

WEAVER STUDY GUIDES

Civil Government: Power, Nations, and Constitutional Order

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

Why America Must Remain a Democracy

September 22, 2002

Read Chapter 1 in the companion book, pages 7-26 (October 1, 2026 edition).

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

Major Themes

The Sin of Idolatry as Political Manipulation

Jeroboam's calf worship was a deliberate political strategy to consolidate power by creating a state religion that replaced true worship of God.

Lecture support: Weaver explains that Jeroboam 'took counsel' and made the calves to prevent the people from returning to Jerusalem and reuniting the kingdom under David's line (1 Kings 12:26-28).

Leveling God to Enable Pluralism

By making physical representations of God, Jeroboam brought the transcendent God down to the level of pagan deities, making it easier to promote religious pluralism.

Lecture support: Weaver states, 'Through the representation of the invisible and infinite God under the visible and earthly symbol of the calves, the glory of the one true and living God was brought down within the limits of the finite, and the God of Israel was placed then on an equality with the gods of the heathen.'

The Corruption of Worship and Priesthood by the State

Jeroboam changed the place of worship, the priesthood, and the religious calendar to suit his political agenda, making true worship difficult and false worship convenient.

Lecture support: Weaver notes that Jeroboam made priests 'of the lowest of the people' (1 Kings 12:31) and instituted a feast in the eighth month to rival God's appointed Feast of Tabernacles.

The Impossibility of Political Repentance

No king of Israel would destroy Jeroboam's religion because doing so would mean admitting rebellion and losing power. Similarly, American leaders cannot return to constitutional principles without undermining their own authority.

Lecture support: Weaver says, 'To destroy Jeroboam's religion meant the destruction of the kingdom. It meant, therefore, that they would have to go back and acknowledge that David and his descendants were the true rightful heirs to the throne.'

National Judgment as the Only Remedy

When a nation goes too far in idolatry, God may bring destruction as the only way to stop the wickedness, as He did with Israel through the Assyrians.

Lecture support: Weaver states, 'The only thing left, the only way now to stop the idolatry and the wickedness was the destruction of the nation. That's exactly what God did.'

God's Preservation of a Faithful Remnant

Even in judgment, God spares a remnant who remain faithful and rebuild according to His Word.

Lecture support: Weaver encourages, 'Do you realize when God destroyed the nation, He spared a remnant. And that remnant rebuilt.'

Key Arguments

America is functionally a democracy, not a republic

Weaver argues that the original republic was lost under Lincoln and replaced by mob-rule democracy, making the title 'Why America Must Remain a Democracy' a critique of the current system.

Lecture support: Weaver says, 'Our republic was traded for an empire under the presidency of Abraham Lincoln. And our republic has basically disappeared and in its place there has developed a democracy that is mob rule.'

Jeroboam's sin was a deliberate political act

The golden calves were not a spontaneous error but a calculated move to secure Jeroboam's throne by preventing reunification with Judah.

Lecture support: Weaver emphasizes, 'Whereupon the king took counsel... This was a deliberate thing. It was purposeful. It was premeditated.'

Civil government is the primary promoter of idolatry

Throughout Scripture, it is civil rulers who introduce and enforce idolatry upon the people, as seen with Solomon and Jeroboam.

Lecture support: Weaver states, 'If you will study, you will find it was Solomon who introduced idolatry into the land. Here we have Jeroboam the son of Nebat introducing idolatry into the land. All throughout the Bible, it is the civil rulers who are pushing idolatry upon the people.'

Modern religious freedom is a facade

The official position of the U.S. government allows freedom of belief but restricts the practice of biblical Christianity without state approval.

Lecture support: Weaver says, 'You have freedom of religion in this country, which means you're free to believe whatever you want to believe between these two ears, but don't you go out and try to practice anything that you really believe without our approval.'

Political correctness enforces state religion

Just as Jeroboam made it difficult to worship God scripturally, modern governments use political correctness to harass and prosecute those who adhere to biblical truth.

Lecture support: Weaver explains, 'What Jeroboam did was to make everyone politically correct. And if you were not politically correct, you were harassed, embarrassed, prosecuted, and persecuted.'

The church is being forced to accept ungodly leadership

Through political manipulation, churches are pressured to accept practicing homosexuals and other unqualified individuals into ministry, mirroring Jeroboam's appointment of 'the lowest of the people' as priests.

Lecture support: Weaver states, 'Through political manipulation, through political correctness, the church that is the established church is being forced to accept sodomites and lesbians and perverts in the ministry.'

Governments demand worship when they play God

When civil rulers provide for people's needs, they expect recognition and worship, replacing God's provision with state provision.

Lecture support: Weaver says, 'When governments play God, they want to be recognized and worshipped as God.'

Only divine intervention can save America

Given the depth of national idolatry, only a sovereign act of God can bring repentance and avert destruction.

Lecture support: Weaver concludes, 'If God does not sovereignly intervene in our nation, we're sunk. It takes an act of the sovereign God of heaven and earth.'

Scripture References

Hosea 1:1-2

Introduction to the book and the focus on verse 1, listing the kings during Hosea's ministry.

2 Kings 14:23-28

Description of Jeroboam II's reign, his evil, and God's use of him to deliver Israel from Syria.

1 Kings 12:25-33

The account of Jeroboam I's sin: making golden calves, changing worship locations, appointing non-Levitical priests, and instituting a new feast.

1 Kings 16:26

Omri walked in the sins of Jeroboam, provoking God to anger.

1 Kings 16:31

Ahab considered it a light thing to walk in Jeroboam's sins and added Baal worship.

1 Kings 22:52

Ahaziah walked in the way of Jeroboam, making Israel to sin.

2 Kings 10:24-31

Jehu destroyed Baal worship outwardly but did not depart from Jeroboam's golden calves.

Hosea 2:8, 13

God calls Israel's calf worship 'Baal' worship, showing its true nature.

Deuteronomy 4:12-19

God's warning against making any graven image or likeness, since Israel saw no form at Sinai.

Isaiah 40:18-25

God's transcendence and uniqueness make any likeness impossible and idolatrous.

Leviticus 23:33-34

God's institution of the Feast of Tabernacles in the seventh month, which Jeroboam imitated in the eighth month.

Amos 7:11-13

Amaziah, the king's priest, tells Amos to flee and not prophesy at Bethel because it is the king's chapel and court.

2 Chronicles 13:1-18

Abijah's challenge to Jeroboam, declaring God's covenant with David, and Judah's victory despite being outnumbered.

Discussion Questions

1. In what ways do modern governments 'level God' by promoting religious pluralism, and how should Christians respond?

Consider: Weaver argues that Jeroboam's calves brought God down to the level of pagan gods, and that civil rulers today do the same by equating all religions.

2. How does the concept of 'political correctness' function as a tool to suppress biblical truth, similar to Jeroboam's making scriptural worship difficult?

Consider: Weaver states that Jeroboam made it politically and personally difficult to worship God scripturally, and that modern governments use political correctness to harass believers.

3. What are the dangers of the church accepting state-appointed or culturally-approved leadership instead of biblically qualified leaders?

Consider: Weaver compares Jeroboam's appointment of 'the lowest of the people' as priests to modern pressures to accept unqualified individuals in ministry.

4. Why is it so difficult for political leaders to admit past wrongs and return to constitutional or biblical principles?

Consider: Weaver explains that no Israelite king would destroy Jeroboam's religion because it would mean admitting rebellion and losing power.

5. What does it look like for Christians to be a faithful remnant in a nation that has embraced idolatry?

Consider: Weaver encourages believers to stick close to God's Word and truth, trusting that God preserves a remnant even in judgment.

Applications

Resist Idolatry in All Forms

Believers must recognize and reject any attempt to level God or equate Him with false gods, whether in civil religion, pluralism, or personal practice.

Lecture support: Weaver warns against making any physical representation of God and calls for worship of the unique, sovereign God alone.

Prioritize Scriptural Worship

Christians should not neglect public worship where God peculiarly manifests Himself, resisting the cultural notion that all places of worship are equal.

Lecture support: Weaver argues that the New Testament assembly is the 'naos' of God and should not be replaced by private or convenient alternatives.

Be Prepared for Persecution

Faithful obedience to God may bring conflict with government authorities, and believers should expect harassment when they practice biblical truth without state approval.

Lecture support: Weaver states that trying to serve God biblically will eventually lead to government agents saying, 'You can't do this.'

Maintain Biblical Church Leadership

Churches must resist political and cultural pressure to accept unqualified leaders and instead uphold God's standards for ministry.

Lecture support: Weaver condemns the forced acceptance of 'sodomites and lesbians and perverts in the ministry' through political correctness.

Trust God's Sovereignty in National Affairs

In the face of national decline, believers should cry out to God for repentance and trust that He is able to intervene and preserve a remnant.

Lecture support: Weaver prays for God to give national repentance and acknowledges that only His sovereign act can save the nation.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 2

Deja Vu

September 28, 2003

Read Chapter 2 in the companion book, pages 27-45 (October 1, 2026 edition).

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

Major Themes

Rejection of God's Sovereignty

When a nation denies God as king and rejects His law, it effectively enthrones man or government as sovereign, leading to dire consequences.

Lecture support: The Lord said unto Samuel, 'Hearken unto the voice of the people... for they have not rejected thee, but they have rejected me, that I should not reign over them.' (1 Samuel 8:7)

Anarchy vs. Tyranny

Without God and His law, societies inevitably descend into either anarchy (everyone doing what is right in their own eyes) or tyranny (oppressive government control).

Lecture support: When you deny God, when you deny God's law, the only two things that are left are anarchy or tyranny. There's no in-between.

The Law as Expression of the King's Will

A king rules by his law; therefore, to deny the king's law is to deny the king himself. Changing kings means changing the governing law.

Lecture support: A king rules by his law. Why? Because the law is the expression of the king's will. Thus, a denial of the king's law is a denial of the king.

Consequences of Rejecting God's Rule

God's judicial pronouncement on Israel for demanding a human king includes military conscription, compulsory labor, property seizure, oppressive taxation, and slavery.

Lecture support: He will take your sons... He will take your daughters... He will take your fields... He will take the tenth of your seed... and ye shall be his servants.

Making Void God's Law

Men nullify God's law through legislation, judicial precedent, tradition, ignorance, and rebellion, acting as practical atheists even while professing belief.

Lecture support: How do men make void the law of God? Number one, by legislation... by judicial precedent... by tradition... by ignorance... by rebellion.

The Inevitability of Serving

God declares that people will either serve Him joyfully or serve their enemies in oppression; there is no neutral ground.

Lecture support: Because thou servedst not the Lord thy God with joyfulness... therefore thou shalt serve thine enemies.

Key Arguments

The Alabama Ten Commandments ruling is a modern parallel to Israel's rejection of God as king.

Judge Thompson's ruling that the state cannot acknowledge God is a direct denial of God's sovereignty, mirroring Israel's demand for a human king in 1 Samuel 8.

Lecture support: A single lower court federal judge has bluntly told every American that America is now officially an atheist nation... The issue was best stated by... Judge Myron Thompson, who said that the display of the stone containing the Ten Commandments... is illegal.

Denying God's law leads exclusively to anarchy or tyranny.

When God's law is rejected, the only possible outcomes are anarchy (individualism run amok) or tyranny (collectivism suppressing individual rights), with no middle ground.

Lecture support: Without God and without God's law, men must descend either into anarchy or tyranny. There are no other options.

Israel's request for a king was a rejection of God's rule and a refusal of personal responsibility.

The real reason Israel wanted a king was to have someone else fight their battles and assume their responsibilities, rather than trusting God and obeying His law.

Lecture support: They were unwilling to fulfill their responsibilities. They wanted someone else to study for them. They wanted someone else to judge for them. They wanted someone else to defend them.

God's 'manner' of the king is a judicial sentence of tyranny.

The Hebrew word 'mishpat' indicates that God's description of the king's behavior is not merely a prediction but a judicial verdict of judgment upon the people for their rejection.

Lecture support: The Hebrew word is the word 'mishpat,' which is one of the words for justice in the Bible, which literally means a verdict or a judicial pronouncement.

Government that plays God will demand tithes and seize property.

A humanistic government will expropriate property through eminent domain and taxation, and demand a tithe-like portion of the people's wealth, ultimately enslaving them.

Lecture support: He will take the tenth of your seed, and of your vineyards... He will take your fields, and your vineyards, and your oliveyards, even the best of them... and ye shall be his servants.

America is on the same path as Israel, heading toward tyranny.

Unless God intervenes, America's rejection of His law will result in increasing oppression and tyranny, just as it did for Israel.

Lecture support: Unless God sovereignly, miraculously, and powerfully intervenes, our nation will plunge into a deeper, steeper, and faster ride into total tyranny.

Scripture References

1 Samuel 8:1-10

The initial reading of the passage where Israel demands a king, setting the stage for the sermon.

1 Samuel 8:7

God tells Samuel that the people have not rejected Samuel but have rejected God as their king.

1 Samuel 12:12

Samuel reminds Israel that they demanded a king even though the Lord was their king.

1 Samuel 8:11-17

God's description of the manner of the king, detailing the oppressive actions he will take.

1 Samuel 8:18

God warns that when the people cry out because of their king, He will not hear them.

Deuteronomy 6:5

Cited to show that God is one, providing the solution to the one-and-many philosophical problem.

Deuteronomy 4:5-8

Moses tells Israel that their obedience to God's law would make them a wise and understanding nation, distinct from others.

Deuteronomy 28:45-48

The curse for disobedience: because they did not serve God joyfully, they will serve their enemies.

Judges 17:6; 21:25

The theme of Judges: 'There was no king in Israel; everyone did that which was right in his own eyes,' illustrating anarchy.

Psalms 119:53

David expresses horror at those who forsake God's law, knowing the consequences.

Psalms 119:126

David declares it is time for God to work because men have made void His law.

Psalms 94:20

Mentioned as an example of making void God's law through legislation that frames mischief by law.

Psalms 82

A psalm against judges who turn the world upside down by wicked judicial precedents.

Matthew 15

Jesus rebukes the Pharisees for making void God's law through their traditions.

John 8:32

Knowing the truth sets one free; ignorance of God's law leads to destruction.

Hosea 4:6

My people are destroyed for lack of knowledge, illustrating making void God's law through ignorance.

Psalms 2

The kings of the earth rebel against God, casting off His cords, as an example of making void His law by rebellion.

Psalms 9

The nation that forgets God shall be turned into hell; God demonstrates Himself in judgment.

Ezekiel (various)

The phrase 'and they shall know that I am the Lord' occurs 73 times in the context of judgment.

2 Kings 17:7-8

The kings of Israel adopted the laws of the heathen, making void God's law by legislation.

Discussion Questions

1. In what ways does the demand for a king in 1 Samuel 8 parallel modern tendencies to look to government for security and provision rather than to God?

Consider: Weaver argues that Israel wanted a king to fight their battles and take responsibility, similar to how people today rely on the state.

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2. How should Christians respond when human laws directly contradict God's law, as in the case of Judge Thompson's ruling?

Consider: The sermon criticizes pastors who opposed Judge Roy Moore for disobeying the government, raising the issue of civil disobedience.

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3. What are the practical ways we might be 'making void the law of God' through tradition, ignorance, or rebellion in our own lives?

Consider: Weaver lists five ways men nullify God's law, including tradition and ignorance, prompting self-examination.

4. How does the concept of 'eminent domain' and property taxation relate to the biblical warning that a king will 'take your fields'?

Consider: The sermon connects modern property seizure by the state to the consequences described in 1 Samuel 8:14.

5. What does it mean to serve the Lord with joyfulness and gladness of heart, and how does that contrast with serving enemies?

Consider: Deuteronomy 28:47-48 presents a stark choice between joyful service to God and oppressive service to enemies.

6. How can we cultivate a healthy fear of the consequences of national apostasy without falling into despair or fatalism?

Consider: Weaver expresses horror at those who forsake God's law but also calls for prayer and obedience.

7. In what ways might the church today be conforming to the world ('like all the nations') rather than remaining distinct under God's rule?

Consider: Israel wanted a king to be like other nations, contrary to God's call for them to be different.

8. How does the doctrine of God's sovereignty provide the only solution to the tension between individual rights and collective authority?

Consider: Weaver argues that only in the triune God are the one and the many perfectly harmonized.

Applications

Recognize the consequences of rejecting God's law

Understand that when a nation or individual rejects God's law, the inevitable result is either anarchy or tyranny, and take warning from Israel's example.

Lecture support: When you reject God and His law, you will descend either into anarchy or tyranny. There's no in-between.

Assume personal responsibility under God

Instead of looking to human government to solve all problems, fulfill your God-given responsibilities and trust Him to defend and provide.

Lecture support: They were unwilling to fulfill their responsibilities. They wanted someone else to study for them... to defend them.

Obey God rather than men when laws conflict

When human laws directly contradict God's commands, believers must obey God, even if it means facing opposition from the state or religious leaders.

Lecture support: Why was the pastor not upset with the government that was defying, disobeying, and rebelling against the sovereign God of the universe?

Guard against making void God's law

Examine your life for ways you may be nullifying God's Word through tradition, ignorance, or rebellion, and commit to knowing and obeying the truth.

Lecture support: You can make void the law of God by tradition... by ignorance... by rebellion.

Serve God joyfully to avoid serving enemies

Choose to serve the Lord with gladness for His abundant blessings, recognizing that the alternative is oppressive servitude to enemies.

Lecture support: Because thou servedst not the Lord thy God with joyfulness... therefore thou shalt serve thine enemies.

Pray for national repentance and divine intervention

In light of America's trajectory toward tyranny, earnestly pray that God would sovereignly intervene and grant repentance to the nation.

Lecture support: Unless God sovereignly, miraculously, and powerfully intervenes, our nation will plunge into... total tyranny.

Maintain a distinct biblical identity

Resist the pressure to conform to the world's standards and instead live as a people governed by God's law, displaying His wisdom to the nations.

Lecture support: Israel was supposed to be different, because they had God as their king, and they had God's law.

Be horrified at the forsaking of God's law

Cultivate a righteous horror at the widespread rejection of God's law in society, and let that motivate holy living and bold witness.

Lecture support: Horror hath taken hold upon me because of the wicked that forsake thy law.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 3

Going Back Into Egypt

October 19, 2003

Read Chapter 3 in the companion book, pages 47-64 (October 1, 2026 edition).

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

Major Themes

Obedience to God's Revealed Will

True faith is demonstrated by obeying God's commands, even when they are difficult or counterintuitive.

Lecture support: Weaver states, 'Faith is obedience... As I obey God, it demonstrates faith.'

The Danger of Presumption and Pride

Presuming to know God's will apart from His Word leads to rebellion and judgment.

Lecture support: The proud men rejected Jeremiah's divine revelation, saying 'Thou speakest falsely' (Jeremiah 43:2).

God's Sovereignty in Judgment and Blessing

God controls nations and rulers; obedience brings protection, while disobedience brings inevitable judgment.

Lecture support: God promised to turn Nebuchadnezzar's heart if they obeyed, but to send him against Egypt if they disobeyed.

The Folly of Trading Liberty for Carnal Security

Like the remnant, people today sacrifice God-given freedom and truth for perceived safety, only to find destruction.

Lecture support: Weaver says, 'We're going to give up our liberty... so that we can go back and be safe and secure. But their safety was a carnal safety.'

Hypocrisy in Seeking God

Many seek God's guidance only to validate their own plans, not to truly submit to His will.

Lecture support: Jeremiah said, 'For you dissembled in your hearts' (Jeremiah 42:20). Weaver applies this to modern counseling situations.

The Certainty of God's Word

God's Word stands forever, regardless of human belief or obedience; rejecting it brings consequences.

Lecture support: Weaver quotes Psalm 119:89, 'For ever, O Lord, thy word is settled in heaven.'

Key Arguments

The remnant's vow was insincere from the start.

Jeremiah knew they were dissembling (playing the hypocrite) when they promised to obey God's word.

Lecture support: Jeremiah 42:20: 'For you dissembled in your hearts, when you sent me unto the Lord your God.'

Rejecting God's revealed will is presumption and pride.

The people presumed to know better than God's prophet and attributed base motives to him.

Lecture support: They said, 'Thou speakest falsely: the Lord our God hath not sent thee' (Jeremiah 43:2).

Disobedience leads to the very calamities we fear.

God warned that the sword, famine, and pestilence they feared in Judah would overtake them in Egypt.

Lecture support: Jeremiah 42:16: 'Then it shall come to pass, that the sword which you feared shall overtake you there in the land of Egypt.'

America is repeating the pattern of going back to Egypt.

By rejecting God's law and seeking humanistic security, America is trading liberty for bondage.

Lecture support: Weaver says, 'We're trading the blessing of God for the curse of God... the law of God for the law of man.'

Faith is inseparable from obedience.

The remnant's disobedience proved their lack of faith; true faith acts on God's commands.

Lecture support: Weaver cites James 2:18 and says, 'Disobedience is synonymous with unbelief, destruction, and rebellion.'

Safety is found only in the center of God's will.

Regardless of circumstances, obedience to God is the only place of true protection and provision.

Lecture support: Weaver references Elijah at the brook Cherith (1 Kings 17:3-4) as an example of God's provision in obedience.

Scripture References**Jeremiah 42:1-6**

The remnant asks Jeremiah to pray for God's guidance and vows to obey.

Jeremiah 42:7-22

After ten days, God gives His answer: stay in the land and be blessed, or go to Egypt and die.

Jeremiah 43:1-7

The proud men reject Jeremiah's word, accuse him of lying, and take everyone to Egypt.

Jeremiah 40:9

Gedaliah advises the remnant to serve the king of Babylon and dwell in the land.

Jeremiah 40:13-16

Johanan warns Gedaliah of Ishmael's assassination plot, but Gedaliah does not believe him.

Jeremiah 41

Ishmael murders Gedaliah and others, then kidnaps the remnant before Johanan rescues them.

Acts 20:27

Paul declares he has not shunned to declare the whole counsel of God, similar to Jeremiah's promise.

Proverbs 21:1

The king's heart is in the hand of the Lord; God can turn Nebuchadnezzar's heart toward the remnant.

Psalms 127:1

Unless the Lord builds the house and keeps the city, human efforts are in vain.

James 2:18

Faith is demonstrated by works; Weaver uses this to show faith is obedience.

Psalms 119:89

God's Word is forever settled in heaven, regardless of human belief or obedience.

1 Kings 17:3-4

God commanded ravens to feed Elijah at the brook Cherith, illustrating provision in the place of obedience.

Jeremiah 43:8-13

God instructs Jeremiah to hide stones in Egypt as a sign that Nebuchadnezzar will conquer Egypt.

Jeremiah 1

Jeremiah was called by God before birth, establishing his authority as a prophet.

Discussion Questions

1. Why did the remnant seek Jeremiah's counsel if they had already decided to go to Egypt?

Consider: Weaver points out their hypocrisy in dissembling in their hearts (Jeremiah 42:20).

2. How does the remnant's rejection of Jeremiah's word parallel modern attitudes toward biblical authority?

Consider: Weaver compares their presumption to people today who trust feelings or news over divine revelation.

3. In what ways are we tempted to seek 'carnal security' rather than trusting God's promises?

Consider: Weaver warns against trading liberty for safety, as the remnant did by going to Egypt.

4. What does it mean that 'faith is obedience'? How does this challenge common notions of faith?

Consider: Weaver states that disobedience is synonymous with unbelief, citing James 2:18.

5. How can we guard against the pride and presumption that led the remnant to reject God's word?

Consider: The proud men presumed to know better than God's prophet and attributed base motives to him.

6. What are some modern 'Egypt's' that Christians might be tempted to flee to for safety?

Consider: Weaver applies the text to America's turn toward humanism and away from God's law.

7. How does God's sovereignty over rulers (Proverbs 21:1) comfort us in times of political uncertainty?

Consider: God promised to turn Nebuchadnezzar's heart if they obeyed; He controls all authorities.

8. Why is waiting on God's timing (like Jeremiah's ten days) important in discerning His will?

Consider: Jeremiah spent ten days seeking God before receiving a fresh word, showing the cost of true guidance.

Applications

Obey God's Word regardless of circumstances

Trust and obey God's revealed will even when it seems risky or counterintuitive, because true safety is in obedience.

Lecture support: Weaver says, 'The safest place to be is right smack dab in the middle of God's will.'

Reject carnal security in favor of divine protection

Do not sacrifice spiritual liberty and obedience for worldly safety, as the remnant did by going to Egypt.

Lecture support: Weaver warns, 'We're going to give up our liberty... so that we can go back and be safe and secure.'

Examine motives when seeking God's guidance

Ensure that seeking God's will is not merely a formality to bless predetermined plans, but a genuine submission.

Lecture support: Weaver notes that many 'really wanted my blessing upon what they had already determined they were going to do.'

Submit to godly authority and biblical teaching

Avoid the pride of presuming to know better than those called to minister God's Word, as the remnant did with Jeremiah.

Lecture support: Weaver says, 'They presume to know more than the preacher about the things of God.'

Demonstrate faith through active obedience

True faith is not mere belief but is proven by doing what God commands, as James teaches.

Lecture support: Weaver states, 'Faith is obedience... As I obey God, it demonstrates faith.'

Trust God's sovereignty over national and personal crises

Recognize that God controls rulers and events; He can protect and provide when we are in His will.

Lecture support: God promised to turn Nebuchadnezzar's heart (Proverbs 21:1) and commanded ravens to feed Elijah.

Wait patiently for God's timing in decision-making

Like Jeremiah's ten days of prayer, do not rush into decisions but seek a fresh word from God.

Lecture support: Weaver emphasizes that 'it costs the man of God tears, heartache, prayer, time' to discern God's will.

Repent of national and personal rebellion against God's law

Weaver calls for repentance, warning that God will raise up 'Nebuchadnezzars' if a nation persists in disobedience.

Lecture support: Weaver says, 'God knows how to raise up Nebuchadnezzars, and He'll have one for this country if we do not repent.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 4

Washington's Klan

April 25, 2004

Read Chapter 4 in the companion book, pages 65-80 (October 1, 2026 edition).

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

Major Themes

Biblical Prohibition Against Following the Multitude

Exodus 23:2 forbids joining a multitude to do evil, applying to individuals and civil governments alike. Right and wrong are determined by God, not by majority opinion.

Lecture support: Weaver reads Exodus 23:2 and states, 'When God says, "Thou shalt not follow a multitude to do evil," it applies to civil governments as well as to individuals.'

The Loyal League as the Original 'Washington's Klan'

The Loyal League was a secret, oath-bound society sponsored by the federal government to enforce Radical Reconstruction, control black votes, and destroy Southern white political power.

Lecture support: Weaver says, 'It was the Union Klan. It was known as the Loyal League... sponsored by the government of Washington, D.C.'

Reconstruction as Centralization and Re-education

Radical Republicans aimed to replace the South's decentralized constitutional republic with a centralized nationalist system, using schools and propaganda to reshape thinking.

Lecture support: Weaver quotes J.P. Wickersham: 'With free schools in the South, there will be no rebellion in the future... we will become one person possessing one organic nationality.'

Disenfranchisement and Tyranny of Reconstruction

Southern whites were stripped of voting rights and legal standing, while black militias under the Loyal League enforced martial law, leading to widespread violence and corruption.

Lecture support: Weaver states, 'ex-Confederates had no rights of citizenship. Southern whites were completely disenfranchised with no legal standing.'

Historical Revisionism and the Loss of Heritage

The victors wrote the history, leading to a generation ignorant of founding principles and true liberty, now molded into 'good little nationalists and internationalists.'

Lecture support: Weaver quotes J. Best Curry: 'No conquered people have ever written the accepted history of the conquest,' and laments the loss of heritage.

The Original Klan as a Reaction to Oppression

The original Klan (1865-1869) arose in response to Loyal League atrocities and was disbanded by General Forrest; most violence attributed to it was actually committed by Loyal Leaguers.

Lecture support: Weaver cites the minority report: 'Had there been no wanton oppression in the South, there would have been no Ku Kluxism.'

Key Arguments

The Loyal League was the real 'Klan' sponsored by Washington

The Loyal League, not the original KKK, was the violent, secretive arm of the federal government designed to oppress Southern whites and control blacks.

Lecture support: Weaver states, 'It was the Union Klan. It was known as the Loyal League... sponsored by the government of Washington, D.C.'

Reconstruction aimed to destroy the constitutional republic

The Radical Republicans sought to centralize power in Washington and eradicate the South's principles of limited government, states' rights, and self-defense.

Lecture support: Weaver says, 'The South, as it existed according to Reconstruction, embracing... limited government, a constitutional republic, states' rights... could not be allowed to continue.'

Atrocities were falsely attributed to the Klan

Congressional testimony and the minority report show that Loyal Leaguers disguised as Klansmen committed murders, arson, and other crimes to foment racial hatred.

Lecture support: Weaver says, 'most of the atrocities that were attributed to the Klan were in fact committed... by loyal leaguers themselves who were black union leaguers and who disguised themselves as Klansmen.'

Re-education produced ignorant, compliant citizens

Federalized education under the Freedmen's Bureau replaced Southern principles with nationalist ideology, creating a generation detached from liberty and heritage.

Lecture support: Weaver quotes Wickersham and contrasts with Cleburne's warning, concluding, 'We have sired an entire generation of people who know nothing of the founding principles.'

God's law condemns collective evil by governments

Exodus 23:2 applies to civil governments; majority rule does not make an action right. God alone defines right and wrong.

Lecture support: Weaver says, 'When God says, "Thou shalt not follow a multitude to do evil," it applies to civil governments as well as to individuals.'

Scripture References

Exodus 23:1-3

Weaver reads the passage, focusing on verse 2 as the foundation for the message against following a multitude to do evil.

Exodus 23:2

The key verse: 'Thou shalt not follow a multitude to do evil.' Weaver applies it to individuals and civil governments.

2 Kings 17

Weaver compares the Assyrian repopulation of Samaria to the North's strategy of moving populations to change thinking.

Discussion Questions

1. How does Exodus 23:2 apply to civil governments and majority rule? Can you think of modern examples where a majority has endorsed evil?

Consider: Weaver argues that the command not to follow a multitude applies to governments as well as individuals.

2. In what ways does the history of the Loyal League challenge the common narrative about the Ku Klux Klan and Reconstruction?

Consider: Weaver presents the Loyal League as the real 'Washington's Klan' and claims most Klan atrocities were committed by Loyal Leaguers.

3. What parallels can be drawn between the re-education efforts of Reconstruction and modern educational or cultural trends?

Consider: Weaver quotes Wickersham's goal of 'one organic nationality' and warns of global citizenship indoctrination today.

4. How should Christians respond when they see their heritage and history being rewritten or suppressed?

Consider: Weaver laments that 'we have sired an entire generation of people who know nothing of the founding principles.'

5. What does the minority report's conclusion that 'bad government will make bad citizens' imply about the relationship between tyranny and violent resistance?

Consider: The report states that oppression led to secret organizations and violence, which it does not excuse but explains.

6. How can believers stand for truth 'even if everyone else does wrong' in a culture that pressures conformity?

Consider: Weaver's closing exhortation to do right regardless of the multitude.

Applications

Do not follow the multitude to do evil

Believers must evaluate actions by God's law, not by majority opinion, and refuse to participate in collective wrongdoing even when sanctioned by government.

Lecture support: Weaver states, 'When God says, "Thou shalt not follow a multitude to do evil," it applies to civil governments as well as to individuals.'

Guard against historical revisionism

Christians should study history from primary sources and be wary of narratives written by the 'conquerors' that erase or distort the truth.

Lecture support: Weaver quotes J. Best Curry and warns that the victors' history has produced ignorance of founding principles.

Resist centralized re-education

Recognize and oppose educational systems that aim to produce 'one organic nationality' or global citizens rather than teaching liberty and constitutional principles.

Lecture support: Weaver contrasts Wickersham's goal with Cleburne's warning and says we are now being educated to be 'global citizens.'

Understand the roots of racial strife

Acknowledge that much post-war racial hatred was deliberately instigated by political operatives using the Loyal League to divide blacks and whites for power.

