

WEAVER STUDY GUIDES

Christian Education and Discipleship

Study Guide

Education and Discipleship

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

Reading assignments refer to the September 30, 2026 edition of the companion book. Online lecture links and QR codes are collected at the end.

The printed contents lists lessons. PDF bookmarks also provide direct access to each lesson's study sections.

LESSON 1

The Death of Sam Davis

November 14, 2000

Read Chapter 1 in the companion book, pages 5-18.

Major Themes

Sacrificial Love

True love is demonstrated by laying down one's life for friends, as exemplified by Christ and Sam Davis.

Lecture support: Weaver cites John 15:13 and 1 John 3:16, then parallels Davis's death to save his friends.

Character and Integrity

The modern generation lacks character, but Sam Davis exemplifies unwavering integrity even unto death.

Lecture support: Weaver contrasts societal decay with Davis's refusal to betray a friend, calling it 'character in and of itself.'

Faithfulness unto Death

Davis's Christian faith enabled him to face death without fear, trusting God and refusing to compromise.

Lecture support: Davis's words: 'I do not fear death... I am doing my duty to my God and to my country.'

The Cost of Discipleship

Following Christ may require the ultimate sacrifice, but God honors those who remain loyal.

Lecture support: Weaver applies the story by urging believers to be courageous and bold, referencing Proverbs 29:25.

Key Arguments

Our generation is deficient in character.

Weaver argues that modern society lacks integrity, morality, and godly role models, citing undisciplined children and corrupt heroes.

Lecture support: He states, 'our generation is deficient in character' and gives examples of a child throwing a fit and the lack of positive role models.

Sam Davis's death was a murder, not a lawful execution.

Weaver contends that Davis was captured in uniform and should have been treated as a prisoner of war, not a spy.

Lecture support: He says, 'Sam was captured in full Confederate uniform... the rules of military justice say that if you are captured in uniform, you are to be treated as a prisoner of war.'

Davis's refusal to betray his friend was an act of supreme character.

Weaver emphasizes that Davis chose death over betrayal, even when the friend was in the same jail.

Lecture support: He reveals that E. Coleman was in the same jail, making Davis's silence even more remarkable.

God uses people based on character, not just initial zeal.

Weaver teaches that God uses young people on credit initially, but later requires proven character.

Lecture support: He says, 'God will use you on credit for the first years of your life. And after that, He's going to use you on character.'

Scripture References

John 15:13

Weaver reads this verse to introduce the theme of sacrificial love, paralleling Sam Davis's death.

1 John 3:16

Weaver reads this verse to emphasize comprehending God's love and our duty to lay down our lives for others.

Proverbs 30:11-14

Weaver cites this passage to describe the characterless generation that curses parents and is pure in its own eyes.

Proverbs 29:25

Weaver quotes this verse in his closing prayer about the fear of man bringing a snare.

Study notes

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Discussion Questions

- 1.** How does Sam Davis's sacrifice illustrate the biblical principle of laying down one's life for friends?

Consider: Weaver connects Davis's death to John 15:13 and 1 John 3:16.

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- 2.** In what ways does our generation lack character, and how can we cultivate godly character?

Consider: Weaver critiques modern society's moral decay and lack of role models.

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- 3.** What does it mean that God uses us on credit initially and later on character?

Consider: Weaver states this principle as a warning to young people.

4. How can we develop the kind of loyalty and integrity that Sam Davis displayed?

Consider: Weaver highlights Davis's refusal to betray his friend even under threat of death.

5. What can we learn from the Union soldiers' respect for Davis's bravery?

Consider: Weaver shares testimonies from Union soldiers who were moved by Davis's execution.

Applications

Cultivate Character

We are called to be men and women of character, integrity, and honesty in a corrupt generation.

Lecture support: Weaver says, 'May we be men and women of character. May we be men and women of our word.'

Fear God, Not Man

We should not fear man or death but trust in the Lord, as Proverbs 29:25 teaches.

Lecture support: Weaver prays, 'May we be courageous and bold and brave, and learn not to fear man.'

Be Willing to Sacrifice for Others

Like Christ and Sam Davis, we ought to lay down our lives for the brethren when necessary.

Lecture support: Weaver cites 1 John 3:16 and applies it to Davis's example.

Stand for Right Regardless of Cost

We must stand for what is right even in the face of death and disgrace.

Lecture support: Weaver prays, 'Help us to stand for what is right, even in the face of death and disgrace.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

How to Learn Biblical Truth

August 03, 2010

Read Chapter 2 in the companion book, pages 19-41.

Major Themes

Noble Character as Prerequisite for Learning Truth

A noble character involves humility to admit ignorance, error, and sin, which is essential for receiving biblical truth.

Lecture support: Weaver explains that 'noble' in Acts 17:11 refers to character, not social status, and that the Bereans were willing to admit they might be wrong.

Readiness of Mind and Eagerness for God's Word

Learning truth requires a zealous, passionate, and eager mind toward Scripture, not a casual or indifferent attitude.

Lecture support: Weaver defines 'readiness' (prothumia) as passion or heat toward something, and contrasts worldly zeal with lack of zeal for the Bible.

Diligent, Daily Searching of Scripture

True learning involves daily, thorough examination (anakrino) of Scripture, not mere reading or sporadic study.

Lecture support: Weaver emphasizes that 'searched' means to scrutinize and investigate, and that the Bereans did this daily, not spasmodically.

The Cost and Value of Truth

Truth that is bought with effort and sacrifice is valued and not easily sold or compromised; easy come, easy go.

Lecture support: Weaver cites Proverbs 23:23 and illustrates with personal stories that what costs nothing is easily forgotten.

God's Sovereignty and Human Responsibility in Learning

God is sovereign in salvation and illumination, but He works through ordained means such as study, meditation, and repentance.

Lecture support: Weaver references 2 Thessalonians 2:13 and 2 Timothy 2:7 to show that God gives understanding as we consider and study His Word.

Honesty with Scripture vs. Preconceived Ideas

To learn truth, one must approach Scripture honestly, willing to let it correct preconceived notions, rather than reading into it.

Lecture support: Weaver gives examples of a pastor skipping 1 Thessalonians 1:4 and Lester Roloff's honest admission about election.

Key Arguments

Humanly speaking, the Bereans received the gospel because they exercised noble character, readiness, and diligent searching.

Weaver argues that the Bereans' response was due to their noble character, eagerness, and daily Scripture examination, which God used as means to bring them to faith.

Lecture support: He states, 'Humanly speaking, there was interest in the gospel in Berea... because they had a noble character, they received the Word with all readiness of mind, they searched the Scriptures daily, and in light of that, using the means that God ordained, therefore, many of them believed.'

Admitting ignorance and error is the first step in learning truth.

Weaver contends that one cannot learn until one acknowledges not knowing everything and being willing to be corrected by Scripture.

Lecture support: He says, 'The first step in education is to realize that you do not know it all' and 'you have to come to the realization we're ignorant.'

Truth must be sought with the same diligence as hidden treasure.

Using Proverbs 2:1-5, Weaver argues that understanding comes only through crying after knowledge and searching as for hid treasures.

Lecture support: He reads Proverbs 2:1-5 and emphasizes, 'if thou seekest her as silver, and searchest for her as for hid treasures; then, and only then, shalt thou understand.'

Truth that costs nothing is easily forgotten or compromised.

Weaver argues that when people do not invest effort in learning truth, they do not value it and readily abandon it.

Lecture support: He says, 'The reason we willingly and easily and readily miss church... we hadn't put anything into it... Easy come, easy go.'

Opposition is inevitable for those who embrace and practice truth.

Weaver points out that the Bereans faced opposition from Thessalonica, and that such opposition strengthens true believers.

Lecture support: He notes, 'opposition only grounds and strengthens true believers' and 'you cannot move without producing friction.'

Scripture References

Acts 17:1-10

Read as introduction, describing Paul's journey to Thessalonica and Berea, and the contrasting responses.

Acts 17:11

The key verse: 'These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.'

Proverbs 16:1

Cited to affirm God's sovereignty: 'The preparations of the heart in man, and the answer of the tongue, is from the Lord.'

2 Thessalonians 2:13

Used to show that election is through sanctification of the Spirit and belief of the truth, ordaining means as well as ends.

Luke 19:12

Example of the word 'noble' (eugenes) used for a nobleman, illustrating the term's range of meaning.

1 Corinthians 1:26

Shows that not many noble (in social status) are called, contrasting with the noble character in Acts 17.

1 Thessalonians 1:4

Mentioned in an illustration of a pastor who skipped this verse on election, showing dishonesty with Scripture.

Ephesians 1:4

Referenced in the story of Lester Roloff, who honestly admitted he believed election because the Bible says it.

Isaiah 1:16-18

Used to argue that one must cease evil and be clean before reasoning with God.

Amos 5:14-15

Emphasizes seeking good, hating evil, and loving good as prerequisites for God's grace.

Proverbs 21:30

States there is no wisdom or counsel against the Lord, underscoring the futility of arguing with God.

Romans 1:5

Paul's readiness (prothumia) to preach the gospel, illustrating the word's meaning.

1 Peter 5:2

Pastors are to feed the flock with a ready mind (prothumos), showing the same eagerness.

Acts 13:13-44

Example of Gentiles begging to hear more of Paul's preaching, demonstrating eagerness for the Word.

1 Thessalonians 2:13

Paul commends the Thessalonians for receiving the Word not as man's word but as God's Word, which works in believers.

1 Corinthians 9:3

Paul uses 'examine' (anakrino) for his enemies scrutinizing him, illustrating the word's forensic sense.

Luke 23:14

Pilate examined Jesus, another use of anakrino in a judicial context.

Proverbs 2:1-5

Key passage on seeking wisdom as silver and searching for understanding as hidden treasure.

Proverbs 23:23

'Buy the truth, and sell it not' - emphasizing the cost and value of truth.

Proverbs 25:2

'It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.'

Study notes

Discussion Questions

1. Why, humanly speaking, did the Bereans receive the gospel while Thessalonica opposed it and Athens was indifferent?

Consider: Weaver poses this question at the beginning to frame the sermon's exploration of Acts 17:11.

2. What does it mean to have a 'noble character' in the context of learning biblical truth?

Consider: Weaver explains that it involves humility to admit ignorance and error, not social status.

3. How can we cultivate a 'readiness of mind' and eagerness for God's Word?

Consider: Weaver contrasts worldly passions with zeal for Scripture and cites 1 Thessalonians 2:13.

4. What does it mean to 'search the Scriptures' beyond just reading them?

Consider: Weaver defines anakrino as scrutinizing, examining, and discerning, not merely looking up verses.

5. Why is truth that costs nothing easily forgotten or compromised?

Consider: Weaver uses personal illustrations and Proverbs 23:23 to argue that value comes from investment.

6. How does opposition to the truth serve to strengthen genuine believers?

Consider: Weaver notes that opposition separates wheat from chaff and grounds true faith.

Applications

Relinquish sin and error to grow in grace and knowledge.

Growth in grace is tied to growth in knowledge; one must turn from sin and error to embrace truth.

Lecture support: Weaver says, 'There will never ever be any growth in grace and in knowledge until we actually relinquish sin and error.'

Invest effort in studying truth to value it.

Truth that costs nothing is easily discarded; believers should put work into understanding Scripture so it becomes precious.

Lecture support: Weaver states, 'Truth that does not cost you something means nothing to you.'

Expect opposition when embracing and practicing truth.

Living out biblical truth will inevitably bring opposition, which can strengthen faith.

Lecture support: Weaver says, 'if you're doing something biblical and right, you will have opposition, period.'

Make the Bible the sole authority for faith and practice.

Learning truth requires loving, learning, and living the Word of God as the ultimate standard.

Lecture support: Weaver concludes, 'The Bible is our sole authority for faith and practice. We have to learn to love it, to learn it, and to live it.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

The Loss of Life, Liberty, and Property

February 15, 2012

Read Chapter 3 in the companion book, pages 43-61.

Major Themes

Christianity vs. Idolatry

The fundamental choice is between the worship of the true God and the idolatry of statism (Molech worship).

Lecture support: Weaver states, 'the issue that I'm going to be dealing with is Christianity or idolatry. Those are the only choices.'

God as Sovereign Owner

God is the transcendent owner of all things, the source of life, liberty, and property, and has the right to dispossess those who reject Him.

Lecture support: Weaver says, 'God is the author of life, liberty, and property... He is the transcendent owner of all things.'

Molech Worship as Statism

Molech worship is a political religion where the state claims absolute sovereignty, demanding total sacrifice and control over every area of life.

Lecture support: Weaver explains, 'Molech worship is a political religion... the worship of the state or the worship of the king as God.'

All Government is Religious

Every government is religious because law is based on a concept of good and evil, which stems from religious beliefs.

Lecture support: Weaver argues, 'all government is religious in nature... all law is religious in nature.'

Apostasy Leads to Tyranny

Rejecting God's law leads to the rise of a tyrannical state that enslaves its citizens, as seen in 1 Samuel 8.

Lecture support: Weaver states, 'Molech worship is a product of apostasy... they traded God's law for man's law.'

Man's Predestination vs. God's Sovereignty

Statism attempts to control outcomes through social engineering, but only God's predestination will ultimately stand.

Lecture support: Weaver says, 'Man's predestination shall fail. Period. And I'm thankful for that.'

Salvation by State vs. Salvation by God

The state offers a temporal, non-theistic salvation that leads to tyranny, while true eternal salvation is found only in Jesus Christ.

Lecture support: Weaver quotes Proverbs 8:35-36 and says, 'all the state can give you is death.'

The Necessity of God's Law for Rebuilding

To rebuild society after collapse, we must use God's law structure, not the humanistic law that caused the collapse.

Lecture support: Weaver asks, 'Whose law structure will you use to rebuild? If you use God's law structure, you will rebuild wonderfully.'

Key Arguments

Molech worship is the worship of the state as god.

Molech worship is a political religion where the state claims absolute power and demands total sacrifice, mirroring modern statism.

Lecture support: Weaver says, 'Molech worship is a political religion. It is the worship of the state or the worship of the king as God.'

All government is inherently religious.

Since law is based on moral judgments of good and evil, and those judgments come from religion, all government is religious.

Lecture support: Weaver states, 'all government is religious in nature. You cannot separate government and religion.'

Solomon's old age led him to idolatry.

Solomon turned to Molech worship in his old age due to loss of power and control, seeking power from the state-god instead of God.

Lecture support: Weaver explains, 'Instead of crying out to the one true and living God... Solomon turns to paganism and reaches down.'

The six-pointed star is a pagan symbol, not David's.

The star is associated with Molech and Remphan in Amos 5:26 and Acts 7:43, not with King David.

Lecture support: Weaver reads Amos 5:26 and Acts 7:43, concluding, 'the six-pointed star was always associated with Molech worship.'

Apostasy in 1 Samuel 8 led to state tyranny.

Israel's demand for a king was a rejection of God's law, resulting in conscription, confiscation, and slavery.

Lecture support: Weaver outlines the consequences from 1 Samuel 8: 'He tells them... there's going to be an unbiblical military conscription.'

Statism attempts to predestinate through social control.

Modern social programs are man's attempt to predestinate outcomes, but only God's predestination will stand.

Lecture support: Weaver lists examples: 'social manipulation... redistribution of wealth... Obamacare? That's man's attempt at predestination.'

The state offers only temporal, not eternal, salvation.

Statism provides temporary care but demands total submission and leads to death, while God offers eternal life.

Lecture support: Weaver says, 'all the state can give you is death... Molech worship provides a non-theistic salvation.'

God's law is the only basis for a just society.

To avoid tyranny and collapse, we must apply God's law to every area of life, personally and corporately.

Lecture support: Weaver concludes, 'If we genuinely desire life, liberty, and property, we must submit ourselves to the Word of God.'

Scripture References

1 Kings 11:4

Solomon's heart was turned away after other gods when he was old.

1 Kings 11:5-8

Solomon went after Ashtoreth, Milcom, Chemosh, and Molech, building high places for them.

1 Kings 11:33

God's anger against Solomon for forsaking Him and worshipping other gods.

Exodus 9:29

The earth is the Lord's.

Psalms 24:1

The earth is the Lord's and the fulness thereof.

1 Corinthians 10:26, 28

The earth is the Lord's and the fulness thereof.

Psalms 115:16

The heaven is the Lord's, but the earth He has given to the children of men.

Deuteronomy 18:9-13

God condemns child sacrifice, divination, witchcraft, and other abominations of the nations.

2 Chronicles 28:3

King Ahaz burnt his children in the fire after the abominations of the heathen.

2 Chronicles 33:6

King Manasseh caused his children to pass through the fire and used witchcraft.

Jeremiah 7:31

They built high places of Tophet to burn their sons and daughters, which God did not command.

Jeremiah 32:35

They built high places of Baal to cause their children to pass through the fire to Molech.

2 Kings 23:10

Josiah defiled Tophet to stop child sacrifice to Molech.

1 Timothy 2:5

There is one God and one mediator between God and men, the man Christ Jesus.

Colossians 1:17

Christ is before all things and by Him all things consist.

Amos 5:25-26

Israel bore the tabernacle of Moloch and Chiun, the star of their god.

Acts 7:42-43

Stephen quotes Amos, mentioning the tabernacle of Moloch and the star of Remphan.

1 Samuel 8:7

God tells Samuel the people have rejected Him as king.

Isaiah 46:9-10

God declares He is God and His counsel shall stand.

Proverbs 8:35-36

Whoever finds God finds life; those who hate Him love death.

Study notes

Discussion Questions

1. How does the concept of Molech worship as a political religion challenge our view of modern government?

Consider: Weaver argues that Molech worship is the worship of the state as god, demanding total sacrifice.

2. In what ways do we see the state claiming the role of God in areas like education, welfare, and military conscription?

Consider: Weaver lists examples such as state education, welfare, and the draft as modern Molech worship.

3. Why does Weaver say all government is religious, and how does that affect our understanding of law?

Consider: He argues that law is based on moral judgments of good and evil, which are religious in nature.

4. How does the story of Israel demanding a king in 1 Samuel 8 parallel modern political apostasy?

Consider: Weaver uses 1 Samuel 8 to show that rejecting God's law leads to tyranny and slavery.

5. What does Weaver mean by 'man's predestination,' and how is it manifested in social programs?

Consider: He describes social manipulation, redistribution of wealth, and Obamacare as attempts to control outcomes.

6. How does the early Christian refusal to say 'Caesar is Lord' inform our response to state overreach today?

Consider: Weaver notes Christians were killed for not swearing allegiance to Caesar as lord.

7. What is the difference between the temporal salvation offered by the state and the eternal salvation offered by God?

Consider: Weaver contrasts the state's provision with Proverbs 8:35-36, saying the state only gives death.

8. If society collapsed, whose law structure would you use to rebuild, and why?

Consider: Weaver poses this hypothetical to emphasize the necessity of God's law for a just society.

Applications

Recognize the religious nature of all government

Understand that every law and government action is based on a religious worldview, and evaluate it accordingly.

Lecture support: Weaver states, 'all government is religious in nature... all law is religious in nature.'

Reject the state's claim to absolute sovereignty

Refuse to treat the state as god by resisting its demands for total sacrifice in areas like education and conscience.

Lecture support: Weaver says, 'Molech worship is tyranny and totalitarianism in actuality.'

Submit to God's law in every area of life

Apply God's Word to personal, family, and community life as the only foundation for true liberty and justice.

Lecture support: Weaver concludes, 'we must submit ourselves to the Word of God in every area of our life.'

Fight wickedness by keeping God's law

Contend against evil not just by voting but by personally obeying and teaching God's law.

Lecture support: Weaver quotes Proverbs 28:4: 'They that forsake the law praise the wicked: but such as keep the law contend with them.'

Trust in God's sovereignty, not man's programs

Recognize that social engineering and government programs are futile attempts at predestination; rely on God's plan.

Lecture support: Weaver says, 'Only God's predestination shall stand. Man's predestination shall fail.'

Seek eternal salvation in Christ alone

Do not look to the state for ultimate security or salvation, but to Jesus Christ for eternal life.

Lecture support: Weaver states, 'all the state can give you is death... whoso findeth me findeth life.'

Prepare to rebuild on God's law

In the event of societal collapse, be ready to reconstruct communities using biblical law rather than humanistic systems.

Lecture support: Weaver asks, 'Whose law structure will you use to rebuild? If you use God's law structure, you will rebuild wonderfully.'

Repent of humanistic ways

Turn from trusting in man's systems and idols, and return to God as the source of life, liberty, and property.

Lecture support: Weaver calls for repentance: 'We must repent of our sins, we must turn from our humanistic ways.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

Sam Chapman

July 29, 2012

Read Chapter 4 in the companion book, pages 63-78.

Major Themes

Courage in Battle

The sermon emphasizes the bravery of Sam Chapman and Mosby's Rangers, who fought fiercely even when outnumbered and surprised.

Lecture support: Mosby stated that before he got to the gate, Sam had already exhausted every barrel of his two pistols... and had drawn his saber. He was generally in front of everybody in a fight.

Divine Providence

Chapman's wounding leads to his marriage, illustrating God's mysterious providence in turning a life-threatening injury into a blessing.

Lecture support: Sam's wounding produced a great blessing. While he was recuperating, he stayed with friends... the one who ministered to him... was young Eliza Rebecca Elgin... within a year she became Mrs. Samuel Chapman.

Fighting with All Might

Weaver applies Ecclesiastes 9:10 to the Christian life, urging believers to put their whole heart into every endeavor, including spiritual battles.

Lecture support: Whatsoever thy hand findeth to do, do it with all thy might. Do you realize if our hearts are not in a fight, we will probably not win.

Judgment and Mercy

The principle from James 2:13 is illustrated by the Rangers' refusal to show mercy to Yankees who had shown no mercy to civilians.

Lecture support: For he shall have judgment without mercy, that hath showed no mercy... these Yankees had showed no mercy. And now no mercy was shown to them.

Fighting for Family and Community

Nehemiah 4:14 is used to show that battles are not just personal but for the protection of families, homes, and future generations.

Lecture support: fight for your brethren, your sons, your daughters, your wives, and your houses. Do you realize a lot of the battles that we fight are not just for ourselves?

The Warrior Parson Tradition

The sermon highlights the historical reality of ministers who took up arms, blending pastoral calling with martial duty.

Lecture support: There have been many fighting parsons throughout history... James Caldwell, the Presbyterian pastor... Peter Gabriel Muhlenberg... General Leonidas Polk... General William Nelson Pendleton.

Key Arguments

God teaches His people to fight

Using Psalm 144:1, Weaver argues that God equips believers for warfare, both physical and spiritual, as He did with David.

Lecture support: David said, 'Blessed be the Lord, my strength, which teacheth my hands to war and my fingers to fight.' You must remember that David was a shepherd... but God taught David to fight.

Boldness often wins the fight

At Miskel's Farm, the Rangers' aggressive counterattack, despite being surrounded, led to victory, demonstrating that boldness can overcome dire odds.

Lecture support: Sam and the rest of the Rangers believed that the boldest front often wins the fight. And so Sam and the men... began to attack the Yankees absolutely fiercely.

Leave consequences to God

From 2 Samuel 10:12, Joab's words teach that after doing all we can, we must trust God with the outcome.

Lecture support: Be of good courage, and let us play the men for our people... and the Lord do that which seemeth him good. We're going to do what we can and leave the consequences to God.

Mercy has limits

The Yankees' merciless treatment of civilians resulted in their own destruction without mercy, illustrating the biblical warning of James 2:13.

Lecture support: No mercy was allowed... When the last of them were cornered, they tried to surrender. But surrender was not a word to be used that day... Their day of grace was passed.

Providence in suffering

Chapman's severe wounding led to his marriage and future ministry, showing that God can bring good out of painful circumstances.

Lecture support: Sam's wounding produced a great blessing... the one who ministered to him... was young Eliza Rebecca Elgin... within a year she became Mrs. Samuel Chapman.

Scripture References

Psalm 144:1

Introduction: David blesses God for teaching his hands to war, used to introduce the concept of a fighting parson.

Ecclesiastes 9:10

First principle from Miskel's Farm: do everything with all your might.

2 Samuel 10:10-12

Second principle: Joab's words to Abishai about courage and leaving consequences to God.

Nehemiah 4:14

Third principle: fight for your families and homes.

James 2:13

Judgment without mercy for those who show no mercy, applied to the Yankees' fate.

Hosea 1:6

God's declaration of no more mercy on Israel, illustrating that mercy can cease.

Study notes

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Discussion Questions

1. How does Psalm 144:1 challenge or affirm your view of God's role in equipping believers for conflict, whether spiritual or physical?

Consider: Weaver opens with David's blessing of God for teaching his hands to war, setting the theme of divine enablement in battle.

2. In what areas of your life do you need to apply Ecclesiastes 9:10 - doing whatever your hand finds to do with all your might?