Lecture support: Weaver says Loyal Leaguers disguised as Klansmen attacked black hamlets 'in order to instill hatred of white people into the blacks.'

Stand for truth regardless of consequences

Even when disenfranchised or persecuted, believers must uphold God's standards and not compromise with evil majorities.

Lecture support: Weaver exhorts, 'May we always follow Thee and Thy Word and stand for Thy truth, regardless of what others do.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 5

A Society of Death

December 11, 2005

Read Chapter 5 in the companion book, pages 81-99 (October 1, 2026 edition).

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

Major Themes

Christ as the Only Source of Life

Jesus Christ, as wisdom personified, is the sole giver of life and favor; apart from Him, everything is death.

Lecture support: Proverbs 8:35-36: 'For whoso findeth me findeth life... all they that hate me love death.'

The Inevitability of Death in Rejecting God

Every human system - cultural, theological, governmental - that rejects Christ inevitably produces death.

Lecture support: Weaver states: 'All man can do apart from Jesus Christ... is produce a society of death.'

Cultural Decay as a Consequence of Theological Apostasy

A change in theology always precedes a change in culture; America's cultural death stems from abandoning biblical foundations.

Lecture support: Weaver says: 'The only way you can have a change in culture is to have first and foremost a change in theology.'

God's Intolerance of False Religions

Scripture commands the destruction of false altars and idols; modern tolerance of false religions indicates theological death.

Lecture support: Exodus 34:12-16; Deuteronomy 7:1-5; 12:1-3; Judges 2:1-2.

Governmental Tyranny as a Sign of Death

Governments that reject God's law become tyrannical and instruments of death, legalizing sin and oppressing people.

Lecture support: Psalm 94:20: 'Shall the throne of iniquity have fellowship with thee which frameth mischief by law?'

The Self-Destructive Nature of Sin

Those who sin against Christ wrong their own souls; rejecting Him is ultimately self-destructive.

Lecture support: Proverbs 8:36: 'He that sinneth against me wrongeth his own soul.'

Key Arguments

All human systems apart from Christ produce death

Humanism, Marxism, and all other 'isms' promise utopia but deliver only death because life is found only in Christ.

Lecture support: Weaver: 'You can take humanism, secularism, Satanism, Marxism, communism... all they deliver is death.'

Cultural death follows theological death

America's cultural decline is directly linked to its rejection of Christ and His Word; restoration requires theological reformation.

Lecture support: Weaver: 'The only way you can have a change in culture is to have first and foremost a change in theology.'

Theological death is evident in biblical ignorance and tolerance of false religions

Modern churches neglect the Word, tolerate false religions, and operate without the Spirit, indicating spiritual death.

Lecture support: Weaver: 'If the Holy Spirit was taken out of the world tomorrow, most churches would go right on as usual.'

Governments die when they reject God's boundaries

Civil rulers who remove God's limitations become tyrannical; Psalm 2 warns them to submit to Christ or perish.

Lecture support: Psalm 2:1-3, 10-12; Hosea 5:10.

Legalized sin is evidence of governmental death

When governments legalize abortion, sodomy, and other sins, they become instruments of death, as Psalm 94:20 indicates.

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

Rejecting Christ is self-destructive and brings judgment

Those who hate Christ love death and wrong their own souls; they cannot escape God's judgment.

Lecture support: Proverbs 8:36; Hosea 13:9; Isaiah 28:15.

Scripture References

Proverbs 8:32-36

Primary text; wisdom personified as Christ offering life; rejecting Him is loving death.

Hebrews 9:27

Cited as a verse used at funerals about the certainty of death and judgment.

Genesis 2:17

God's warning to Adam that eating the forbidden fruit would bring death.

Romans 8:18-22

Creation groans under the curse of sin, awaiting the manifestation of the sons of God.

Proverbs 8:22-31

Wisdom personified as Christ, present at creation and the Father's delight.

1 Corinthians 1:30

Christ is made unto us wisdom, righteousness, sanctification, and redemption.

Colossians 2:3

In Christ are hid all the treasures of wisdom and knowledge.

Romans 5:12

Sin entered the world through Adam, and death through sin, passing upon all men.

Genesis 3:24

God drove Adam out of Eden, placing cherubim to guard the tree of life.

Exodus 34:12-16

God commands Israel to destroy pagan altars and not make covenants with inhabitants.

Deuteronomy 7:1-5

Israel is to utterly destroy pagan nations and their religious objects.

Deuteronomy 12:1-3

Command to destroy all places of pagan worship and remove their names.

Judges 2:1-2

The Angel of the Lord rebukes Israel for not throwing down pagan altars.

2 Kings 3:10-14

Elisha refuses to regard the wicked king of Israel, showing God's attitude toward false religion.

Matthew 15:2-14

Jesus rebukes the Pharisees as blind leaders; every plant not planted by God will be rooted up.

Revelation 3:1

The church at Sardis has a name that it lives but is dead.

Psalms 2:1-3, 10-12

Kings rebel against God; they are warned to kiss the Son lest they perish.

1 Kings 18:5

Ahab is concerned for his animals but not for the lives of people like Naboth.

1 Kings 17:12

The widow woman expects to eat and die due to the drought caused by Ahab's wickedness.

Hosea 5:10

Princes of Judah removed the boundaries; God will pour out wrath.

Discussion Questions

1. In what ways do we see our society avoiding the subject of death while simultaneously being surrounded by a 'society of death'?

Consider: Weaver notes the paradox of avoiding death yet being immersed in it through media, abortion, and euthanasia.

2. How does the personification of wisdom in Proverbs 8 point to Jesus Christ, and what does it mean that 'all they that hate me love death'?

Consider: Weaver explains that Proverbs 8:22-36 speaks of Christ as wisdom, offering life or death based on response.

3. What evidence do you see of cultural death in America, and how is it connected to theological decline?

Consider: Weaver argues that cultural decay follows theological apostasy, citing the loss of Christian heritage.

4. Why does God command the destruction of false altars and religions in the Old Testament, and how should that inform our view of religious tolerance today?

Consider: Weaver cites Exodus, Deuteronomy, and Judges to show God's intolerance of false worship.

5. What are the signs of theological death in the modern church, and how can we avoid becoming like the church at Sardis?

Consider: Weaver warns that many churches have a name that they live but are dead, operating without the Spirit.

6. How do governments become instruments of death when they reject God's law, and what examples from history or current events illustrate this?

Consider: Weaver discusses legalized abortion, euthanasia, and tyrannical rulers as evidence of governmental death.

7. What does Psalm 2 teach about the relationship between civil rulers and Christ, and what are the consequences of rebellion?

Consider: Weaver expounds Psalm 2 as a warning to kings to submit to the Son or perish.

8. In what ways do individuals 'wrong their own souls' by rejecting Christ, and how can we find life and favor instead?

Consider: Weaver concludes that sinning against Christ is self-destructive, but obedience brings life.

Applications

Examine your own response to Christ

Individuals must ask whether they are finding life in Christ or loving death by rejecting Him.

Lecture support: Proverbs 8:35-36: 'Whoso findeth me findeth life... all they that hate me love death.'

Pursue theological reformation for cultural renewal

Believers should prioritize a return to biblical theology as the foundation for transforming culture.

Lecture support: Weaver: 'The only way you can have a change in culture is to have first and foremost a change in theology.'

Reject tolerance of false religions

Christians must not tolerate or participate in false worship, following God's command to tear down idols.

Lecture support: Exodus 34:12-16; Deuteronomy 7:1-5.

Evaluate the spiritual state of your church

Churches should examine whether they are alive in Christ or merely going through motions without the Spirit.

Lecture support: Revelation 3:1: 'Thou hast a name that thou livest, and art dead.'

Pray for and influence civil government to submit to Christ

Believers should pray that rulers would 'kiss the Son' and govern according to God's law to avoid tyranny.

Lecture support: Psalm 2:10-12: 'Be wise now therefore, O ye kings... Kiss the Son.'

Recognize the self-destructive nature of sin

Understand that sinning against Christ is ultimately harming oneself; turn to obedience for life and favor.

Lecture support: Hosea 13:9: 'O Israel, thou hast destroyed thyself.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 6

The Black Robed Regiment

March 14, 2007

Read Chapter 6 in the companion book, pages 101-120 (October 1, 2026 edition).

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

Major Themes

Courageous Pastoral Leadership

Pastors during the American Revolution demonstrated boldness, preaching truth to power and leading their congregations in battle.

Lecture support: Weaver recounts multiple pastors who faced British generals, fought alongside their men, and refused to back down.

The Influence of the Pulpit

The British recognized the power of pastors to shape public opinion and sought to suppress their seditious preaching.

Lecture support: The British governor refused a day of fasting to prevent sedition from the pulpit, and pastors were hunted and killed.

Sacrifice for Liberty

Many pastors lost their homes, churches, and lives, and some fought and died for the cause of independence.

Lecture support: Moses Allen was drowned and his body desecrated; David Caldwell's home and library were burned; Naphtali Daggett was beaten and died from his wounds.

Biblical Foundation for Civil Government

Pastors taught that government is ordained by God for justice and that resistance to tyranny is a duty.

Lecture support: Weaver notes that pastors taught against the divine right of kings and passive obedience, and preached from texts like Proverbs 29:2.

The Decline of Modern Preaching

Weaver contrasts the boldness of revolutionary-era pastors with the timidity and compromise of many modern preachers.

Lecture support: He describes modern preachers as 'sweet, sickly, effeminate, sentimental, emotional' and afraid to speak truth.

The Necessity of Standing for Truth

Believers and especially preachers must stand for biblical truth regardless of personal cost or societal pressure.

Lecture support: Weaver calls for preachers who will stand even if they lose their building, congregation, or reputation.

Key Arguments

Pastors were the driving force behind the American Revolution

The Black Robed Regiment of pastors preached, fought, and led the colonies to independence, and the British rightly feared their influence.

Lecture support: Weaver states, 'It was these pastors then that taught their people to reject with utmost abhorrence what is known then as the divine right of kings.'

Courageous preaching confronts tyranny directly

Pastors like Gad Hitchcock and John Witherspoon spoke truth to power, even when facing military governors or timid congressmen.

Lecture support: Hitchcock told General Gage, 'I'll tell the tyrant to his face, it's because the wicked bear rule.'

True pastoral leadership involves personal sacrifice and risk

Many pastors lost everything, were imprisoned, beaten, or killed, yet they continued to fight and minister.

Lecture support: Moses Allen was stomped into the mud; Naphtali Daggett was beaten and died from his wounds; Thomas Allen fought in battle.

The church must teach and train people to stand for liberty

Jonas Clark trained his congregation so well that they were ready to fight and die at Lexington.

Lecture support: Clark said, 'Will they fight? It is for this hour that I taught them and I trained them.'

Modern preachers lack the courage and conviction of their forebears

Today's pastors are often administrators and entertainers, afraid to preach truth because of financial pressures and desire for approval.

Lecture support: Weaver says, 'We today have sired a generation of sweet, sickly, effeminate, sentimental, emotional preachers.'

The recovery of the nation depends on the recovery of the pulpit

America will not be restored until preachers return to bold, biblical proclamation without fear of consequences.

Lecture support: Weaver states, 'We will not get our country back, folks, until we get our preachers back.'

Scripture References

Hebrews 11:32-38

Weaver reads this passage as the introduction, describing the heroes of faith who subdued kingdoms and endured persecution.

Proverbs 29:2

Gad Hitchcock preached an election sermon from this text, declaring that when the wicked bear rule, the people mourn.

Galatians 5:12-13

Dr. Jonathan Mayhew preached against the Stamp Act from this passage.

1 Kings 12:16

John Mills preached from this text about the separation of the northern tribes from Judah, applying it to separation from Great Britain.

1 Chronicles 5:22

David Robert Davidson encouraged troops with this verse, 'For there fell down many slain, because the war was of God.'

Nehemiah 4:14

John Martin preached from this verse after fighting at Bunker Hill, telling the people not to be afraid.

Ecclesiastes 3

Peter Gabriel Muhlenberg read from this chapter, 'There's a time to war, a time of peace,' before revealing his military uniform.

1 Samuel 16

Weaver references the elders of Bethlehem asking Samuel, 'Comest thou peaceably?' to illustrate the authority of a man of God.

1 Samuel 15

Weaver mentions Samuel hewing Agag in pieces to show that a prophet could be a man of war.

Discussion Questions

1. In what ways did the pastors of the American Revolution demonstrate courage, and how can modern pastors emulate that courage?

Consider: Weaver contrasts the boldness of revolutionary-era pastors with the timidity of many today.

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2. How does the biblical teaching on civil government, as preached by these pastors, apply to our current political situation?

Consider: Pastors taught that government is ordained by God for justice and that tyranny should be resisted.

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3. What does it mean for a pastor to 'train' his congregation for such a time as this, as Jonas Clark did?

Consider: Clark's men were ready to fight because of his teaching and training.

4. Why do you think the British so feared the influence of the Black Robed Regiment?

Consider: The British governor refused a day of fasting to prevent sedition from the pulpit.

5. How should a pastor balance his role as a spiritual leader with his duties as a citizen, as Muhlenberg articulated?

Consider: Muhlenberg said he was a clergyman but also a member of society whose liberty was dear.

6. What are the dangers of a pastor being 'in debt up to his eyeballs' and having a 501c3 status, according to Weaver?

Consider: Weaver argues that financial pressures cause preachers to compromise the truth.

7. How can we pray for and encourage pastors to be bold and courageous in our day?

Consider: Weaver concludes by praying for God to raise up godly, courageous men.

Applications

Pray for courageous pastors

Believers should pray for God to raise up bold, truth-telling pastors who will lead without fear.

Lecture support: Weaver prays, 'Father, raise up men. Give us, Lord, godly men, holy men, righteous men, courageous men.'

Stand for truth regardless of cost

Christians must be willing to lose reputation, possessions, or even life rather than compromise biblical truth.

Lecture support: Weaver says, 'If we lose our building, we're going to stand for truth. If we lose the people in the congregation, we'll stand for truth.'

Know the Word of God thoroughly

To avoid being deceived by media and culture, believers must be deeply rooted in Scripture.

Lecture support: Weaver warns, 'If you know the truth, you will see through error. But if you don't know the truth, you will believe error.'

Value God's approval over man's

The goal of ministry and life should be to please God, not to seek the favor of the world.

Lecture support: Weaver states, 'I'd rather have the whole world hate me... and have God to smile upon me than to have the whole world smile upon me and God despise me.'

Teach and train others for spiritual battle

Pastors and church leaders should equip their congregations to stand firm in faith and truth.

Lecture support: Jonas Clark trained his men for the hour of battle; Weaver implies this is a model for pastoral ministry.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 7

Capital Sins

May 27, 2007

Read Chapter 7 in the companion book, pages 121-139 (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

Idolatry as Rejection of God's Law

Idolatry is not merely worshiping false gods but turning from God's law to man's law, often instigated by civil rulers to consolidate power.

Lecture support: Weaver states, 'Idolatry consists in turning men away from the true God and from the Word and from the law of the true God... In any way and in any area that we are turned from God and His Word, to that extent, we are guilty of idolatry.' He cites 1 Kings 12 and Micah 6:16.

Corruption Originates in Capitals

The capitals (Samaria, Jerusalem, Washington D.C., state capitals) are the epicenters of national sin, leading the people astray through wicked laws and practices.

Lecture support: Weaver asks, 'What is the transgression of America? Is it not Washington D.C.?' and notes that 'our nation's capital, Washington D.C., is the hotbed of corruption, humanism, idolatry, wickedness and murder.'

Oppression and Theft by Rulers

God condemns rulers who use power to steal property and heritage, violating biblical principles of inheritance and just taxation.

Lecture support: Weaver exposit Micah 2:1-3 and Ezekiel 46:16-18, stating, 'Homes and heritage mean nothing to idolatrous rulers.' He criticizes federal land ownership and property tax as unbiblical.

Economic Dishonesty and Fraudulent Money

God requires just weights and measures; paper money and inflation are forms of theft that violate biblical and constitutional standards.

Lecture support: Weaver cites Micah 6:10-11 and the U.S. Constitution, saying, 'Inflation is nothing more than a hidden tax. And you can steal without the people realizing it.'

Divine Judgment on Wicked Nations

God will destroy nations that persist in idolatry, oppression, and dishonesty, as He did Samaria and Jerusalem.

Lecture support: Weaver quotes Micah 1:6-7 and 3:12, and states, 'God will not at all acquit the wicked. God will deal with them. God will judge them. God will destroy them.'

Hope in Christ's Righteous Rule

Despite present corruption, believers can rejoice that Christ will return to establish a kingdom of justice, peace, and obedience to God's law.

Lecture support: Weaver reads Micah 4:1-4 and 5:2-4, declaring, 'We shall have a righteous, holy, godly, pure, and gracious sovereign ruler shortly.'

Key Arguments

Capitals epitomize national sin

Micah 1:5 identifies Samaria and Jerusalem as the transgression and high places of Israel and Judah, showing that leadership is the main culprit in national apostasy.

Lecture support: Weaver says, 'God has designated the leadership of the people as the main culprits in leading the nations astray.' He applies this to modern capitals.

Idolatry is established by civil rulers to control people

Jeroboam I introduced calf worship to prevent Israelites from returning to Jerusalem, illustrating that rulers use false religion to enslave people by turning them from God's Word.

Lecture support: Weaver states, 'You cannot enslave a knowledgeable, obedient people. If you want to enslave a people, you must first turn them away from the Word of God.'

Replacing God's law with man's law is idolatry

Governments become idolatrous by disestablishing God's law and establishing humanistic law, as seen in 2 Kings 17:7-8 and Micah 6:16.

Lecture support: Weaver explains, 'How do governments then become idolatrous? Here's the answer. By disestablishing God's law and establishing humanistic or man's law.'

Property theft by rulers is condemned

Micah 2:1-3 pronounces woe on those who scheme to take fields and houses by violence, and Ezekiel 46 forbids princes from taking the people's inheritance.

Lecture support: Weaver reads Micah 2:1-3 and Ezekiel 46:16-18, emphasizing that 'God said if the government wants to give something, let it give what it has.'

Economic fraud is a capital sin

Micah 3 and 6 condemn false balances and dishonest gain; modern paper money and the Federal Reserve violate biblical and constitutional standards of just weights and silver/gold currency.

Lecture support: Weaver cites Micah 6:10-11 and the Constitution, arguing that 'paper money is easy to steal' and inflation is a hidden tax.

God will judge and destroy wicked nations

Just as God destroyed Samaria and Jerusalem for their sins, He will judge modern nations that follow the same pattern of idolatry and oppression.

Lecture support: Weaver quotes Micah 3:12 and Job 24:24, asserting, 'God will not at all acquit the wicked.'

Christ's kingdom will replace corrupt human rule

Micah 4 and 5 prophesy a future ruler from Bethlehem who will establish a kingdom of peace, justice, and obedience to God's law, fulfilling the hope of believers.

Lecture support: Weaver reads Micah 5:2 and 4:1-4, concluding, 'Jesus Christ, the sovereign ruler, shall return and complete His kingdom.'

Scripture References

Micah 1:1-9

The primary text of the sermon, introducing Micah's prophecy against Samaria and Jerusalem.

Micah 7:18

Weaver notes a play on Micah's name, 'who is like Jehovah,' as Micah asks, 'Who is a God like unto thee?'

Micah 1:14

Mentioned to show that Micah's hometown was sometimes called Moresheth Gath due to its proximity to Philistine territory.

Micah 6:8

Cited as a summary of true religion: to do justly, love mercy, and walk humbly with God.

Micah 5:2

Prophecy of Christ's birthplace in Bethlehem, quoted in Matthew 2:4-6.

Micah 3:12

Prophecy of Jerusalem's destruction, which later saved Jeremiah's life when elders cited it as precedent.

Jeremiah 26:8-19

The account of how Micah's prophecy under Hezekiah was used to spare Jeremiah from death.

Malachi 1:6

Illustrates how people deny their sins when confronted, similar to the hypocrites in Micah's day.

1 Kings 12:25-33

Jeroboam I's establishment of calf worship in Bethel and Dan to secure his kingdom, the root of Israel's idolatry.

Psalms 94:20

Question: 'Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?' Used to argue that governments making sin legal are idolatrous.

2 Kings 17:7-8, 19

Israel and Judah's sin was walking in the statutes of the heathen and of their own kings, i.e., replacing God's law with man's law.

Micah 6:16

God's judgment because 'the statutes of Omri are kept' - they followed man's law instead of God's.

Micah 2:1-3

Woe to those who devise iniquity and oppress people by taking fields and houses; God will devise evil against them.

Ezekiel 46:16-18

The prince must not take the people's inheritance by oppression; he must give from his own possession.

Ezekiel 45:8-10

Princes are commanded to remove violence, execute justice, and use just balances; oppressive exactions are forbidden.

Psalms 24:1

The earth is the Lord's, countering the state's claim of ultimate ownership over property.

1 Corinthians 10:26

The earth is the Lord's and its fullness, reinforcing God's ownership.

Micah 3:1-3, 9-12

Rulers who hate good and love evil, oppressing the people like cannibals; they judge for reward and pervert equity, leading to Jerusalem's destruction.

Leviticus 19:36

God commands just balances and weights, identifying Himself as the Lord who brought them out of Egypt.

Micah 6:10-16

Condemnation of wicked treasures, scant measures, false balances, and deceitful weights; judgment comes because they walked in the statutes of Omri.

Discussion Questions

1. How does Micah 1:5 define the relationship between a nation's leadership and its sin? In what ways might this apply to modern governments?

Consider: Weaver argues that capitals are the epitome of national transgression, asking 'What is the transgression of America? Is it not Washington D.C.?'

2. According to Weaver, how did Jeroboam I's introduction of idolatry serve his political purposes? What parallels do you see in modern attempts to turn people from God's Word?

Consider: Weaver explains that Jeroboam created a new religion to prevent people from returning to Jerusalem and threatening his rule.

3. Weaver defines idolatry as turning from God's law to man's law in any area. Do you agree with this definition? How does it challenge common understandings of idolatry?

Consider: Weaver states, 'Idolatry consists in turning men away from the true God and from the Word and from the law of the true God.'

4. What biblical principles in Ezekiel 46 and Micah 2 address property rights and government theft? How should these inform a Christian view of eminent domain and taxation?

Consider: Weaver cites Ezekiel 46:16-18 and Micah 2:1-3 to argue that God forbids rulers from taking the people's inheritance.

5. How does the Bible's emphasis on just weights and measures (Leviticus 19:36, Micah 6:10-11) apply to modern monetary systems? What would a biblically faithful currency look like?

Consider: Weaver criticizes paper money and the Federal Reserve as fraudulent, contrasting them with constitutional and biblical standards.

6. Weaver presents two 'good news' points: the destruction of the wicked and the coming of Christ's kingdom. How does the hope of Christ's righteous rule shape a Christian's response to corrupt governments?

Consider: Weaver reads Micah 4 and 5, emphasizing that Christ will establish a kingdom of peace and justice.

7. In what ways did the precedent of Micah's prophecy under Hezekiah save Jeremiah's life?
What does this teach about the importance of biblical precedent in civil matters?

Consider: Weaver recounts Jeremiah 26, where elders cited Micah 3:12 to argue that Jeremiah should not be put to death.

8. Weaver claims that 'property tax is one of the most unbiblical, ungodly taxes of them all.'
What is his reasoning, and how would you evaluate it biblically?

Consider: Weaver argues that property tax assumes state ownership of land, contradicting Psalm 24:1, and cites Ezekiel 45:8 against oppressive exactions.

Applications

Recognize idolatry in modern law

Believers should identify and reject laws and policies that turn people from God's Word, recognizing them as idolatry originating from capitals.

Lecture support: Weaver states, 'The abounding political correctness, humanism, tolerance for crime, sin, false religion, support of sodomy, socialism, statism is nothing less than bald-faced idolatry. And it originates from our capital.'

Defend biblical property rights

Christians should oppose government theft of property through eminent domain or oppressive taxation, upholding the biblical principle that inheritance should not be taken.

Lecture support: Weaver says, 'Homes and heritage mean nothing to idolatrous rulers... God said if the government wants to give something, let it give what it has. If it doesn't have it, it can't give it.'

Advocate for just economic standards

Believers should promote honest weights and measures and sound money, opposing fraudulent systems like paper currency that enable theft through inflation.

Lecture support: Weaver argues, 'God hates false balances. He hates fraud. He hates deceit and dishonesty... paper money is easy to steal when you have paper money.'

Trust in God's judgment on the wicked

Instead of despairing over corruption, believers can rest in the promise that God will destroy the wicked and vindicate His righteousness.

Lecture support: Weaver quotes Job 24:24 and Psalm 37:10, saying, 'God will not at all acquit the wicked. God will deal with them. God will judge them. God will destroy them.'

Hope in Christ's coming kingdom

The ultimate answer to corrupt human rule is the return of Christ, who will establish a kingdom of justice, peace, and obedience to God's law.

Lecture support: Weaver reads Micah 4:1-4 and 5:2, declaring, 'We shall have a righteous, holy, godly, pure, and gracious sovereign ruler shortly.'

Live in conformity to God's Word

In light of coming judgment and Christ's kingdom, believers should serve God acceptably with reverence and godly fear, bringing their lives into conformity to Scripture.

Lecture support: Weaver prays, 'Help us, Lord, to live for Thee and to be holy and godly and bring our lives in conformity to Your Word.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 8

So, You Say You Want Justice?

March 09, 2008

Read Chapter 8 in the companion book, pages 141-160 (October 1, 2026 edition).

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

Major Themes

Justice Defined by God's Law

True justice is synonymous with righteousness and can only be defined by God's revealed standard in Scripture.

Lecture support: Weaver states, 'Justice refers then to righteousness in government, in law, in personal and ethical situations... If something is righteous, it is just. If something is just, it is righteous.'

God as the Ultimate Judge and Lawgiver

God alone has authority to institute law and judge; human judges are to represent Him by applying His law.

Lecture support: Weaver cites Isaiah 33:22: 'For the LORD is our judge, the LORD is our lawgiver, the LORD is our king.'

Rejection of God's Rule Leads to Tyranny

When Israel demanded a human king, they rejected God's kingship, resulting in a transition from God's law to oppressive man-made law.

Lecture support: Weaver explains, 'It is a transition from God's law system to an alien or a humanistic law system... Under man's law, man endeavors to rule over, regulate, and dictate every area of life.'

Apostasy Evidenced by Abandoning God's Law

Turning to other gods is demonstrated by adopting alien law systems; Israel and Judah both walked in statutes of the heathen.

Lecture support: Weaver points to 2 Kings 17:8: 'And walked in the statutes of the heathen...' as proof of idolatry.

America's Christian Heritage and Subsequent Apostasy

Early American colonies founded their governments on biblical law, but the nation has since forsaken that foundation, leading to injustice.

Lecture support: Weaver quotes the New Haven Colony Charter: 'the judicial laws of God as they were delivered by Moses are to be a rule to all the courts in this jurisdiction.'

Repentance and Personal Obedience as Remedies

Believers must pray imprecatory prayers, obey God's law, and trust God's mercy to restore justice and righteousness.

Lecture support: Weaver urges, 'We must learn to pray those imprecatory prayers in the Bible... We need to learn to be holy and godly ourselves. We need to keep God's law if nobody else does.'

Key Arguments

Justice and righteousness are inseparable and defined by God alone.

The Hebrew word tzedakah means both justice and righteousness; God's character and law are the only standard.

Lecture support: Weaver says, 'You cannot separate these thoughts... Justice is just simply doing what is right. And doing what is right is doing that which is just.'

Human authority must be derived from God to be legitimate.

If some men have authority over others, the source must transcend mankind; otherwise it is mere imposition of will.

Lecture support: Weaver quotes an author: 'if some men are to have authority over others, the source of authority must come from somewhere... It must transcend mankind.'

Judges were instituted to apply God's law and produce just judgment.

Deuteronomy 16:18 commands judges to judge with just judgment; they represent God, not man.

Lecture support: Weaver reads Deuteronomy 16:18: 'Judges and officers shalt thou make thee... and they shall judge the people with just judgment.'

Israel's demand for a king was a rejection of God's kingship.

God explicitly states that Israel rejected Him from reigning over them when they asked for a human king.

Lecture support: Weaver cites 1 Samuel 8:7: 'they have not rejected thee, but they have rejected me, that I should not reign over them.'

A human king would bring tyranny, taking property and liberty.

God's warning in 1 Samuel 8 describes a king who will take sons, daughters, fields, and make the people slaves.

Lecture support: Weaver emphasizes the repeated word 'take' in 1 Samuel 8:11-17 and notes the Hebrew word ebed means slave.

Rejecting God's law inevitably leads to rule by tyrants.

Those who refuse God's limited law will be ruled by endless man-made laws and despotic government.

Lecture support: Weaver states, 'Those who refuse to be ruled by God's law will inevitably be ruled by tyrants.'

America has apostatized by abandoning its biblical legal foundations.

Early American charters explicitly based civil law on Scripture, but modern America has rejected that heritage.

Lecture support: Weaver quotes the Connecticut Constitution: 'the Scriptures hold forth a perfect rule for the direction and government of all men... as well in... commonwealths.'

Personal obedience to God's law is a form of contending against wickedness.

Proverbs 28:4 teaches that keeping the law contends with the wicked; individual righteousness matters.

Lecture support: Weaver explains, 'They that forsake the law praise the wicked: but such as keep the law contend with them.'

Scripture References

1 Samuel 7:1-6

Read as introduction; describes the ark at Kirjath-Jearim, Israel's lament, Samuel's call to repentance, and gathering at Mizpah.

1 Samuel 8:1-6

Read to show Samuel's sons' corruption and Israel's demand for a king.

Genesis 18:25

Abraham's intercession acknowledges God as Judge of all the earth who does right.

James 4:12

Cited to show there is one lawgiver able to save and destroy.

Isaiah 33:22

Declares the LORD is our judge, lawgiver, and king.

Deuteronomy 16:18

Command to appoint judges who judge with just judgment.

2 Chronicles 19:5-6

Judges are to judge for the LORD, not for man.

Ezra 7:25

Prerequisite for judges: they must know the laws of God.

Deuteronomy 25:1

Judges are to justify the righteous and condemn the wicked.

1 Samuel 7:3-6

Samuel calls Israel to put away idols and return to the LORD; they repent at Mizpah.

1 Samuel 7:15-17

Samuel judged Israel all his life, traveling a circuit.

1 Samuel 8:1-5

Samuel's sons pervert judgment; elders demand a king.

1 Samuel 12:12

Samuel reminds Israel that God was their king when they demanded a human king.

1 Samuel 8:7-8

God says Israel has rejected Him, not Samuel.

1 Samuel 12:19

People confess their sin in asking for a king.

Deuteronomy 4:4-8

Israel was to be distinct from other nations because God was near them and gave them righteous laws.

Hosea 13:11

God gave Israel a king in anger and took him away in wrath.

Psalms 78:23-31

God gave Israel quail in response to their lust, but judged them while the meat was in their mouths.

1 Samuel 8:9-18

God's warning about the manner of the king: he will take sons, daughters, property, and make them servants.

Isaiah 1:19-27

If Israel repents, God will restore judges and counselors as at the beginning; Zion will be redeemed with judgment.

Discussion Questions

1. How does the biblical definition of justice as righteousness challenge modern secular concepts of justice?

Consider: Weaver argues that justice and righteousness are identical and defined by God's law.

2. In what ways might Christians today be tempted to reject God's rule by demanding human solutions like Israel did?

Consider: Israel demanded a king to be like other nations, rejecting God as king.

3. What are the practical implications of believing that all authority must be derived from God?

Consider: Weaver states that the only reasonable source of authority is God and His revelation.

- 4.** How should Christians evaluate political leaders who claim faith but do not uphold biblical law?

Consider: Weaver criticizes gullibility in accepting claims of being 'born again' without examining legislative records.