Consider: The first principle drawn from the Battle of Miskel's Farm emphasizes wholehearted effort.

3. What does it look like practically to 'play the men' and leave the consequences to God in your current battles?

Consider: From 2 Samuel 10:12, Joab's example of courage and trust in God's sovereignty.

- 4.** How can we balance the call to show mercy with the reality that there is a time when mercy ceases, as seen in James 2:13 and the Rangers' actions?

Consider: The sermon recounts the Yankees receiving no mercy after showing none, raising questions about justice and mercy.

- 5.** Sam Chapman's wounding led to his marriage and future ministry. Can you share a time when God brought unexpected good out of a painful situation in your life?

Consider: Weaver highlights God's mysterious providence in Chapman's recovery and marriage.

Applications

Fight with all your might

Whatever task or battle you face, put your whole heart into it, as God commands in Ecclesiastes 9:10.

Lecture support: Whatsoever thy hand findeth to do, do it with all thy might. Do you realize if our hearts are not in a fight, we will probably not win.

Trust God with the outcome

After doing your best, leave the results to God, following Joab's example in 2 Samuel 10:12.

Lecture support: We're going to fight. We're going to use our strength. We're going to use our courage. We're going to do what we can and leave the consequences to God.

Fight for your family and community

Recognize that your battles often have implications for your loved ones and future generations, as Nehemiah urged.

Lecture support: fight for your brethren, your sons, your daughters, your wives, and your houses.

Show mercy to receive mercy

Live with the awareness that those who are merciless will face judgment without mercy, as James 2:13 warns.

Lecture support: For he shall have judgment without mercy, that hath showed no mercy.

See God's providence in hardship

Trust that God can bring blessings out of suffering, as He did with Chapman's wounding leading to marriage and ministry.

Lecture support: Sam's wounding produced a great blessing... within a year she became Mrs. Samuel Chapman.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

Teaching Rebellion

January 26, 2017

Read Chapter 5 in the companion book, pages 79-94.

Major Themes

Rebellion as resistance to lawful authority

Rebellion is defined as opposition to God and His ordained authorities; without lawful authority, resistance is not rebellion but resistance to tyranny.

Lecture support: Rebellion can only be to lawful authority. If there is no lawful authority, it is not rebellion. It would just simply be resistance to tyranny and usurpation.

God's sovereign judgment on false prophets

Hananiah and Shemaiah were judged with death and punishment because they taught rebellion by causing people to trust a lie instead of God's Word.

Lecture support: Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord.

The necessity of testing teaching by Scripture

Believers must know the Word of God to discern whether a preacher speaks truth or a lie; otherwise they risk being led into rebellion.

Lecture support: To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Sphere sovereignty and God-ordained boundaries

God established limits for family, church, and state; transgressing those boundaries is rebellion, whether individually or institutionally.

Lecture support: God created the family. He created the church. He created the state. And God delineated their limits and their boundaries.

The danger of ear-tickling preaching

False prophets like Hananiah preached what people wanted to hear, leading them to trust a lie and rebel against God's revealed will.

Lecture support: Hananiah is preaching and teaching what the people want to hear... Jeremiah said, 'Amen, I'm for that.' But Jeremiah knew that it was not true.

Obedience to God over human authority

When human commands conflict with God's Word, believers must obey God as the supreme lawful authority, as Peter and the apostles exemplified.

Lecture support: We ought to obey God rather than men.

Key Arguments

Rebellion is fundamentally against God and His law

All sin is rebellion, but even godly individuals can rebel; the preeminent sin of Israel was casting God's law behind their backs.

Lecture support: Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs.

Government overreach is rebellion

When the federal government assumes powers not delegated by the Constitution, it commits usurpation and rebellion against God's ordained limits.

Lecture support: The Constitution has admitted the jurisdiction of the United States within the limits of the several states only so far as the delegated powers authorize. Beyond that, they are intruders and may be rightly expelled.

False teaching is teaching rebellion

Preaching a lie is bad, but causing people to trust that lie is worse; the core sin is teaching rebellion against the Lord by opposing His Word.

Lecture support: It is bad enough to preach and teach a lie. But what is even worse is when you get people to believe in and trust in that lie... the heavy sin, the main sin, is they were teaching rebellion against the Lord.

God's Word is the standard for lawful authority

Since rebellion can only be against lawful authority, and God and His Word are the ultimate lawful authority, any teaching contrary to Scripture is rebellion.

Lecture support: If rebellion can only be to lawful authority, the implication is very clear, that God and His Word are our lawful authorities.

The test of a true prophet is fulfilled prophecy

Jeremiah argued that the validity of a prophet is proven when his words come to pass, contrasting Hananiah's false two-year prediction with God's declared 70 years.

Lecture support: The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.

Scripture References

Jeremiah 28:15-17

Hananiah is condemned for teaching rebellion and dies the same year.

Jeremiah 29:30-32

Shemaiah is punished for prophesying falsely and teaching rebellion.

Numbers 27:14

Moses and Aaron rebelled against God's commandment at Meribah.

Nehemiah 9:26

Israel rebelled, cast God's law behind their backs, and slew the prophets.

Psalms 2:2-3

Kings rebel against God's limits, seeking to break His bands.

1 Corinthians 11:3

God's delegated order of authority: God, Christ, man, woman.

Ephesians 5:22-27

Wives submit to husbands; husbands love wives as Christ loved the church.

Hebrews 13:17

Obey those who rule over you, for they watch for your souls.

Jeremiah 24:1-10

Vision of good and bad figs representing exiles and those left in Jerusalem.

Jeremiah 25:8-12

God sends Nebuchadnezzar as His servant; 70-year captivity declared.

Jeremiah 27:4-7

God gives all lands into Nebuchadnezzar's hand.

Jeremiah 29:1-7

Jeremiah's letter instructing exiles to build houses and seek peace.

Jeremiah 26:12-13

Jeremiah calls for amendment of ways to avoid judgment.

Jeremiah 28:1-11

Hananiah prophesies a two-year return and breaks Jeremiah's yoke.

Jeremiah 28:12-14

God replaces the wooden yoke with an iron yoke, confirming 70-year servitude.

Jeremiah 20:1-6

Pashur opposes Jeremiah, is renamed Magor-missabib, and destined for captivity.

Deuteronomy 28:45-48

Curses for disobedience include serving enemies under an iron yoke.

Isaiah 8:20

Test teaching by the law and testimony; if not according to this word, there is no light.

Acts 5:28-29

Peter and apostles declare they must obey God rather than men.

Study notes

Discussion Questions

1. How does defining rebellion as resistance only to lawful authority change the way we evaluate conflicts in government, home, and church?

Consider: The sermon states rebellion can only be against lawful authority; otherwise it is resistance to tyranny.

2. In what ways might Christians unknowingly support 'educational rebellion' by sending children to government schools?

Consider: Pastor Weaver argues government schools teach rebellion against God and parental authority.

3. Why is causing people to trust a lie considered a greater sin than simply telling a lie, according to Jeremiah 28-29?

Consider: The sermon emphasizes that leading others to trust falsehood is teaching rebellion against the Lord.

4. How can believers practically apply Isaiah 8:20 to test whether a preacher or teacher is speaking truth?

Consider: Isaiah 8:20 is cited as the standard for evaluating teaching by the law and testimony.

5. What does the example of Hananiah breaking the wooden yoke teach about the danger of presumptuous prophecy?

Consider: Hananiah's symbolic act and God's response with an iron yoke illustrate the certainty of God's Word over false claims.

6. How does the concept of 'sphere sovereignty' help Christians navigate conflicts between family, church, and state authority?

Consider: God ordained boundaries for each institution; rebellion occurs when those limits are transgressed.

Applications

Test all teaching by Scripture

Believers must know the Word of God to discern truth from error; otherwise they risk being led into rebellion.

Lecture support: To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Evaluate where you attend church and whom you hear

It matters where you attend church and whether the Word of God is taught in purity, because anything else is teaching rebellion.

Lecture support: It does matter where you attend church. It does matter to whom you listen. It does matter what you hear.

Obey God as the ultimate lawful authority

When human authority conflicts with God's commands, believers must obey God rather than men.

Lecture support: We ought to obey God rather than men.

Recognize rebellion in governmental overreach

When government assumes powers not delegated by God or the Constitution, it commits rebellion and may be lawfully resisted.

Lecture support: The Constitution has admitted the jurisdiction of the United States... Beyond that, they are intruders and may be rightly expelled.

Avoid ear-tickling messages

Do not seek out or accept preaching that merely pleases the flesh; such messages lead to trusting a lie and rebelling against God.

Lecture support: Hananiah is preaching and teaching what the people want to hear... Jeremiah knew that it was not true.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

Why Some Will Not Listen

October 11, 2020

Read Chapter 6 in the companion book, pages 95-109.

Major Themes

Spiritual Inability of the Natural Man

The unregenerate person cannot understand or receive spiritual truth because it is foolishness to him; he is governed by fleshly passions and is at enmity with God.

Lecture support: Weaver expounds 1 Corinthians 2:14 and Romans 8:6-9, stating, 'the natural man receiveth not the things of the Spirit of God... neither can he know them.'

Responsibility Despite Inability

Man's fallen inability to hear spiritually does not remove his God-given responsibility to hear and obey; God retains the right to command His creatures.

Lecture support: Weaver says, 'Inability does not nullify responsibility... just because a fallen man is unsaved... does not mean that he does not have responsibility to hear God.'

Divine Sovereignty in Rejection of Truth

God sovereignly appoints some to reject good counsel and believe lies as a judgment for their refusal of truth, leading to their destruction.

Lecture support: Weaver cites 2 Samuel 17:14: 'the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.'

The Danger of Rejecting God's Word

Those who persistently refuse to listen to truth are left to themselves and will inevitably destroy themselves; it is a perilous sign of impending judgment.

Lecture support: Weaver states, 'When people will not listen, it is a very, very bad sign. You can only reject the Word of God at your own peril.'

Grace as the Source of Spiritual Perception

The ability to see, hear, and believe truth is a gift of God's grace, not human merit; believers should be eternally grateful for opened eyes and ears.

Lecture support: Weaver says, 'If you see truth, if you hear truth... it's only because of the grace and mercy of God in your life.'

Key Arguments

The natural man cannot spiritually discern truth.

1 Corinthians 2:14 and Romans 8:7 teach that the unregenerate person lacks the ability to understand or submit to God's truth, viewing it as foolishness.

Lecture support: Weaver reads 1 Corinthians 2:14: 'the natural man receiveth not the things of the Spirit of God... neither can he know them.'

Inability does not remove responsibility.

Even though fallen man cannot please God, he remains a creature obligated to obey his Creator; sin does not erase accountability.

Lecture support: Weaver argues, 'Just because man has lost his ability to hear does not mean that God has lost his right to command.'

God sovereignly caused Absalom to reject good counsel.

2 Samuel 17:14 explicitly states that the Lord appointed to defeat Ahithophel's good counsel to bring evil on Absalom, demonstrating divine hardening.

Lecture support: Weaver reads 2 Samuel 17:14: 'For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.'

Rejecting truth leads to believing a lie.

When people refuse the love of the truth, God sends them strong delusion to believe what is false, resulting in their damnation (2 Thessalonians 2:10-12).

Lecture support: Weaver reads 2 Thessalonians 2:11: 'for this cause God shall send them strong delusion, that they should believe a lie.'

Jesus taught to leave rejecters alone to their fate.

In Matthew 15:14, Jesus said of the Pharisees, 'Let them alone: they be blind leaders of the blind,' indicating that persistent rejection leads to appointed destruction.

Lecture support: Weaver quotes Matthew 15:14: 'Let them alone. They be blind leaders of the blind. And if the blind lead the blind, both shall fall in the ditch.'

Scripture References

2 Samuel 17:1-4

Ahithophel's counsel to Absalom to pursue David immediately with 12,000 men.

2 Samuel 17:5-14

Absalom asks for Hushai's counsel; Hushai gives bad advice that appeals to pride; the Lord appointed to defeat Ahithophel's good counsel.

2 Samuel 16:23

Ahithophel's counsel was esteemed as if one inquired of the oracle of God.

2 Samuel 15:31

David prays for the Lord to turn Ahithophel's counsel into foolishness.

2 Samuel 16:20-22

Ahithophel advises Absalom to lie with David's concubines to strengthen his followers' resolve.

2 Samuel 12:11-12

God's prophecy that He would raise up evil from David's house and give his wives to his neighbor in public view.

Matthew 11:15

Jesus says, 'He that hath ears to hear, let him hear.'