- 5.** What does it mean to 'contend with the wicked' through personal obedience to God's law?

Consider: Proverbs 28:4 is cited to show that keeping the law is a form of contending against wickedness.

- 6.** How can believers balance praying imprecatory prayers with trusting God's mercy?

Consider: Weaver encourages praying against wicked schemes while also trusting God's promise to restore.

7. In what areas of life do you find it most challenging to apply God's law consistently?

Consider: Weaver concludes that if we want justice, we must apply God's law to every area of life.

Applications

Pray Imprecatory Prayers

Believers should pray against the wicked and their schemes, asking God to break their power and establish His righteousness.

Lecture support: Weaver says, 'We must learn to pray those imprecatory prayers in the Bible... Lord, break their teeth, break their arm, cast them out.'

Personal Obedience to God's Law

Christians must keep God's law personally, as obedience contends against wickedness and may influence God's mercy on a nation.

Lecture support: Weaver states, 'We need to learn to be holy and godly ourselves. We need to keep God's law if nobody else does.'

Trust in God's Mercy and Repentance

If God's people repent and turn from wicked ways, He promises to hear, forgive, and heal their land.

Lecture support: Weaver points to Isaiah 1:19-27 and says, 'if we repent and seek him and turn from our wicked ways, He will hear from heaven, and forgive our sins, and heal our land.'

Apply God's Law to Every Area of Life

Justice requires applying God's law to all areas under one's control, not just in theory but in practice.

Lecture support: Weaver concludes, 'If you say you want justice, you must apply God's law to every area of your life, and every area that you have control over.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 9

It's Crying Time Again

December 28, 2008

Read Chapter 9 in the companion book, pages 161-176 (October 1, 2026 edition).

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

Major Themes

Desperation as a Prerequisite for Deliverance

People will not cry out to God until they realize they are helpless and desperate, like Bartimaeus who was blind and a beggar.

Lecture support: Weaver says, 'He was desperate. No one was able to help him. He was blind. He was a beggar.' and 'You will never be saved. And you will never be delivered until you realize the desperate case that you're in.'

Determination in Prayer and Crying Out

Believers must persist in crying out to God despite opposition and discouragement, as Bartimaeus did when the crowd tried to silence him.

Lecture support: Weaver states, 'And many charged him that he should hold his peace. But he cried the more a great deal... The more he was discouraged by others, the more he encouraged himself.'

Total Dependence on God Alone

Salvation and help come only from God; human efforts, the Constitution, and politicians cannot save us.

Lecture support: Weaver says, 'If God does not help us, we are not helped. Our help is only the one true and the living God who has revealed himself in Jesus Christ.'

National Judgment and the Need for Repentance

God judges nations for idolatry, adultery, corruption, and deceit, and America is guilty of these sins and under judgment.

Lecture support: Weaver reads Jeremiah 5 and 9, asking, 'Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?' and applies it to America.

The Example of Biblical Figures Who Wept

Jesus, Jeremiah, and Elisha wept over sin and suffering, showing that real men cry and cry out to God.

Lecture support: Weaver cites John 11:35, Jeremiah as the weeping prophet, and 2 Kings 8:11 where Elisha wept.

Key Arguments

Desperation leads to crying out

Bartimaeus cried out because he was desperate and helpless; similarly, people only seek God when they realize their desperate condition.

Lecture support: Weaver says, 'What in the world made Bartimaeus cry out for help? Well, here's the answer. He was desperate.'

God commands His people to cry out

Weaver argues that crying out is not optional but commanded by God, citing Isaiah 58:1.

Lecture support: Weaver reads Isaiah 58:1: 'Cry aloud, spare not. Lift up thy voice like a trumpet and show my people their transgressions.'

Persistent prayer moves God to act

Using the parables of the persistent widow and the friend at midnight, Weaver argues that God responds to persistent, determined prayer.

Lecture support: Weaver says, 'And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you, he will avenge them speedily.'

America is under God's judgment

Weaver asserts that the sins of America - idolatry, adultery, corruption - are the same sins for which God judged Israel, and God will judge America.

Lecture support: Weaver says, 'Everything that God destroyed the nation Israel for... is prevalent, prominent, and abundant in our country.'

Only Christ can save

Weaver emphasizes that human solutions are vain; only Jesus Christ can deliver individuals and nations.

Lecture support: Weaver says, 'The only one who's going to save us is Christ.'

Scripture References

Mark 10:46-52

The main text of the sermon, recounting the healing of blind Bartimaeus.

John 11:35

Cited as the shortest verse in the Bible, showing that Jesus wept.

2 Kings 8:11

Elisha wept when he saw what Hazael would do to Israel.

Matthew 9:12

Jesus said the whole need not a physician, but the sick, illustrating that only the desperate seek help.

Matthew 14:28-30

Peter walking on water and crying out when he began to sink, showing desperation.

Psalms 10:6

The wicked think they will never be moved or in adversity.

Jeremiah 5:7-9

God asks if He should not avenge a nation for idolatry and adultery.

Jeremiah 5:25-29

God asks if He should not avenge a nation for corruption and wicked rulers.

Jeremiah 9:2-9

God asks if He should not avenge a nation for treachery, deceit, and lies.

Isaiah 58:1

God commands to cry aloud and show His people their sins.

Isaiah 40:6

The voice said, Cry, and the message is that all flesh is grass.

Luke 18:2-8

The parable of the persistent widow, teaching that God will avenge His elect who cry day and night.

Luke 11:5-13

The parable of the friend at midnight, teaching persistence in asking, seeking, and knocking.

Psalm 121:1-2

David says his help comes from the Lord who made heaven and earth.

Psalm 46:1

God is our refuge and strength, a very present help in trouble.

Psalm 108:12

Vain is the help of man.

Psalm 115:11

Ye that fear the Lord, trust in the Lord; He is their help and shield.

2 Kings 6:27

The king of Israel says, If the Lord do not help thee, whence shall I help thee?

Matthew 11:12

The kingdom of heaven suffereth violence, and the violent take it by force, illustrating desperate men are forceful.

Discussion Questions

1. What does it mean to be desperate for God, and how can we cultivate that desperation in our own lives?

Consider: Weaver emphasizes that Bartimaeus cried out because he was desperate and helpless.

2. How can we maintain determination in prayer when we face discouragement or opposition?

Consider: Weaver uses Bartimaeus's example of crying out more when told to be quiet.

3. In what ways are we tempted to trust in human solutions rather than depending solely on God?

Consider: Weaver argues that the Constitution and politicians cannot save us; only Christ can.

4. Do you believe America is under God's judgment? Why or why not, based on the biblical passages cited?

Consider: Weaver reads Jeremiah 5 and 9 and applies them to America's sins.

5. What practical steps can we take to 'cry out' for our nation, families, and churches?

Consider: Weaver concludes by urging the congregation to cry out for mercy like Bartimaeus.

Applications

Recognize your desperation

Acknowledge your helplessness and desperate need for God's mercy in your personal life, family, and nation.

Lecture support: Weaver says, 'You will never be saved. And you will never be delivered until you realize the desperate case that you're in.'

Persist in prayer despite opposition

When discouraged or told to be quiet, cry out to God even more, following Bartimaeus's example.

Lecture support: Weaver says, 'The more he was discouraged by others, the more he encouraged himself... Keeping on with his crying.'

Depend solely on Christ for deliverance

Stop trusting in human institutions or leaders; place your complete dependence on Jesus Christ for salvation and help.

Lecture support: Weaver says, 'The only one who's going to save us is Christ.'

Cry out for national repentance

Lift up your voice like a trumpet to show God's people their sins and plead for mercy on the nation.

Lecture support: Weaver cites Isaiah 58:1 and says, 'It's time we learn to cry, Jesus, thou Son of David, have mercy upon me and my family and my church and my state and my nation.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 10

When is it Time?

December 26, 2010

Read Chapter 10 in the companion book, pages 177-198 (October 1, 2026 edition).

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

Major Themes

Divine Providence in Timing of War

God sovereignly determines when it is time to fight, as seen in Scripture and American history.

Lecture support: Weaver states, 'Divine providence always arranges the time for fighting' and cites the Declaration of Causes where colonists acknowledged God's providence.

God's Sovereign Selection and Qualification of Leaders

God chooses unlikely individuals, qualifies them, and empowers them for the task of deliverance.

Lecture support: Gideon was hiding yet called 'mighty man of valor'; God said 'Go in this thy might' and the Spirit came upon him.

Spiritual Root of National Problems

Oppression and calamity are consequences of sin and idolatry; repentance is necessary for deliverance.

Lecture support: God's rebuke in Judges 6:10: 'ye have not obeyed my voice'; Weaver says 'our problems are first and foremost spiritual problems.'

Unity of the People in Warfare

When God moves, He unites the hearts of the people to act with one consent.

Lecture support: Judges 20:1 'gathered together as one man'; 1 Samuel 11:7 'they came out with one consent.'

Waiting on the Lord

Believers must patiently wait for God's timing rather than acting out of passion or running ahead.

Lecture support: Weaver says, 'The hardest part is waiting upon the Lord' and quotes Lamentations 3:25-26.

Key Arguments

War must be initiated by God, not human anger

Fighting should not stem from bitterness or resentment but from God's command and righteous cause.

Lecture support: Weaver says, 'We do not fight out of anger and retaliation... We fight because it's right to fight.'

God uses minorities to achieve victory

Biblical and historical examples show that God does not need large numbers to win battles.

Lecture support: Gideon's 300 men; Jonathan's statement 'there is no restraint to the Lord to save by many or by few.'

Repentance must precede deliverance

Israel's suffering was due to sin; crying to God and turning from idolatry was necessary before God raised up Gideon.

Lecture support: Judges 6:1, 6-10; Weaver says 'sinners do not want to repent... they love their sin.'

God's call includes family support

When God calls a man to a work, He often turns the hearts of his family to support him.

Lecture support: Gideon's father Joash defended him; David's family came to him at Adullam.

Success and protection confirm God's calling

Victory in battle and miraculous preservation are proofs that God is with a leader.

Lecture support: Gideon subdued Midian; Washington survived multiple shots; Indian chief said 'The Great Spirit protects this man.'

Scripture References

Judges 6:12-16

The angel of the Lord appears to Gideon, calling him a mighty man of valor and promising victory over Midian.

Numbers 31:1-3

God commands Moses to avenge Israel of the Midianites, initiating an offensive war.

1 Samuel 15:1-3

God commands Saul to utterly destroy Amalek for what they did to Israel centuries earlier.

Joshua 10:40

Joshua destroyed all that breathed as the Lord God of Israel commanded.

Numbers 21:14

Reference to the 'book of the wars of the Lord,' indicating many wars God commanded.

Joshua 5:13-15

The captain of the Lord's host (a Christophany) appears to Joshua, showing God as a man of war.

1 Samuel 23:1-2

David inquires of the Lord whether to fight the Philistines at Keilah; God says yes.

1 Samuel 30:8

David asks if he should pursue the Amalekite raiders; God promises success.

2 Samuel 5:19

David inquires about going against the Philistines; God assures deliverance.

Judges 20:1-2, 11

All Israel gathered as one man to fight against Benjamin, showing spontaneous unity.

2 Chronicles 32:4

Much people gathered together to stop water sources in preparation for Assyrian attack.

Judges 6:16

God promises Gideon he will smite the Midianites as one man, indicating united hearts.

1 Samuel 11:6-7

The Spirit of God came upon Saul, and the people came out with one consent to fight.

Judges 6:1-5

Description of severe Midianite oppression, leaving Israel impoverished and hiding.

Judges 6:6-7

Israel cried unto the Lord because of the Midianites.

Judges 6:8-10

God sends a prophet to rebuke Israel for not obeying His voice regarding idolatry.

Judges 6:11-14

The angel appears to Gideon, calls him mighty man of valor, and commissions him to save Israel.

Judges 6:25-26

God commands Gideon to tear down his father's altar of Baal and build an altar to the Lord.

Judges 6:34

The Spirit of the Lord came upon Gideon, and he blew a trumpet to gather Abiezer.

Judges 7:5-7

God selects 300 men who lapped water like a dog to fight the Midianites.

Discussion Questions

1. How does the Declaration of the Causes and Necessities of Taking Up Arms illustrate the principle that war should be a last resort after evils become 'insufferable'?

Consider: Weaver reads from the document to show the colonists' grievances and their choice to resist.

2. In what ways does the story of Gideon challenge our assumptions about who God can use to lead in times of crisis?

Consider: Gideon was hiding and from a poor family, yet God called him a mighty man of valor.

3. Why is it significant that God told Gideon to tear down the altar of Baal before engaging in physical battle?

Consider: Weaver emphasizes that spiritual reform must precede national deliverance.

4. How can we discern between acting out of righteous anger and acting out of sinful bitterness or resentment when facing injustice?

Consider: Weaver warns against fighting out of anger and retaliation, stressing a biblical basis.

5. What does it look like practically to 'wait upon the Lord' in a culture that demands immediate action?

Consider: Weaver says the hardest part is waiting on God's time and quotes Lamentations 3.

Applications

Recognize divine providence in timing

Believers should trust that God arranges the right time for conflict and not act out of impatience or passion.

Lecture support: Weaver states, 'Divine providence always arranges the time for fighting' and warns against running ahead of God.

Address spiritual roots of problems

Before seeking political or military solutions, we must repent of sin and idolatry, as Gideon tore down Baal's altar.

Lecture support: Weaver says, 'our problems are first and foremost spiritual problems' and points to Judges 6:25-26.

Wait patiently for God's deliverance

The hardest part is waiting on God's timing; we should hope and quietly wait for His salvation.

Lecture support: Weaver quotes Lamentations 3:25-26 and says, 'The best counsel... is this: Wait upon the Lord.'

Support God-called leaders

Families should stand with those God calls to lead, as Gideon's father defended him.

Lecture support: Weaver notes, 'It is important that a man's family be with him in his work' and cites Joash's defense.

Trust God's empowerment for the task

Those whom God calls He qualifies and empowers by His Spirit; we should rely on His strength, not our own.

Lecture support: Weaver says, 'Those whom God calls, He qualifies' and points to the Spirit coming upon Gideon.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 11

The Rebel's Prayer

March 13, 2011

Read Chapter 11 in the companion book, pages 199-216 (October 1, 2026 edition).

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

Major Themes

The Nature of the Kingdom of God

The kingdom has come in Christ, is present in believers, and will come in fullness at Christ's return. It involves God's sovereign rule over all creation.

Lecture support: Weaver states: 'The kingdom has come. The kingdom is here. And the kingdom is coming.' He cites Matthew 12:28, Colossians 1:12-13, and Revelation 11:15.

Prayer as Personal Submission to Christ's Reign

Praying 'Thy kingdom come' is a personal petition asking for Christ to reign in one's own heart and life, acknowledging Him as King.

Lecture support: Weaver says: 'When you say, "Thy kingdom come," you are acknowledging that Jesus Christ is King of kings... and that He deserves to be honored and worshipped.'

The Practical Defeat of Sin and Confusion

The petition is practical, seeking God's conquest over sinful affections and the confusion they cause, bringing order through submission to Christ.

Lecture support: Weaver explains: 'Where confusion exists, so does sin, strife, and wickedness... we're asking that Christ conquer us, reign over us, subdue us.'

God's Sovereignty in the Kingdom's Coming

The kingdom advances by God's grace and in His timing. We pray for the conversion of the elect and the success of the gospel.

Lecture support: Weaver says: 'It is only going to come in its fullness in the time that He ordained... we are praying for the conversion of God's elect.'

The Inseparability of Religion and Politics

All government and law are inherently religious. Christians, as citizens of heaven, have a political duty to pray and work for Christ's rule over all earthly authorities.

Lecture support: Weaver argues: 'All government is religious... It is impossible to have government without religion.' He cites Philippians 3:20 on heavenly citizenship.

The Believer as a 'Rebel' Against Ungodly Authority

True rebels are those who oppose Christ. Praying 'Thy kingdom come' is a revolutionary act against tyranny, wicked laws, and all systems that reject God's rule.

Lecture support: Weaver reads a quote: 'This is the rebel's prayer, a revolutionary's cry against the immorality of this age... It is a prayer against rulers in rebellion against the Lord.'

Key Arguments

The Lord's Prayer is a model for both thought and words

Jesus gave specific words to pray, and understanding their meaning is essential for spiritual benefit.

Lecture support: Weaver says: 'He not only teaches them in thoughts, but in words as well... you must understand that words have meanings.'

Addressing God as Father implies obligation and brotherly love

Calling God 'Our Father' obligates us to honor Him and pray for fellow believers, not just ourselves.

Lecture support: Weaver quotes Pink: 'These words... clearly imply our obligation... We must express our love to our brethren by praying for them.'

God's heavenly throne emphasizes His sovereignty

The phrase 'which art in heaven' highlights God's majesty and absolute control, encouraging bold prayer.

Lecture support: Weaver states: 'Our Father who's in heaven - that means He is sovereign. He's in absolute and total control of everything.'

Prayer is a self-preaching vow

Every prayer expresses a desire and a solemn obligation to pursue what we ask, especially regarding God's glory.

Lecture support: Weaver quotes Manton: 'Prayer is a preaching to ourselves in God's hearing... an implicit vow or solemn obligation.'

The kingdom petition is a prayer for Christ's enemies to be subdued

Praying 'Thy kingdom come' asks God to defeat all opposition to Christ, including sin, Satan, and rebellious rulers.

Lecture support: Weaver cites Psalm 110:1 and Philippians 2:10-11, saying: 'Our Lord shall subdue all of His enemies.'

Resistance to tyranny is not rebellion if authority is unlawful

Rebellion can only be against lawful authority. Resisting evil, unconstitutional commands is not rebellion but righteousness.

Lecture support: Weaver explains: 'If there is no lawful authority, there is no rebellion. It is only resistance.'

The 'Rebel's Prayer' is a comprehensive cry against all ungodliness

This petition is a prayer against abortion, oppression, secularism, unjust laws, and every system that exalts man above God.

Lecture support: Weaver reads: 'It is a prayer against abortion, oppression, homosexuality, pornography, and greed... against secularism, atheism, humanism.'

Scripture References

Matthew 6:10

Quoted as the primary text: 'Thy kingdom come. Thy will be done in earth, as it is in heaven.'

Luke 11:2

Quoted as the parallel passage: 'Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.'

Matthew 6:9

Cited to show Jesus gave specific words: 'After this manner therefore pray ye.'

John 17

Mentioned as the true Lord's Prayer, distinguishing it from the Disciples' Prayer.

John 20:17

Quoted to show God is the Father of Jesus and believers: 'I ascend unto my Father, and your Father; and to my God, and your God.'

Ephesians 1:3

Cited: 'Blessed be the God and Father of our Lord Jesus Christ.'

Psalm 139

Referenced to support God's omnipresence.

1 Kings 8:27

Quoted: 'But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee.'

Isaiah 66:1

Quoted: 'Thus saith the LORD, The heaven is my throne, and the earth is my footstool.'

Psalm 115:3

Quoted: 'But our God is in the heavens: he hath done whatsoever he hath pleased.'

Matthew 6:33

Quoted: 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'

Matthew 12:28

Quoted: 'But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.'

Colossians 1:12-13

Quoted: 'Giving thanks unto the Father... who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.'

Revelation 11:15

Quoted: 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.'

1 Chronicles 29:11

Quoted: 'Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty... thine is the kingdom, O LORD.'

Isaiah 11:9

Quoted: 'They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.'

Habakkuk 2:14

Quoted: 'For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.'

1 Corinthians 14:33

Referenced: 'God is not the author of confusion.'

James 3:16

Quoted: 'For where envying and strife is, there is confusion and every evil work.'

Philippians 3:12-14

Quoted to illustrate Paul's pursuit of being conquered by Christ: 'I press toward the mark for the prize of the high calling of God in Christ Jesus.'

Discussion Questions

1. What does it mean to pray 'Thy kingdom come' as a personal petition, and how should that affect our daily lives?

Consider: Weaver emphasizes that this petition asks for Christ to reign in our hearts and lives.

2. How does the concept of God as 'Our Father' shape our prayers for others and our sense of obligation?

Consider: The message stresses that 'Our Father' implies we must pray for fellow believers and honor God.

3. In what ways is the petition 'Thy kingdom come' practical in dealing with personal sin and confusion?

Consider: Weaver links confusion to sin and says this prayer asks Christ to subdue our sinful affections.

4. How should the belief that all government is religious influence a Christian's political engagement?

Consider: Weaver argues that law and government are inherently religious, so Christians must bring a biblical worldview.

5. What is the difference between rebellion and righteous resistance according to the sermon?

Consider: Weaver states rebellion can only be against lawful authority; resisting tyranny is not rebellion.

6. How can praying 'Thy kingdom come' be a form of spiritual warfare against cultural evils?

Consider: The 'rebel's prayer' quote lists specific sins and systems that this petition opposes.

7. What comfort does the promise of Christ's ultimate victory over His enemies provide in times of political or social turmoil?

Consider: Weaver closes with 2 Thessalonians 1, assuring that Christ will return to judge and reign.

Applications

Pray with understanding and personal commitment

When praying the Lord's Prayer, meditate on the meaning of each phrase and take it as a personal vow to honor God and seek His kingdom.

Lecture support: Weaver says: 'When you understand the meaning of the words and the implications of the words, then there's a vast, great benefit.'

Submit every area of life to Christ's reign

Ask God to conquer specific sins and bring order to areas of confusion, yielding cheerfully to His rule.

Lecture support: Weaver urges: 'We're asking that Christ conquer us, reign over us, subdue us, submit us, surrender us, control us in every aspect of our lives.'

Pray for the conversion of the elect and gospel advance

Regularly intercede for the salvation of God's people and the success of gospel preaching worldwide.

Lecture support: Weaver states: 'We are praying for the conversion of God's elect. We're praying that Christ would indeed save His people.'

Engage politically with a kingdom perspective

Recognize that all laws reflect someone's religion; work and vote to align civil law with God's law, and oppose ungodly legislation.

Lecture support: Weaver argues: 'If you are a citizen of heaven, you have a political view... and you express it.'

Resist evil and tyranny as an act of faithfulness

Do not comply with commands that violate God's law; understand that resisting unlawful authority is not rebellion but righteousness.

Lecture support: Weaver explains: 'If there is no lawful authority, there is no rebellion. It is only resistance.'

Make 'Thy kingdom come' a daily, even hourly, prayer

In response to corruption and wickedness, persistently pray for Christ's kingdom to come and His enemies to be vanquished.

Lecture support: Weaver exhorts: 'If you are really, genuinely, and truly tired of the corruption... then you need to learn to pray daily, yea, even hourly, this petition.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 12

The Power of Faith

July 24, 2011

Read Chapter 12 in the companion book, pages 217-235 (October 1, 2026 edition).

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

Major Themes

The Nature of Saving vs. Conquering Faith

Weaver distinguishes between saving faith and conquering faith, urging believers to exercise faith that actively subdues opposition.

Lecture support: Weaver asks, 'But my question is, where's your conquering faith? Where's the faith that removes mountains? Where's the faith that removes trees and kingdoms and men?'

Civil Government as Enemy of God

Civil rulers become enemies of God when they disobey His law and lead people into idolatry, as seen in Saul, Manasseh, and others.

Lecture support: Weaver states, 'America has become the enemy of God and the enemy of God's people... civil rulers and civil governments can become the enemy of God just like anyone or anything else can.'

Faith Demonstrated Through Obedience and Action

The heroes of faith subdued kingdoms not by passive belief but by specific acts of obedience, often involving physical conflict.

Lecture support: Weaver says, 'Their faith was applied action. The men mentioned in verse 32 actually subdued kingdoms. They actually wrought righteousness.'

Faith Does Not Preclude Fighting

Victory requires both faith and fighting; believers must engage in spiritual and sometimes physical battles.

Lecture support: Weaver asserts, 'One of our problems today is this: we want victory without faith and without fighting. Neither one is possible.'

The Power of Small Faith

Even faith as small as a mustard seed can accomplish great things, including moving mountains and subduing kingdoms.

Lecture support: Weaver asks, 'If faith the size of the top of the head of a straight pin can move mountains and trees, what could faith the size of a peanut do?'

Obedience in Small Things Precedes Great Victories

God uses people in great battles only after they learn obedience in smaller matters, as seen in Gideon's initial act of destroying idols.

Lecture support: Weaver explains, 'You and I will never be used of God in great battles and in great victories until we learn to become obedient in the smaller battles.'

Key Arguments

The just shall live by faith

Scripture repeatedly states that the just live by faith, implying a continuous, active faith rather than a one-time belief.

Lecture support: Weaver cites Romans 1:17, Galatians 3:11, Hebrews 10:38, and Habakkuk 2:4 to show this principle across both Testaments.

Civil rulers can be God's enemies

When civil governments disobey God's law and promote idolatry, they become enemies of God and His people, as exemplified by Saul and Manasseh.

Lecture support: Weaver references 1 Samuel 15:10-11, 2 Kings 21:9, and Hosea 8:4 to argue that wicked rulers lead nations into sin.

Faith is applied action

The heroes of Hebrews 11 demonstrated faith through concrete actions, not abstract belief; they 'subdued kingdoms' by fighting.

Lecture support: Weaver states, 'Their faith was applied action... they actually subdued kingdoms.'

Faith ignores circumstances

True faith does not consider human limitations, enemy strength, or lack of support; it focuses solely on God and His promises.

Lecture support: Weaver summarizes: 'Faith does not look at circumstances... Faith does not look at weaponry... Faith does not look at others. Faith looks at God alone.'

Victory requires fighting

Faith without fighting is insufficient; believers must actively engage in spiritual warfare, and sometimes physical, to see God's deliverance.

Lecture support: Weaver says, 'We must fight to win and we must fight by faith... We may have to fight physically, but we always have to fight spiritually and mentally and emotionally.'

Small faith can accomplish great things

Jesus' teaching on mustard-seed faith shows that even minimal faith, when exercised, can overcome immense obstacles.

Lecture support: Weaver references Matthew 17:20 and Luke 17:6, emphasizing that faith the size of a mustard seed can move mountains.

Scripture References

Hebrews 11:32-34

The primary text, listing heroes who through faith subdued kingdoms and performed mighty deeds.

Romans 1:17

Cited to show that the just shall live by faith, part of the threefold New Testament witness.

Galatians 3:11

Second New Testament reference that the just shall live by faith.

Hebrews 10:38

Third New Testament reference, warning against drawing back from faith.

Habakkuk 2:4

Old Testament source for the principle that the just shall live by faith.

Matthew 17:20

Jesus' teaching that faith as a mustard seed can move mountains, and nothing shall be impossible.

Luke 17:6

Parallel teaching that faith as a mustard seed can command a sycamine tree to be uprooted.

Hebrews 11:1

The definition of faith, referenced as the basis for the elders obtaining a good report.

Hebrews 11:6

Without faith it is impossible to please God; those who come to God must believe He is and rewards seekers.

1 Samuel 15:10-11

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

1 Samuel 15:26-29

Samuel tells Saul that the Lord has rejected him and rent the kingdom from him for disobedience.

2 Kings 21:8-9

Manasseh seduced Israel to do more evil than the nations, legitimizing idolatry and sodomy.

Hosea 8:2-4

Israel set up kings and princes not by God, violating His law and falling into idolatry.

Micah 6:16

The statutes of Omri and works of Ahab are kept, meaning they follow man's law instead of God's.

2 Kings 17:7-8, 18-19

Israel and Judah went into captivity because they walked in the statutes of the heathen and forsook God's law.

Psalms 94:20-21

A throne of iniquity frames mischief by law, condemning the innocent; such government cannot fellowship with God.

Judges 7:2-7

God reduces Gideon's army from 32,000 to 300 to ensure Israel knows the victory is from the Lord.

Judges 6:3-6

The Midianites and allies came as grasshoppers, destroying Israel's sustenance, causing great impoverishment.

Judges 7:12

The enemy lay in the valley like grasshoppers, with camels without number.

Judges 7:20-21

Gideon's 300 men blew trumpets, broke pitchers, held lamps, and stood still as the enemy fled.

Discussion Questions

1. What is the difference between saving faith and conquering faith, and how can we cultivate conquering faith in our lives?

Consider: Weaver distinguishes between faith that saves and faith that actively subdues opposition, challenging believers to move beyond mere salvation.

2. In what ways can civil governments become enemies of God, and how should Christians respond?

Consider: Weaver argues from Scripture that rulers who disobey God's law and promote idolatry are God's enemies, using America as an example.

3. How does Gideon's initial act of tearing down Baal's altar prepare him for the greater battle against the Midianites?

Consider: Weaver emphasizes that obedience in small things precedes great victories, using Gideon as a model.

4. What can we learn from Samson's willingness to fight alone, even when his own people opposed him?

Consider: Samson's solitary stand against the Philistines illustrates faith that does not depend on human support.

5. How does Jephthah's argument based on God's promises and historical possession apply to modern disputes over truth and territory?

Consider: Jephthah trusted God's word over the Ammonite king's claims, showing faith in God's promises.

6. What does it mean that 'faith does not preclude fighting,' and how should this shape our spiritual warfare?

Consider: Weaver insists that victory requires both faith and active fighting, challenging passive Christianity.

7. How can we exercise mustard-seed faith to 'subdue kingdoms' in our personal lives, communities, and nation?

Consider: The sermon concludes with a call to apply the power of faith to bring areas of life under Christ's lordship.

Applications

Examine your faith

Believers should assess whether they have only saving faith or also conquering faith that actively overcomes obstacles.

Lecture support: Weaver asks, 'Where is your faith when you need it? Where is the evidence that you have faith and that you are living by faith?'

Start with small obediences

Before expecting great victories, Christians must obey God in small matters, like Gideon tearing down idols in his own life.

Lecture support: Weaver states, 'You and I will never be used of God in great battles... until we learn to become obedient in the smaller battles.'

Fight by faith

Victory requires both faith and active engagement; believers must fight spiritually, mentally, and sometimes physically.

Lecture support: Weaver says, 'We must fight to win and we must fight by faith... We may have to fight physically, but we always have to fight spiritually.'

Trust God, not circumstances

Faith ignores human limitations and focuses solely on God and His promises, as seen in the judges.

Lecture support: Weaver summarizes, 'Faith does not look at circumstances... Faith looks at God alone.'

Subdue kingdoms for Christ

Believers are called to exercise faith to bring areas of society under the lordship of Jesus Christ.

Lecture support: Weaver prays, 'Help us, Lord, to desire to subdue a kingdom for the honor of Jesus Christ our Lord.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 13

Biblical Philosophy of History

September 25, 2011

Read Chapter 13 in the companion book, pages 237-257 (October 1, 2026 edition).

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

Major Themes

Divine Sovereignty Over History

God's eternal decree encompasses all events, making history the linear outworking of His will; nothing happens by chance.

Lecture support: Weaver states, 'There is absolutely nothing outside of the eternal decree of God... History is also linear... it has a definite beginning... and a definite ending.'

Biblical Mandate to Study History

Scripture commands believers to remember, consider, and teach the works of God in past generations.

Lecture support: He cites Deuteronomy 32:7 and Psalm 78:1-7, emphasizing the command to 'Remember the days of old' and 'not hide them from their children.'

History as Moral and Spiritual Instruction

Studying history allows believers to profit from the virtues and mistakes of others, avoiding sin and emulating godliness.

Lecture support: Weaver says, 'We must study history in order that we may profit from the lives, the wisdom and the mistakes of others,' referencing James 5:10-11 and Hebrews 11.

The Danger of Historical Amnesia

Erasing a people's history leads to their destruction and manipulation by those in power.

Lecture support: He quotes Milan Kundera: 'The first step in liquidating a people is to erase its memory. Destroy its books, its culture, its history...'

Continuity of Biblical Principles Across Time

Principles of justice, tyranny, and secession are timeless and connect events from the Magna Carta to the American War Between the States.

Lecture support: Weaver argues, 'Principles and truth are timeless... a principle from the war of northern aggression is just as true as a principle from the American War for Independence.'

The Gospel as Comprehensive Good News

The gospel includes all of Christ's works and dominion, not just personal salvation, and encompasses history as 'His story.'

Lecture support: He states, 'Christ is the gospel... Anything and everything that pertains to Christ is the gospel... history is His story.'

Key Arguments

All history is religious because God ordains everything.

Since God's decree covers all events, there is no secular history; every event reveals God's hand.

Lecture support: Weaver asserts, 'There is no such thing as a division between secular history and religious history. All history is religious because God is the author of it.'

God holds people accountable to learn from historical events.

Scripture shows that God expects individuals and nations to repent and profit from His providential acts in time.

Lecture support: He references Amos 4, where after each judgment God said, 'Yet you have not returned to me,' and Matthew 21:32, where Jesus rebukes the Pharisees for not learning from the repentance of others.

Destroying history is a tactic of tyrants.

Leaders like Marx, Stalin, and Hitler understood that controlling the past controls the future, and erasing history makes people easily persuaded.

Lecture support: Weaver quotes Stalin: 'Who controls the past controls the future, who controls the present controls the past.'

Studying history is necessary to rightly honor or dishonor figures.

Romans 13:7 commands giving honor where honor is due; without historical knowledge, we cannot discern who lived honorably.

Lecture support: He asks, 'How would you know whom to honor and who to disregard if you did not study history?' and contrasts biblical warfare with Sherman's and Sheridan's actions.

Time does not make principles irrelevant.

The same principles of liberty and resistance to tyranny apply from 1215 to 1776 to 1861, and even to today.

Lecture support: Weaver states, 'Obviously, time does not make principles and truth irrelevant. Principles and truth are timeless.'

The gospel includes Christ's reign over all history.

Preaching Christ crucified involves a comprehensive biblical philosophy, not just a narrow soteriological message.

Lecture support: He argues from 1 Corinthians 2 that Paul's 'Christ crucified' is a biblical philosophy against humanistic wisdom, and that all of Christ's works are good news.

Scripture References**Deuteronomy 32:7-8**

God commands His people to remember the days of old and consider the years of many generations, establishing the biblical basis for studying history.

Ephesians 3:11

God has an eternal purpose which He purposed in Christ Jesus, referred to as the eternal decree.

Isaiah 46:10

God declares the end from the beginning, showing His sovereign control over history.

Acts 15:18

Known unto God are all His works from the beginning of the world, affirming His foreknowledge and decree.

Psalms 78:1-7

God commands His people to teach the next generation His wonderful works so they will set their hope in God.

Matthew 23:23

Jesus holds the Pharisees accountable to learn from the repentance of publicans and harlots, illustrating the duty to profit from God's work in others.

Amos 4

God sent judgments on Israel, yet they did not return to Him, showing that nations are responsible to learn from providential acts.

Job 37:9-13

God controls the weather for correction, land, or mercy, indicating that meteorological events are part of His sovereign purpose.

Jeremiah 14:22

Only God can cause rain, affirming His control over nature and history.

James 5:10-11

Believers are to take the prophets as examples of suffering and patience, learning from their lives.

Hebrews 11:32-38

The faith and sufferings of Old Testament saints are recorded for our instruction and encouragement.

Romans 13:7

We are to give honor where honor is due, which requires historical knowledge to discern honorable conduct.

Deuteronomy 20:19-20

God forbids making war against creation (fruit trees), implying limits on warfare that Sherman and Sheridan violated.

1 Samuel 15:6

Saul warned the Kenites to depart before battle, showing a principle of sparing non-combatants.

Romans 11:33-36

All things are of Him, through Him, and to Him, meaning all history has meaning only in relation to God.

Titus 1:2-3

God promised eternal life before the world began and manifested it in due time, illustrating the decree unfolding in history.

1 Corinthians 2:2, 4-5

Paul's determination to know only Christ crucified is a biblical philosophy contrasted with human wisdom.

1 Corinthians 15:3-4

Paul emphasizes Christ's death and resurrection because some in Corinth denied the resurrection; the gospel is Christ Himself, not mere facts.

Proverbs 11:31

The righteous will be recompensed in this life, showing that God's justice in history is good news.

Psalms 44:1-4

The psalmist recalls God's past deliverances and asks Him to do it again, using history as a basis for present faith.

Discussion Questions

1. How does the command in Deuteronomy 32:7 to 'remember the days of old' apply to our personal study habits and church teaching today?

Consider: Weaver opens with this verse as the biblical mandate for studying history.

2. In what ways does the belief that God has an eternal decree encompassing all things change how we view current events and historical tragedies?

Consider: Weaver argues that nothing happens outside God's decree, making all history religious.

3. How can we practically 'profit from the lives, wisdom, and mistakes of others' without falling into the trap of merely academic or irrelevant study?

Consider: He emphasizes learning from biblical and historical figures to avoid repeating their errors.

4. What are some modern examples of attempts to erase or rewrite history, and how should Christians respond?

Consider: Weaver quotes Kundera, Marx, Stalin, and Hitler on the power of controlling history.

5. How do the actions of Sherman and Sheridan illustrate the importance of evaluating historical figures by biblical standards rather than popular acclaim?

Consider: He contrasts their total war against civilians with Deuteronomy 20 and 1 Samuel 15.

6. Why is it dangerous to dismiss events like the War of 1861-1865 as irrelevant due to their age, and how does this logic apply to other historical periods?

Consider: Weaver challenges the idea that time makes principles irrelevant, linking 1215, 1776, and 1861.

7. How does expanding our understanding of the 'gospel' to include all of Christ's dominion affect our engagement with history, politics, and culture?

Consider: He argues that the gospel is not just soteriology but all good news about Christ's reign.

8. In what ways can recalling God's past deliverances (as in Psalm 44) strengthen our faith during current trials?

Consider: Weaver uses Psalm 44 to show that history encourages believers to pray for God to 'do it again.'

Applications

Study history as a spiritual discipline.

Believers should intentionally study both biblical and post-biblical history to see God's hand and learn principles for life.

Lecture support: Weaver says, 'We must study history in order that we may profit from the lives, the wisdom and the mistakes of others.'

Teach history to the next generation.

Parents and churches are commanded to pass on the knowledge of God's works so that children will set their hope in God.

Lecture support: He cites Psalm 78:4-7: 'We will not hide them from their children, showing to the generation to come the praises of the Lord.'

Evaluate leaders and events by biblical standards.

Use Scripture to discern whether historical figures acted righteously, and give honor only where it is due.

Lecture support: Weaver applies Romans 13:7 and Deuteronomy 20 to assess Sherman and Sheridan, concluding they made war contrary to the Bible.

Resist historical revisionism.

Recognize that erasing or distorting history is a tactic of tyranny, and actively preserve truthful accounts.

Lecture support: He warns, 'All you have to do to destroy a people is destroy their history,' quoting General Cleburne.

Apply timeless principles to current issues.

Principles of justice, liberty, and resistance to tyranny from past centuries are directly applicable to today's political and social problems.

Lecture support: Weaver states, 'The very issues that plague America today are exactly the same issues that caused unrest and division in 1776 and in 1861.'

Find encouragement in God's past faithfulness.

When discouraged, recall specific instances of God's deliverance in history and pray for Him to act again.

Lecture support: He paraphrases Psalm 44:4 as 'Do it again, oh God, do it again,' urging believers to seek victory in time and history.

Preach a comprehensive gospel.

The gospel includes Christ's lordship over all areas of life; therefore, teaching on history, philosophy, and current events is part of gospel proclamation.

Lecture support: Weaver argues, 'Anything and everything that pertains to Christ is the gospel... Christ is the gospel.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 14

Ungodly Rulers

January 31, 2013

Read Chapter 14 in the companion book, pages 259-275 (October 1, 2026 edition).

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

Major Themes

Biblical Thinking and the Renewed Mind

Christians must submit their minds to Scripture and develop biblical attitudes on every subject, rejecting worldly thinking.

Lecture support: Weaver cites Romans 12:1-2, Ephesians 4:23, Philippians 2:5, and 2 Corinthians 10:4-5 to argue that believers must be transformed by renewing their minds and bringing every thought captive to Christ.

God's Design for Civil Government

God ordained civil government and established qualifications for rulers, requiring them to be believers who fear God and obey His law.

Lecture support: Deuteronomy 17:15, Exodus 18:21, and 2 Samuel 23:1-3 are cited to show that rulers must be chosen by God from among the brethren, fear God, hate covetousness, and rule justly.

Righteous Anger Toward Wicked Rulers

The biblical attitude toward ungodly rulers includes righteous indignation and anger, not passive grief or sorrow.

Lecture support: The Hebrew word 'harah' in 1 Samuel 15:11 is shown to mean burning anger, as in Genesis 39:19 and Numbers 25:2-4, indicating Samuel's fierce anger at Saul's disobedience.

Confrontation and Rejection of Wickedness

Believers are called to confront, rebuke, and reject ungodly rulers, not to honor or cooperate with them.

Lecture support: Samuel confronted Saul (1 Samuel 15:12-23), refused to return with him (v. 26), and Elisha refused to look at the king of Israel (2 Kings 3:13-14).

Replacement of Ungodly Rulers

The biblical response includes actively working to replace wicked rulers with godly ones.

Lecture support: 1 Samuel 16:1 shows God instructing Samuel to anoint David as king after rejecting Saul.

Historical Apostasy from Christian Foundations

America has departed from its founding principles by tolerating and electing ungodly rulers, contrary to the explicit Christian requirements in early colonial charters.

Lecture support: Weaver reads multiple colonial charters requiring faith in Christ for office, and contrasts them with modern politicians who claim Christianity but act contrary to God's law.

Key Arguments

Attitudes Determine Actions

Unbiblical attitudes lead to apathy, sin, and rebellion; therefore, Christians must adopt a biblical attitude toward ungodly rulers.

Lecture support: Weaver states, 'Most of our attitudes are unbiblical and ungodly. And because they're unbiblical and ungodly, it leads to apathy and it leads to indifference and inaction.'

God Requires Christian Rulers

Scripture explicitly commands that civil rulers be believers who fear God, and early American law reflected this requirement.

Lecture support: Deuteronomy 17:15 says 'one from among thy brethren shalt thou set king over thee,' and colonial charters like Delaware's 1776 constitution required officeholders to profess faith in Christ.

Saul's Disobedience Was Apostasy

Saul's failure to obey God's commands was not a single act but a pattern of turning back from following God, evidenced by his disobedience.

Lecture support: 1 Samuel 15:11 says Saul 'hath not performed my commandments,' and Weaver explains the Hebrew word for 'turned back' indicates a retreat from God.

Samuel's Grief Was Righteous Anger

The word 'grieved' in 1 Samuel 15:11 means burning anger, not passive sorrow, and Samuel's response mirrors God's own fierce anger against sin.

Lecture support: The Hebrew word 'harah' is used in Genesis 39:19 for Potiphar's wrath and in Numbers 25:2-4 for God's anger, indicating intense indignation.

Believers Must Confront and Reject Wicked Rulers

Samuel's actions - crying to God, confronting, rebuking, and rejecting Saul - provide a pattern for how Christians should respond to ungodly leaders.

Lecture support: Samuel arose early to meet Saul (1 Samuel 15:12), rebuked him for disobedience (vv. 17-23), and refused to honor him before the people (v. 26).

Prayer for Rulers Is for Our Benefit, Not Theirs

While Scripture commands prayer for those in authority, the purpose is for the benefit of the righteous, not the wicked rulers themselves.

Lecture support: Weaver states, 'We pray for them, not for their benefit, but for our benefit,' referencing Luke 18 and the parable of the unjust judge.

There Is a Biblical Doctrine of Hatred

Psalms 139:21-22 teaches a perfect hatred for those who hate God, which is consistent with righteous indignation against ungodly rulers.

Lecture support: Weaver quotes David: 'Do not I hate them, O Lord, that hate thee? ... I hate them with perfect hatred,' and notes the following verse calls for self-examination.

America's Founders Understood the Right to Resist Tyranny

Historical figures like Jefferson Davis and Alexander Stephens argued that leaving the Union was necessary to preserve the Constitution against ungodly rule.

Lecture support: Weaver quotes Davis: 'I had rather leave the Union with the Constitution than remain in the Union without the Constitution,' and Stephens' similar sentiment.

Scripture References

1 Samuel 15:1-3

God commands Saul to utterly destroy the Amalekites.

1 Samuel 15:4-11

Saul spares Agag and the best spoil; God repents of making Saul king.

Isaiah 55:8-9

God's ways and thoughts are higher than man's.

Philippians 2:5

Let this mind be in you which was in Christ Jesus.

Romans 12:1-2

Present your bodies a living sacrifice; be transformed by renewing your mind.

Ephesians 4:23

Be renewed in the spirit of your mind.

1 Peter 4:1

Arm yourselves with the mind of Christ.

2 Corinthians 10:4-5

Weapons of our warfare are mighty through God to pull down strongholds and bring every thought captive to Christ.

2 Timothy 2:15

Study to show yourself approved unto God.

2 Peter 3:18

Grow in grace and knowledge of Christ.

Proverbs 29:2

When the righteous are in authority, the people rejoice; when the wicked rule, the people mourn.

Proverbs 28:12

When the wicked rise, a man is hidden.

Proverbs 28:28

When the wicked rise, men hide themselves; when they perish, the righteous increase.

Deuteronomy 17:15

Set a king over you whom the Lord chooses, one from among your brethren, not a stranger.

Exodus 18:21

Provide able men who fear God, men of truth, hating covetousness.

2 Samuel 23:1-3

David claims inspiration: he who rules over men must be just, ruling in the fear of God.

1 Samuel 15:10-11

God repents of making Saul king; Samuel is grieved and cries to the Lord.

1 Samuel 15:26-28

Samuel tells Saul the Lord has rejected him and torn the kingdom from him.

Genesis 39:19

Potiphar's wrath was kindled (same Hebrew word as 'grieved' in 1 Samuel 15:11).

Numbers 25:2-4

The anger of the Lord was kindled against Israel for idolatry and fornication.

Discussion Questions

1. What does it mean to have a 'biblical attitude' toward ungodly rulers, and how does that differ from common Christian responses today?

Consider: Weaver argues that most Christian attitudes are unbiblical and lead to apathy.

2. How do Proverbs 29:2, 28:12, and 28:28 describe the consequences of wicked rulers, and what implications do these verses have for our political engagement?

Consider: These verses show that the righteous mourn and hide when the wicked rule.

3. Why did early American colonies require officeholders to profess faith in Christ, and what does that historical precedent mean for us today?

Consider: Weaver reads multiple colonial charters with Christian requirements for rulers.

4. In what way was Samuel's grief actually righteous anger, and how should that shape our emotional response to wicked leadership?

Consider: The Hebrew word 'harah' means burning anger, as seen in Genesis 39 and Numbers 25.

5. What are the practical steps Samuel took in response to Saul's disobedience, and how can we apply those steps today?

Consider: Samuel cried to the Lord, confronted, rebuked, rejected, and replaced Saul.

6. How does Elisha's treatment of the king of Israel in 2 Kings 3 inform our understanding of how to relate to ungodly leaders?

Consider: Elisha refused to look at or acknowledge the wicked king.

7. What is the 'biblical doctrine of hatred' from Psalm 139, and how can it coexist with the command to love our enemies?

Consider: Weaver cites David's perfect hatred for God's enemies and the following call for self-examination.

8. How should the historical examples of Jefferson Davis and Alexander Stephens influence our thinking about resisting unconstitutional government today?

Consider: Weaver quotes them to show a willingness to leave the Union to preserve the Constitution.

Applications

Renew Your Mind with Scripture

Christians must study the Bible to develop biblical attitudes on every subject, including civil government, rather than conforming to worldly thinking.

Lecture support: Weaver emphasizes Romans 12:2 and 2 Corinthians 10:5, stating that we must bring every thought captive to Christ and be transformed by renewing our minds.

Cry Out to God in Prayer

When faced with ungodly rulers, the first response should be fervent prayer, crying out to God for intervention.

Lecture support: Samuel 'cried unto the Lord all night' (1 Samuel 15:11), and Weaver connects this to Luke 18's parable of the persistent widow.

Confront and Rebuke Wickedness

Believers should not shrink from confronting ungodly rulers and rebuking their disobedience to God's law.

Lecture support: Samuel arose early to meet Saul and directly rebuked him for his covetousness and rebellion (1 Samuel 15:12-23).

Reject and Refuse to Honor Ungodly Leaders

Christians should not participate in honoring or legitimizing wicked rulers, even refusing to attend their ceremonies.

Lecture support: Samuel refused to return with Saul to honor him before the people (1 Samuel 15:26), and Weaver states Samuel would not have attended Saul's inauguration.

Work to Replace Wicked Rulers

The biblical pattern includes actively seeking to replace ungodly leaders with those who fear God.

Lecture support: God instructed Samuel to anoint David as king after rejecting Saul (1 Samuel 16:1).

Cultivate Righteous Anger

Believers should develop a holy indignation against wickedness that motivates action, not sinful passivity or explosive rage.

Lecture support: Weaver explains that biblical anger is intended to resolve problems, citing Ephesians 4:26 and Samuel's example.

Disobey Unconstitutional Commands

When rulers command what is contrary to God's law or the Constitution, believers have a right to disregard and disobey.

Lecture support: Weaver states, 'If you can't rule us the way you're supposed to, we have an absolute right... to totally disregard and disobey you.'

Examine Your Own Heart

While hating evil, believers must continually ask God to search their hearts for any wicked way in themselves.

Lecture support: After declaring his perfect hatred, David immediately prayed, 'Search me, O God, and know my heart' (Psalm 139:23-24).

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 15

War in the Gates

June 10, 2013

Read Chapter 15 in the companion book, pages 277-294 (October 1, 2026 edition).

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

Major Themes

The Cause of War in the Gates

War in the gates is a direct consequence of choosing new gods - forsaking the true God and His law.

Lecture support: Judges 5:8: 'They chose new gods; then was war in the gates.'

God's Jealousy

God is a jealous God who will not share His glory with false gods, and forsaking Him invites judgment.

Lecture support: Exodus 34:14; Deuteronomy 4:24; Isaiah 42:8.

Defenselessness Without God

When God's people forsake Him, they become defenseless, lacking both physical and spiritual weapons.

Lecture support: Judges 5:8: 'Was there a shield or spear seen among forty thousand in Israel?'

Gates as Authority and Jurisdiction

In Scripture, 'gates' often symbolize authority, law, dominion, and judgment, where rulers and judges sit.

Lecture support: Genesis 22:17; Deuteronomy 16:18; Psalm 127:5; Jeremiah 1:15.

Rejecting God's Law for Man's Law

Choosing a human king over God is a transition from God's law to man's law, leading to tyranny and war.

Lecture support: 1 Samuel 8:7; 2 Kings 17:7-8; Micah 6:16.

Christ vs. Caesar

The ultimate war is between the crown rights of Jesus Christ and the claims of humanistic, tyrannical government.

Lecture support: Psalm 69:12; John 15:18-20; Acts 5:29.

Christ's Ultimate Victory

Believers should not be discouraged because Christ is reigning and will subdue all enemies under His feet.

Lecture support: 1 Corinthians 15:25-26.

Standing for Christ's Crown Rights

Christians must recognize the war and stand definitively for the authority of Jesus Christ in every sphere.

Lecture support: Matthew 28:18; Acts 5:29.

Key Arguments

War in the gates is caused by idolatry

The text explicitly states that choosing new gods led to war in the gates, showing a direct causal link.

Lecture support: Judges 5:8: 'They chose new gods; then was war in the gates.'

God's jealousy demands exclusive worship

Because God is jealous, He will not tolerate the worship of other gods and will bring judgment on those who forsake Him.

Lecture support: Exodus 34:14; Deuteronomy 4:24; Isaiah 42:8.

A weaponless people is a defeated people

The lack of shields and spears among Israel indicates their defenselessness due to spiritual apostasy and tyranny.

Lecture support: Judges 5:8; 1 Samuel 13:19-22.

Gates represent authority and law

Throughout Scripture, gates are the place of judgment, rulership, and dominion, so war in the gates is a war over jurisdiction.

Lecture support: Genesis 22:17; Deuteronomy 16:18; Psalm 127:5; Jeremiah 1:15.

Rejecting God as king means rejecting His law

In 1 Samuel 8, Israel's demand for a human king was a rejection of God's reign and His law, leading to tyranny.

Lecture support: 1 Samuel 8:7; 1 Samuel 12:12.

Changing gods changes laws

When Israel feared other gods, they walked in the statutes of the heathen, showing that law follows lordship.

Lecture support: 2 Kings 17:7-8; Micah 6:16.

The war is between Christ and Caesar

The cultural and political war is ultimately a war over who is Lord - Christ or humanistic government.

Lecture support: Psalm 69:12; John 15:18-20; Acts 5:29.

Christ is the ultimate victor

Despite appearances, Christ is reigning and will put all enemies under His feet, so believers should not be discouraged.

Lecture support: 1 Corinthians 15:25-26.

Scripture References

Judges 5:8

The primary text: 'They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?'

Proverbs 26:2

Cited to show that the curse does not come without a cause, implying war in the gates has a reason.

Exodus 34:14

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

Deuteronomy 4:24

The Lord thy God is a consuming fire, even a jealous God.

Isaiah 42:8

God will not give His glory to another or His praise to graven images.

Judges 3:31

Shamgar slew six hundred Philistines with an ox goad, showing the lack of proper weapons.

1 Samuel 13:19-22

No smith in Israel; only Saul and Jonathan had swords and spears, illustrating weaponless people.

Exodus 15:3

The Lord is a man of war: the Lord is his name.

Deuteronomy 3:5

Cities fenced with high walls, gates, and bars - literal gates.

Psalms 24:7-9

Lift up your heads, O ye gates; the King of glory shall come in - triumphal entry.

Psalms 100:3-4

Enter into his gates with thanksgiving - entrance into worship.

Psalms 118:19

Open to me the gates of righteousness: I will go into them, and I will praise the Lord.

Psalms 147:13-14

He hath strengthened the bars of thy gates - blessings and protection.

Genesis 22:17

Thy seed shall possess the gate of his enemies - dominion.

Genesis 24:60

Let thy seed possess the gate of those which hate them - authority over enemies.

Deuteronomy 16:18

Judges and officers shalt thou make thee in all thy gates - judgment in the gates.

Deuteronomy 17:2-5

Idolaters brought to the gates for judgment - gates as place of law.

Psalms 127:3-5

They shall speak with the enemies in the gate - children controlling the gate.

Isaiah 13:2

Go into the gates of the nobles - nobles sit in gates.

Jeremiah 1:15

They shall set every one his throne at the entering of the gates of Jerusalem - conquering kings set thrones in gates.

Discussion Questions

1. What does it mean that 'war in the gates' is not accidental but has a cause? How does this apply to our personal lives and nation?

Consider: Based on the principle from Proverbs 26:2 and Judges 5:8 that choosing new gods leads to war.

2. In what ways do we see 'gates' as places of authority and law in our society today? Who sits in those gates?

Consider: From the survey of biblical passages where gates represent dominion and judgment.

3. How does the transition from God's law to man's law in 1 Samuel 8 parallel modern political shifts?

Consider: Discussion of Israel's demand for a king and the consequences of rejecting God's direct rule.

4. What are some 'new gods' that our culture has chosen, and how have they led to 'war in the gates'?

Consider: Application of the sermon's main thesis to contemporary idolatry and cultural conflict.

5. How should Christians respond when those 'who sit in the gate speak against' Christ and His law?

Consider: From Psalm 69:12 and John 15:18-20 regarding persecution and opposition.

6. What does it mean to stand for the 'crown rights of Jesus Christ' in our families, churches, and political engagement?

Consider: Application point urging believers to stand definitively for Christ's authority.

7. How does the certainty of Christ's ultimate victory (1 Corinthians 15:25-26) change our perspective on current cultural battles?

Consider: Encouragement not to be discouraged because Christ is reigning and subduing enemies.

8. In what practical ways can we ensure that we do not forsake God and His law in our daily lives?

Consider: Final application warning against forsaking God's Word and the safety found in Christ.

Applications

Do not be discouraged by the war

Believers should not be downtrodden because Christ is the ultimate victor who is subduing His enemies.

Lecture support: 1 Corinthians 15:25-26; 'We walk by faith and not by sight.'

Stand for the crown rights of Jesus Christ

Recognize the war and stand definitively for Christ's authority in every sphere, regardless of opposition.

Lecture support: Matthew 28:18; 'We have no king but King Jesus.'

Do not forsake God and His law

To avoid war in our gates, we must not forsake God and His Word; the safest place is in Christ.

Lecture support: Proverbs 18:10; 'The name of the Lord is a strong tower.'

Choose Christ over Caesar

The ultimate choice is between Christ and humanistic authority; we must obey God rather than men.

Lecture support: Acts 5:29; 'It's Christ or Caesar.'

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 16

War in the Gates

August 17, 2014

Read Chapter 16 in the companion book, pages 295-314 (October 1, 2026 edition).

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

Major Themes

Apostasy and Its Consequences

Choosing new gods - whether idols or humanistic systems - inevitably brings conflict and judgment, as God's jealousy is provoked and His protection is removed.

Lecture support: Judges 5:8: 'They chose new gods; then was war in the gates.'

The Jealousy of God

God's name is Jealous; He will not share His glory with false gods. When a nation forsakes Him, He gives them over to their enemies.

Lecture support: Exodus 34:14; Deuteronomy 4:24; Isaiah 42:8.

Gates as Symbols of Authority

In Scripture, 'gates' predominantly represent places of judgment, jurisdiction, and rule. Controlling the gates means controlling the law.

Lecture support: Genesis 22:17; Deuteronomy 16:18; Psalm 69:12; Jeremiah 1:15.

Rejection of God's Law

To reject God is to reject His law. Israel's demand for a king was a rejection of God's reign, leading to the imposition of man's law and tyranny.

Lecture support: 1 Samuel 8:7: 'They have rejected me, that I should not reign over them.'

War as Jurisdictional Conflict

The war in the gates is not merely physical but a battle over who has the right to rule - God or man. It manifests in legal, cultural, and spiritual opposition.

Lecture support: The contrast between God's law and the statutes of Omri (Micah 6:16); the war of Balak through seduction (Numbers 25).

The Lordship of Christ

Confessing 'Jesus is Lord' is a political and spiritual declaration that challenges all other claims to authority. Christians must stand for Christ's exclusive lordship.

Lecture support: Acts 4:12; the early Christian refusal to say 'Caesar is Lord.'

Key Arguments

War in the gates is caused by spiritual apostasy.

The text explicitly states that choosing new gods led to war in the gates. This principle applies to individuals and nations.

Lecture support: Judges 5:8: 'They chose new gods; then was war in the gates.'

God's jealousy ensures judgment on idolatry.

Because God is a jealous God, He will not tolerate the worship of false gods and will bring war and defenselessness as judgment.

Lecture support: Exodus 34:14; Deuteronomy 4:24; Isaiah 42:8.

Biblical 'gates' refer to authority and jurisdiction.

A survey of Scripture shows that 'gates' is predominantly used for places of judgment and rule, not just physical entrances.

Lecture support: Genesis 22:17; Deuteronomy 16:18; Psalm 127:5; Jeremiah 1:15.

Rejecting God means rejecting His law.

When Israel asked for a king, they rejected God's reign and thus His law, opting instead for human rule and human statutes.

Lecture support: 1 Samuel 8:7; 1 Samuel 10:19; 1 Samuel 12:12.

Idolatry is evidenced by walking in man's statutes.

Fearing other gods is demonstrated by obeying the laws of the heathen and of wicked kings rather than God's commandments.

Lecture support: 2 Kings 17:7-8; Micah 6:16.

War takes non-physical forms like seduction and ridicule.

Balak warred against Israel through Balaam's counsel to entice them to sin. Today, war includes ridicule and legal opposition to God's law.

Lecture support: Numbers 25; Joshua 24:9; Psalm 69:12.

The war is ultimately over lordship.

The conflict is between those who say 'Jesus is Lord' and those who say 'Caesar is Lord.' It is a battle of jurisdictions.

Lecture support: Acts 4:12; the early Christian confession 'Jesus is Lord.'

Christians must actively stand for God's law.

Neutrality is impossible; by not fighting for Christ's lordship, one effectively fights for the enemy.

Lecture support: Isaiah 33:22: 'The LORD is our judge, the LORD is our lawgiver, the LORD is our king.'

Scripture References**Judges 5:8**

The central text: 'They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?'

Proverbs 26:2

Cited to show that the curse does not come without cause; war in the gates has a reason.

Exodus 34:14

God's name is Jealous; He is a jealous God who will not tolerate worship of other gods.

Deuteronomy 4:24

The LORD thy God is a consuming fire, even a jealous God.

Isaiah 42:8

God will not give His glory to another or His praise to graven images.

Judges 3:31

Shamgar slew 600 Philistines with an ox goad, showing the lack of proper weapons under tyranny.

1 Samuel 13:19-22

The Philistines deprived Israel of smiths to prevent them from making swords or spears; only Saul and Jonathan had weapons.

Exodus 15:3

The LORD is a man of war; the LORD is his name, sung after the destruction of Pharaoh's army.

Deuteronomy 3:5

Cities were fenced with high walls, gates, and bars, illustrating literal gates.

Psalms 24:7-10

Lift up your heads, O ye gates; the King of glory shall come in, depicting triumphal entry.

Psalms 100:3-4

Enter into his gates with thanksgiving, referring to entrance into God's presence for worship.

Psalms 118:19

Open to me the gates of righteousness: I will go into them, and I will praise the LORD.

Psalms 147:13-14

He hath strengthened the bars of thy gates; he hath blessed thy children within thee, symbolizing protection and blessing.

Genesis 22:17

Thy seed shall possess the gate of his enemies, indicating dominion and authority.

Genesis 24:60

Let thy seed possess the gate of those which hate them, a blessing of authority.

Deuteronomy 16:18

Judges and officers shalt thou make thee in all thy gates, and they shall judge the people with just judgment.

Deuteronomy 17:2-7

Idolaters were to be brought to the gates for judgment and execution, showing gates as places of justice.

Psalms 127:3-5

They shall speak with the enemies in the gate, indicating children as arrows in the hand of a mighty man for conquest.

Isaiah 13:2

Go into the gates of the nobles, associating gates with rulers.

Jeremiah 1:14-15

They shall set every one his throne at the entering of the gates of Jerusalem, signifying conquest and dominion.

Discussion Questions

1. What does it mean that 'gates' in the Bible often refer to authority and jurisdiction? How does this change your understanding of 'war in the gates'?

Consider: Weaver spent considerable time showing that 'gates' is predominantly used for places of judgment and rule.

2. In what ways do modern nations 'choose new gods'? How might this lead to 'war in the gates' today?

Consider: The sermon applies the principle of Judges 5:8 to contemporary culture, suggesting that rejecting God's law invites conflict.

3. How does the story of Israel demanding a king (1 Samuel 8) illustrate the rejection of God's law? What were the consequences?

Consider: Weaver argues that asking for a king was a rejection of God's reign and led to tyranny.

4. What are some non-physical forms of war mentioned in the sermon (e.g., Balak's seduction, ridicule)? How do you see these at work today?

Consider: The sermon notes that war includes spiritual enticement, mockery, and legal opposition.

5. Why is the confession 'Jesus is Lord' a declaration of war? What does it challenge in our culture?

Consider: Weaver explains that saying 'Jesus is Lord' directly opposes all other claims to ultimate authority.

6. How can Christians practically 'fight' in this war over jurisdiction and law without resorting to physical violence?

Consider: The sermon calls believers to stand for God's law and Christ's lordship in the face of opposition.

7. What does it mean that 'a weaponless people and a people that lack a warrior spirit are already a subjugated and defeated people'? How should this shape our spiritual preparedness?

Consider: Weaver draws a parallel between physical defenselessness and spiritual complacency.

8. How does the jealousy of God relate to His judgment on nations? Should we pray for national repentance?

Consider: The sermon emphasizes God's jealous character and His response to idolatry.