Matthew 13:9

Jesus repeats the call to hear.

Matthew 13:43

Jesus again says, 'He that hath ears to hear, let him hear.'

Mark 4:9

Jesus says, 'He that hath ears to hear, let him hear.'

Luke 8:8

In the parable of the sower, Jesus cries, 'He that hath ears to hear, let him hear.'

Luke 14:35

Jesus says of salt that has lost its savor, 'He that hath ears to hear, let him hear.'

1 Corinthians 2:14

The natural man does not receive the things of the Spirit; they are foolishness to him, and he cannot know them.

Psalms 49:12, 20

Man in honor without understanding is like the beasts that perish.

Romans 8:6-9

The carnal mind is enmity against God and cannot be subject to His law; those in the flesh cannot please God.

2 Thessalonians 2:10-12

God sends strong delusion to those who do not receive the love of the truth, that they should believe a lie and be damned.

Psalms 33:10

The Lord brings the counsel of the heathen to nought.

Proverbs 19:21

Many devices are in a man's heart, but the counsel of the Lord shall stand.

Isaiah 46:10

God declares the end from the beginning; His counsel shall stand.

Matthew 15:12-14

Jesus says of the offended Pharisees, 'Let them alone: they be blind leaders of the blind.'

Discussion Questions

1. How does the modern decline in attention span affect our ability to listen to God's Word, and what practical steps can we take to cultivate better listening?

Consider: Weaver notes that the average attention span is now shorter than a goldfish's, which impacts how people engage with sermons and Scripture.

2. In what ways does 1 Corinthians 2:14 challenge the common belief that everyone can understand spiritual truth if it is presented clearly enough?

Consider: Weaver explains that the natural man cannot know the things of the Spirit because they are spiritually discerned.

3. How do we reconcile the biblical teaching that unbelievers are responsible to hear and obey God with the teaching that they are unable to do so apart from grace?

Consider: Weaver argues that inability does not nullify responsibility, citing man's created obligation and God's right to command.

4. What does Absalom's rejection of Ahithophel's good counsel teach us about the danger of pride and the sovereignty of God in judgment?

Consider: Weaver shows that God appointed Absalom to reject good counsel and believe a lie, leading to his destruction.

5. How should the reality of judicial hardening (2 Thessalonians 2:10-12) affect our evangelism and our prayers for the lost?

Consider: Weaver warns that God sends strong delusion to those who refuse the truth, leaving them to believe lies.

6. Why is it dangerous to persistently reject or ignore the Word of God, and what are some modern examples of this?

Consider: Weaver shares an illustration of a man who told him never to speak about Jesus again and died suddenly the next week.

7. How does recognizing that our ability to hear and believe is a gift of grace change the way we approach Scripture and worship?

Consider: Weaver concludes that believers should be eternally grateful that God has opened their eyes and ears.

Applications

Cultivate attentive listening to God's Word

In an age of short attention spans, believers must intentionally discipline themselves to listen carefully to Scripture and preaching, recognizing the value of sustained attention.

Lecture support: Weaver contrasts modern attention spans with colonial Americans who learned by listening and warns that TV and smartphones have eroded our ability to focus.

Recognize the danger of rejecting truth

Those who persistently refuse to hear God's Word are in grave danger; believers should examine their own hearts for any resistance to truth and repent.

Lecture support: Weaver states, 'When people will not listen, it is a very, very bad sign. You can only reject the Word of God at your own peril.'

Be grateful for spiritual perception

If you understand and love God's truth, it is solely because of His grace; respond with continual thanksgiving and praise.

Lecture support: Weaver says, 'If you see truth, if you hear truth... it's only because of the grace and mercy of God in your life.'

Trust God's sovereignty over human decisions

Even when people reject good counsel or truth, God is working out His purposes; believers can rest in His control rather than despair over others' unbelief.

Lecture support: Weaver explains that God appointed Absalom to reject Ahithophel's counsel to bring about His own purposes.

Warn others with urgency and compassion

Knowing that rejection of truth leads to destruction, believers should faithfully share the gospel while recognizing that only God can open blind eyes.

Lecture support: Weaver's illustration of the man who died after refusing to hear about Christ underscores the urgency of warning the lost.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 7

Pastor John Weaver - You Must Ask The Right Questions To Get The Right Answer

February 14, 2021

Read Chapter 7 in the companion book, pages 111-128.

Major Themes

Asking the Right Questions

The central theme is that people often ask 'What has God done to us?' instead of 'What have we done to bring this upon ourselves?' Asking the right question is essential for repentance and correction.

Lecture support: Weaver states, 'The right question should be, What have we done to bring this judgment or this set of circumstances or this situation upon ourselves?'

Personal and National Sin

Weaver emphasizes that both individual and national troubles are the result of sin and rebellion against God, not arbitrary divine action.

Lecture support: He says, 'What we have done is this. We have allowed the communists and the liberals and the unbelievers to infiltrate our seminaries...'

God's Judgment on Disobedience

God actively judges nations and individuals who persist in sin, often by giving them over to the consequences of their actions.

Lecture support: Weaver quotes Isaiah 42:24: 'Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned?'

Parental Responsibility in Education

God has given parents, not the state, the duty to educate children. Abandoning this responsibility has led to secularization and moral decline.

Lecture support: Weaver says, 'God gave the parents the obligation to teach and to educate their children. And secondly, he pointed out that God never bestowed that upon government.'

Economic Consequences of Disobedience

The nation's monetary system, based on fiat currency rather than constitutional gold and silver, is a form of judgment and theft from the people.

Lecture support: Weaver illustrates the loss of purchasing power: 'Who stole your gas? Who stole your vacation? Who stole your money?'

The Need for Repentance

The only proper response to recognizing sin and judgment is to repent, acknowledge wrongdoing, and seek God's mercy and correction.

Lecture support: Weaver says, 'Now is the time to fess up. Now is the time to acknowledge our sins, our ignorance, our weakness.'

Key Arguments

The 'Why' Question is Unproductive

Asking 'Why did you do this?' opens the door to excuses and does not address the real issue. The correct question is 'What did you do?' and 'What must be done to correct it?'

Lecture support: Weaver says, 'When you ask why, you're opening the door to give an awful lot of different answers... the correct question is not Why did you do this? but What did you do?'

Joseph's Brothers Knew Their Guilt

The brothers' question 'What is this that God hath done to us?' was disingenuous because they had already acknowledged their guilt in Genesis 42:21.

Lecture support: Weaver reads Genesis 42:21: 'And they said one to another, We are verily guilty concerning our brother...'

America's Decline is Self-Inflicted

The nation's problems are not primarily external but result from internal sin, apathy, and rebellion against God's laws.

Lecture support: Weaver says, 'What have we done to ourselves? And what is happening to us? And the answer is just like those boys were finding out the righteous judgment of God in revealing their sins, we're discovering the righteous judgment of God in revealing our sins as well.'

Public Education is Unbiblical and Harmful

Government-run schools are not ordained by God and inevitably become secularized, failing to teach biblical truth and morals.

Lecture support: Weaver quotes Dabney: 'Christians must prepare themselves then for the following results. All prayers, catechisms, and Bibles will ultimately be driven out of the public schools.'

Fiat Currency is Unconstitutional and a Form of Theft

The Constitution requires gold and silver as legal tender; Federal Reserve notes are unconstitutional and have destroyed the people's wealth.

Lecture support: Weaver cites Article 1, Section 10: 'No state shall... make anything but gold and silver coin a tender in payment of debts.'

God Will Not Always Deliver the Unrepentant

There comes a point when God says 'I will deliver you no more' to those who repeatedly forsake Him, as in Judges 10.

Lecture support: Weaver quotes Judges 10:13-14: 'Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.'

Scripture References

Genesis 42:28

The opening text: Joseph's brothers find their money returned and ask, 'What is this that God hath done to us?'

Genesis 42:21

The brothers acknowledge their guilt concerning Joseph, showing they knew the reason for their distress.

Genesis 42:11

The brothers claim to be 'true men' when in fact they were liars and deceivers.

Genesis 37:17-35

The account of Joseph being sold into slavery and the brothers' deception of their father Jacob.

Genesis 37:2

Joseph was seventeen years old when he brought an evil report of his brothers to Jacob.

Genesis 41:46

Joseph was thirty years old when he stood before Pharaoh, indicating the brothers' long deception.

Isaiah 42:22-25

God gave Israel as spoil to robbers because they sinned and would not walk in His ways.

Judges 10:10-14

God refuses to deliver Israel again because they repeatedly forsook Him for other gods.

Hosea 13:9

God tells Israel, 'thou hast destroyed thyself; but in me is thine help.'

Study notes

Discussion Questions

1. Why do we tend to ask 'What has God done to me?' instead of 'What have I done to bring this about?'

Consider: Weaver argues that the brothers' question was a way to avoid personal responsibility.

2. How can we discern when national or personal troubles are a result of God's judgment versus natural consequences?

Consider: Weaver interprets America's decline as divine judgment for sin.

3. What does the Bible teach about the role of parents versus the state in education?

Consider: Weaver cites Dabney's argument that God gave education to parents, not government.

4. In what ways might Christians today be guilty of 'searing their conscience' like Joseph's brothers?

Consider: Weaver marvels at how the brothers could live with their sin for 22 years.

5. How should Christians respond to the increasing hostility and potential persecution in society?

Consider: Weaver mentions reeducation camps and the need to fight for liberty before it's too late.

6. What does the Bible say about money, and how should that affect our financial decisions?

Consider: Weaver discusses constitutional and biblical principles of money versus fiat currency.

Applications

Examine Your Own Heart First

Instead of blaming God or others for difficulties, ask what you have done to contribute to the situation and what God requires to make it right.

Lecture support: Weaver says, 'What have we done to ourselves, our families, our society, our states, and our nation? And what must be done to correct it and bring it into conformity to the Word of God?'

Take Responsibility for Education

Parents must take back the responsibility of educating their children in biblical truth rather than relying on government schools.

Lecture support: Weaver says, 'If you want your child educated... then you must teach him yourself. It's just that simple.'

Repent of National and Personal Sins

Acknowledge specific sins of apathy, ignorance, and rebellion, and turn to God for mercy.

Lecture support: Weaver says, 'Now is the time to fess up. Now is the time to acknowledge our sins, our ignorance, our weakness.'

Understand Biblical Money

Recognize the unbiblical nature of fiat currency and seek to align financial practices with God's standards of honest weights and measures.

Lecture support: Weaver explains the constitutional requirement for gold and silver and the theft inherent in paper money.

Prepare for Persecution

Be aware that increasing tyranny may require active resistance and a willingness to suffer for truth rather than passively accepting servitude.

Lecture support: Weaver quotes Solzhenitsyn: 'If we didn't love freedom enough... we purely and simply deserved everything that happened afterwards.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 8

How to Teach and Learn Biblical Truths

Part Eight

May 08, 2022

Read Chapter 8 in the companion book, pages 129-145.

Major Themes

Doctrinal Ignorance Leads to Wrong Conduct

Weaver argues that most Christians lack understanding of Bible doctrine, which inevitably results in wrong living because conduct flows from belief.

Lecture support: Weaver states, 'most Christians are absolutely totally ignorant of Bible doctrine... our conduct is supposed to be based upon the Word of God. And if our understanding is wrong, our conduct is going to be wrong.'

Duty Is Based on Doctrine

Christian steadfastness and service are grounded in doctrinal truth, not external incentives; the resurrection doctrine motivates enduring labor.

Lecture support: Weaver explains 1 Corinthians 15:58: 'Therefore... be ye steadfast... How do we know it's not in vain? Because of Bible doctrine... the resurrection of the dead.'

The Necessity of Logical, Scriptural Reasoning in Teaching

Effective teaching requires reasoning (dialegomai) from Scripture, mingling thought with thought in a logical, consistent manner so hearers understand.

Lecture support: Weaver says, 'in a presentation of truth, your thoughts must be logically connected... if the thoughts are not logically connected, then no one understands exactly what you're saying.'

Opening Scripture Means Expounding, Not Just Reading

To 'open' Scripture (dianoigo) is to thoroughly explain and interpret it, causing understanding, as Jesus did on the Emmaus road and the Levites in Nehemiah 8.

Lecture support: Weaver states, 'the word "opening" here means to open thoroughly... to cause one to understand... you are expounding, you are explaining, you are interpreting the Scripture.'

Alleging: Setting Teaching Beside Scripture for Verification

Paul 'alleged' (paratithēmi) by placing his teaching alongside Scripture so hearers could compare and see it matched God's Word, shutting them up to truth.