Applications

Recognize the spiritual war over authority

Believers must understand that the conflict is not merely cultural but a battle between God's law and man's law, and they must choose sides.

Lecture support: The entire sermon argues that war in the gates is a jurisdictional conflict.

Confess Christ's lordship boldly

Christians should unashamedly declare 'Jesus is Lord,' even when it brings ridicule or persecution, as it is a direct challenge to anti-God systems.

Lecture support: The early Christians refused to say 'Caesar is Lord' and were martyred for it.

Stand for God's law in public life

The sermon implies that believers should advocate for God's law in the gates - in courts, legislation, and public discourse - rather than retreating.

Lecture support: Isaiah 33:22: 'The LORD is our judge, the LORD is our lawgiver, the LORD is our king.'

Prepare spiritually for battle

Just as physical defenselessness leads to defeat, spiritual complacency leaves believers vulnerable. They must be equipped with God's Word and a warrior spirit.

Lecture support: The warning that a weaponless people are already defeated.

Reject idolatry in all forms

Choosing new gods - whether materialism, humanism, or false religion - invites God's judgment. Believers must examine their hearts and remove idols.

Lecture support: Judges 5:8 and the repeated pattern of Israel's apostasy.

Expect opposition from the world

Jesus promised that the world would hate His followers. Christians should not be surprised when they face ridicule or legal challenges for their faith.

Lecture support: John 15:18-20; Psalm 69:12.

Pray for national repentance

Since national apostasy leads to war in the gates, believers should intercede for their nation to return to God and His law.

Lecture support: The examples of Israel and Judah's judgment for forsaking God's statutes.

Teach the next generation to contend for the faith

Children are arrows to be shot into the enemy's gates; parents must equip them to speak with the enemies in the gate.

Lecture support: Psalm 127:4-5: 'As arrows are in the hand of a mighty man... they shall speak with the enemies in the gate.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 17

The Price to Pay For Forsaking God

December 18, 2016

Read Chapter 17 in the companion book, pages 315-331 (October 1, 2026 edition).

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

Major Themes

Forsaking God brings national judgment

When a nation and its leaders abandon God and His law, God brings military defeat, political shame, and economic ruin as judgment.

Lecture support: Weaver repeatedly cites 2 Chronicles 28 to show that Judah's defeats and humiliations were directly because they had forsaken the Lord (e.g., verse 6).

Idolatry as spiritual adultery

Turning from the true God to false gods is a perversion of religion that provokes God's jealousy and leads to delusion and damnation.

Lecture support: Weaver explains that Ahaz worshipped Baal and Molech, and that all men are religious; rejecting God means believing a lie (2 Thessalonians 2:11-12).

The futility of political salvation

Salvation is not in politics or politicians; only Jesus Christ is Savior. Optimism in Trump's election is cautioned against.

Lecture support: Weaver states, 'Each of us should understand by now that salvation is not in politics. Salvation is not in politicians. And there is no man that is a Savior except the Lord Jesus Christ.'

Leaders can make a nation naked

Wicked rulers expose their people to shame, contempt, and danger, stripping them of moral and military defense.

Lecture support: Weaver explains that Ahaz 'made Judah naked' - a phrase denoting public shame, helplessness, and vulnerability to enemies.

Prosperity is tied to obedience to God's law

Biblical prosperity comes through keeping God's commandments; disobedience leads to being made the tail and not the head.

Lecture support: Weaver cites Deuteronomy 29:9 and Joshua 1:7 to show that obedience leads to prosperity, while Ahaz's disobedience brought ruin.

Personal responsibility in a corrupt nation

Even if the nation continues downhill, individuals must determine to do what is right, biblical, holy, and godly.

Lecture support: Weaver exhorts, 'If everybody else in this country does what is wrong and wicked, you ought to determine in your heart that you're going to do what is right and biblical and holy and godly.'

Key Arguments

Ahaz's perverted religion led to national disaster

Ahaz rejected God's law and embraced idolatry, which directly caused God to deliver Judah into the hands of enemies.

Lecture support: Weaver traces the sequence from Ahaz's idolatry (verses 1-4) to the military defeats (verses 5-6), emphasizing 'because they had forsaken the LORD God of their fathers.'

Military might is useless without God

No amount of armaments or technology can protect a nation that has forsaken God; safety is of the Lord alone.

Lecture support: Weaver quotes Proverbs 21:31 and Psalm 33:17, and points out that little Edom and Philistia defeated Judah because God had forsaken them.

Ahaz's foreign alliances failed because he trusted in man

Ahaz's appeal to Assyria, even robbing the temple to pay tribute, brought distress instead of help, illustrating the folly of trusting heathen nations.

Lecture support: Weaver notes that Tilgath-pilneser 'distressed him, but strengthened him not' and that Ahaz stole from the house of the Lord to pay him.

Economic distress drove Ahaz to further sin

Instead of repenting in his distress, Ahaz trespassed more, shut the temple, and built altars to other gods, worsening his judgment.

Lecture support: Weaver highlights verse 22: 'And in the time of his distress did he trespass yet more against the LORD,' and describes his destruction of temple vessels.

God's judgment is certain for covenant-breaking nations

Just as God judged Judah for forsaking Him, so America faces judgment for abandoning its Christian foundations and God's law.

Lecture support: Weaver parallels America's rejection of the Mayflower Compact, Constitution, and biblical Christianity with Israel's apostasy, citing Hosea 8:7.

Repentance is the only escape from judgment

The only way to avoid the whirlwind of judgment is to repent and turn back to God, regardless of who is in political office.

Lecture support: Weaver concludes, 'We must either repent or perish,' and urges personal determination to do right.

Scripture References

2 Chronicles 28:1-4

Ahaz's idolatry and perverted religion, including burning his children in the fire.

2 Chronicles 28:5-8

God delivered Ahaz into the hands of Syria and Israel; 120,000 valiant men slain because they forsook God.

2 Chronicles 28:9-15

The prophet Oded's rebuke and the return of captives by the leaders of Ephraim.

2 Chronicles 28:16-21

Ahaz's appeal to Assyria, his robbery of the temple, and Tilgath-pilneser's failure to help.

2 Chronicles 28:22-25

Ahaz's further trespass, shutting the temple, and building altars to other gods.

2 Chronicles 27:6

Jotham became mighty because he prepared his ways before the Lord, contrasting with Ahaz.

2 Kings 17:7-8

Evidence of idolatry: Israel feared other gods and walked in the statutes of the heathen.

2 Thessalonians 2:11-12

God sends strong delusion to those who reject the truth, that they might be damned.

1 Kings 18:18

Elijah tells Ahab that Israel's trouble came from forsaking God's commandments and following Baalim.

Exodus 34:14

God's name is Jealous; He is a jealous God who will not share His glory with idols.

Isaiah 42:8

God will not give His glory to another or His praise to graven images.

Deuteronomy 4:24

The Lord thy God is a consuming fire, even a jealous God.

Proverbs 21:31

The horse is prepared for battle, but safety is of the Lord.

Psalms 33:17

A horse is a vain thing for safety; neither shall he deliver any by his great strength.

Psalms 127:1

Except the Lord build the house and keep the city, human efforts are in vain.

2 Chronicles 24:20

Zechariah warns that because they forsook the Lord, He has forsaken them.

2 Chronicles 12:5

God says, 'Ye have forsaken me, and therefore have I also left you in the hand of Shishak.'

2 Chronicles 21:10

Edom and Libnah revolted because Jehoram had forsaken the Lord God of his fathers.

2 Chronicles 24:24

A small company of Syrians defeated a great host because they had forsaken the Lord.

Deuteronomy 29:9

Keep the words of this covenant and do them, that ye may prosper in all that ye do.

Discussion Questions

1. In what ways does the life of King Ahaz serve as a warning to modern political leaders?

Consider: Weaver draws parallels between Ahaz's failures and contemporary politics, suggesting that leaders who forsake God bring judgment on their nations.

2. How should Christians balance political engagement with the understanding that 'salvation is not in politics'?

Consider: Weaver cautions against optimism in Trump's election while still acknowledging a 'glimmer of hope.'

3. What does it mean for a nation to be 'made naked' by its leaders, and how might this apply to America today?

Consider: Weaver explains that Ahaz made Judah naked, exposing them to shame, contempt, and danger.

4. Why did Ahaz respond to distress with more sin instead of repentance, and what can we learn from this?

Consider: Weaver highlights Ahaz's irrational escalation of idolatry and temple desecration when under pressure.

5. How does the principle 'except the Lord build the house, they labour in vain that build it' apply to national defense and prosperity?

Consider: Weaver uses Psalm 127:1 to argue that military and economic efforts are futile without God's blessing.

6. What are the dangers of trusting in foreign alliances or political solutions rather than in God?

Consider: Ahaz's failed alliance with Assyria is presented as a case study in the folly of trusting heathen powers.

7. In what ways might the church today be 'shutting the doors of the house of the Lord' like Ahaz did?

Consider: Weaver notes that Ahaz closed the temple and cut up its vessels; application to modern church decline is implied.

8. What does it look like for an individual Christian to 'determine in your heart that you're going to do what is right' when the nation is in moral decline?

Consider: Weaver's concluding exhortation calls for personal resolve to live righteously regardless of national trends.

Applications

Repentance is the only escape from judgment

Individuals and nations must repent and turn back to God to avoid the whirlwind of judgment.

Lecture support: Weaver concludes, 'We must either repent or perish,' and urges personal determination to do right.

Do not trust in political saviors

Christians should place their ultimate hope in Christ, not in any political leader or party.

Lecture support: Weaver states, 'Salvation is not in politics. Salvation is not in politicians.'

Personal faithfulness in a corrupt culture

Even if the nation continues downhill, believers must determine to do what is right, biblical, holy, and godly.

Lecture support: Weaver exhorts, 'If everybody else in this country does what is wrong and wicked, you ought to determine in your heart that you're going to do what is right.'

Obedience to God's law brings prosperity

True prosperity - national and personal - comes through keeping God's commandments, not through human schemes.

Lecture support: Weaver cites Deuteronomy 29:9 and Joshua 1:7 to show that obedience leads to prosperity.

Avoid alliances with the ungodly

Just as Ahaz's alliance with Assyria failed, believers should not yoke themselves with unbelievers in compromising partnerships.

Lecture support: Weaver notes that God had forbidden covenants with the heathen (Deuteronomy 7, Exodus 34).

Do not rob God

Stealing from God - whether tithes or dedicated items - provokes His judgment; governments that do so will face consequences.

Lecture support: Weaver references Malachi 3:8 and Ahaz's theft from the temple.

Respond to distress with repentance, not more sin

When under pressure, the godly response is to seek God, not to escalate rebellion like Ahaz did.

Lecture support: Weaver highlights Ahaz's foolish response: 'in the time of his distress did he trespass yet more against the LORD.'

Recognize that God is sovereign over nations

God raises up and brings down nations according to their obedience; we must fear Him and align with His will.

Lecture support: Weaver repeatedly emphasizes that God delivered Judah into enemies' hands because they forsook Him.

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

Dark Winter at Valley Forge

July 06, 2022

Read Chapter 18 in the companion book, pages 333-350 (October 1, 2026 edition).

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

Major Themes

Providence in History

God's hand preserved the Continental Army through rivalry between British generals, the arrival of von Steuben and Lafayette, and answered prayer.

Lecture support: Weaver states: 'Had there not been rivalry between British generals, there would have never been a dark winter for Washington... Washington and his army would have been devastated and wiped out.'

Suffering for Liberty

The extreme hardships at Valley Forge - starvation, disease, freezing - demonstrate the cost of freedom and challenge modern comfort-seeking.

Lecture support: Weaver quotes Washington: 'We have this day no less than two thousand eight hundred and seventy three men in camp unfit for duty because they are barefooted and otherwise naked.'

Corruption and Political Intrigue

Mismanagement and cabals (Mifflin, Conway) nearly destroyed the army, mirroring today's political corruption.

Lecture support: Weaver says: 'The problems back then and the problems today were caused by corruption and politics... Mifflin was waylaying the supplies and putting them in his own warehouse.'

The Character of George Washington

Washington's self-denial, Christian faith, and leadership were crucial; he stayed with his men, prayed, and called for fasting and worship.

Lecture support: Weaver quotes Muhlenberg: 'General Washington does not belong to the so-called world of society, for he respects God's word, believes in the atonement through Jesus Christ.'

Tyranny and the Need for Vigilance

Tyranny can arise from any branch of government; eternal vigilance is required to preserve liberty.

Lecture support: Weaver quotes John Philpott Curran: 'The condition upon which God had given liberty to man is eternal vigilance.'

Divine Judgment on Nations

Societies that reject God's law and righteousness invite His judgment; America's dark winter is both political and spiritual.

Lecture support: Weaver reads Isaiah 59:12-15 and says: 'When man does not judge righteously according to God's law, God often judges himself.'

Repentance and Return to God

The only remedy for national decay is individual, familial, ecclesiastical, and national repentance.

Lecture support: Weaver concludes: 'Unless we repent individually, familially, ecclesiastically and nationally, will be brought to us by the judgment of God.'

Key Arguments

Winter as a Biblical Metaphor for Hardship

Jesus' command to pray that flight not be in winter highlights the severity of judgment and the hindrance of harsh conditions.

Lecture support: Weaver explains: 'The hardness and the harshness of the season, the badness of the roads, the shortness of the days... will greatly hinder flight.'

Providential Preservation Through Rivalry

British general Howe's ambition to capture Philadelphia instead of supporting Burgoyne saved Washington's army from destruction.

Lecture support: Weaver states: 'Howe's lack of support for Burgoyne then contributed to the British defeat... The American victory at Saratoga then encouraged France to enter the war.'

Corruption as the Root of Suffering

The Continental Army's deprivation was not due to lack of resources but to corrupt quartermaster Mifflin and the Conway Cabal.

Lecture support: Weaver says: 'It was discovered that the mismanagement under the Continental Army's quartermaster, General Thomas Mifflin, was the source of the problem.'

Washington's Faith Was Central to Victory

Washington's personal prayer, his orders for fasting and worship, and his Christian character were recognized by contemporaries as key to success.

Lecture support: Weaver quotes Isaac Potts: 'I saw the great George Washington on his knees alone... He was at prayer to the God of the armies.'

Modern Tyranny Mirrors Historical Patterns

Today's corruption, unconstitutional actions, and global elite agenda parallel the intrigues that plagued the Revolution.

Lecture support: Weaver says: 'We're witnessing the unbiblical, unconstitutional, and undeniable effort by a global elite to enslave us.'

Righteous Government Requires Fear of God

2 Samuel 23:1-3 teaches that rulers must rule justly in the fear of God; without this, government is impossible.

Lecture support: Weaver emphasizes: 'Four times David claims direct inspiration for this one simple truth that he that rules over men must be just ruling in the fear of God.'

National Judgment Follows Rejection of God's Law

Isaiah 59 shows that when truth and justice fail, God Himself judges; America is experiencing this pattern.

Lecture support: Weaver reads Isaiah 59:12-15 and comments: 'When man does not judge righteously according to God's law, God often judges himself.'

Scripture References

Matthew 24:20

Weaver's opening text; Jesus warns disciples to pray that their flight not be in winter or on the Sabbath, referring to the destruction of Jerusalem.

Acts 1:12

Mentioned to illustrate the concept of a Sabbath day's journey from the Mount of Olives to Jerusalem.

Exodus 16:29

Cited as the command for everyone to abide in their tent on the Sabbath when manna was given.

Nehemiah 13

Referenced to show Nehemiah's enforcement of Sabbath rest by blocking the gate and threatening violators.

Numbers 35:5

Mentioned as possible basis for the 2,000-pace Sabbath travel limit, relating to the suburbs of Levitical cities.

Joshua 3:4

Cited as another precedent for the 2,000-pace distance, as the people kept that space behind the ark at Jericho.

Psalms 118:8-9

Quoted to emphasize trust in the Lord rather than in man or princes; verse 8 is the middle verse of the Bible.

2 Samuel 23:1-3

Read to show David's fourfold claim of inspiration for the truth that rulers must be just, ruling in the fear of God.

Isaiah 59:12-15

Read to illustrate how national sin leads to the failure of justice and truth, provoking God's judgment.

Discussion Questions

1. How does the biblical concept of 'dark winter' in Matthew 24:20 help us understand both historical and modern hardships?

Consider: Weaver uses the verse to introduce the theme of winter as a time of judgment and hindrance.

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2. In what ways did God's providence preserve the Continental Army at Valley Forge, and how should that shape our trust in God today?

Consider: Weaver highlights the rivalry between Howe and Burgoyne, and the arrival of von Steuben and Lafayette.

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3. What can we learn from Washington's character - his self-denial, prayer life, and orders for fasting - about godly leadership in crisis?

Consider: Weaver contrasts Washington's devotion with modern comfort-seeking and quotes Muhlenberg's assessment.

4. How did corruption and political intrigue (the Conway Cabal, Mifflin's mismanagement) nearly destroy the Revolution, and what parallels do you see today?

Consider: Weaver explicitly connects the historical cabal to modern political corruption.

5. Weaver says, 'I do not believe that the average patriot today... has the backbone... to endure what our ancestors endured.' Do you agree? What would it take to cultivate such endurance?

Consider: He challenges the congregation to consider the cost of freedom.

6. How does the principle from 2 Samuel 23:3 ('he that ruleth over men must be just ruling in the fear of God') apply to our current political situation?

Consider: Weaver uses this verse to argue that righteous government is impossible without God and the Bible.

7. According to Isaiah 59, what happens to a society when truth and justice fail? How do we see this in America today?

Consider: Weaver reads the passage and applies it to national judgment.

8. What does genuine repentance look like individually, familially, ecclesiastically, and nationally, and how might it avert the 'dark winter' of judgment Weaver warns about?

Consider: The sermon concludes with a call to repentance as the only hope.

Applications

Trust in God's Providence

Recognize that God is sovereign over history and can use even rivalries and hardships to preserve His people and accomplish His purposes.

Lecture support: Weaver says: 'Had there not been rivalry between British generals, there would have never been a dark winter for Washington... Washington and his army would have been devastated.'

Value Freedom and Be Willing to Sacrifice

Consider what you are willing to endure for liberty, and cultivate the backbone and character that our ancestors displayed.

Lecture support: Weaver challenges: 'How much does your freedom mean to you? And how about this question? What are you willing to endure to be free?'

Reject Comfort-Idolatry

Resist the modern tendency to value comfort above all else, and instead embrace hardship for the sake of righteousness and freedom.

Lecture support: Weaver laments: 'We value comfort over everything. As our Lord said to those Israelites, they like to worship under the oaks because the shade thereof is good.'

Practice Godly Leadership

Emulate Washington's example of self-denial, prayer, and public calls for fasting and worship, especially in times of crisis.

Lecture support: Weaver quotes Washington's orders: 'The general directs that the day shall be most religiously observed in the army... and that the several chaplains do prepare discourses.'

Be Vigilant Against Tyranny

Understand that tyranny can arise from any branch of government or political party, and remain eternally vigilant to preserve God-given liberties.

Lecture support: Weaver quotes Curran: 'The condition upon which God had given liberty to man is eternal vigilance.'

Repent and Return to God's Law

Individual, familial, ecclesiastical, and national repentance is the only way to avert the judgment of God on a nation that has rejected His law.

Lecture support: Weaver warns: 'Unless we repent individually, familially, ecclesiastically and nationally, will be brought to us by the judgment of God.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 19

Who is Your King?

November 06, 2022

Read Chapter 19 in the companion book, pages 351-367 (October 1, 2026 edition).

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

Major Themes

The Inescapability of Kingship

Every person has a king, whether they acknowledge it or not. Kingship is an unavoidable concept because all people are ruled by someone or something.

Lecture support: Weaver states, 'The truth is, you have a king whether you know it or not. You have a king whether or not you confess it.' (100.9-138.0s) and 'Kingship is an inescapable idea. It is an inescapable issue. You cannot avoid kingship.' (3015.2-3065.3s)

Rejection of God's Rule Leads to Tyranny

When people reject God as king, they inevitably fall under the oppressive rule of man, which is ultimately controlled by Satan.

Lecture support: Weaver says, 'You're either going to be ruled by God or you're going to be ruled by man. There's no other alternative.' (776.5-803.5s) and 'Those who refuse to be ruled by God condemn themselves to be ruled by man.' (3429.4-3461.7s)

The Kingdom of Man as a Manifestation of Satan's Kingdom

Human governments and systems that oppose God are not merely human inventions but are influenced and controlled by Satanic powers.

Lecture support: Weaver explains, 'Satan's kingdom is manifested in the kingdom of man.' (2164.4-2206.6s) and cites Ephesians 6:12 to show that the real battle is against spiritual wickedness behind human rulers.

The Supremacy of God's Law Over Man's Law

God's law is the ultimate standard, and any human law that contradicts it is illegitimate. America's departure from biblical law has led to its current moral and political crisis.

Lecture support: Weaver states, 'As Christians, of course, we believe that God's law is the supreme law of the land.' (334.9-422.4s) and 'We've traded God's law for man's law.' (422.8-505.5s)

Christ as the Only True King

Jesus Christ is the King of kings and Lord of lords, and believers must acknowledge His rule in every area of life.

Lecture support: Weaver cites Revelation 19:16 and says, 'He is King of the saints. He's King of the church. He's King of the world. He's King of everything.' (3235.4-3334.9s)

Obedience as the Test of Kingship

The true king of a person's life is revealed by whom they obey. Calling Jesus 'Lord' is meaningless without obedience to His commands.

Lecture support: Weaver asks, 'Who do you obey?' (3066.8-3106.3s) and quotes Luke 6:46, 'Why call you me Lord, Lord, and do not those things which I say unto you?' (3208.8-3235.4s)

Key Arguments

Democracy is a Fraud

Weaver argues that democracy, meaning majority rule, is unbiblical and dangerous because it replaces the rule of law with the will of the people, leading to tyranny.

Lecture support: He says, 'The word democracy is basically a fraud, a scam, and a threat to freedom.' (100.9-138.0s) and 'Why in the world should the majority rule over a minority?' (100.9-138.0s)

The U.S. Constitution Has Been Abandoned

The Constitution was designed as the supreme law of the land, but modern government has nullified it in favor of the 'will of the people,' which is a form of lawlessness.

Lecture support: Weaver reads Article 3 and states, 'What has happened today is we have not only traded God for a man... but what we've done, we've traded God's law for man's law... even the Constitution, for what is known as the will of the people.' (422.8-505.5s)

Nimrod as the Prototype of Human Tyranny

Nimrod was the first post-flood tyrant who established a kingdom in defiance of God, and all subsequent empires follow his pattern of seeking world domination.

Lecture support: Weaver says, 'Nimrod was a mighty hunter... he was hunting men. And that means he was basically a tyrant.' (1222.7-1246.4s) and quotes Arthur Pink: 'Nimrod organized not only an imperial government... but that he instituted a new and idolatrous worship.' (1295.1-1332.4s)

The Kingdom of Man Produces Only Death

All that fallen man can create is a society of death, because those who reject Christ love death. This is seen in wars, genocide, and tyranny.

Lecture support: Weaver quotes Proverbs 8:36, 'All they that hate me love death,' and says, 'That's all the kingdom of man can produce is death.' (1782.2-1867.6s)

Satan Controls Human Governments

Ephesians 6:12 reveals that the real enemy is not human rulers but the demonic powers behind them. Therefore, even the U.S. government can be an instrument of Satan's kingdom.

Lecture support: Weaver says, 'It's not the flesh and blood that we see that is our real adversaries. It's the one who is controlling them.' (2235.5-2289.9s) and 'These wicked men are nothing more than representatives of his kingdom.' (2290.4-2303.5s)

Obedience Determines Allegiance

A person's king is revealed by whose law they obey. Israel's idolatry was proven by their walking in the statutes of the heathen.

Lecture support: Weaver points to 2 Kings 17:7-8, 'And walked in the statutes, or in the laws, of the heathen,' and says, 'Who is your king? And the answer is, who do you obey?' (3107.8-3156.8s)

Christ's Kingship is Universal and Ultimate

Jesus is not just King of the church but King of all nations, and every knee will bow to Him. Believers must live in light of His present reign.

Lecture support: Weaver cites Revelation 15:3, 17:14, 19:16, and Jeremiah 10:7, and says, 'God is the sovereign King of everything.' (3335.6-3363.0s)

The Choice is Between the Bible and the Bayonet

Robert Winthrop's quote summarizes the sermon: men must be governed either by internal moral restraint (God's Word) or external force (the bayonet). Rejecting God leads to tyranny.

Lecture support: Weaver quotes Winthrop: 'Men in a word must necessarily be controlled either by a power within them or by a power without them, either by the word of God or the strong arm of man, either by the Bible or the bayonet.' (3463.6-3536.8s)

Scripture References

1 Samuel 8:4-7

Israel's elders demand a king, and God tells Samuel they have rejected Him, not Samuel.

1 Samuel 8:8

God says Israel has forsaken Him and served other gods since leaving Egypt.

1 Corinthians 6:9-10

Paul lists those who will not inherit the kingdom of God.

Ephesians 5:5

No immoral person has inheritance in the kingdom of Christ and God.

Colossians 1:13

God has delivered us from darkness and translated us into the kingdom of His dear Son.

Colossians 4:11

Paul mentions fellow workers for the kingdom of God.

Luke 11:2

Jesus teaches His disciples to pray, 'Thy kingdom come.'

Genesis 3:4-6

The serpent tempts Eve with the promise of being like gods, determining good and evil.

Genesis 10:8-12

Nimrod, a mighty hunter before the Lord, establishes his kingdom at Babel.

Proverbs 8:35-36

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

Luke 11:14-20

Jesus refutes the charge that He casts out demons by Beelzebub, speaking of Satan's kingdom.

Revelation 9:11

The angel of the bottomless pit is king over the demonic locusts.

Ephesians 6:10-13

Believers wrestle not against flesh and blood but against principalities and powers.

Ephesians 3:10

The manifold wisdom of God is made known to principalities and powers.

Colossians 1:16

All thrones, dominions, principalities, and powers were created by Christ.

Colossians 2:15

Christ spoiled principalities and powers, triumphing over them.

John 12:31; 14:30; 16:11

Jesus speaks of the prince of this world being cast out and judged.

1 John 2:15-17

Love not the world system, which is characterized by lust and pride.

2 Kings 17:7-8, 19

Israel sinned by walking in the statutes of the heathen and the laws of their own kings.

Luke 6:46

Jesus asks, 'Why call you me Lord, Lord, and do not those things which I say?'

Discussion Questions

1. What does it mean to say that everyone has a king, and how does this challenge the modern idea of personal autonomy?

Consider: Weaver argues that kingship is inescapable (100.9-138.0s).

2. How does the biblical concept of kingship differ from modern democracy, and why does Weaver call democracy a 'fraud'?

Consider: Weaver critiques democracy as majority rule that rejects God's law (100.9-256.3s).

3. In what ways has America traded God's law for man's law, and what are the consequences?

Consider: Weaver discusses the abandonment of the Constitution and biblical law (257.1-536.6s).

4. How does the story of Nimrod illustrate the nature of human government apart from God?

Consider: Weaver describes Nimrod as a tyrant who defied God and sought world empire (1122.2-1442.3s).

5. What does it mean that Satan's kingdom is manifested in the kingdom of man, and how should this affect our view of politics?

Consider: Weaver explains that human governments can be instruments of Satan's rule (2164.4-2303.5s).

6. How does our obedience (or lack thereof) reveal who our true king is?

Consider: Weaver asks, 'Who do you obey?' and cites Luke 6:46 (3066.8-3235.4s).

7. What practical steps can believers take to ensure they are living under the kingship of Christ rather than the kingship of man?

Consider: Weaver calls for acknowledging Christ's kingship in every area of life (3576.1-3627.1s).

8. How does the quote 'either by the Bible or the bayonet' summarize the choice facing every society?

Consider: Weaver uses Winthrop's quote to contrast internal moral restraint with external tyranny (3463.6-3536.8s).

Applications

Acknowledge Christ as Your Only King

Believers must consciously and verbally affirm that Jesus Christ is their King, rejecting all other claims to ultimate authority.

Lecture support: Weaver says, 'We do have a King. And our King is the Lord Jesus Christ.' (3235.4-3334.9s) and prays, 'We want to acknowledge today that Thou and Thou alone art the one living and true God, and Thou art the one living and true King.' (3576.1-3621.9s)

Obey God's Law Rather Than Man's Law

When human laws conflict with God's commands, Christians must obey God, following the example of the apostles in Acts 5:29.

Lecture support: Weaver states, 'We ought to obey God rather than man.' (3208.8-3235.4s) and emphasizes that a king rules by his law (703.8-776.2s).

Reject the Idolatry of Human Government

Christians should not place their ultimate trust in political systems or leaders, recognizing that human government often opposes God and is influenced by Satan.

Lecture support: Weaver warns that 'the kingdom of man... is being controlled by the kingdom of Satan' (2967.8-3013.4s) and that what the Gentiles sacrifice is to devils (3363.0-3429.4s).

Live as Citizens of God's Kingdom

Believers have been translated into the kingdom of Christ and should live according to its values, not the world's system.

Lecture support: Weaver cites Colossians 1:13, 'Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son.' (964.9-1014.4s)

Recognize the Spiritual Battle Behind Human Politics

Christians must understand that the real enemy is not flesh and blood but spiritual forces, and engage in spiritual warfare through prayer and obedience.

Lecture support: Weaver explains Ephesians 6:12, 'For we wrestle not against flesh and blood, but against principalities, against powers.' (2235.5-2289.9s)

Do Not Love the World System

Believers are commanded not to love the world's values - the lust of the flesh, lust of the eyes, and pride of life - which are opposed to God.

Lecture support: Weaver quotes 1 John 2:15-17 and connects it to the temptation in Genesis 3 (2713.0-2815.0s).

Prepare for Persecution Under Human Tyranny

As human government becomes increasingly opposed to God, believers must be ready to suffer for their allegiance to Christ, following the example of the Minutemen.

Lecture support: Weaver recounts the Minutemen's stand: 'We recognize no sovereign but God and no king but Jesus.' (579.6-629.9s)

Choose Internal Moral Restraint Over External Force

Individuals and societies must be governed by God's Word from within, or they will be controlled by the 'bayonet' of tyranny from without.

Lecture support: Weaver quotes Winthrop: 'Men... must necessarily be controlled either by a power within them or by a power without them, either by the word of God or the strong arm of man.' (3463.6-3536.8s)

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 20

From Freedom to Slavery

March 29, 2024

Read Chapter 20 in the companion book, pages 369-384 (October 1, 2026 edition).

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

Major Themes

The Slave Mentality

A pervasive mindset in America that prioritizes personal comfort, convenience, and self-preservation over justice, righteousness, and freedom, leading to passive acceptance of tyranny.

Lecture support: Weaver states, 'The slave mentality is not interested in justice. It is not concerned about right and wrong.' He illustrates this with the Judahites' response to Samson.

Biblical Justice and Righteousness

Justice and righteousness are inseparable in Scripture; God demands just weights, measures, and judicial fairness, and His people are called to actively seek and cry out for justice.

Lecture support: Weaver says, 'He who is not interested in justice is not interested in righteousness... justice and righteousness are synonymous.' He cites Leviticus 19, Deuteronomy 25, and Luke 18.

Freedom Through Self-Government

True freedom requires personal responsibility and self-discipline; without these, individuals invite external control and tyranny.

Lecture support: Weaver explains, 'The individual who will not exercise self-responsibility... must inevitably be manipulated and controlled by someone else.'

God's Sovereignty Over Rulers

God holds rulers accountable and can turn their hearts; believers have power with God through prayer to effect justice, even when they lack political influence.

Lecture support: Weaver references Proverbs 21:1 and Luke 18, stating, 'The king's heart is in the Lord's hand... We need to learn to cry to God for justice.'

The Cost of Freedom

The founding fathers sacrificed comfort, fortune, and lives for liberty, contrasting with modern Americans who prioritize material pleasures over principled freedom.

Lecture support: Weaver reads from the Declaration of Independence and notes, 'If all our forefathers had been interested in was comfort and convenience, we would not have the United States of America today.'

God's Empowerment for the Faithful Remnant

God can use a dedicated minority to achieve great victories; Samson's jawbone and Washington's small army demonstrate that God plus one is a majority.

Lecture support: Weaver says, 'God and one man make a majority... We do not need a majority of the people to affect a biblical change.'

Key Arguments

Slavery is not merely physical but spiritual, financial, and political.

Weaver argues that the Bible teaches multiple forms of slavery, and many Americans are enslaved without realizing it, particularly through debt and submission to tyrannical government.

Lecture support: He cites John 8:34 for sin slavery, Proverbs 22:7 for financial slavery, and Galatians 5:1 for political freedom, stating, 'The borrower is a servant or a slave to the lender.'

The slave mentality is marked by indifference to justice.

The Judahites' question 'What hast thou done unto us?' reveals a mindset that ignores the wrongs done to Samson and focuses only on personal disturbance, a hallmark of slavery.

Lecture support: Weaver says, 'The slave mentality is not concerned about justice. It is not concerned about right and wrong.'

God commands His people to actively seek justice.

Scripture repeatedly calls for justice in all areas of life, and believers are to cry out to God persistently for it, as the widow did with the unjust judge.

Lecture support: Weaver references Isaiah 1:17, Jeremiah 22:15-16, and Luke 18, stating, 'God says, Learn to do well, seek justice or judgment.'

The slave mentality views any challenge to government as a personal threat.

The Judahites accused Samson of harming them, reflecting a fear of rocking the boat and a preference for comfort over confronting tyranny.

Lecture support: Weaver says, 'The slave mentality is the mentality that says, Don't rock the boat... You can't fight City Hall.'

The slave mentality sacrifices righteous individuals for self-preservation.

The 3,000 men of Judah bound Samson to save themselves, and the Pharisees plotted against Jesus to protect their positions, showing the extreme wickedness of this mindset.

Lecture support: Weaver states, 'The slave mentality is only interested in self and self-preservation... We can never sacrifice an innocent and a righteous man just simply to save ourselves.'

God empowers those who seek biblical justice.

Samson's supernatural strength and victory over the Philistines demonstrate that God is on the side of those who pursue justice, and He can use ordinary means to achieve extraordinary results.

Lecture support: Weaver says, 'The Spirit of God came mightily upon Samson... God and one man make a majority.'

Scripture References

John 8:33-34

Weaver quotes Jesus' words to show that committing sin makes one a slave to sin, contrasting the Jews' claim of never being in bondage.

Proverbs 22:7

Used to establish the principle of financial slavery: the borrower is servant to the lender.

Galatians 5:1

Paul's exhortation to stand fast in liberty and not be entangled again in bondage, cited to show God's desire for His people to be free.

Judges 15:9-16

The primary narrative text: the Philistines come to bind Samson, the Judahites cooperate, and Samson's Spirit-empowered victory.

Judges 14

Background to Judges 15: Samson's marriage, riddle, and the Philistines' treachery, leading to his acts of justice.

Leviticus 24:17-22

The lex talionis (law of retribution) establishing eye-for-eye justice, cited to explain Samson's actions as biblical restitution.

2 Samuel 12

Referenced for the principle of four-fold restitution when a powerful man oppresses a poor man, used to explain Samson's five-fold restitution.

Leviticus 19, Deuteronomy 25

Commands for just weights and measures, showing God's demand for honesty and justice in economic dealings.

Exodus 23, Deuteronomy 16

Instructions not to pervert justice or show partiality, cited to argue for a just judicial system.

Luke 18:1-8

The parable of the persistent widow, used to encourage believers to cry out to God for justice day and night.

Isaiah 1:17

God's command to learn to do well by seeking justice, cited to show that knowing God involves doing justice.

Jeremiah 22:15-16

Knowing God is equated with judging the cause of the poor and needy, emphasizing justice as a mark of true knowledge of God.

Isaiah 59:4

God's charge that none calls for justice, used to indict the modern church's silence.

Proverbs 21:1

The king's heart is in the Lord's hand, cited to affirm God's sovereignty over rulers and the power of prayer.

Exodus 5

The Israelites' complaint against Moses for making their bondage harder, paralleling the slave mentality that resists deliverance.

Romans 13:4

Civil authorities are called God's ministers (servants), used to argue that government is meant to serve, not tyrannize.

1 Samuel 12:25

Warning that continued wickedness will consume both people and king, showing rulers are accountable to God.

2 Corinthians 10:5

Bringing every thought captive to Christ, used to support the call to dominion and cultural engagement.

1 Samuel 23

David's deliverance of Keilah and the men's willingness to betray him to Saul, illustrating the slave mentality of self-preservation.

John 11:47-48

The Pharisees' plot to kill Jesus to save their place and nation, showing the extreme of sacrificing the innocent for self-interest.

Discussion Questions

1. In what ways might we exhibit a 'slave mentality' in our own lives, prioritizing comfort and convenience over justice and righteousness?

Consider: Weaver describes the slave mentality as uninterested in justice and focused on self-preservation.

2. How does the biblical concept of justice differ from modern secular ideas of social justice, and what practical steps can we take to 'seek justice' as Isaiah 1:17 commands?

Consider: Weaver emphasizes that biblical justice is tied to God's law and righteousness, not partiality.

3. Why is personal self-government and self-discipline essential for maintaining political freedom, according to Weaver?

Consider: He argues that without self-control, people invite external control and tyranny.

4. How should Christians respond when government actions are unjust or unconstitutional, and what does it mean to 'cry out to God for justice'?

Consider: Weaver uses the widow in Luke 18 as a model for persistent prayer for justice.

5. In what ways might we be tempted to 'deliver God's man into the hands of the enemy' today, sacrificing righteous individuals for our own safety or advantage?

Consider: The Judahites bound Samson to save themselves, and the Pharisees plotted against Jesus.

6. What does the example of Samson's jawbone teach us about using whatever God places at our disposal for His purposes?

Consider: Weaver notes that Samson used a simple jawbone, and God can use ordinary means for extraordinary victories.

7. How can we cultivate a 'free man's mentality' that values truth, liberty, and justice over material comfort and personal peace?

Consider: Weaver contrasts the founding fathers' sacrifice with modern American complacency.

8. What role does the church have in holding civil rulers accountable to God's law and the Constitution, and how can we do so biblically?

Consider: Weaver argues that government is God's servant and that citizens have a right to redress grievances.

Applications

Cry out to God for justice persistently.

Believers should follow the example of the widow in Luke 18, praying day and night for God to avenge injustice and bring righteousness to the land.

Lecture support: Weaver says, 'If we, his people, cry to him for justice, I can assure you the judge of all the earth shall do right.'

Reject the slave mentality of comfort and convenience.

Christians must stop prioritizing personal ease and material pleasures over the pursuit of justice, freedom, and biblical principles.

Lecture support: Weaver states, 'The slave mentality is only interested in comfort and convenience... We want all the benefits of a welfare state... but we don't want the control that comes with it.'

Exercise self-government and personal responsibility.

To remain free, individuals must discipline themselves according to God's Word, avoiding the debt and sin that lead to bondage.

Lecture support: Weaver explains, 'He that will not be responsible, he that will not exercise self-control and discipline himself can never, ever be free.'

Hold government officials accountable to God and the Constitution.

Citizens have a biblical and constitutional right to call rulers to account for unconstitutional and ungodly acts, rather than passively accepting tyranny.

Lecture support: Weaver says, 'We must call every elected official and every unelected official into account for unconstitutional and ungodly conduct.'

Stand with those who fight for righteousness, even when it is uncomfortable.

Instead of criticizing those who challenge wickedness, believers should recognize them as friends and allies in the battle for justice.

Lecture support: Weaver notes, 'Anyone who is fighting for freedom... those individuals are not our enemies, they're our friends.'

Use whatever resources God provides for His purposes.

Like Samson with the jawbone, believers should trust God to use ordinary means and small numbers to accomplish great things for righteousness.

Lecture support: Weaver says, 'We can use whatever God places at our disposal. God in His providence will always place in our hands that which we need.'

Consider the legacy we are leaving for future generations.

Weaver challenges listeners to think about what kind of country they will hand to their children if they maintain a slave mentality.

Lecture support: He asks, 'Unless you change from a slave mentality to a biblical, righteous, free man's mentality, what is going to be left for your children and your grandchildren?'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 21

Run Jonah Run

July 21, 2024

Read Chapter 21 in the companion book, pages 385-401 (October 1, 2026 edition).

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

Major Themes

God's Sovereignty over Life and Death

God alone determines the day of our death; we cannot die when we want, as life and death are in His hands.

Lecture support: Weaver states, 'life and death are in the hands of the Lord, and God has just sovereignly appointed the day of our death' and cites Job 14:5: 'Seeing his days are determined... Thou hast appointed His bounds that He cannot pass.'

The Necessity of Submission and Obedience

God uses affliction to bring His people to submission, as seen in Jonah's prayer from the fish and Saul's conversion.

Lecture support: Weaver says, 'God has Jonah exactly where He wants him... submissive and obedient' and parallels with Saul: 'he is a chosen vessel unto me.'

The Reality of Divine Discipline

God knows exactly what it takes to get our attention and may use severe measures to correct disobedience.

Lecture support: Weaver explains, 'God knows exactly what it's going to take to get our attention' and references Psalm 32:9 about the bit and bridle.

The Fear of Death and the Desire to Live

Even those who think they want to die often desperately want to live when faced with death, as Jonah did.

Lecture support: Weaver says, 'Those who think that they want to die really do not want to die. They want to live.' and gives examples of suicide attempts.

The Historical Reality of Jonah

Jonah is a real historical person and prophet, affirmed by Jesus Christ, and his account is not allegorical.

Lecture support: Weaver cites Matthew 12:39-41 and says, 'when someone rejects the prophet Jonah... he must reject the Lord Jesus Christ and his word.'

Key Arguments

Jonah's experience was historically real, not mythical.

Jesus referenced Jonah as a historical figure, so denying Jonah's reality undermines Christ's authority.

Lecture support: Weaver says, 'when someone rejects the prophet Jonah, and doubts the book of Jonah, at the same time, he must reject the Lord Jesus Christ and his word.'

God sovereignly uses even wicked nations for His purposes.

God used Assyria to chastise Israel but then judged Assyria for their pride and cruelty.

Lecture support: Weaver reads Isaiah 10:5-15 and explains, 'God used them to chastise and correct Israel. And then he judged them for doing what he wanted done.'

Affliction often leads to genuine prayer and repentance.

Jonah's prayer from the fish shows that extreme distress drove him back to God.

Lecture support: Weaver notes, 'Jonah prayed unto the Lord his God out of the fish's belly... I cried by reason of mine affliction unto the Lord.'

Death does not end suffering for the unrepentant.

Physical death for the unsaved leads to far greater spiritual suffering.

Lecture support: Weaver states, 'if he's unsaved and he dies, that physical suffering is not going to be anything compared to the spiritual suffering.'

God's discipline is tailored to each individual.

God knows exactly what circumstances will bring each person to submission.

Lecture support: Weaver says, 'God knows exactly what it's going to take to tame each one of us.'

Scripture References

Jonah 2:1-10

The entire chapter is read and forms the basis of the sermon.

Matthew 12:39-41

Jesus affirms Jonah's historical reality and the sign of Jonah.

Luke 11:29-32

Jesus references Jonah as a sign to the Ninevites.

Isaiah 1:1

Shows Isaiah's ministry during the reign of Uzziah, connecting him as a contemporary of Jonah.

Jeremiah 1:2

Jeremiah's ministry began in the days of Josiah, placing him among Jonah's contemporaries.

Jeremiah 25:3

Indicates the length of Jeremiah's ministry, overlapping with other prophets.

Hosea 1:1

Hosea prophesied during the reigns of Uzziah, Jotham, Ahaz, Hezekiah, and Jeroboam, making him a contemporary.

Amos 1:1

Amos prophesied in the days of Uzziah and Jeroboam, two years before the earthquake.

Zephaniah 1:1

Zephaniah prophesied in the days of Josiah, connecting him to the same era.

2 Kings 14:21-25

Connects Jonah to the reign of Jeroboam II and mentions Jonah's prophecy about restoring Israel's borders.

Zephaniah 2:13

Prophecy of Assyria's destruction, showing God's judgment on Nineveh.

Isaiah 10:5-19

God uses Assyria as the rod of His anger but will judge their pride.

Jonah 1:12, 15, 17

Jonah's willingness to be thrown overboard and his being swallowed by the great fish.

Job 7:1

There is an appointed time for man upon earth.

Job 14:1-5

Man's days are determined; God has appointed bounds he cannot pass.

John 10:18

Jesus alone has power to lay down His life and take it again.

Acts 9:10-16

Saul's conversion and God's taming of him as a chosen vessel.

Matthew 11:28-30

Taking Christ's yoke means submission and finding rest.

Psalms 32:8-9

God promises to instruct and guide, but warns against being like a horse or mule needing bit and bridle.

Micah 6:9

Hear the rod and Him who appointed it, emphasizing divine discipline.

Discussion Questions

1. How does Jesus' reference to Jonah in Matthew 12 strengthen our confidence in the historical reliability of the Old Testament?

Consider: Weaver emphasizes that rejecting Jonah's historicity means rejecting Christ's words.

2. In what ways might God use difficult circumstances to get our attention and bring us to submission?

Consider: Weaver states that God knows exactly what it takes to tame each of us.

3. Why is it dangerous to assume that death will end suffering, especially for those without Christ?

Consider: Weaver warns that physical death for the unsaved leads to far greater spiritual suffering.

4. How does the account of Jonah's prayer from the fish challenge our tendency to run from God rather than to Him in times of trouble?

Consider: Jonah's affliction drove him to pray and remember the Lord.

5. What does Psalm 32:8-9 teach us about the difference between willing obedience and forced submission?

Consider: Weaver contrasts God's gentle guidance with the bit and bridle of discipline.

Applications

Submit willingly to God's will to avoid severe discipline.

Believers should listen and obey God's instruction rather than forcing God to use affliction to gain their attention.

Lecture support: Weaver says, 'Don't make me put a bit and bridle on you... God knows exactly what it's going to take to tame each one of us.'

Trust in God's sovereignty over life and death.

Recognize that our days are determined by God, and we cannot die outside His appointed time, which should bring comfort and fear of the Lord.

Lecture support: Weaver states, 'None of us are going to live one day, or one minute, or one second longer than God has ordained.'

Turn to God in prayer during affliction.

Like Jonah, we should cry out to God from our distress, remembering that He hears and delivers.

Lecture support: Weaver notes Jonah's prayer: 'I cried by reason of mine affliction unto the Lord, and he heard me.'

Do not presume upon God's mercy by delaying repentance.

Jonah's change of heart came only after extreme discipline; we should repent quickly rather than wait for calamity.

Lecture support: Weaver implies that Jonah's suffering was necessary because he initially ran; we should learn from his example.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 22

The Sovereignty of God over Nations

January 25, 2012

Read Chapter 22 in the companion book, pages 403-422 (October 1, 2026 edition).

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

Major Themes

God's Exclusive Sovereignty

God alone is sovereign over all things, including nations, and there is nothing outside His control.

Lecture support: The speaker states, 'There can only be one sovereign and the word sovereign or sovereignty excludes anything or anyone else.'

Sovereignty Over Nations' Rise and Fall

God both increases and destroys nations according to His will, as stated in Job 12:23.

Lecture support: The message is based on Job 12:23: 'He increaseth the nations, and destroyeth them: he enlargeth the nations, and straighteneth them again.'

The Problem of Evil and God's Restraint

God allows only enough wickedness to bring Him glory and restrains the rest, as Psalm 76:10 teaches.

Lecture support: The speaker explains, 'Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.'

God's Right to Dispossess Nations

Because the earth belongs to God, He has the right to dispossess nations that refuse to honor Him.

Lecture support: The speaker argues, 'This world and everything in it belongs to God. It is His... Does God not have the right to do with His own as He pleases?'

Judgment Through Foolish Rulers

God diminishes nations by removing wisdom from their leaders, making them stagger like drunk men.

Lecture support: Job 12:24-25: 'He taketh away the heart of the chief of the people... they grope in the dark without light, and he maketh them to stagger like a drunken man.'

The Unshakable Kingdom of Christ

All earthly kingdoms will be shaken and removed, but the kingdom of Christ remains forever.

Lecture support: Hebrews 12:28: 'Wherefore we receiving a kingdom which cannot be moved...'

Key Arguments

Sovereignty must be absolute

If God is not sovereign over even one small thing, then that thing is above God, and He is not God.

Lecture support: The speaker recounts a classroom incident: 'If there's even one thing over which God is not sovereign, then God is not God, because that thing is over and above God and independent of God.'

Wickedness ultimately glorifies God

God permits wickedness only to the extent that it redounds to His glory, and He restrains the rest.

Lecture support: The speaker explains Psalm 76:10: 'How much wrath? How much wickedness, how much rebellion will God allow? Here's the answer. Just enough that will redound to his honor and his glory and the remainder of wrath will he restrain.'

God uses pagan nations for His purposes

God raised up Babylon and Nebuchadnezzar as His servant to judge Israel, showing His control over all nations.

Lecture support: Jeremiah 25:9: 'Nebuchadnezzar the king of Babylon, my servant...'

God has the right to dispossess nations

As the owner of the earth, God can justly remove nations that fail to give Him due honor, like a landlord evicting destructive tenants.

Lecture support: The speaker uses the analogy: 'If you owned a house... would you allow renters to remain... who never paid any rent and constantly and continually destroyed your property?'

God destroys nations by removing wisdom from rulers

A key method of divine judgment is to take away the understanding of leaders, leaving them as fools unable to govern.

Lecture support: Job 12:24: 'He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.'

America's decline is evidence of God's judgment

The foolishness of American leaders is a sign that God is diminishing the nation.

Lecture support: The speaker states, 'One of the greatest evidences that we know that America is being diminished and destroyed is because in the judgment of God, He has made most of our leaders absolute fools.'

Scripture References

Job 12:23-25

Primary text for the sermon, declaring God's sovereignty over nations.

Isaiah 43:11

Used to establish God as the only Savior and sovereign.

Isaiah 44:6

Affirms God as first and last, with no other God.

Isaiah 45:6, 22

Declares there is no God besides the Lord.

Job 12:13-22

Demonstrates God's sovereignty over rulers, judges, and the mighty.

Psalms 76:10

Key verse explaining that the wrath of man praises God and the remainder is restrained.

Genesis 20:1-7

Illustration of God restraining Abimelech from sinning with Sarah.

Proverbs 21:1

The king's heart is in the hand of the Lord, turned as He wills.

Psalms 22:28

The kingdom is the Lord's, and He is governor among the nations.

Psalms 113:4

The Lord is high above all nations.

Isaiah 40:15, 17

Nations are as a drop in a bucket and counted as nothing before God.

Jeremiah 10:7

God is the King of nations, with none like Him.

Jeremiah 25:9

God calls Nebuchadnezzar His servant to bring judgment.

Jeremiah 26:1-6

God warns Judah through Jeremiah to repent or face destruction.

Isaiah 26:15

God increased the nation of Israel and extended its borders.

Habakkuk 1:6

God raises up the Chaldeans to possess lands not theirs.

1 Chronicles 29:11

All in heaven and earth is the Lord's.

Psalms 24:1

The earth is the Lord's and all its fullness.

Matthew 20:1-15

Parable of the laborers, illustrating God's right to do as He pleases with His own.

Psalms 105:11-36, 44-45

God's sovereign acts in Egypt, including plagues and dispossession.

Discussion Questions

1. How does the concept of God's exclusive sovereignty challenge common views of human autonomy and national power?

Consider: The sermon emphasizes that God alone is sovereign and that all rulers are under His control.

2. In what ways does Psalm 76:10 help reconcile God's sovereignty with the existence of evil and wickedness in the world?

Consider: The speaker uses this verse to explain that God permits only enough wickedness to glorify Himself.

3. How should the truth that God raises up and brings down nations affect our prayers for our own country?

Consider: The sermon applies the sovereignty of God to America's current state and calls for prayer.

4. What are some practical ways we can discern whether a nation's leaders have been given wisdom or had it taken away by God?

Consider: Job 12:24-25 describes God removing the heart (wisdom) of rulers as a form of judgment.

5. How does the parable of the laborers in Matthew 20 illustrate God's right to do as He pleases with nations?

Consider: The speaker uses this parable to argue that God, as owner, can dispossess nations that dishonor Him.

6. What comfort can believers take from the promise of an unshakable kingdom in Hebrews 12:28?

Consider: The sermon concludes with the assurance that Christ's kingdom will remain when all earthly kingdoms are shaken.

Applications

Trust in God's sovereign control over nations

Believers should find comfort in knowing that God, not human rulers, is ultimately in charge of world events.

Lecture support: The speaker says, 'What a comfort it is to know that Obama is really not in charge in this country.'

Recognize God's judgment in national decline

The foolishness of leaders is a sign of God's judgment; believers should discern this and respond with prayer and repentance.

Lecture support: The speaker states, 'One of the greatest evidences that we know that America is being diminished and destroyed is because in the judgment of God, He has made most of our leaders absolute fools.'

Seek the unshakable kingdom of Christ

Since all earthly kingdoms will be shaken, believers should focus on serving God in Christ's kingdom with reverence and godly fear.

Lecture support: Hebrews 12:28 is quoted: 'Wherefore we receiving a kingdom which cannot be moved...'

Give God the glory due to Him

Nations and individuals must honor God as the rightful owner of all, or face dispossession.

Lecture support: The speaker warns, 'When nations do not give God His due, this earth is His. He may lawfully, righteously, and justly kick them out.'

Personal Response and Notes

Student notes after reading the assigned chapter

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

LESSON 23

A Wild Confederate Rose

February 09, 2012

Read Chapter 23 in the companion book, pages 423-441 (October 1, 2026 edition).

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

Major Themes

Courageous Womanhood

Both Jael and Rose Greenhow exemplify women who acted with bravery, resourcefulness, and determination in the face of enemies.

Lecture support: Weaver says Jael was 'a very brave, resourceful, and heroic woman' (02:10.2-02:40.8) and describes Rose as 'full of courage, conviction, and dedication' (51:06.5-51:53.1).

Confederate Heritage and Honor

The message is framed as a Confederate Memorial Day tribute, honoring the sacrifices and legacy of Confederate ancestors, especially women.

Lecture support: Weaver states, 'since this is a Confederate Memorial Day, we tend to want to honor our Confederate heritage, our Confederate ancestors' (07:34.9-08:46.4).

Standing for Principle Against Tyranny

Rose's actions are portrayed as standing for states' rights and liberty against federal oppression, and Weaver urges modern Christians to do likewise.

Lecture support: Weaver quotes Rose: 'I see in it only the symbol of murder, plunder, oppression, and shame' (17:48.0-19:01.8) and later says, 'we must learn to stand for principle and truth and righteousness and liberty and freedom' (56:03.2-57:33.6).

The Need for Godly Men and Women

Weaver challenges the church to produce men and women of character, courage, and faith, like the heroes of the past.

Lecture support: He asks, 'Where are our women that understand truth and principle...? Where are our men?' (51:06.5-51:53.1) and prays, 'God give us men. God give us women that hear and know and understand and are willing to fight' (57:34.9-58:08.1).

Key Arguments

Women can be as resilient and dangerous as a wild Confederate rose.

Weaver argues that some women, like Jael and Rose, are strong, hardy, and nearly impossible to stop, just like the wild Confederate rose bush.

Lecture support: He says, 'there are some women just like that' (02:10.2-02:40.8) and describes the rose as 'strong, hardy, resilient... almost impossible to stop' (01:53.7-02:08.6).

Rose Greenhow's espionage was divinely aided and crucial to the Confederate cause.

Weaver presents Rose's success as a result of God's providence and credits her with helping win First Manassas.

Lecture support: Rose said her information was 'a result of a direct intervention of divine providence' (22:14.5-22:44.0) and Jefferson Davis credited her (21:09.9-22:14.0).

The federal government acted illegally and tyrannically in arresting Rose.

Weaver highlights the lack of a warrant, the confiscation of her home, and the violation of constitutional rights.

Lecture support: He notes, 'there was no warrant' (31:40.0-32:52.9) and says Lincoln was 'doing everything he could to destroy the constitutional rights' (38:43.5-39:25.1).

Modern Christians lack the courage and conviction of historical figures.

Weaver contrasts the dedication of Rose and other Southern women with the complacency of today's believers.

Lecture support: He asks, 'What has happened to our women? What has happened to our men?' (53:56.9-55:09.9) and says, 'I know very few men who could do what Rose Greenhow did' (55:10.3-56:03.0).

Scripture References

Judges 5:24

Quoted as the opening text, praising Jael above women.

Judges 4:18-24

Read to recount Jael's killing of Sisera.

Judges 5:24-27

Read as part of Deborah and Barak's song praising Jael.

Hebrews 11:32-36

Cited to show women of faith who suffered and received their dead raised.

1 Corinthians 16:13

Quoted to exhort men to be strong and courageous.

Ephesians 6:10

Quoted to encourage strength in the Lord.

2 Timothy 2:1

Quoted to urge strength in grace and enduring hardness.

Discussion Questions

1. In what ways does Jael's story challenge or affirm your view of biblical womanhood?

Consider: Weaver presents Jael as a heroic figure praised by God.

2. How should Christians evaluate the actions of historical figures like Rose Greenhow who used deception for a cause they believed just?

Consider: Rose's espionage involved lying and manipulation, yet Weaver praises her.

3. What does it mean to 'stand for principle and truth' in today's political and cultural climate?

Consider: Weaver calls for modern believers to emulate the courage of Confederate ancestors.

4. How can we cultivate the kind of courage and conviction seen in Rose Greenhow without compromising Christian ethics?

Consider: Weaver admires Rose's dedication but does not address the moral complexity of her methods.

5. What role should women play in defending truth and liberty according to Scripture?

Consider: Weaver highlights Jael and Rose as examples but does not provide a systematic biblical framework.

Applications

Cultivate courage and conviction

Believers should develop the same bravery and dedication to principle as Rose Greenhow and Jael.

Lecture support: Weaver prays, 'Give us courage. Give us conviction. Give us character' (58:09.9-59:12.2).

Stand against tyranny

Christians must oppose oppression and corruption, following the example of those who resisted federal overreach.

Lecture support: Weaver says, 'we must learn to fight against tyranny in every form' (56:03.2-57:33.6).

Raise up godly men and women

The church needs to pray for and disciple men and women of character who will lead and fight for righteousness.

Lecture support: Weaver asks, 'God give us men. God give us women that hear and know and understand and are willing to fight' (57:34.9-58:08.1).

Remember and honor faithful ancestors

On Confederate Memorial Day and beyond, believers should honor the sacrifices of those who fought for their convictions.

Lecture support: Weaver says, 'we tend to want to honor our Confederate heritage, our Confederate ancestors' (07:34.9-08:46.4).

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 24

The Black Robe Regiment

April 08, 2014

Read Chapter 24 in the companion book, pages 443-460 (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

God Uses Men as Means

God typically works mediately through human instruments, and the pastors of the Revolution were such instruments raised up by God.

Lecture support: Weaver states: 'God uses men... generally speaking, God does use means. And therefore, God uses men.'

Pastoral Courage and Sacrifice

The Black Robe Regiment pastors demonstrated extraordinary bravery, often facing imprisonment, torture, and death for the cause of liberty.

Lecture support: Examples include Moses Allen's drowning, Daggett's capture, and the many pastors who fought or died.

The Pastor as Spiritual Magistrate

Pastors held a God-given authority to lead in civil matters, especially when civil rulers were tyrannical, and they taught that rights come from God.

Lecture support: Weaver says: 'Pastors are magistrates as well as civil magistrates are, however they are spiritual magistrates.'

Resistance to Tyranny is a Biblical Duty

The pastors taught that passive obedience and non-resistance to tyranny were unbiblical, and that fighting for liberty was a duty to God.

Lecture support: Muhlenberg's quote: 'I am convinced it is my duty to do so, a duty I owe to my God and my country.'

The Need for Modern Awakening Among Preachers

America's current problems stem from a lack of courageous, truth-loving preachers; revival must begin with the pulpits.

Lecture support: Weaver says: 'We cannot reclaim our country by ourselves. We need the people awakened. But before the people are ever going to be awakened, the pastors must be awakened.'

Key Arguments

The American Revolution was sparked and led by pastors

The Black Robe Regiment pastors were the primary influencers, teachers, and fighters who made independence possible.

Lecture support: Weaver states: 'Everywhere you look in the American Revolution, you find pastors. They were everywhere.'

Pastors taught that rights come from God, not kings

The theological foundation of the Revolution was that government exists to protect God-given rights, and tyranny must be resisted.

Lecture support: Weaver says: 'It was these pastors who taught their people that rights came from God, and that governments were instituted among men to protect these rights.'

The British recognized and feared pastoral influence

The British governor of Massachusetts refused a fast day because he feared seditious preaching, showing the power of the pulpit.

Lecture support: The governor said: 'the request was only to give an opportunity for sedition to flow from the pulpit.'

Courageous preaching and action are inseparable

Pastors like Thomas Allen and Peter Muhlenberg not only preached but also physically fought, demonstrating that words must be backed by deeds.

Lecture support: Thomas Allen said: 'I am determined to fight and to die by your side, rather than flee before our enemies or resign myself to them.'

Modern America lacks such pastors, leading to moral decline

The absence of bold, truth-proclaiming preachers is the root cause of America's current spiritual and political crisis.

Lecture support: Weaver says: 'Why are we in the mess that we're in in America today? I want to tell you, dear friend, because there are no preachers, or very few, who know truth and love freedom and are willing to die for it.'

Scripture References

Hebrews 11:32-35

Read at the opening as the foundational text, listing heroes of faith who subdued kingdoms and wrought righteousness.

Proverbs 29:2

Text for Gad Hitchcock's election sermon: 'When the righteous are in authority, the people rejoice: but when the wicked bear rule, the people mourn.'

Galatians 5:12-13

Jonathan Mayhew preached against the Stamp Act from this passage, emphasizing cutting off those who trouble the church.

1 Kings 12:16

John Mills preached from this verse before the Declaration, proclaiming the colonies had no part with George III.

1 Chronicles 5:22

Dr. Robert Davidson preached to his troops that 'there fell down many slain, because the war was of God.'

Nehemiah 4:14

John Martin preached from this verse after fighting at Bunker Hill: 'Be not ye afraid of them.'

Ecclesiastes 3

Peter Muhlenberg's sermon text: 'There is a time to fight,' used to justify leaving the pulpit for the battlefield.

Amos 3:7

Cited near the end: 'The Lord God will do nothing, but surely He revealeth His secrets to His servants,' emphasizing God's use of preachers.

Discussion Questions

1. In what ways does the example of the Black Robe Regiment challenge modern pastors and churches regarding their role in civil society?

Consider: Weaver argues that pastors were spiritual magistrates who led the fight for liberty; this raises questions about the church's public witness today.

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2. How should Christians balance the commands to submit to governing authorities (Romans 13) with the revolutionary actions of these pastors?

Consider: The pastors taught resistance to tyranny, which seems to conflict with some interpretations of submission; this tension needs exploration.

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3. What can we learn from the fact that the British governor feared 'sedition from the pulpit'? How does that compare to the perceived influence of preaching today?

Consider: The governor's refusal to appoint a fast day shows the power of the pulpit; discussion could focus on whether modern preaching has similar impact.

4. Thomas Allen both preached and fought. Is there a place for pastors to be directly involved in political or military action, or should their role be strictly spiritual?

Consider: Allen's example raises the question of the extent of pastoral involvement in civil affairs.

5. Weaver says America's problems stem from a lack of courageous preachers. Do you agree? What other factors might contribute, and what can ordinary believers do?

Consider: The application calls for prayer for preachers; discussion could evaluate this diagnosis and explore practical responses.