Lecture support: Weaver explains, 'he takes what he says and sets it right down beside the Scripture and says, "You compare what I just said with what the Scripture says, and you will find that what I said is what the Bible says."'

The Preacher's Responsibility and God's Sovereignty in Results

Faithful teaching will produce mixed responses; the preacher's duty is to proclaim the whole Word, leaving the consequences to God.

Lecture support: Weaver says, 'duty is ours and the consequences for God's. Our responsibility is to teach the whole Word of God. What people do with it is between them and the Lord.'

Key Arguments

Conduct is determined by belief, so doctrinal ignorance leads to wrong living.

Weaver argues that since people act out what they believe, ignorance of Bible doctrine inevitably results in disobedience and ungodly conduct.

Lecture support: Weaver says, 'our conduct is based upon our thinking. We actually act out what we believe... It's impossible for you and I to be obedient to that of which we are ignorant.'

The resurrection doctrine is the basis for steadfast Christian service.

Using 1 Corinthians 15:58, Weaver contends that knowing the doctrine of the resurrection provides the motivation for unwavering labor in the Lord.

Lecture support: Weaver states, 'How do we know it's not in vain? Because of Bible doctrine, because of biblical doctrine, the resurrection of the dead. My duty is based upon my doctrine.'

The goal of commanding sound doctrine is love from a pure heart.

From 1 Timothy 1:5, Weaver argues that the end of the command to teach no other doctrine is love that flows from a sincere faith, pure heart, and good conscience.

Lecture support: Weaver explains, 'the end of the commandment is charity out of a pure heart... So you have to have an unhypocritical faith, you have to have a good conscience, and that produces then love out of a pure heart.'

Paul's teaching method involved reasoning logically from Scripture.

Weaver demonstrates that the Greek word *dialogomai* means to mingle thought with thought, indicating Paul presented truth in a logically connected, coherent manner.

Lecture support: Weaver says, 'it literally means to mingle thought with thought... your thoughts must be logically connected where one thought logically, consistently follows the previous thought.'

Opening Scripture requires expounding and explaining, not just reading.

Weaver argues that 'opening' (*dianoigo*) means to thoroughly unfold the meaning, as Jesus did on the Emmaus road and the Levites in Nehemiah 8, giving the sense.

Lecture support: Weaver states, 'the word "opening" here means to open thoroughly... to cause one to understand... you are expounding, you are explaining, you are interpreting the Scripture.'

Alleging places human teaching alongside Scripture for verification.

Weaver argues that 'alleging' (*paratithēmi*) means to set teaching beside Scripture so hearers can see it matches God's Word, shutting them up to divine authority.

Lecture support: Weaver explains, 'he takes what he says and sets it right down beside the Scripture and says, "You compare what I just said with what the Scripture says, and you will find that what I said is what the Bible says."'

Faithful preaching will always produce mixed results.

Weaver argues that even Paul and Jesus saw many reject their teaching; the preacher's job is to proclaim truth, not to guarantee conversions.

Lecture support: Weaver says, 'Paul was one of the greatest teachers that ever lived... But if you look in Acts 17 verses 4 and 5, when he preached, "some of them believed... But the Jews which believed not... set all the city on an uproar."'

Scripture References

Acts 17:1-13

Weaver reads the passage as the primary text for the sermon, describing Paul's visits to Thessalonica, Berea, and the opposition he faced.

Proverbs 23:7

Weaver quotes this verse to support the idea that conduct is based on thinking: 'As a man thinketh in his heart, so is he.'

Psalms 116:10

Weaver cites David's words, 'I believed, therefore have I spoken,' to illustrate that speech and actions flow from belief.

1 Corinthians 15:58

Weaver uses this verse to argue that steadfastness in Christian service is based on the doctrine of the resurrection, not external motivations.

1 Timothy 1:3-5

Weaver expounds this passage to show that the command to teach no other doctrine aims at producing love from a pure heart, good conscience, and sincere faith.

Acts 17:2-3

Weaver focuses on these verses to explain Paul's teaching method: reasoning, opening, and alleging from the Scriptures.

Acts 17:17

Weaver notes that 'disputed' here is the same Greek word as 'reasoned' in verse 2, emphasizing logical argumentation.

Acts 18:4, 19

Weaver points out that Paul 'reasoned' in the synagogue, using the same word *dialogomai*, showing his consistent method.

Acts 19:8-10

Weaver cites this passage to show that Paul's disputing and persuading led to all Asia hearing the Word, despite mixed responses.

Luke 2:23

Weaver references this verse to illustrate the meaning of dianoigo ('open') as it relates to the opening of the womb.

Luke 24:25-27, 32

Weaver uses Jesus' expounding of Scripture on the Emmaus road as an example of opening the Scriptures to cause understanding.

Mark 7:32-35

Weaver cites the healing of the deaf man to show that 'opened' (dianoigo) means to cause to hear and speak plainly.

Nehemiah 8:7-8

Weaver references the Levites who read distinctly, gave the sense, and caused understanding, as a model for exposition, explanation, and application.

Mark 8:6-7

Weaver uses the feeding of the multitude to illustrate paratithēmi ('set before'), meaning to place food alongside people for assimilation.

Acts 17:4-5, 32-34

Weaver cites these verses to show that even Paul's faithful preaching resulted in some believing and many rejecting.

John 6:60-68

Weaver references Jesus' teaching on the bread of life, where many disciples turned away, illustrating that even the greatest teacher faced rejection.

Study notes

Discussion Questions

1. Why does Weaver argue that doctrinal ignorance is one of the greatest weaknesses in modern Christianity, and how does he connect it to conduct?

Consider: Weaver states that most Christians cannot explain major doctrines and that wrong doctrine leads to wrong living.

2. How does 1 Corinthians 15:58 demonstrate that duty is based on doctrine, according to Weaver?

Consider: Weaver explains that the resurrection doctrine is the foundation for steadfastness and abounding in the Lord's work.

3. What does it mean to 'reason out of the Scriptures' as Paul did, and why is logical connection of thoughts essential?

Consider: Weaver defines dialegomai as mingling thought with thought and argues that without logical connection, hearers cannot understand.

4. How does Weaver distinguish between merely reading Scripture and truly 'opening' it?

Consider: Weaver uses the Greek word *dianoigo* and examples from Luke 24 and Nehemiah 8 to show that opening means expounding and explaining.

5. What is the significance of the word 'alleging' (*paratithēmi*) in Acts 17:3, and how does it relate to verifying teaching against Scripture?

Consider: Weaver explains that alleging means setting teaching alongside Scripture so hearers can compare and see it matches God's Word.

6. Why does Weaver emphasize that even faithful teaching will produce mixed results, and how should this affect our approach to ministry?

Consider: Weaver points to Paul and Jesus as examples of teachers who faced rejection, stressing that our duty is to teach, leaving results to God.

7. How does the quote from Spurgeon challenge common approaches to preaching and teaching today?

Consider: Weaver uses Spurgeon's words to warn against treating preaching as a game and to call for earnestness and doctrinal seriousness.

Applications

Ground your teaching and living in sound doctrine.

Weaver urges believers to know Bible doctrine because conduct flows from belief; ignorance leads to wrong living.

Lecture support: Weaver says, 'our conduct is supposed to be based upon the Word of God. And if our understanding is wrong, our conduct is going to be wrong.'

Teach and preach with logical, scriptural reasoning.

Weaver calls for teaching that reasons from Scripture in a logically connected manner, not merely sharing opinions or disjointed truths.

Lecture support: Weaver states, 'if the thoughts are not logically connected, then no one understands exactly what you're saying.'

Expound Scripture thoroughly to give understanding.

Weaver applies the example of the Levites in Nehemiah 8 to show that teaching must include exposition, explanation, and application.

Lecture support: Weaver says, 'preaching is exposition, explanation, and application. And no one opens a Scripture unless he expounds and explains a Scripture.'

Set your teaching alongside Scripture for verification.

Weaver encourages teachers to 'allege' by placing their words next to the Bible so hearers can see the teaching is biblical.

Lecture support: Weaver explains, 'he takes what he says and sets it right down beside the Scripture and says, "You compare what I just said with what the Scripture says."'

Leave the results of teaching to God.

Weaver emphasizes that the preacher's duty is to proclaim the whole Word; what people do with it is between them and God.

Lecture support: Weaver says, 'duty is ours and the consequences for God's. Our responsibility is to teach the whole Word of God.'

Be earnest and serious in handling God's Word.

Weaver applies Spurgeon's warning to avoid treating preaching as a game; instead, approach it with gravity and devotion.

Lecture support: Weaver quotes Spurgeon: 'We must be serious as death in this solemn work.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 9

A Biblical Philosophy of History

July 05, 2022

Read Chapter 9 in the companion book, pages 147-167.

Major Themes

History as the Outworking of God's Eternal Decree

All historical events are the manifestation of God's singular, eternal purpose decreed in Christ, making history inherently meaningful and sacred.

Lecture support: Weaver states, 'History is nothing less than God's eternal decree coming to pass in time.' He cites Ephesians 3:11 and Titus 1:2-3 to show that God's promise was made before the world began and manifested in due time.

The Command to Remember and Learn from the Past

Scripture commands believers to actively remember, consider, and inquire about past generations to gain wisdom and avoid judgment.

Lecture support: Deuteronomy 32:7 says, 'Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee.' Weaver emphasizes this as a divine mandate.

Accountability to Learn from God's Providential Acts

God holds people accountable to learn from His works in the lives of others, including judgments like droughts and famines, as well as blessings.

Lecture support: Weaver references Matthew 21:32, where Jesus rebukes the Pharisees for not repenting after seeing the publicans and harlots believe, and Amos 4, where God sent judgments yet Israel did not return to Him.

The Danger of Historical Ignorance and Revisionism

Forgetting or rewriting history makes a people susceptible to manipulation and destruction, as seen in modern efforts to erase cultural heritage.

Lecture support: Weaver quotes Milan Kundera: 'The first step in liquidating a people is to erase its memory, destroy its books, its culture, its history.' He also cites Marx, Stalin, and Hitler on controlling the past.

The Timelessness of Principles

Biblical and historical principles do not expire; they remain relevant across centuries, connecting events like the Magna Carta, the American Revolution, and the Civil War to today.

Lecture support: Weaver asserts, 'Principles do not die. Principles do not have funerals.' He illustrates by linking the principle of secession from 1776 to 1861 and modern discussions.

The Gospel as Comprehensive Good News

The gospel is not limited to Christ's death and resurrection but encompasses all of God's redemptive and providential acts in history, which are good tidings for His people.

Lecture support: Weaver argues that 'Jesus Christ is the gospel' and that everything God does for His people - overthrowing the wicked, granting victory - is good news, citing Romans 8:28 and Proverbs 11:31.

The Sovereignty of God Over All Events

God's absolute control over creation, weather, nations, and individual lives means there is no luck or chance; all history is 'His story.'

Lecture support: Weaver states, 'There's no such thing as luck, chance, fate, or fortune in a world that's ruled by God.' He uses Job 37:9-13 to show God controls weather for correction or mercy.

The Necessity of Personal Study and Reading

To understand history and Scripture, believers must engage in diligent personal study, not relying solely on sermons or schools.

Lecture support: Weaver says, 'The only way you can learn the Bible is study and read it for yourself,' and encourages buying and reading books to gain knowledge efficiently.

Key Arguments

All history is sacred because it flows from God's decree

Since God has decreed everything that comes to pass, there is no distinction between secular and sacred history; all events reveal His purpose.

Lecture support: Weaver says, 'All history is God's history, because history really and truly cannot be known apart from God.' He cites Romans 11:36: 'For of him, and through him, and to him, are all things.'

We are morally obligated to study history

God commands us to remember the past and holds us accountable for learning from the examples of others, both positive and negative.

Lecture support: Weaver points to Deuteronomy 32:7 and Matthew 21:32, where Jesus condemns the Pharisees for not learning from the repentance of publicans and harlots.

Ignorance of history leads to cultural and spiritual destruction

When a people forget their history, they become easily persuaded and controlled, leading to the loss of identity and truth.

Lecture support: Weaver quotes Joseph Stalin: 'Who controls the past controls the future; who controls the present controls the past,' and notes the destruction of monuments and rewriting of history.

Principles are eternal and reassert themselves

The core issues of past conflicts, such as tyranny vs. liberty, remain relevant because the underlying principles do not change.

Lecture support: Weaver quotes Jefferson Davis: 'The principle for which we contend is bound to reassert itself, though it be at another time and in another form,' and connects 1776, 1861, and 2022.