Applications

Pray for God to raise up bold preachers

Weaver exhorts the congregation to covenant with God to pray that He will awaken pastors across the country to preach truth and liberty.

Lecture support: Weaver says: 'I urge you, I exhort you, to covenant with God. To pray that God will wake up preachers all across this country.'

Be strong and courageous like the Black Robe Regiment

The message should call each believer to 'quit ourselves like men' and be encouraged to stand for truth in their own spheres.

Lecture support: Weaver states: 'I believe once you hear this message, it ought to call upon each of us to be strong and to quit ourselves like men.'

Support and follow godly pastoral leadership

Just as congregations followed their pastors into battle, modern believers should support and heed pastors who teach biblical truth on civil matters.

Lecture support: Implied by the examples of men like Woodhull, whose entire church followed him to fight.

Recognize that liberty is a gift from God worth defending

The pastors taught that rights come from God, and believers should value and defend those rights as a sacred trust.

Lecture support: Weaver says: 'It was these pastors who taught their people that rights came from God.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 25

In Defense Of Violence Or Defensive Violence

January 03, 2016

Read Chapter 25 in the companion book, pages 461-480 (October 1, 2026 edition).

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

Major Themes

Biblical Definition of Violence

Violence in Scripture includes not only physical harm but also injustice, fraud, oppression, and failure to execute judgment and justice.

Lecture support: Weaver explains that the Hebrew word 'chamas' means to be unjust, cruel, unrighteous, false, oppress, and violent. He cites Jeremiah 22:13-17 to link violence with covetousness and failure to do judgment and justice.

Violence Condemned: Abuse of Authority

Violence is most often committed by those in positions of power who pervert justice and oppress the innocent.

Lecture support: Weaver cites Psalm 18:48, Psalm 140, Proverbs 16:29, Amos 3:10, and the parable of the unjust judge (Luke 18) to show that violent men are often rulers and judges. He also references John the Baptist's command to soldiers in Luke 3:14.

The Fear of God Prevents Violence

Only the fear of God keeps those in authority from becoming violent and abusive.

Lecture support: Weaver contrasts Samuel (1 Samuel 12) and Nehemiah (Nehemiah 5:15), who feared God and did not abuse their offices, with modern examples of police brutality where the fear of God is absent.

God Commands and Commends Defensive Violence

Scripture contains numerous examples of God-ordained violence for judgment and defense, proving that not all violence is inherently sinful.

Lecture support: Weaver lists the flood, Sodom and Gomorrah, the judges, David's training, the defense of Jerusalem, and the conquest of Canaan as acts of God-commanded violence. He argues that if all violence were wrong, God would be unjust.

Duty to Preserve Life

The sixth commandment implies a positive obligation to preserve life, which may require defensive violence.

Lecture support: Weaver states, 'The positive is, Thou shalt preserve life. We have a duty; we have an obligation to preserve our lives and the lives of others as well.' He uses Nehemiah 4 as an example of defensive fighting.

Consequences of Refusing Commanded Violence

God curses those who fail to execute His commanded judgment, as seen in the stories of Ahab and the prophet in 1 Kings 20 and the curse in Jeremiah 48:10.

Lecture support: Weaver reads 1 Kings 20:31-43 and Jeremiah 48:10, emphasizing that the man who refused to smite the prophet was killed by a lion, and that God curses those who keep back their sword from blood.

Discernment Between Righteous and Unrighteous Violence

Believers must distinguish between violence that is condemned (unjust, oppressive) and violence that is commended (defensive, obedient to God).

Lecture support: Weaver summarizes, 'There is a time to be biblically violent, but we're never, ever to be unbiblically violent.' He uses the father's rule: never start a fight, but never lose one, to illustrate the principle.

Key Arguments

Violence is more than physical harm

Biblical violence includes injustice, fraud, and oppression, which are often overlooked by modern definitions.

Lecture support: Weaver states, 'Most people never consider that fraud and injustice are violence. They are a specific form of violence. They're violence against God and God's law and consequently against God's people and against man in general.'

Violence is primarily committed by authorities

Those in positions of power are most capable of committing the type of violence condemned in Scripture.

Lecture support: Weaver says, 'Violence is most usually performed by people who are in positions of power and authority.' He cites Proverbs 17:15 and the address to the king in Jeremiah 22:1.

God's character is consistent with commanded violence

If all violence were inherently evil, God's holy and just nature would be contradicted by His acts of judgment.

Lecture support: Weaver asks, 'If all violence of any shape, form, or fashion happens to be wrong, wicked, and evil, how could God have justly and righteously destroyed the antediluvians...?'

God teaches His people to fight

Scripture shows God actively training His people for war, which would be immoral if all violence were wrong.

Lecture support: Weaver cites Judges 3:1-2, where God left nations to teach Israel war, and Psalm 144:1, where David says God teaches his hands to war.

Defensive violence is obedience, not sin

When violence is done in submission to God's law for defense, it is an act of obedience.

Lecture support: Weaver says, 'When I say a violence that is commended, in reality I would not even necessarily call it violence, because it is done in submission to God and His law, and therefore it is obedience.'

Refusing commanded violence brings judgment

God punishes those who fail to carry out His commanded destruction, as seen in 1 Kings 20 and Jeremiah 48.

Lecture support: Weaver recounts the prophet's parable and the curse: 'Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood.'

The sixth commandment requires preserving life

The prohibition against murder implies a duty to protect life, which may necessitate defensive violence.

Lecture support: Weaver states, 'The positive is, Thou shalt preserve life. We have a duty; we have an obligation to preserve our lives and the lives of others as well.'

A generation has been raised to be passive

Modern society has produced people who are unwilling to fight for truth or defend themselves, contrary to biblical teaching.

Lecture support: Weaver laments, 'We have sired a whole generation of spineless, gutless, lily-livered sissies? They will not stand for truth or righteousness or anything.'

Scripture References

Jeremiah 22:1-4

God commands the king of Judah to execute judgment and righteousness, deliver the spoiled, and do no violence to the stranger, fatherless, or widow.

Jeremiah 22:13-17

God condemns the king for building his house by unrighteousness, using neighbor's service without wages, and having eyes and heart for covetousness, oppression, and violence, contrasting with his father who did judgment and justice.

Genesis 6:11

The first mention of violence in the Bible: the earth was corrupt and filled with violence.

Psalms 89:14

Justice and judgment are the habitation of God's throne; mercy and truth go before His face.

Proverbs 21:3

To do justice and judgment is more acceptable to the Lord than sacrifice.

Habakkuk 1:2

The prophet cries out to God about violence.

Proverbs 17:15

He that justifies the wicked and condemns the just is an abomination to the Lord, illustrating how judges can commit violence.

Psalms 18:48

David praises God for delivering him from the violent man.

Psalms 140:1-4

David prays for deliverance from the evil and violent man who imagines mischief and seeks to overthrow him.

Proverbs 16:29

A violent man entices his neighbor and leads him in a way that is not good.

Psalms 86:14

The assemblies of violent men seek after the psalmist's soul and do not set God before them.

Luke 18:2-5

The parable of the unjust judge who neither feared God nor regarded man, illustrating a violent man in authority.

Amos 3:10

They know not to do right, who store up violence and robbery in their palaces.

1 Samuel 12:1-5

Samuel defends his integrity, asking if he has defrauded or oppressed anyone, and the people affirm he has not.

Nehemiah 5:15

Nehemiah contrasts himself with former governors who were chargeable to the people, stating he did not do so because of the fear of God.

Luke 3:10-14

John the Baptist tells soldiers to do violence to no man, accuse no one falsely, and be content with their wages.

Deuteronomy 32:4

God is the Rock, His work is perfect, all His ways are judgment, a God of truth and without iniquity, just and right.

Judges 2:16, 18

The Lord raised up judges who delivered Israel from their enemies, and the Lord was with the judge.

Judges 3:1-3

God left nations to teach Israel war, specifically those who had not known the wars of Canaan.

Psalms 144:1

David blesses the Lord who teaches his hands to war and his fingers to fight.

Discussion Questions

1. How does the biblical definition of violence (including injustice, fraud, and oppression) challenge our modern understanding of the term?

Consider: Weaver argues that most people think of violence only as physical harm, but Scripture includes systemic injustice as violence.

2. In what ways do those in positions of authority today commit the type of violence condemned in Scripture?

Consider: Weaver cites examples of unjust judges, politicians, and law enforcement who abuse their power.

3. How does the fear of God serve as a safeguard against becoming a violent person in authority?

Consider: Weaver contrasts Samuel and Nehemiah, who feared God, with modern authorities who lack that fear.

4. If all violence were inherently sinful, how could God be just in commanding the destruction of nations in the Old Testament?

Consider: Weaver poses this question to challenge the humanist position that all violence is wrong.

5. What does it mean to 'preserve life' as the positive implication of the sixth commandment, and when might that require defensive violence?

Consider: Weaver argues that the duty to preserve life may necessitate fighting to protect oneself and others.

6. How should Christians balance the command to 'do violence to no man' (Luke 3:14) with the examples of commended violence in Scripture?

Consider: Weaver distinguishes between unjust violence (condemned) and defensive/obedient violence (commended).

7. What are the consequences of refusing to act when God commands defensive or judgment violence, as seen in 1 Kings 20 and Jeremiah 48?

Consider: Weaver shows that God curses those who hold back from commanded violence.

8. How can we cultivate a 'combat mentality' that is willing to defend life without becoming bullies or initiators of violence?

Consider: Weaver uses the father's rule ('never start a fight, never lose one') to illustrate the balance.

Applications

Redefine violence biblically

Believers should expand their understanding of violence to include injustice, fraud, and oppression, not just physical harm.

Lecture support: Weaver states, 'Most people never consider that fraud and injustice are violence.'

Fear God to avoid abusive authority

Those in any position of authority must cultivate the fear of God to prevent becoming violent oppressors.

Lecture support: Weaver says, 'It is only the fear of God that keeps a man honest...'

Discern when violence is commanded

Believers must learn to distinguish between unbiblical violence (initiated, unjust) and biblical violence (defensive, obedient to God).

Lecture support: Weaver concludes, 'There is a time to be biblically violent, but we're never, ever to be unbiblically violent.'

Teach children to fight righteously

Parents should train their children to defend themselves and others, not to be passive or bullies.

Lecture support: Weaver laments a generation of 'sissies' and commends the father who taught his sons never to start a fight but never to lose one.

Preserve life as a duty

The sixth commandment obligates believers to actively protect innocent life, using force if necessary.

Lecture support: Weaver states, 'We have a duty; we have an obligation to preserve our lives and the lives of others as well.'

Be willing to fight when it is the only answer

When defensive violence is the necessary response, believers must act decisively and with full commitment.

Lecture support: Weaver says, 'Violence is not always the answer. But when it is the answer, it's the only answer.'

Obey God even when it requires violence

As seen in the examples of Jael and Samuel, obedience to God may involve violent acts that are commended by Him.

Lecture support: Weaver notes that Samuel hewed Agag 'before the Lord,' meaning in obedience to God's will.

Student notes after reading the assigned chapter

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LESSON 26

What Will It Take

March 29, 2021

Read Chapter 26 in the companion book, pages 481-496 (October 1, 2026 edition).

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

Major Themes

Salvation or Judgment as God's Means of Turning People

God uses either salvation or judgment to bring people to acknowledge Him, as seen in Ezekiel's repeated phrase 'they shall know that I am the Lord' and Philippians 2.

Lecture support: Weaver states: 'It will either take salvation or the judgment of God.' and 'every mouth will confess and every knee shall bow either in salvation or in condemnation'.

Ignoring God's Warnings Leads to Sudden Destruction

Belshazzar ignored the evidence of God's power and the warning from Daniel, and was slain that very night, illustrating Proverbs 29:1.

Lecture support: Weaver says: 'In that night was Belshazzar the king of the Chaldeans slain.' and quotes Proverbs 29:1.

God's Sovereignty Over Rulers and Nations

God raises up and brings down kings and nations according to His will, as demonstrated in Nebuchadnezzar's humbling and the prophecies of Daniel.

Lecture support: Weaver cites Daniel 2:21 and Psalm 75:6-7: 'he removeth kings, and setteth up kings' and 'promotion cometh neither from the east, nor from the west... God is the judge'.

Corruption Originates in Capitals

Capitals like Babylon, Samaria, Jerusalem, and modern Washington D.C. are centers of wickedness, devising iniquity and perverting justice.

Lecture support: Weaver says: 'the flood of wickedness... proceeds from Washington D.C.' and cites Micah 1:5: 'What is the transgression of Jacob? is it not Samaria?'.

Blasphemy: Using God's Gifts to Honor False Gods

Belshazzar's ultimate sin was taking the temple vessels and praising idols, ignoring the God who held his life. This is paralleled to America's rejection of God.

Lecture support: Weaver reads Daniel 5:23: 'the God in whose hand thy breath is... hast thou not glorified' and quotes Jerry Nadler: 'The will of God is no concern to this Congress.'

The Need for Personal and National Repentance

The sermon concludes with a call to examine what it will take to turn individuals, families, churches, and the nation back to God, emphasizing repentance and faith.

Lecture support: Weaver asks: 'What will it take to wake you up? ... What will it take to turn you back to the Lord?' and answers: 'it will take either salvation or judgment.'

Key Arguments

God's judgments are meant to teach righteousness, but the wicked ignore them.

Isaiah 26:9-11 shows that when God's judgments are in the earth, people learn righteousness, but the wicked refuse to see even when God's hand is lifted up.

Lecture support: Weaver reads Isaiah 26:9-11 and comments: 'he's talking about a judgment that is certainly going to get their attention.'

Ordinary judgments are often dismissed as natural events.

Amos 4 lists famine, drought, blight, pestilence, and war, yet the people did not return to God. Job 37 and Haggai 2 attribute weather to God's correction.

Lecture support: Weaver says: 'most people take the ordinary judgments and attribute them to nature or to weather' and reads Amos 4:6-12.

Belshazzar's judgment was swift and without remedy because he ignored repeated warnings.

Belshazzar knew of Nebuchadnezzar's humbling but did not humble himself. He was warned by Daniel and died that night, fulfilling Proverbs 29:1.

Lecture support: Weaver states: 'He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.' and notes Belshazzar's death in Daniel 5:30.

God actively removes and establishes rulers, and pride leads to downfall.

Daniel 2:21, Daniel 4:24-27, and Psalm 75:5-7 demonstrate that God is the judge who puts down one and sets up another, and He opposes the proud.

Lecture support: Weaver quotes Psalm 75:5-6: 'Lift not up your horn on high... God is the judge: he putteth down one, and setteth up another.'

Capitals are epicenters of sin because those in power devise and implement iniquity.

Micah 1-3 condemns Samaria and Jerusalem for their transgressions, and Micah 2:1-2 describes those who devise evil and practice it because they have power.

Lecture support: Weaver reads Micah 2:1-2: 'Woe to them that devise iniquity... because it is in the power of their hand.' and applies it to modern capitals.

The core sin of Belshazzar and America is blasphemy: rejecting God while using His blessings for idolatry.

Belshazzar used the temple vessels to praise false gods, ignoring the God who held his breath. Similarly, America's politicians dismiss God's will.

Lecture support: Weaver reads Daniel 5:23 and quotes Jerry Nadler: 'The will of God is no concern to this Congress.'

Societal sins are symptoms of forsaking God, and abusing His blessings invites His vengeance.

Jeremiah 5 describes Jerusalem's adultery, deceit, and oppression after God fed them to the full, and God asks, 'Shall I not visit for these things?'

Lecture support: Weaver reads Jeremiah 5:7-9, 25-29 and emphasizes: 'You have taken what I have given you and perverted it... Shall I not visit for these things?'

The only alternatives are salvation or judgment, and we must choose repentance.

Weaver concludes that what it will take for individuals and the nation is either salvation or judgment, and urges turning to God in repentance and faith.

Lecture support: Weaver says: 'What will it take to wake you up? ... it will take either salvation or judgment.' and prays for mercy and turning.

Scripture References

Daniel 5:1-7

The opening reading of the chapter describing Belshazzar's feast and the handwriting on the wall.

Isaiah 26:8-11

Used to show that God's judgments teach righteousness, but the wicked do not learn even when favor is shown.

Philippians 2:5-11

Quoted to demonstrate that every knee will bow and every tongue confess Jesus Christ as Lord, either in salvation or judgment.

Psalms 80:3, 7, 19

Threefold plea for God to turn His people and cause His face to shine, resulting in salvation.

Psalms 85:4

A prayer for God to turn His people and cause His anger to cease.

Isaiah 1:27

Zion shall be redeemed with judgment, showing God uses judgment to awaken and redeem.

Amos 4:6-13

God lists judgments (famine, drought, blight, pestilence, war, overthrow) that did not cause Israel to return, ending with 'prepare to meet thy God.'

Job 37:9-13

Weather phenomena are under God's command, coming for correction, land, or mercy.

Haggai 2:17

God smote with blasting, mildew, and hail, yet they did not turn to Him.

Daniel 5:30

Belshazzar was slain that very night after the warning.

Proverbs 29:1

He who is often reproved and hardens his neck will suddenly be destroyed without remedy.

Daniel 5:18-23

Daniel recounts Nebuchadnezzar's humbling and rebukes Belshazzar for not humbling himself despite knowing it.

Daniel 2:20-22

Daniel praises God who changes times and seasons, removes and sets up kings.

Daniel 4:24-28

Daniel interprets Nebuchadnezzar's dream, warning him to break off sins, but the judgment came because he did not listen.

Psalms 75:5-6

Promotion comes from God, not from east or west; God is the judge who puts down one and sets up another.

Micah 1:1-5

God's word against Samaria and Jerusalem, identifying the capitals as the transgression of Jacob and high places of Judah.

Micah 2:1-3

Woe to those who devise iniquity and practice it because they have power; God will devise evil against them.

Micah 3:9-12

Heads and princes abhor judgment, build Zion with blood; therefore Zion will be plowed as a field.

Isaiah 42:8

God will not give His glory to another or His praise to graven images.

Jeremiah 5:1, 7-9, 21-29

God challenges to find one righteous man in Jerusalem; the people abused His blessings and committed adultery; He will visit for these things.

Discussion Questions

1. What are some 'ordinary judgments' (like weather events or economic hardships) that people today might dismiss as natural rather than seeing as God's call to repentance?

Consider: Based on Amos 4 and Job 37, where God sends judgments that are ignored.

2. How does Belshazzar's knowledge of Nebuchadnezzar's humbling make his sin more grievous? What parallels can we draw to our own knowledge of God's works?

Consider: Daniel 5:22 shows Belshazzar knew all this but did not humble himself.

3. In what ways do modern capitals (Washington D.C., state capitals) reflect the 'capital sins' described in Micah? Can you identify specific policies or practices?

Consider: Weaver applies Micah 1-3 to modern government corruption.

4. What does it mean to 'take God's vessels' - the blessings He has given us - and use them to praise false gods? How might we be guilty of this individually?

Consider: The sin of Belshazzar in Daniel 5:23 and the application from Jeremiah 5.

5. Weaver says societal sins like greed and corruption are 'mere symptoms' of the real sin of leaving God. Do you agree? How should this shape our response to cultural decay?

Consider: Application point that sins are symptoms of forsaking God.

6. The sermon asks, 'What will it take to wake you up?' What would it take for you personally to turn more fully to God in repentance and obedience?

Consider: The concluding personal application.

7. How should the reality that 'every knee will bow' either in salvation or judgment affect our evangelism and our prayers for our nation?

Consider: Philippians 2:5-11 and the theme of inevitable confession.

8. Weaver quotes Theodore Roosevelt and Mark Twain about political corruption. Is such cynicism justified for Christians, and how can we balance it with honoring governing authorities (Romans 13)?

Consider: Historical quotes about politicians and the biblical call to respect authority.

Applications

Recognize God's hand in judgments

Instead of dismissing hardships as natural events, we should see them as potential calls from God to examine our lives and return to Him.

Lecture support: Weaver says: 'most people take the ordinary judgments and attribute them to nature or to weather. Well, no. Everything that comes to pass... God declares is His hand and His judgment.'

Do not ignore known truth

Like Belshazzar, we are accountable for what we know about God. We must humble ourselves and respond to His revealed will.

Lecture support: Weaver states: 'He could not plead ignorance. He ignored God's judgment. He paid no attention to God's judgment.'

Examine our use of God's blessings

We must consider whether we are using the gifts God has given us (time, resources, influence) to honor Him or to serve idols.

Lecture support: Weaver applies Jeremiah 5: 'You have taken what I have given you and perverted it, and instead of using it to honor me, you've used it to sin against me.'

Repent of national and personal idolatry

The core sin is rejecting God and praising false gods. We must turn from cultural idols and glorify the God who holds our breath.

Lecture support: Weaver says: 'the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.' and calls for repentance.

Pray for God to turn us

Since only God can turn us, we should pray as David did in Psalm 80 for God to turn us and cause His face to shine, resulting in salvation.

Lecture support: Weaver reads Psalm 80:3,7,19: 'Turn us again, O God, and cause thy face to shine; and we shall be saved.'

Choose salvation over judgment

Weaver urges listeners to turn to the Lord in grace and mercy, bowing to Christ willingly rather than being forced by judgment.

Lecture support: Weaver says: 'I had rather turn to the Lord in grace and mercy, bow to Him and confess the Lord Jesus Christ as Lord, than be forced to do so by His power, His anger, and His wrath.'

Start with personal repentance

National change begins with individual turning. We must ask what it will take for us personally to wake up and seek repentance and faith.

Lecture support: Weaver asks: 'What will it take individually? That's where we have to start.'

Heed warnings without delay

Belshazzar's sudden death warns us not to put off repentance, as we may not have time to rectify later.

Lecture support: Weaver says: 'There was no time to repair. There was no time to rectify. There was no time to reconcile.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 27

Three Reasons For Our Destruction

March 12, 2022

Read Chapter 27 in the companion book, pages 497-516 (October 1, 2026 edition).

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

Major Themes

The Defilement of the Land Through Sin

The earth is defiled by the inhabitants' sins, particularly bloodshed and idolatry, which pollute the land and invoke God's judgment.

Lecture support: Isaiah 24:5 states 'the earth also is defiled under the inhabitants thereof,' and Numbers 35:33 says 'blood it defileth the land.'

The Necessity of God's Law and Rule

Every society must be governed by law; the only choice is between God's law (theocracy) and man's law (humanism), and rejecting God's rule leads to tyranny.

Lecture support: Weaver states, 'It is impossible to have a life, a family, a church, a society, a communion, or a nation without law... the only choice that you have is you have the law of God and you have the law of man.'

The Consequences of Rejecting God's Authority

When a nation rejects God as king, it inevitably falls under oppressive human rule, as seen in Israel's demand for a king and modern totalitarian movements.

Lecture support: 1 Samuel 8:7: 'they have rejected me, that I should not reign over them.' Weaver connects this to the Great Reset as a 'diabolical totalitarian grab for money, power, and control.'

The Three Specific Sins Leading to Destruction

Isaiah 24:5 identifies three causes of judgment: transgressing God's laws, changing His ordinances, and breaking the everlasting covenant.

Lecture support: Weaver explains the Hebrew words Torah (law), Chok (ordinance), and Berith (covenant) to show how America has violated each.

The Shedding of Innocent Blood

Abortion is a modern parallel to ancient child sacrifice, defiling the land and bringing inevitable judgment, as seen in the case of Manasseh.

Lecture support: Weaver cites 2 Kings 24:4: 'for the innocent blood that he shed... which the Lord would not pardon,' and compares it to 60 million abortions since 1973.

The Call to Repentance and Return to God

The only solution to societal decay is national repentance, turning back to God's law and covenant, rather than merely addressing symptoms.

Lecture support: Weaver concludes, 'until we repent and come back and learn to submit and obey, we will continue to have destruction.'

Key Arguments

Societal decay is a result of people becoming more openly sinful and shameless.

Weaver argues that while times change, the root cause is that people have changed, becoming more depraved and proud of their sin, as evidenced by modern cultural phenomena.

Lecture support: He states, 'it seems as if our depravity has become more and more open, aggressive, and without shame,' and cites drag queen story hours and pride parades.

Rejecting God's rule inevitably leads to tyranny and oppression.

When a nation rejects God as king, it falls under the rule of depraved men, resulting in totalitarianism, as illustrated by Israel's demand for a king and modern political movements.

Lecture support: Weaver says, 'when you deny the rule of God... the only thing left is the rule of man... all of these lead to totalitarianism, tyranny and despotism.'

God's judgment is a demonstration of His rule by power, either in salvation or condemnation.

God's arm rules either to save or to destroy; the judgments in Isaiah 15-24 are examples of His power in condemnation against nations that reject Him.

Lecture support: Weaver cites Isaiah 40:10 and 63:5 to show that God's arm brings either salvation or fury, and says, 'God is either going to rule in salvation or is going to rule in condemnation.'

The land is defiled by bloodshed, and failure to execute murderers pollutes the land.

Numbers 35:33 teaches that unpunished murder defiles the land, and this principle extends to the national sin of abortion, which brings corporate guilt and judgment.

Lecture support: Weaver states, 'if a failure to execute murderers defiles and pollutes the land... how much more defilement is there when you murder and execute innocent individuals... like 60 million babies.'

Corrupt leaders change God's ordinances to legalize sin.

Psalm 94:20 describes a 'throne of iniquity' that frames mischief by law, meaning governments make sin legal, such as legalizing sodomy and abortion.

Lecture support: Weaver explains, 'Shall a wicked civil government have fellowship with thee, which make sin legal... The laws have been changed. The ordinance has been changed.'

The three reasons for destruction are transgressing God's laws, changing His ordinances, and breaking His covenant.

Isaiah 24:5 explicitly states these three causes, and Weaver uses the Hebrew terms Torah, Chok, and Berith to explain how America has violated each, leading to defilement and judgment.

Lecture support: Weaver says, 'we have transgressed God's law. We've changed the ordinance, and we've broken the everlasting covenant.'

National repentance is the only cure for societal destruction.

Addressing symptoms like violence without dealing with the root cause of rebellion against God is futile; the nation must repent and return to God's law.

Lecture support: Weaver concludes, 'until we repent and come back and learn to submit and obey, we will continue to have destruction.'

Scripture References

Isaiah 24:5

The central text: 'The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.'

Isaiah 3:8-9

Judah's ruin came because their speech and actions were against the Lord, and they declared their sin as Sodom without shame.

Philippians 3:18-19

Enemies of the cross glory in their shame and their end is destruction.

Zephaniah 3:5

The unjust know no shame.

Isaiah 1:7-8

Judah's country was desolate, cities burned, and land devoured by strangers, paralleling modern American cities.

Isaiah 1:21-24

The faithful city became a harlot; silver became dross; princes were rebellious, leading to God's vengeance.

1 Samuel 8:6-7

Israel rejected God as king by demanding a human king.

1 Samuel 12:12

Samuel reminds Israel that the Lord was their king when they demanded a human king.

1 Samuel 8:10-18

God warns that a human king will take their sons, daughters, fields, and a tenth of their produce, leading to oppression.

Isaiah 24:1-4

The Lord makes the earth empty and waste, and judgment falls on all classes without exception.

Romans 1:18-20

The wrath of God is revealed against all ungodliness, and His eternal power is clearly seen, leaving them without excuse.

Isaiah 40:10-11

The Lord comes with strong hand to rule; His arm brings both judgment and tender care for His flock.

Isaiah 63:5

God's own arm brought salvation, and His fury upheld Him to tread down the people in anger.

Leviticus 18:24-28

The nations were defiled by abominations, and the land vomited out its inhabitants; Israel is warned not to defile the land lest it spew them out.

Numbers 35:30-34

Murderers must be executed; failure to do so pollutes the land, for blood defiles the land and can only be cleansed by the blood of the shedder.

Jeremiah 7:30-34

Judah built high places to burn their children in the fire, defiling the land, leading to slaughter and desolation.

Jeremiah 32:30-35

Israel and Judah turned their backs to God, set abominations in the temple, and sacrificed children to Molech, provoking God to destroy the city.

2 Kings 21:10-16

Manasseh did more evil than the Amorites, shed innocent blood, and filled Jerusalem with it, leading to God's judgment.

2 Kings 24:1-4

The Lord sent enemies against Judah for the sins of Manasseh and the innocent blood he shed, which the Lord would not pardon.

Psalms 94:20-21

A wicked throne frames mischief by law, condemning the innocent blood, showing how governments legalize sin.

Discussion Questions

1. In what ways have you observed people becoming more openly sinful and shameless in your lifetime, and how does this compare to the biblical description in Isaiah 3:9?

Consider: Weaver argues that modern society glories in its shame, similar to Judah.

2. How does the choice between God's law and man's law play out in current political and cultural debates? Can you think of specific examples where man's law has led to tyranny?

Consider: Weaver states that rejecting God's rule leads to totalitarianism.

3. What does it mean for a nation to 'change the ordinance' as described in Isaiah 24:5, and how have you seen this happen in America's legal system?

Consider: Weaver explains that changing the ordinance involves making sin legal through corrupt leadership.

4. How does the biblical principle of blood defiling the land (Numbers 35:33-34) apply to the issue of abortion? What responsibility does the church have in addressing this?

Consider: Weaver connects unpunished bloodshed to national defilement and judgment.

5. In what ways have we 'broken the everlasting covenant' today, and what would genuine national repentance look like?

Consider: Weaver identifies breaking the covenant as ingratitude and rebellion against God's adoption.

6. How should Christians respond to the tension between being 'salt and light' and advocating for God's law in the public square? Is there a conflict?

Consider: Weaver critiques a preacher who said Christians should not seek a theocracy but only be salt and light.

7. What are some 'symptoms' of societal decay that we tend to focus on, and how can we address the root cause of rebellion against God instead?

Consider: Weaver uses the analogy of treating cancer symptoms versus removing the tumor.

Applications

Recognize and repent of national sins

Believers must acknowledge that America has transgressed God's laws, changed His ordinances, and broken His covenant, and lead in repentance.

Lecture support: Weaver concludes, 'until we repent and come back and learn to submit and obey, we will continue to have destruction.'

Uphold God's law as the standard for justice

Christians should advocate for biblical principles in law, including the proper administration of justice such as capital punishment for murderers.

Lecture support: Weaver states, 'If the murderer dies, society lives. If the murderer lives, society dies,' based on Numbers 35.

Reject the rule of man and trust in God's rule

Instead of placing hope in human governments or movements, believers must submit to God's authority and promote His law as the foundation for society.

Lecture support: Weaver warns that rejecting God's rule leads to tyranny, citing 1 Samuel 8 and modern totalitarian movements.

Speak out against the shedding of innocent blood

The church must actively oppose abortion and other forms of innocent bloodshed, recognizing that they defile the land and bring judgment.

Lecture support: Weaver compares 60 million abortions to Manasseh's child sacrifice, which brought irreversible judgment (2 Kings 24:4).

Be salt and light by upholding God's standards

Christians cannot be salt and light apart from God's power and law; they must boldly proclaim and live out biblical truth in a decaying culture.

Lecture support: Weaver asks, 'How can Christians be salt and light without the power of God?' and cites John 15:5.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 28

A Fighting Spirit

October 09, 2022

Read Chapter 28 in the companion book, pages 517-535 (October 1, 2026 edition).

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

Major Themes

The Fighting Spirit Defined

A fighting spirit is courage and determination to hold fast to truth and oppose evil, closely related to a combat mentality.

Lecture support: Weaver defines it as 'courage and determination expressed in a willingness to fight and to struggle... a determination to hold fast to that which is true and right and just... not to put up with that which is wicked, evil, and ungodly.'

The Danger of Being at Ease

Christians who settle into comfort and trust in human government rather than God bring a curse upon themselves, as warned in Amos 6:1.

Lecture support: Weaver reads Amos 6:1 and says, 'Woe to them that are at ease in Zion... we've settled back, we've done that which is easy, that which is relaxing, that which is comfortable for us.'

God as a Warrior

God is depicted as a man of war who fights for, with, and through His people, leading them to victory.