The gospel includes all of God's historical acts

The good news is not merely a set of facts about Jesus but encompasses every work of God in time that benefits His people and defeats His enemies.

Lecture support: Weaver argues that 'Jesus Christ is the gospel' and that events like the hanging of Haman or the overthrow of the wicked are good news, citing Romans 8:28.

We must honor only the honorable based on biblical standards

Studying history enables us to discern who deserves honor according to God's law, rejecting mass murderers like Sherman and Sheridan while honoring faithful men.

Lecture support: Weaver contrasts biblical mass murderers (Ahab, Manasseh) with Sherman and Sheridan, citing Romans 13:7 and Deuteronomy 20 to argue against honoring those who wage war against creation and civilians.

God's providence in nature teaches moral lessons

Events like weather patterns, droughts, and agricultural failures are instruments of God's judgment or mercy, and we are accountable to learn from them.

Lecture support: Weaver uses Job 37:13: 'He causeth it to come, whether for correction, or for his land, or for mercy,' and shares a personal story of a drought where rain fell only on his father's farm.

Personal study is essential for understanding history and Scripture

Relying on sermons or formal education is insufficient; believers must read and study for themselves to retain and apply knowledge.

Lecture support: Weaver states, 'You are not going to remember everything that you hear, but many times you're going to remember everything almost that you read,' and encourages buying books.

Scripture References

Deuteronomy 32:7-8

Weaver opens the sermon with this passage, emphasizing the command to remember the days of old and consider past generations, and notes that God set the bounds of the people.

Ephesians 3:11

Cited to show that God's eternal purpose was purposed in Christ Jesus our Lord, supporting the idea of a singular eternal decree.

Genesis 1:1

Used to illustrate that history had a beginning and that this verse refutes atheism, polytheism, pantheism, and dualism.

Isaiah 46:10

Quoted to show that God declares the end from the beginning and that His counsel shall stand, affirming His control over history.

Acts 15:18

Cited to reinforce that all God's works are known to Him from the beginning of the world.

Psalms 78:4

Referenced to support the command to pass on the knowledge of God's works to future generations.

Matthew 21:32

Used to argue that we are accountable to learn from God's work in the lives of others, as the Pharisees were condemned for not repenting after seeing the publicans and harlots believe.

Amos 4

Mentioned to illustrate that God sent judgments like droughts and famines to call Israel to repentance, yet they did not return to Him.

Joel 1

Cited to show that locusts and agricultural failures are instruments of God's judgment.

Job 37:9-13

Read to demonstrate that God controls weather for correction, for the land, or for mercy, making meteorology a subject of moral learning.

Jeremiah 14:22

Quoted to affirm that only God can cause rain, not the vanities of the Gentiles.

James 5:10-11

Used to encourage studying the prophets as examples of suffering affliction and patience, and to learn from the patience of Job.

Hebrews 11:32-34

Cited to show that studying the lives of faithful men like Gideon and David teaches courage and victory.

Romans 13:7

Referenced to argue that we are to give honor to whom honor is due, implying we must discern who is honorable through history.

Deuteronomy 20

Used to establish that God forbids making war against creation, such as cutting down fruit trees, to condemn Sherman's tactics.

1 Samuel 15

Mentioned to show that Saul spared the Kenites when making war on the Amalekites, illustrating the principle of not harming innocent civilians.

Romans 11:33-36

Quoted to emphasize that all things are from, through, and to God, giving meaning to every historical event.

Titus 1:2-3

Used to show that God's eternal promise was made before the world began and manifested in due time through preaching.

1 Corinthians 2:2

Discussed to argue that Paul's focus on Christ crucified was a contrast between divine and human wisdom, not a limitation of the gospel.

1 Corinthians 15:3-4

Examined to show that Paul emphasized Christ's death and resurrection in response to denials of the resurrection, but the gospel encompasses all of Christ's work.

Study notes

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Discussion Questions

1. How does viewing history as 'God's eternal decree coming to pass in time' change the way we study and value past events?

Consider: Weaver argues that all history is sacred because it flows from God's decree. This question encourages reflection on the implications for our attitude toward history.

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2. In what ways are we accountable to learn from God's providential acts in the lives of others, both in Scripture and in recent history?

Consider: Weaver uses Matthew 21:32 to show that God holds us responsible for learning from His work in others. This question applies that principle to personal study.

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3. What are some modern examples of history being erased or rewritten, and how should Christians respond?

Consider: Weaver warns about the liquidation of a people through erasing memory, citing monument removal. This question prompts discussion on current cultural trends.

4. How can we discern which historical figures to honor, and what biblical principles guide that discernment?

Consider: Weaver contrasts honoring biblical mass murderers with honoring Sherman and Sheridan, using Romans 13:7 and Deuteronomy 20. This question explores the criteria for honor.

5. Why is it important to recognize that 'principles do not die,' and how can we apply principles from past conflicts to current issues?

Consider: Weaver connects the principles of 1776, 1861, and 2022. This question asks for practical application of timeless principles.

6. How does broadening the definition of the gospel to include all of God's historical acts affect our understanding of 'good news'?

Consider: Weaver argues that the gospel encompasses everything God does for His people. This question challenges a narrow view of the gospel.

7. What role does personal reading and study play in understanding history and Scripture, and how can we cultivate that discipline?

Consider: Weaver emphasizes that we learn more by reading than by hearing alone. This question encourages practical steps for personal study.

8. How can we use Psalm 44 as a model for praying for God's deliverance in our own time based on His past works?

Consider: Weaver closes with Psalm 44, urging believers to recall God's past acts and pray for Him to act again. This question applies that pattern to prayer.

Applications

Study history as a spiritual discipline

Believers should diligently study both biblical and providential history to understand God's decree and apply lessons to their lives.

Lecture support: Weaver says, 'We need to learn and we need to learn to read... You need to read. You need to learn.' He commands, 'Remember the days of old, consider the years of many generations.'

Learn from God's judgments and blessings in nature

Recognize that weather events and natural phenomena are under God's control and are meant to teach us, calling us to repentance or gratitude.

Lecture support: Weaver states, 'God sends weather based either upon a blessing, chastisement, or a curse,' and shares the story of the drought and rain on his father's farm.

Pass on historical knowledge to the next generation

Parents and elders must teach children about God's works in history to preserve truth and prevent cultural amnesia.

Lecture support: Weaver cites Psalm 78:4: 'We will not hide them from the children, showing to the generation to come the praises of the Lord.'

Discern whom to honor based on biblical principles

Use Scripture to evaluate historical figures, honoring those who are honorable and refusing to honor mass murderers or those who violate God's law.

Lecture support: Weaver argues, 'We are not to give honor to dishonorable men,' and contrasts Sherman with biblical commands in Deuteronomy 20.

Apply timeless principles to current issues

Recognize that the principles underlying past conflicts (e.g., tyranny vs. liberty) are still relevant and should guide our responses today.

Lecture support: Weaver says, 'The very issues that are plaguing America today... are the exact same issues that our forefathers faced in 1776 and in 1861.'

Broaden your understanding of the gospel

See the gospel as encompassing all of God's redemptive acts in history, not just the facts of Christ's death and resurrection, and rejoice in His comprehensive good news.

Lecture support: Weaver states, 'Everything about Jesus Christ is the gospel. Everything that God does in time and history and his providence for his people is good news.'

Pray for God to repeat His historical deliverances

Use the pattern of Psalm 44 to recall God's past mighty works and plead for Him to act again in our day.

Lecture support: Weaver prays, 'Lord, do it again, O God. Do it again. You've done it in time past. You've done it in history. Do it now for us.'

Reject the secular-sacred divide in history

View all historical study as an opportunity to learn about God, whether it involves wars, science, or culture, because all history is His story.

Lecture support: Weaver says, 'It's not unbiblical to study any war, any period in time, as long as we study to find God's honor and God's glory and to learn God's principles.'

Study notes

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 10

The Union's War Against Women and Children

August 01, 2023

Read Chapter 10 in the companion book, pages 169-186.

Major Themes

Biblical Principles of Just War

God forbids making war on innocent civilians and on creation itself; only the guilty enemy may be targeted.

Lecture support: Weaver cites 1 Samuel 15 (Saul sparing the Kenites) and Deuteronomy 20:19-20 (not destroying fruit trees) as divine commands.

Union Atrocities Against Civilians

Union generals and soldiers deliberately targeted, abused, and murdered Southern women and children, viewing them as legitimate targets.

Lecture support: Sherman's letter to Stanton advocating killing men, women, and children; Butler's Order No. 26; the use of girls as human shields; the prison collapse.

Southern Honor and Protection of Women

Southern culture, rooted in Scripture, regarded the protection of women and children as a sacred duty, and violation of this provoked righteous vengeance.

Lecture support: Weaver cites 1 Peter 3:7, 1 Timothy 5:1-3, and Proverbs 6; he shares personal anecdotes about protecting his daughters.

The Interconnectedness of Atrocity and Retribution

The murder of the women in Kansas City directly caused Quantrill's raid on Lawrence, illustrating the biblical principle of sowing and reaping.

Lecture support: John McCorkle's testimony that the 'foul murder' was the direct cause of the Lawrence raid; Weaver's application of Galatians 6:7-8.

Government Tyranny and the Continuing War

The same spirit of government oppression exists today, targeting Christians and traditional values; believers must resist by teaching truth and trusting God.

Lecture support: Weaver warns that a government viewing citizens as expendable will abuse them, drawing parallels to modern issues like public education and vaccination.

Key Arguments

The Union waged war on innocent civilians in violation of Scripture.

Lincoln and his generals knowingly targeted non-combatants, including women and children, contrary to biblical commands.

Lecture support: Sherman's letter: 'There is a class of people, men, women, and children, who must be killed or banished'; Stanton's approval; Butler's Order No. 26.

The prison collapse was a deliberate murder, not an accident.

Union guards intentionally undermined the building, and General Ewing ignored warnings, resulting in the deaths of five women.

Lecture support: General Bingham's affidavit and published letter; Mrs. Duke's testimony; the lack of any investigation or punishment.

Quantrill's raid on Lawrence was a direct response to the murder of the women.

The atrocity of August 13 provoked Quantrill's men to seek revenge, targeting specific Union sympathizers while sparing women and children.

Lecture support: John McCorkle's statement at the graves; Quantrill's order to 'molest no women or children'; the battle cry 'Remember the women.'

The biblical principle of sowing and reaping is evident in history.

The Union's atrocities brought retribution upon themselves, demonstrating that God is not mocked.

Lecture support: Weaver's direct application of Galatians 6:7-8 to the events described.

Modern government tyranny mirrors the Union's war on civilians.

Today's government overreach, including in education and health mandates, is a continuation of the same war against God's people.

Lecture support: Weaver's comparison of current 'fanatic' labels to historical persecution and his call to remove children from public schools.

Scripture References

Proverbs 11:16

Weaver quotes this verse at the opening to introduce the topic of honoring women.

1 Samuel 15

Saul warned the Kenites to depart before attacking the Amalekites, illustrating the principle of not making war on innocent people.

Deuteronomy 20:19-20

God commands not to destroy fruit trees during a siege, showing that creation is not the enemy.

1 Peter 3:7

Husbands are to honor their wives as the weaker vessel, supporting the Southern regard for women.

1 Timothy 5:1-2

Believers are to treat older women as mothers and younger women as sisters with all purity.

1 Timothy 5:3

Widows are to be honored, reinforcing the duty to protect vulnerable women.

Proverbs 6

Weaver alludes to the rage a man feels when his wife or daughters are molested, implying a biblical basis for righteous anger.

Galatians 6:7-8

Weaver applies the principle of sowing and reaping to the Union's atrocities and their consequences.

Matthew 16:18

Weaver closes by referencing Jesus' promise that the gates of hell will not prevail against the church.

Discussion Questions

1. How do the biblical principles of war in Deuteronomy 20 and 1 Samuel 15 apply to modern conflicts?

Consider: Weaver argues that God forbids targeting civilians and creation; this raises questions about just war theory today.

2. In what ways did the Union's treatment of Southern women and children reflect a rejection of biblical commands to honor and protect the vulnerable?

Consider: Weaver contrasts Union actions with 1 Peter 3:7 and 1 Timothy 5, prompting reflection on the cultural and spiritual roots of such brutality.

3. How should Christians respond when the government targets the innocent or vulnerable?

Consider: Weaver draws parallels between 1863 and today, urging believers to resist tyranny by teaching truth and trusting God.

4. What does the principle of sowing and reaping (Galatians 6:7-8) teach us about God's justice in history?

Consider: Weaver uses this principle to explain the Union's eventual defeat and the Lawrence raid, inviting discussion on divine retribution.

5. How can we reconcile the call to love our enemies with the righteous anger provoked by atrocities like those described?

Consider: Weaver expresses personal rage at the mistreatment of women and children, yet closes with a prayer for grace; this tension merits exploration.

Applications

Trust in God's justice through sowing and reaping

Believers should not be deceived: God will repay wickedness in His time, so we must not take vengeance into our own hands but trust Him.

Lecture support: Weaver explicitly applies Galatians 6:7-8, stating 'you're going to reap exactly that which you sow.'

Recognize and resist modern government tyranny

Christians must see that the war against righteousness continues today through government overreach, and they should not naively trust authorities.

Lecture support: Weaver warns that a government viewing citizens as expendable will abuse them, citing vaccination and public education as examples.

Take responsibility for teaching children biblical truth

Parents should not rely on public schools but must teach their children themselves, as they are qualified and commanded to do so.

Lecture support: Weaver says, 'You don't take your children out. Teach them yourself. You say I'm not qualified. Yes, you are.'

Honor and protect women as Scripture commands

Men are to treat women with honor and purity, following the biblical pattern rather than the world's degrading treatment.

Lecture support: Weaver cites 1 Peter 3:7 and 1 Timothy 5, and contrasts Southern honor with Union abuse.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 11

Pastor John Weaver - A Burning Question

September 29, 2024

Read Chapter 11 in the companion book, pages 187-204.

Major Themes

Insufficiency of Mere Reading

Simply reading the Bible does not guarantee salvation or spiritual growth; it must be accompanied by faith and application.

Lecture support: Weaver states, 'Simply reading the Bible is not going to save anyone. And simply reading the Bible is not going to make anyone simply a more spiritual or more holy.'

The Gospel as Dynamite Requiring Ignition

The gospel is God's power (dunamis), but like dynamite, it needs the fuse of faith and the Holy Spirit to become effective.

Lecture support: Weaver explains, 'A stick of dynamite may have inherent power in it. But unless there is a fuse to ignite it, or some way to set it off, the power will never ever be displayed.'

Letter vs. Spirit

The letter of the law condemns and kills, but the Spirit gives life. The Old Testament law is not abolished, but its glory is surpassed by the Spirit's ministry.

Lecture support: Weaver cites 2 Corinthians 3:6: 'for the letter killeth, but the spirit giveth life.'

Necessity of the Holy Spirit for Understanding

Only the Holy Spirit can illuminate Scripture, remove spiritual blindness, and transform believers into Christ's image.

Lecture support: Weaver says, 'It's the Holy Spirit who gives liberty. It's the Holy Spirit who regenerates. It's the Holy Spirit who convicts. It's the Holy Spirit who converts.'

Spiritual Immaturity and Biblical Ignorance

Many Christians remain on milk, unable to digest meat, leading to division and lack of discernment.

Lecture support: Weaver references Hebrews 5:12-14, noting that some 'are become such as have need of milk, and not of strong meat.'

The Gospel's Power Is Unchanged, but Neglected

The gospel has not lost its power; the church has lost it by relying on entertainment and human methods instead of the Holy Spirit.

Lecture support: Weaver declares, 'The gospel has not lost its power. We have lost the power of the gospel.'

Key Arguments

Faith Activates the Word

The Word preached or read profits nothing unless mixed with faith, as seen in Hebrews 4:2.

Lecture support: Weaver quotes Hebrews 4:2: 'the word preached did not profit them, not being mixed with faith in them that heard it.'

The Law Condemns, the Spirit Justifies

The law is a ministration of death and condemnation because it reveals sin but cannot provide righteousness; only the Spirit can.

Lecture support: Weaver explains, 'The only thing the letter can do is to condemn because it gives us a sense of our failure and a sense of our guilt.'

The Veil Is Removed by the Spirit

Spiritual blindness is removed only when one turns to the Lord, who is the Spirit, granting liberty and understanding.

Lecture support: Weaver cites 2 Corinthians 3:16-17: 'Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.'

Transformation Comes by the Spirit Through the Word

As believers behold the glory of the Lord in Scripture, the Spirit transforms them into Christ's image.

Lecture support: Weaver quotes 2 Corinthians 3:18: 'But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.'

Understanding Requires the Author's Help

Just as one would ask an author to explain a difficult passage, believers must ask the Holy Spirit, the Bible's author, for understanding.

Lecture support: Weaver says, 'He's the author of it. He is the one that can explain it. He's the one that can interpret it.'

Sovereign Revelation of Truth

God sovereignly grants understanding to some and not others, as Jesus taught in Matthew 13:11.

Lecture support: Weaver reads Matthew 13:11: 'Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.'

Scripture References

Romans 1:16

Weaver opens with this verse to establish the gospel as the power of God unto salvation.

Matthew 4

Satan quoted Scripture, showing that quoting the Bible does not make one spiritual or saved.

Hebrews 4:1-2

The Word preached did not profit those who lacked faith, illustrating the need for faith.

John 8:24

Jesus said belief is necessary to avoid dying in sins; reading is not the same as believing.

Jeremiah 15:16

Jeremiah ate God's words, finding joy; believers should devour Scripture.

Psalms 19:7-11

The law is perfect, converting the soul; God's Word is more desirable than gold and brings reward.

Psalms 119:103

God's words are sweeter than honey, emphasizing the delight in Scripture.

1 Peter 2:1-3

Newborn babes desire the sincere milk of the Word to grow; believers should crave Scripture.

Hebrews 5:11-14

Some Christians remain on milk and are unskillful in the word, needing to mature to meat.

Psalm 47:1-7

We are to sing praises with understanding, not just emotional expression.

1 Corinthians 14:15

Paul says to pray and sing with the spirit and with understanding.

Proverbs 2:6

The Lord gives wisdom, knowledge, and understanding.

2 Timothy 2:7

Paul tells Timothy the Lord will give understanding in all things.

2 Corinthians 3:1-18

Extensive exposition on the letter vs. spirit, the veil, and transformation by the Spirit.

John 6:63

Jesus said the Spirit gives life; the flesh profits nothing.

Galatians 3:10-12, 21

The law brings a curse; no one is justified by the law; if a law could give life, righteousness would be by the law.

1 Thessalonians 2:13

The Word of God effectually works in those who believe, showing the Spirit's energizing work.

Romans 8

God's will is that believers be conformed to the image of His Son.

John 16:12-14

The Spirit of truth will guide believers into all truth and glorify Christ.

Matthew 13:10-16

Jesus explains why He speaks in parables: some are given to know mysteries, others are not; their hearts are dull.

Discussion Questions

1. Why does simply reading the Bible not guarantee spiritual growth or conversion?

Consider: Weaver argues that reading must be mixed with faith and the Spirit's illumination.

2. What does it mean that the gospel is the 'dynamite of God,' and what is the 'fuse' that ignites it?

Consider: Weaver uses the dynamite analogy to explain that the gospel's power requires the Holy Spirit's activation.

3. How does the contrast between the letter and the Spirit in 2 Corinthians 3 apply to our Bible reading today?

Consider: Weaver explains that the letter condemns, but the Spirit gives life and understanding.

4. In what ways might we be 'resting in the letter' rather than seeking the Spirit's work in our lives?

Consider: Weaver warns against treating Bible reading as a ritual without seeking transformation.

5. Why is it dangerous to remain on the 'milk' of the Word and not progress to 'meat'?

Consider: Weaver references Hebrews 5 to show that immaturity leads to division and lack of discernment.

6. How can we practically seek the Holy Spirit's help when reading or studying the Bible?

Consider: Weaver encourages praying for understanding and illumination, treating the Spirit as the Author.

7. What does it mean to sing, pray, and read 'with understanding'?

Consider: Weaver cites Psalm 47:7 and 1 Corinthians 14:15 to emphasize engaging the mind in worship.

8. How does the sovereignty of God in revealing truth (Matthew 13) affect our gratitude and humility?

Consider: Weaver notes that understanding is a gift, and we should be thankful for what God has shown us.

Applications

Seek the Spirit's Illumination in Bible Reading

When reading Scripture, pray for the Holy Spirit to open your eyes and give understanding, not just read the words.

Lecture support: Weaver says, 'It's not the reading that is important as much as the understanding and the application of it.'

Mix the Word with Faith

Approach the Bible with active faith, believing and applying its truths, not merely as an intellectual exercise.

Lecture support: Weaver cites Hebrews 4:2: 'the word preached did not profit them, not being mixed with faith.'

Desire the Word as Spiritual Nourishment

Cultivate a hunger for Scripture like a baby craves milk, recognizing it as essential for growth.

Lecture support: Weaver references 1 Peter 2:2: 'As newborn babes, desire the sincere milk of the word.'

Move from Milk to Meat

Strive to mature in understanding, moving beyond elementary teachings to deeper truths, exercising discernment.

Lecture support: Weaver warns from Hebrews 5 that some remain babes, unable to handle strong meat.

Engage Mindfully in Worship

Sing, pray, and read with conscious understanding, not out of rote memory or empty ritual.

Lecture support: Weaver points to Psalm 47:7 and 1 Corinthians 14:15, emphasizing 'with understanding.'

Depend on the Spirit, Not Human Methods

In personal devotion and church ministry, rely on the Holy Spirit's power rather than entertainment or human strategies.

Lecture support: Weaver states, 'The gospel has not lost its power. We have lost the power of the gospel.'

Be Thankful for Revealed Truth

Recognize that understanding Scripture is a sovereign gift; be grateful for what God has shown you.

Lecture support: Weaver asks, 'Have you ever learned to be thankful for the truth that God has allowed you to see?'

Apply the Word for Transformation

Allow the Spirit to use Scripture to conform you to Christ's image, not just inform your mind.

Lecture support: Weaver quotes 2 Corinthians 3:18: 'are changed into the same image from glory to glory.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 12

Pastor John Weaver - The Work of God

September 30, 2024

Read Chapter 12 in the companion book, pages 205-221.

Major Themes

The Singular Work of God

While God has many works, John 6:29 identifies one specific work: believing on Jesus Christ. This faith is not a human achievement but a divine operation.

Lecture support: Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Monergism in Salvation

Salvation is entirely God's work; man does not cooperate with God to be saved. Faith is a gift from God, not a human contribution.

Lecture support: Monergism just means that God works alone in salvation... This is the work of God, that ye believe on him whom he hath sent.

Carnal Motives vs. True Seeking

Many follow Jesus for selfish reasons - miracles, free food - but God knows the heart and is not honored by fleshly motives. True seeking requires divine revelation.

Lecture support: Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

Divine Revelation Necessary for Knowledge of God

No one can know the Father or the Son intimately unless God reveals them. This revelation is an act of God, not human intellect.

Lecture support: No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

The Inability of Man to Believe or Repent Apart from Grace

Unregenerate man cannot produce saving faith or repentance; these are gifts of God. Human effort cannot replace the work of the Spirit.

Lecture support: You cannot repent whenever you want to. You cannot believe whenever you want to... Faith is the gift of God.

God Alone Receives Glory in Salvation

Because salvation is entirely God's work, He alone receives all glory. Any notion of human contribution robs God of His honor.

Lecture support: My glory will I not give to another... Who is insane enough to think that when they get to heaven... they're going to be standing there bragging...

Key Arguments

Faith is a Divine Work, Not a Human Work

Jesus' answer in John 6:29 redefines the people's question: the work of God is not something they do, but something God does in them - enabling them to believe.

Lecture support: This is the work of God, that ye believe on him whom he hath sent... it's God who enables us to believe.

The Law Points to Faith in Christ

The law itself teaches faith by revealing human inability and pointing to Christ as the only fulfiller of righteousness. True obedience to the law leads to faith.

Lecture support: The law was our schoolmaster to bring us unto Christ, that we might be justified by faith... Christ is the end of the law for righteousness to every one that believeth.

Synergism is a Dangerous Error

The idea that man cooperates with God in salvation (synergism) is unbiblical and robs God of glory. Common sayings like 'I did my best and God did the rest' are blasphemous.

Lecture support: That's synergism... My glory will I not share with another.

Revelation is Necessary for Saving Knowledge

Peter's confession of Christ was not from flesh and blood but revealed by the Father. Similarly, no one can know the Father without the Son's revelation.

Lecture support: Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Human Inability and Divine Enablement

The natural man cannot receive spiritual things; only God can open eyes and grant repentance and faith. Teaching alone cannot save.

Lecture support: The natural man receiveth not the things of the Spirit of God... No amount of teaching and no amount of education can replace the work of God.