Lecture support: Weaver cites Exodus 15:3, 'The Lord is a man of war,' and multiple passages showing God fighting for Israel.

The Limits of Mercy

While God is merciful, there comes a time when mercy is withdrawn and judgment is executed, as seen in Deuteronomy 7 and Zechariah 11.

Lecture support: Weaver says, 'There is a time when mercy is over and pity is ended... God says, I will no more pity the inhabitants of the land.'

The Church's Cowardice and Impotence

The modern church has lost its fighting spirit, becoming anemic and despised because it tolerates and condones evil rather than confronting it.

Lecture support: Weaver states, 'The Church of Jesus Christ is anemic, weak, fearful, despised... because we've lost our fighting spirit.'

Christians as Soldiers

Believers are called to be soldiers of Christ, equipped with spiritual armor, and must not hold back from the fight.

Lecture support: Weaver references 2 Timothy 2:3-4 and Ephesians 6, saying, 'If God did not intend for us to fight, why would He give us all the armor?'

Key Arguments

Trust in Man vs. Trust in God

Trusting in human government or fleshly strength leads to a curse, while trusting in the Lord brings blessing and stability.

Lecture support: Weaver contrasts Jeremiah 17:5-8, showing the cursed man who trusts in man versus the blessed man who trusts in the Lord.

God Fights for His People

Multiple scriptures affirm that God Himself fights on behalf of His people, making human reliance on kings or armies unnecessary.

Lecture support: Weaver cites Exodus 14:14, Deuteronomy 1:30, 3:22, 20:4, and 2 Chronicles 20:17.

God Fights with His People

God empowers and fights alongside His people, as seen in the victories of Abijah and David's mighty men.

Lecture support: Weaver recounts 2 Chronicles 13 where God smote Jeroboam because Judah relied on Him, and 2 Samuel 23 where the Lord wrought great victories through Eleazar and Shammah.

God Fights through His People

God uses His people as instruments of judgment, calling them His battle axe and weapons of war.

Lecture support: Weaver reads Jeremiah 51:20-23 and Isaiah 41:15-16, where God says, 'Thou art my battle axe and weapons of war.'

The Necessity of a Fighting Spirit

Without a fighting spirit, the church becomes weak and ineffective; believers must actively oppose sin and stand for righteousness.

Lecture support: Weaver argues, 'We don't fight against sin. We don't fight against wickedness. We don't lift up our voice anymore.'

Rejection of Pacifism

The Bible does not teach pacifism; those unwilling to fight physically are unlikely to fight spiritually.

Lecture support: Weaver states, 'The Bible does not teach pacifism in any way whatsoever... those who are unwilling to defend and fight even for friends and family and themselves probably will not even fight spiritually.'

Scripture References

Zechariah 10:3-5

Primary text for the sermon, emphasizing that God's people shall fight because the Lord is with them.

2 Timothy 2:3-4

Paul's exhortation to endure hardness as a good soldier of Jesus Christ.

Amos 6:1

Woe to those at ease in Zion, trusting in the mountain of Samaria (civil government).

Jeremiah 17:5-8

Contrast between the cursed man who trusts in man and the blessed man who trusts in the Lord.

1 Kings 12:26-33

Jeroboam's idolatry and trust in political power rather than God.

Amos 6:3-6

Description of those at ease who are not grieved for the affliction of Joseph.

Isaiah 59:12-19

Depiction of societal sin and God raising a standard against the enemy.

Psalms 119:126

It is time for God to work when His law is made void.

Exodus 15:3

The Lord is a man of war.

Isaiah 42:13

The Lord shall go forth as a mighty man of war.

1 Samuel 16:18

David described as a mighty valiant man and a man of war.

Psalms 144:1-2

David acknowledges God teaches his hands to war and fingers to fight.

Jeremiah 48:10

Cursed is he who keeps back his sword from blood.

Deuteronomy 20:10-14

Instructions for offering peace before battle, but smiting if peace is refused.

Deuteronomy 7:2, 16

Command to show no mercy to the Canaanite nations.

Zechariah 11:6

God declares He will no more pity the inhabitants of the land.

James 2:13

Judgment without mercy for those who show no mercy.

Exodus 14:14

The Lord shall fight for you.

Deuteronomy 1:30; 3:22; 20:4

Repeated promises that God fights for His people.

2 Chronicles 20:17

You shall not need to fight in this battle; stand still and see the salvation of the Lord.

Discussion Questions

1. What does it mean to have a 'fighting spirit' as a Christian, and how does it differ from worldly aggression?

Consider: Weaver defines a fighting spirit as courage and determination for truth and against evil.

2. In what ways might modern Christians be 'at ease in Zion,' and what are the dangers of that condition?

Consider: Weaver warns from Amos 6:1 about the curse of complacency and trust in human systems.

3. How does the truth that God is a 'man of war' challenge common perceptions of God's character?

Consider: Weaver emphasizes God's warrior nature from Exodus 15:3 and other passages.

4. What are the biblical limits of mercy, and how should we apply them in our personal and church life?

Consider: Weaver discusses Deuteronomy 7 and Zechariah 11, showing that God's mercy has an end.

5. How can we discern when God is calling us to fight for, with, or through us in a particular situation?

Consider: Weaver outlines three ways God engages in battle: for, with, and through His people.

6. Why does Weaver say that those unwilling to fight physically are unlikely to fight spiritually? Do you agree?

Consider: Weaver connects physical defense with spiritual warfare, rejecting pacifism.

7. What practical steps can we take to recover a fighting spirit in our own lives and churches?

Consider: Weaver calls for courage, determination, and standing for truth regardless of opposition.

Applications

Cultivate a Fighting Spirit

Ask God to give you a fighting spirit to stand for truth and righteousness in your personal life, family, church, and community.

Lecture support: Weaver prays, 'Give us grace, Lord, that we may indeed have the attitude of Onward, Christian Soldiers.'

Reject Complacency and Trust in God Alone

Examine areas where you have settled into ease or trusted in human government rather than God, and repent.

Lecture support: Weaver warns from Amos 6:1 and Jeremiah 17 about the curse of trusting in man.

Engage in Spiritual Warfare

Recognize that the Christian life is a battle and actively use the armor of God to fight against sin and evil.

Lecture support: Weaver says, 'If God did not intend for us to fight, why would He give us all the armor in Ephesians chapter 6?'

Speak Out Against Evil

Do not tolerate or condone wickedness; lift up your voice against sin, tyranny, and ungodliness in society.

Lecture support: Weaver laments, 'We don't fight against sin. We don't fight against wickedness. We don't lift up our voice anymore.'

Follow Christ as Captain into Battle

Trust that Christ leads His army and follow Him with courage, knowing that victory is certain because He is sovereign.

Lecture support: Weaver concludes, 'Christ, the royal master, leads us against the foe.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 29

Does It Matter Who Runs The Nation?

February 03, 2023

Read Chapter 29 in the companion book, pages 537-555 (October 1, 2026 edition).

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

Major Themes

The Character of Rulers Determines National Blessing or Judgment

Godly rulers bring righteousness and peace; ungodly rulers bring corruption, idolatry, and divine judgment on the nation.

Lecture support: Weaver contrasts the reigns of godly and ungodly kings, stating 'there's a glaring difference between the rulers who were godly and the rulers who were ungodly' and cites Proverbs 29:2.

Rulers Can Drive or Seduce People into Sin

Leaders can pressure (drive) or entice (seduce) the populace into wickedness, as Jeroboam drove Israel into idolatry and Manasseh seduced Judah to do more evil than the Canaanites.

Lecture support: Weaver says, 'Jeroboam drove Israel from following the Lord and made them sin a great sin' and 'Manasseh seduced them to do more evil than did the nations.'

Modern America is in a State of Corruption and Rebellion

America has become like ancient Judah, proudly parading sin, with government promoting wickedness and punishing the righteous.

Lecture support: Weaver declares, 'We have become a corrupt, ungodly, violent, blasphemous, unjust, wicked, and haughty nation, parading our sins openly' and cites Isaiah 3:8-9.

The Uniparty System and Elite Corruption

Both major political parties collude in corruption, and elites lack integrity, accountability, and moral sense, leading to national doom.

Lecture support: Weaver quotes Charles Hugh Smith: 'a society whose elites are so self-serving, corrupt, unaccountable... is doomed' and says 'we have a uniparty system.'

Covenantal Government and Corporate Judgment

Government is a covenant between God, ruler, and people; when a ruler sins openly and the people do not resist, the whole nation suffers judgment.

Lecture support: Weaver explains from 2 Kings 11:17 and Jeremiah 15:4 that God judged the people because of Manasseh's sins, and states 'God judges covenant and oath breakers and the people that support them.'

Citizens Must Discern and Resist Unconstitutional and Ungodly Laws

Believers are not obligated to obey laws that violate God's Word or the Constitution, and they must personally research and not trust the government.

Lecture support: Weaver cites American Jurisprudence that unconstitutional laws are void, and says 'Do not trust the government... You are responsible for your own life.'

Key Arguments

God's standard for rulers is justice and fear of God

David's last words, given by divine inspiration, declare that rulers must rule justly in the fear of God, making the character of rulers a matter of divine concern.

Lecture support: Weaver emphasizes 2 Samuel 23:3: 'he that ruleth over men must be just ruling in the fear of God' and notes David's fourfold claim of inspiration.

Ungodly rulers lead nations into idolatry and destruction

Jeroboam and Manasseh exemplify how rulers can drive or seduce a nation into sin, resulting in divine judgment and national ruin.

Lecture support: Weaver cites 2 Kings 17:21 and 2 Kings 21:9, showing Jeroboam 'drove Israel from following the Lord' and Manasseh 'seduced them to do more evil.'

America's government mirrors the corruption of ancient Judah

Like Judah, America's leaders promote sin, punish the righteous, and the nation proudly displays its rebellion, inviting God's judgment.

Lecture support: Weaver reads Isaiah 3:8-9 and Amos 5:10, applying them to modern America's pride in sin and hatred of those who rebuke it.

The political system is a corrupt uniparty

Both Democrats and Republicans collude to serve elite interests, lacking integrity and accountability, and driving the nation toward destruction.

Lecture support: Weaver quotes George Wallace and Charles Hugh Smith, and says 'the Democrats will take us over the cliff at 100 miles an hour, and the Republicans will only do it at 90 miles an hour.'

A ruler's private sin brings personal judgment, but public sin brings national judgment

When a ruler sins openly and the people do not resist, God judges the entire nation, as seen in David's census and Manasseh's reign.

Lecture support: Weaver contrasts David's adultery (personal judgment) with the census (national judgment) and cites Jeremiah 15:4 regarding Manasseh.

Citizens have no obligation to obey unconstitutional or ungodly laws

Because government is covenantal, when rulers violate the covenant (God's law or the Constitution), the people are loosed from obedience.

Lecture support: Weaver explains the covenant in 2 Kings 11:17 and quotes American Jurisprudence that unconstitutional laws are void and impose no duties.

Tyrants and idolaters will ultimately face God's judgment

Amaziah's assassination and the Virginia state seal illustrate that tyrants will fall; God's vengeance is certain, though many may suffer before it comes.

Lecture support: Weaver recounts Amaziah's death and quotes Deuteronomy 32:34-35: 'their foot shall slide in due time.'

Scripture References

2 Samuel 23:1-4

David's last words, claiming divine inspiration, declaring that rulers must be just and fear God.

1 Kings 12:26-33

Jeroboam makes golden calves to prevent the people from returning to Jerusalem, driving Israel into idolatry.

2 Kings 17:21

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

2 Kings 21:9

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

Isaiah 3:8-9

Jerusalem and Judah are ruined because they provoke God and declare their sin openly like Sodom.

Amos 5:10-12

They hate those who rebuke in the gate and abhor the upright; they afflict the just and take bribes.

Proverbs 28:28

When the wicked rise, men hide themselves; when they perish, the righteous increase.

Proverbs 29:2

When the righteous are in authority, the people rejoice; when the wicked rule, the people mourn.

2 Chronicles 25:1-28

The reign of Amaziah, who did right but not with a perfect heart, hired Israelite mercenaries, worshipped Edomite idols, refused prophetic rebuke, started a foolish war, and was assassinated.

Romans 14:7

No man lives or dies to himself; our actions affect others.

Psalms 51

David's confession of sin, primarily against God, but also affecting others.

2 Kings 11:17

Jehoiada made a covenant between the Lord, the king, and the people, and between the king and the people.

Jeremiah 15:4

God will cause the people to be removed into captivity because of Manasseh's sins in Jerusalem.

Deuteronomy 32:34-35

Vengeance belongs to God; the foot of the wicked shall slide in due time.

Romans 13

The power of government is to punish the wicked and protect the righteous.

Discussion Questions

1. How does David's statement in 2 Samuel 23:3 that rulers must be 'just, ruling in the fear of God' shape our expectations for political leaders today?

Consider: Weaver emphasizes this as a divinely inspired standard for all rulers.

2. In what ways do modern leaders 'drive' or 'seduce' people into sin, similar to Jeroboam and Manasseh?

Consider: Weaver describes how rulers can pressure or entice the populace into wickedness.

3. Weaver claims America has become like Judah in Isaiah 3, proudly parading sin. Do you agree or disagree, and what evidence supports your view?

Consider: He cites Isaiah 3:8-9 and applies it to modern pride parades and government promotion of sin.

4. What is the biblical basis for the idea that citizens are not obligated to obey unconstitutional or ungodly laws?

Consider: Weaver argues from the covenantal nature of government and quotes American Jurisprudence.

5. How does the example of Amaziah warn against half-hearted obedience and compromise?

Consider: Amaziah did some right but had an imperfect heart, leading to idolatry and national disaster.

6. Weaver says, 'Do not trust the government.' How should Christians balance this with Romans 13's command to submit to governing authorities?

Consider: He advises personal responsibility and research, while also citing Romans 13's purpose of government.

7. What does it mean to 'rebuke in the gate' in our contemporary context, and how can we do it effectively?

Consider: Weaver references Amos 5:10 and the ancient practice of public rebuke at the city gate.

8. How should the certainty of God's judgment on tyrants (Deuteronomy 32:34-35) affect our response to current political corruption?

Consider: Weaver assures that God will repay, but also urges standing for truth now.

Applications

Recognize that the character of rulers matters to God and affects the nation

Believers must understand that godly leadership brings blessing and ungodly leadership brings judgment, so they should care deeply about who rules.

Lecture support: Weaver states, 'The answer to the title of this message... is an astounding yes. It does matter to God, and it should matter to His people.'

Do not trust the government; take personal responsibility

Weaver advises not to trust federal or state government, but to do your own research and take responsibility for your life, health, and prosperity.

Lecture support: He says, 'Do not trust the government... You are responsible for your own life, your own health, your own prosperity.'

Stand and rebuke wickedness when possible

Even though individuals cannot fix everything, they must stand for truth and rebuke ungodliness in the public square when the opportunity arises.

Lecture support: Weaver exhorts, 'when it comes our time to stand, we must stand and rebuke in the gate whenever we can rebuke in the gate.'

Discern and resist unconstitutional and ungodly laws

Citizens are not obligated to obey laws that violate God's Word or the Constitution, and they should know both to recognize such laws.

Lecture support: Weaver explains that unconstitutional laws are void and impose no duties, and says 'you should know your constitution... you should know the Word of God.'

Understand that personal sin can have corporate consequences

Our sins affect others, and when leaders sin openly without resistance, the whole nation may suffer judgment.

Lecture support: Weaver uses David's census and Manasseh's reign to show that 'our sins affect others' and 'God judges covenant and oath breakers and the people that support them.'

Personal Response and Notes

Student notes after reading the assigned chapter

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

LESSON 30

A Perfect Picture Of Tyranny

March 22, 2023

Read Chapter 30 in the companion book, pages 557-574 (October 1, 2026 edition).

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

Major Themes

Tyranny as a Shape-Shifter

Tyranny is not limited to despotism but can appear as bureaucratic overreach, democracy, or any illegitimate claim to authority.

Lecture support: Tyranny is a shape-shifter in the fact that it can come in various forms... It does not always come to us under the form of despotism. Tyranny can also be bureaucratic in nature.

Democracy as Tyranny

Democracy, where the majority rules, is a form of tyranny because individual rights are not subject to a public vote.

Lecture support: Democracy itself, by the way, is a form of tyranny... In democracy, the majority rules over a minority. Why in the world should my rights and my liberties and my freedoms be determined by a majority?

Illegitimate Authority vs. Power

Sennacherib had power but no lawful authority over Hezekiah; rebellion is only against lawful authority, making resistance legitimate.

Lecture support: Rebellion can only be to lawful authority. If there is no lawful authority, it is not rebellion, it is resistance.

The Futility of Appeasement

Hezekiah's attempt to appease Sennacherib with temple gold failed; tyrants demand more the more you give.

Lecture support: You cannot appease a tyrant. The more you give in to him, the more he demands.

Tyranny as Idolatry

Tyranny seeks to dethrone God and replace His rule, demanding worship and submission, making it a form of idolatry.

Lecture support: Tyranny is idolatry, because tyranny seeks to dethrone God and overthrow Him... The ultimate goal of a tyrant is worship.

The Need for Resistance and Self-Sufficiency

Americans must question authority, resist illegitimate demands, and become self-sufficient to avoid enslavement.

Lecture support: We must cease trusting government... We should be self-sufficient... We must learn to question authority.

Key Arguments

Easy successes encourage tyrants

Sennacherib's previous conquests emboldened him to attack Jerusalem, illustrating how opportunistic successes fuel tyrannical ambition.

Lecture support: Easy and opportunistic successes always encourage those who desire power and control to increase their efforts to subjugate others.

Tyrants use demoralization tactics

Rabshakeh's five arguments (futility of resistance, unreliable allies, God's disfavor, lack of manpower, and divine authority) are classic tyrannical tactics used against Americans today.

Lecture support: Of these five themes, all of them have been used against the American people. Every one of them.

Authority must be questioned

Just because someone demands something does not mean they have authority; failure to question authority leads to enslavement.

Lecture support: Every individual has an absolute right to question authority... If you do not learn to question authority, you're going to end up enslaved, indebted, and destroyed.

Appeasement invites more tyranny

Hezekiah's payment to Sennacherib only led to further demands, proving that appeasement does not work.

Lecture support: After he pays him, he sends the horsemen and the army... You cannot appease a tyrant.

Economic destruction is a tool of tyranny

Tyrants keep people poor so they have no time or resources for rebellion, as seen in the current economic pressures.

Lecture support: It is also in the interest of a tyrant to keep his people poor, so that they may not be able to afford the cost of protecting themselves by arms and be so occupied with their daily task that they have no time for rebellion.

Tyranny offers a false peace

Sennacherib's offer of peace and provision under his rule was a blasphemous imitation of God's promised kingdom, revealing tyranny's ultimate goal of replacing God.

Lecture support: The rule of man is trying to replace the rule of God and do what God and God alone can do.

Scripture References**Isaiah 36:5**

The key verse for the sermon, where Rabshakeh questions Hezekiah's trust and accuses him of rebellion.

Isaiah 36:1-2

Describes Sennacherib's invasion and the taking of defenced cities of Judah.

Isaiah 36:4

Rabshakeh's contemptuous address to Hezekiah, omitting his title and exalting the king of Assyria.

Isaiah 36:18-20

Rabshakeh's warning that no god has delivered any nation from Assyria, questioning the LORD's ability to save Jerusalem.

Isaiah 36:6

Rabshakeh mocks Hezekiah's trust in Egypt as a broken reed.

Isaiah 36:7

Rabshakeh argues that Hezekiah's removal of high places has alienated God.

Isaiah 36:8-9

Rabshakeh mocks Hezekiah's lack of manpower, offering horses if he can find riders.

Isaiah 36:10

Rabshakeh claims divine authority to destroy Jerusalem.

Isaiah 36:16-17

Sennacherib's offer of peace and provision if the people submit, a blasphemous imitation of God's kingdom.

2 Kings 18:1-6

Hezekiah's reforms, including removal of high places, which Sennacherib misinterpreted.

2 Kings 18:11-16

Hezekiah's appeasement of Sennacherib by giving silver and gold from the temple.

1 Kings 4:24-25

Solomon's reign as a type of Christ's kingdom, where every man dwelt safely under his vine and fig tree.

Micah 4:1-4

Prophecy of the Messianic kingdom where nations will have peace and sit under their own vine and fig tree.

1 Corinthians 6:19-20

Believers are bought with a price and belong to God, illustrating that everyone is a slave either to Christ or to sin/man.

Jeremiah 17:5

Cursed is the man who trusts in man, used to warn against trusting government.

Discussion Questions

1. How does the sermon define tyranny, and what are some modern examples of bureaucratic tyranny?

Consider: The sermon opens by describing tyranny as a shape-shifter that includes bureaucratic forms.

2. Why does the speaker argue that democracy is a form of tyranny? Do you agree or disagree?

Consider: Weaver states that democracy allows the majority to rule over the minority, violating individual rights.

3. What are the five arguments Rabshakeh used against Hezekiah, and how have they been used against Americans?

Consider: The five themes are outlined as futility, unreliable allies, God's disfavor, lack of manpower, and divine authority.

4. What is the difference between rebellion and resistance according to the sermon? Why is this distinction important?

Consider: Rebellion is against lawful authority; resistance is against illegitimate power.

5. How did Hezekiah's attempt to appease Sennacherib backfire, and what lesson does this teach about dealing with tyrants?

Consider: Hezekiah gave temple gold, but Sennacherib still sent his army, showing appeasement fails.

6. In what ways does the sermon suggest that economic hardship is a tool of tyranny?

Consider: Citing Aristotle, Weaver argues that keeping people poor prevents rebellion by occupying them with survival.

7. How does Sennacherib's offer in Isaiah 36:16-17 blasphemously imitate God's kingdom promises?

Consider: The offer of peace and provision under his rule mirrors the Messianic kingdom described in Micah 4.

8. What practical steps does the sermon recommend for resisting tyranny and maintaining liberty?

Consider: Applications include questioning authority, self-sufficiency, and ceasing to trust government.

Applications

Question Authority

Believers must learn to question and resist unlawful authority, recognizing that not all demands are legitimate.

Lecture support: Every individual has an absolute right to question authority... If you do not learn to question authority, you're going to end up enslaved.

Cease Trusting Government

Trust in God, not in man or government, to avoid the curse of Jeremiah 17:5.

Lecture support: We must cease trusting government. Government is not God. And we place ourselves under a curse when we trust in man.

Pursue Self-Sufficiency

To avoid dependence on tyrannical systems, believers should grow their own food, learn medical skills, and be independent.

Lecture support: We should be self-sufficient. We should have our own garden... We should know how to treat our own medical conditions.

Maintain a Spirit of Resistance

Giving up the will to fight ensures ruin; freedom requires determination and force if necessary.

Lecture support: Whenever you give up that force, you are inevitably ruined... You cannot give in, you cannot give up, you cannot give out.

Recognize Tyranny as Idolatry

Understand that tyranny seeks to replace God and demand worship, so resisting it is a spiritual duty.

Lecture support: Tyranny is idolatry, because tyranny seeks to dethrone God and overthrow Him.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 31

Are You In The Shade?

October 27, 2023

Read Chapter 31 in the companion book, pages 575-591 (October 1, 2026 edition).

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

Major Themes

God as Protector and Defender

The Lord is depicted as a shade or shadow that provides protection, preservation, and defense against all evil and danger.

Lecture support: Weaver states: 'The Lord is thy keeper. The Lord is thy shade upon thy right hand... The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil.'

The Danger of Comfort Prioritization

Personal comforts, while blessings, can become a curse when they take priority over God's work and concern for others.

Lecture support: Weaver says: 'Jonah was more concerned about his comfort than he was the 120,000 children in the city of Nineveh... we cannot make our comforts the priorities in our lives.'

The Presence of God in the Shadow

Being in God's shadow implies His immediate presence; only a real, present God can cast a shadow, signifying His nearness and reality.

Lecture support: Weaver explains: 'If we are in God's shadow, it means God is there with us. It means he is real. Only reality can cast a shadow.'

Christ as Our Right-Hand Advocate

Jesus Christ is seated at the right hand of God, acting as our surety, deliverer, and intercessor, ensuring no condemnation for believers.

Lecture support: Weaver quotes Romans 8:34 and references Zechariah 3, saying: 'He stands there, then, that the prisoner may be fully and freely pardoned and completely justified.'

Fearlessness Through Trust in God

Because God is our shade and protector, believers have no reason to fear, even in the face of global upheaval or personal trials.

Lecture support: Weaver cites Psalm 46: 'Therefore will not we fear, though the earth be removed... God is our refuge and strength.'

Key Arguments

The Hebrew word for 'shade' encompasses defense

The word translated 'shade' in Psalm 121:5 is also translated 'defense' three times, indicating that God's shade is not merely comfort but active protection.

Lecture support: Weaver states: 'It may surprise you to learn that the Hebrew word for "shade" is translated in our Bibles as "shadow" 45 times. It is translated as "shade" one time, and it is translated as "defense" three times.'

Comforts can become a curse when they lead to ease in Zion

Amos 6:1 warns against being at ease and trusting in human systems, which parallels modern welfare dependency and spiritual complacency.

Lecture support: Weaver says: 'Woe to them that are at ease in Zion, who are trusting in the government to take care of them and supply all of their needs. That's exactly where we are today.'

The right hand signifies power and necessity

Most men are right-handed, making the right hand the fighting hand; thus, God being our shade upon the right hand means He protects our most vital and vulnerable side.

Lecture support: Weaver explains: 'It is the right hand that holds the sword. It's the right hand that pulls the string on the bow... In other words, it is absolutely necessary.'

Jesus Christ is God's right-hand man, executing judgment

Psalm 110 and 2 Thessalonians 1 show that Christ, seated at God's right hand, will judge the nations and defend His people.

Lecture support: Weaver reads: 'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool... The Lord at thy right hand shall strike through kings in the day of his wrath.'

No condemnation exists for those in Christ because of His intercession

Romans 8:1, 33-34 assure believers that Christ's position at God's right hand guarantees justification and freedom from accusation.

Lecture support: Weaver quotes: 'Who is he that condemneth? It is Christ that died... who is even at the right hand of God, who also maketh intercession for us.'

Scripture References

Psalms 121:1-8

The primary text of the sermon, emphasizing God as keeper and shade.

Deuteronomy 16:16

Mentioned as the basis for annual feasts to which pilgrims traveled, possibly singing the Songs of Degrees.

Ezra 7:7

Cited as a possible historical context for the Songs of Degrees being sung after the captivity.

Isaiah 38

Referenced in connection with Hezekiah's 15 added years, paralleling the 15 Songs of Degrees.

Jonah 4:5-11

Used to illustrate Jonah's misplaced concern for his shade (the gourd) over the people of Nineveh.

Amos 6:1

Warns against being at ease in Zion and trusting in human government.

Hosea 4:11-13

Shows Israel's idolatry under good shadows, leading to judgment; comforts can be a curse.

Psalms 36:7

Trusting under the shadow of God's wings, connected to the cherubim on the Ark.

Psalms 57:1

David seeks refuge in the shadow of God's wings during calamities.

Psalms 63:7

Rejoicing in the shadow of God's wings because He has been help.

Psalms 91:1

Dwelling in the secret place of the Most High and abiding under the shadow of the Almighty.

Isaiah 25:4

God as a shadow from the heat and refuge from the storm.

Isaiah 32:1-2

A man (Christ) as a hiding place and shadow of a great rock.

Isaiah 49:2

Hidden in the shadow of God's hand, like a polished shaft.

Hosea 14:7

Those who dwell under His shadow shall return and revive.

Psalms 21:8

God's right hand finds out His enemies.

John 5:22-23

The Father commits all judgment to the Son, that all may honor the Son equally.

Isaiah 42:8

God will not give His glory to another, implying Christ's deity.

Psalms 110:1-7

Messianic psalm: Christ seated at God's right hand, striking through kings.

2 Thessalonians 1:7-10

Christ revealed from heaven in flaming fire, taking vengeance on the disobedient.

Discussion Questions

1. In what ways do we, like Jonah, prioritize our personal comfort over the needs of others or God's mission?

Consider: Based on the story of Jonah and the gourd in Jonah 4.

2. How can we discern when a legitimate comfort (like a 'shade') has become a curse or an idol in our lives?

Consider: From the warning in Hosea 4 about seeking comfort in sin.

3. What does it practically mean to 'dwell in the secret place of the Most High' and 'abide under the shadow of the Almighty'?

Consider: Referencing Psalm 91:1 and the concept of God's presence as a shadow.

4. Why is the right hand significant in Scripture, and how does Christ being at God's right hand affect our daily lives?

Consider: From the discussion of the right hand as the place of power and Christ's intercession.

5. How does the truth that 'safety is of the Lord' (Proverbs 21:31) change the way we approach planning and preparation?

Consider: From the personal story of the trailer accident and the Proverbs quote.

6. In what areas of your life do you need to hear 'fear not' because God is your shade and defender?

Consider: From the conclusion emphasizing fearlessness based on Psalm 46 and God's protection.

Applications

Examine your priorities regarding comfort

Evaluate whether personal comfort has become a higher priority than God's work and the needs of others, and repent of self-centeredness.

Lecture support: Weaver warns: 'we cannot make our comforts the priorities in our lives... people have become so absolutely self-centered, they never think about anyone else.'

Trust in God's protection, not human systems

Instead of trusting in government or welfare for security, place trust in God who is the true keeper and shade.

Lecture support: Weaver applies Amos 6:1: 'Woe to them that are at ease in Zion, who are trusting in the government to take care of them.'

Rest in the shadow of God's presence

Cultivate an awareness that God is present with you, casting a real shadow of protection, and find peace in His nearness.

Lecture support: Weaver explains: 'If we are in God's shadow, it means God is there with us... So he is there and he is our protector.'

Fear not, for God is your refuge

In the face of global crises or personal trials, choose to reject fear by remembering that God is sovereign and your defense.

Lecture support: Weaver declares: 'the child of God need not have any fear... for he is our shadow. He is our shade. He is our protector.'

Rely on Christ's intercession for assurance

When accused by guilt or Satan, remember that Christ stands at your right hand as advocate, and there is no condemnation for those in Him.

Lecture support: Weaver quotes Romans 8:34 and Zechariah 3: 'He stands there... that the prisoner may be fully and freely pardoned.'

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: Why America Must Remain a Democracy

Lecture JW01069

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Lesson 2: Deja Vu

Lecture JW01048

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Lesson 3: Going Back Into Egypt

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Lesson 4: Washington's Klan

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Lesson 5: A Society of Death

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Lesson 6: The Black Robed Regiment

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Lesson 7: Capital Sins

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Lesson 8: So, You Say You Want Justice?

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Lesson 9: It's Crying Time Again

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Lesson 10: When is it Time?

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Lesson 11: The Rebel's Prayer

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Lesson 12: The Power of Faith

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Lesson 13: Biblical Philosophy of History

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Lesson 14: Ungodly Rulers

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Lesson 15: War in the Gates

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Lesson 16: War in the Gates

Lecture JW00569

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Lesson 17: The Price to Pay For Forsaking God

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Lesson 18: Dark Winter at Valley Forge

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Lesson 19: Who is Your King?

Lecture JW00191

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Lesson 20: From Freedom to Slavery

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Lesson 21: Run Jonah Run

Lecture JW00089

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Lesson 22: The Sovereignty of God over Nations

Lecture JW01190

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Lesson 23: A Wild Confederate Rose

Lecture JW01252

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Lesson 24: The Black Robe Regiment

Lecture JW01385

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Lesson 25: In Defense Of Violence Or Defensive Violence

Lecture JW01412

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Lesson 26: What Will It Take

Lecture JW01612

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Lesson 27: Three Reasons For Our Destruction

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Lesson 28: A Fighting Spirit

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Lesson 29: Does It Matter Who Runs The Nation?

Lecture JW01688

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Lesson 30: A Perfect Picture Of Tyranny

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Lesson 31: Are You In The Shade?

Lecture JW01722

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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.