Scripture References

John 6:29

The central text: Jesus declares that the work of God is to believe on Him whom He has sent.

Psalms 26:7

Cited as an example of publishing God's wondrous works.

Psalms 33:4

All God's works are done in truth.

Psalms 40:5

God's wonderful works and thoughts toward us are more than can be numbered.

Psalms 46:8

God's works include desolations in judgment.

Psalms 66:3

God is terrible in His works; enemies submit through His power.

Psalms 73:28

Drawing near to God to declare all His works.

Psalms 104:24

God's manifold works made in wisdom; the earth is full of His riches.

Psalms 105:2,5

Talk of God's wondrous works and remember His marvelous works.

Psalms 111:2-5

The works of the Lord are great, honorable, glorious, and remembered.

John 6:2

A great multitude followed Jesus because they saw His miracles.

Luke 23:5-9

Herod desired to see a miracle, but Jesus answered him nothing.

John 6:25-26

Jesus rebukes the crowd for seeking Him because they ate the loaves and were filled.

John 6:14-15

After the feeding, the people intended to make Jesus king by force.

James 4:3

God does not answer prayers asked with wrong motives to consume on lusts.

John 6:27

Jesus admonishes to labor not for perishable food but for food enduring to eternal life.

John 4:7-18

The Samaritan woman changes the subject when confronted; similar to the crowd's deflection.

Mark 10:17

The rich young ruler asks what he must do to inherit eternal life, illustrating the desire to earn salvation.

Luke 3:10-14

Various groups ask John the Baptist 'What must we do?' demonstrating legitimate questions of repentance.

Matthew 23:23

Jesus rebukes the Pharisees for neglecting the weightier matters of the law: judgment, mercy, and faith.

Study notes

Discussion Questions

1. How does understanding faith as 'the work of God' change the way we view our own conversion?

Consider: Weaver emphasizes that believing on Christ is a divine work, not a human achievement.

2. In what ways might we be guilty of seeking Jesus for carnal or fleshly reasons today?

Consider: The crowd followed Jesus for free food; Weaver warns against impure motives in seeking God.

3. Why is synergism ('I did my part, God did His') so appealing to human nature, and how does it rob God of glory?

Consider: Weaver contrasts monergism with synergism and argues that God alone deserves glory in salvation.

4. How does the law function as a schoolmaster to bring us to Christ, according to Galatians 3:24?

Consider: Weaver explains that the law reveals our inability and points to Christ as the only fulfiller.

5. What does it mean that no one can know the Father unless the Son reveals Him, and how should this affect our evangelism?

Consider: Based on Matthew 11:27, Weaver stresses the necessity of divine revelation for saving knowledge.

6. How can we discern whether our faith is a genuine gift from God or merely a fleshly, self-generated belief?

Consider: Weaver distinguishes between biblical faith and fleshly faith, noting that true faith is God-given.

7. Why is it dangerous to assume we can repent or believe 'whenever we want'?

Consider: Weaver argues that repentance and faith are gifts of God, not under human control.

Applications

Examine Your Motives in Seeking God

Believers should examine whether they seek God for carnal benefits or out of genuine love and faith. God is not honored by fleshly motives.

Lecture support: He is not honored by carnal and fleshly motives. Rather, he is dishonored.

Rest in God's Sovereign Work in Salvation

Since faith is God's work, believers can have assurance that their salvation is secure, not dependent on their own efforts.

Lecture support: This is the work of God, that ye believe on him whom he hath sent.

Give All Glory to God for Salvation

Recognizing that salvation is entirely God's work should lead to humility and worship, giving God alone the glory.

Lecture support: When we get in the presence of God, he will receive all the honor and all the glory, because it was his work and not ours.

Depend on God, Not Human Teaching, for Spiritual Life

No amount of education or preaching can save; only God can open eyes. Pray for divine illumination rather than relying on human wisdom.

Lecture support: No amount of teaching and no amount of education can replace the work of God.

Labor for Eternal Food, Not Perishable

Prioritize spiritual nourishment - the bread of life - over temporal concerns, trusting Christ to satisfy eternally.

Lecture support: Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 13

Pastor John Weaver - Make America Great Again

July 27, 2025

Read Chapter 13 in the companion book, pages 223-242.

Major Themes

Biblical Foundation of America

America's original greatness was rooted in its Christian foundation and adherence to biblical law.

Lecture support: Weaver cites early charters, John Jay's statement about a 'Christian nation,' and Benjamin Rush's advocacy for Bible-based education.

Rebellion Against God

The nation fell by turning from God's counsel to humanistic and rationalistic thinking.

Lecture support: Weaver describes the shift to rationalism, transcendentalism, and humanism, and quotes Isaiah 30:1 on rebellious children.

Trusting in the Arm of the Flesh

Relying on human strength, military might, or political alliances instead of God is futile and cursed.

Lecture support: Weaver references Jeremiah 17:5-8 and the example of Judah seeking Egypt's protection against Assyria.

The Compounding Nature of Sin

Sin leads to more sin; rebellion against God results in adding further transgressions.

Lecture support: Weaver explains Isaiah 30:1's charge of 'adding sin to sin' and cites Deuteronomy 29:19.

Divine Judgment on Nations

God brings sudden and complete destruction upon nations that despise His word and trust in perverseness.

Lecture support: Weaver expounds Isaiah 30:8-14, likening judgment to a bursting wall and shattered pottery.

Repentance and Return to God

The only way to restore greatness is through repentance, returning to God, and trusting in His counsel.

Lecture support: Weaver points to Isaiah 30:15: 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.'

Key Arguments

America's greatness was its Christian identity

The nation was founded on biblical principles, with early leaders explicitly affirming Christianity as the basis for law and education.

Lecture support: Quotes from John Jay: 'Providence has given to our people the choice of their rulers, and it is the duty... of our Christian nation, to select and prefer Christians for their rulers.'

The fall came through rejecting God's counsel

America turned to humanism and rationalism, especially after the Civil War, leading to a departure from its biblical roots.

Lecture support: Weaver states: 'We went into that war as... independent states in a constitutional republic, and we came out of that war as an American empire, and we've been going downhill ever since.'

Human counsel is alien and destructive

Any counsel not from God is against God and leads to devastation, as seen in Israel's history.

Lecture support: Weaver says: 'Any counsel that is not of God, from God, or through the application of God's law is against God. It is an alien counsel.'

Trusting in man brings a curse

Jeremiah 17:5 declares a curse on those who trust in man, resulting in a heart that departs from the Lord.

Lecture support: Weaver reads Jeremiah 17:5-6 and explains: 'If you're not going to trust in the Lord, you're going to trust in man. If you're going to trust in man, you're not trusting in the Lord.'

Military might is insufficient without God

Even overwhelming military advantage is useless if God is not on your side, as shown in 2 Chronicles 13.

Lecture support: Weaver recounts the battle where 400,000 defeated 800,000 because 'they relied upon the Lord God of their fathers.'

Sin compounds and leads to greater judgment

Rebellion against God leads to adding more sins, increasing divine judgment.

Lecture support: Weaver explains: 'They're now adding sin to sin because they're refusing to listen. They're refusing to repent... and now they're adding newer and fresher sins.'

Rejecting God's word invites sudden destruction

Nations that despise God's word and demand smooth preaching will face swift and total ruin.

Lecture support: Weaver quotes Isaiah 30:13-14 about a breach ready to fall and a potter's vessel broken in pieces.

Restoration requires returning and resting in God

The solution is not political or military but spiritual: repentance and trust in God alone.

Lecture support: Weaver emphasizes Isaiah 30:15: 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.'

Scripture References

Isaiah 30:1-15

The primary text of the sermon, read at the beginning, detailing God's charges against rebellious Israel.

Psalms 33:12

Cited to show that a nation is blessed when its God is the Lord.

Psalms 127:1

Quoted to emphasize that human efforts are vain unless the Lord builds and guards.

Isaiah 1:1-3

Referenced to show that Isaiah began his ministry with the same charge of rebellion.

Deuteronomy 32:28

Cited to describe Israel as a nation void of counsel.

Psalms 81:10-12

Quoted to show that God gave Israel up to their own counsels when they refused to listen.

Joshua 9:14

Used as an illustration of failing to ask counsel of the Lord, leading to deception.

Psalms 33:10-11

Quoted to show that the Lord brings the counsel of the heathen to nothing.

Proverbs 21:30

Cited to assert that no wisdom or counsel can stand against the Lord.

Job 12:16-25

Read to demonstrate God's sovereignty over nations and rulers, making them stagger like drunkards.

Jeremiah 17:5-8

Quoted to contrast the curse of trusting in man with the blessing of trusting in the Lord.

Isaiah 28:20

Cited to illustrate the insufficiency of human coverings.

Isaiah 29:15

Quoted to rebuke those who think they can hide their counsel from God.

Jeremiah 42:15-17

Read to show that those who fled to Egypt for safety would die there by sword, famine, and pestilence.

2 Chronicles 13:13-18

Recounted to illustrate that victory comes from relying on the Lord, not military might.

Deuteronomy 29:19

Cited to show the concept of adding sin to sin, specifically adding drunkenness to thirst.

Job 34:37

Mentioned as an example of adding rebellion to sin.

Discussion Questions

1. What does the sermon identify as the original source of America's greatness, and do you agree with this assessment?

Consider: Weaver argues that America's greatness was its Christian foundation and biblical law.

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2. How does the concept of 'alien counsel' apply to modern political and cultural advice?

Consider: Weaver defines any counsel not from God as alien and destructive.

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3. In what ways do individuals and nations today 'cover with a covering but not of God's Spirit'?

Consider: The sermon discusses seeking protection from human sources rather than God.

4. Why does Weaver say that 'inclusion is not our strength; it is our destruction'?

Consider: He argues that including those who reject God's law leads to national judgment.

5. How does the example of 2 Chronicles 13 challenge our trust in military or political power?

Consider: The battle shows that reliance on God, not numbers, brings victory.

6. What does it mean to 'add sin to sin' in a national context, and what are modern examples?

Consider: Weaver explains that sin compounds, leading to greater judgment.

7. How can the church today avoid the demand for 'smooth things' and faithfully proclaim God's word?

Consider: Isaiah 30:10-11 describes people who want pleasant messages rather than truth.

8. What practical steps does 'returning and rest' involve for a nation or individual?

Consider: Isaiah 30:15 is presented as the path to salvation and strength.

Applications

Seek God's counsel above all

Believers must prioritize biblical counsel over human wisdom in all areas of life, including politics and culture.

Lecture support: Weaver warns against taking counsel 'but not of me' and cites Joshua 9 as a negative example.

Trust in God, not human strength

Rely on God for protection and provision rather than military, economic, or political power.

Lecture support: The sermon contrasts the curse of trusting in man (Jeremiah 17) with the blessing of trusting God.

Repent of national and personal sin

True restoration requires turning from sin and returning to God in submission and obedience.

Lecture support: Weaver emphasizes Isaiah 30:15 as the call to return and rest in God.

Reject smooth preaching and demand truth

Churches and individuals must not seek messages that tickle ears but faithfully proclaim God's word.

Lecture support: Isaiah 30:10-11 is applied to modern mega-churches that avoid hard truths.

Maintain a distinct Christian culture

A godly nation must not embrace multiculturalism or multi-religion but uphold biblical law as the standard.

Lecture support: Weaver argues that Israel was to be a separate people, and America should likewise have one Christian culture.

Do not add sin to sin

Avoid compounding rebellion by continuing in unrepentant sin; instead, break the cycle through repentance.

Lecture support: The third charge in Isaiah 30:1 is explained as adding new sins to existing rebellion.

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

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

Lesson 1: The Death of Sam Davis

Lecture JW01095

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Lesson 2: How to Learn Biblical Truth

Lecture JW00728

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Lesson 3: The Loss of Life, Liberty, and Property

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Lesson 4: Sam Chapman

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Lesson 5: Teaching Rebellion

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Lesson 6: Why Some Will Not Listen

Lecture JW01593

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Lesson 7: Pastor John Weaver - You Must Ask The Right Questions To Get The Right Answer

Lecture JW01607

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Lesson 8: How to Teach and Learn Biblical Truths - Part Eight

Lecture JW00225

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Lesson 9: A Biblical Philosophy of History

Lecture JW00216

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Lesson 10: The Union's War Against Women and Children

Lecture JW00152

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Lesson 11: Pastor John Weaver - A Burning Question

Lecture JW01758

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Lesson 12: Pastor John Weaver - The Work of God

Lecture JW01761

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Lesson 13: Pastor John Weaver - Make America Great Again

Lecture JW01788

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Source information

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

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.