WEAVER STUDY GUIDES

The Christian Family: Children, Fatherhood, and Generational Faithfulness

Study Guide

Family Government

Weaver Bible College

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

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

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Using this guide

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

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

Reading assignments refer to the October 9, 2026 opening-heading corrected book editions. For collections issued in two volumes, use the named volume and its own printed page numbers. Chapter numbering continues across the set.

Print at Actual Size / 100% on US Letter paper. Lessons begin on the next available page. No blank padding pages are inserted. The contents lists lessons; PDF bookmarks also list all study sections.

Online resources link to the corresponding lecture using the destination convention retained in earlier lecture guides. Live availability has not been checked.

Chapter 15 (JW01720): Conference material with multiple speakers. Speaker transitions and exact identities need editorial review; this lesson is not attributed solely to John Weaver. The retained generated enrichment contains speaker assignments that the independent audit finds unsupported; these source assignments are not verified credits.

LESSON 1

Moloch Worship

May 13, 2001

Read Chapter 1 in the companion book, pages 17-35 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Moloch Worship as Political Idolatry

Moloch worship represents a political religion where the state claims divine sovereignty, demanding total control and allegiance in place of God.

Lecture support: Weaver states, 'For a state to claim total jurisdiction is to claim to be God itself. Only God is sovereign. Only God has total control.'

Apostasy Leads to Tyranny

When people reject God as king, they inevitably turn to human government, which becomes oppressive and confiscatory, as described in 1 Samuel 8.

Lecture support: Weaver explains, 'God is saying you can only have a Moloch state... as you apostatize, as you leave me the one true and the living God.'

Man's Attempt to Predestinate the Future

All forms of divination, social planning, and chemical control are human efforts to predestine the future, usurping God's sovereign prerogative.

Lecture support: Weaver says, 'Everyone believes in predestination... The only fight is over who does the predestinating. Is it God or is it man?'

Salvation Is Only in Christ

No individual, family, or nation can be saved apart from Jesus Christ and His Word; all alternatives lead to death.

Lecture support: Weaver declares, 'The salvation of our homes are in Christ... The salvation of our nation is in Christ.'

The Death Penalty for Spiritual Subversion

Deuteronomy 13 prescribes capital punishment for those who entice others to worship false gods, because such acts constitute treason against God's social order.

Lecture support: Weaver notes, 'That is treason against God and against God's society. That's why the death penalty is demanded.'

Key Arguments

Moloch worship is not merely ancient history but a present reality in statism.

The principles of Moloch worship - state sovereignty, child sacrifice (abortion), and dedication of children to humanism - are active today.

Lecture support: Weaver argues, 'What do you think abortion is? It's offering your children to the god of expediency... We're dedicating our children, basically, to Moloch.'

Government overreach is a symptom of rejecting God's kingship.

High taxes, eminent domain, and compulsory service are the biblical consequences of demanding a human king instead of God.

Lecture support: Weaver cites 1 Samuel 8 and says, 'Why are taxes so astoundingly high?... Because we're in a Moloch state.'

Public education is a form of dedication to Moloch.

When children are educated in humanism and learn to think like heathen, they are being dedicated to the service of Moloch rather than to God.

Lecture support: Weaver states, 'When we educate them in humanism and let the world educate them... We're dedicating our children, basically, to Moloch.'

The New World Order is a utopian delusion that leads to death.

The concept of a global utopia is etymologically 'no place'; it exists only in the minds of tyrants and is contrary to Christ's offer of life.

Lecture support: Weaver explains, 'Utopos is no place. There is no such place as a communistic or socialistic utopia.'

Rejecting Christ is choosing death.

Proverbs 8:36 teaches that those who hate Christ love death; every alternative to Christ leads to societal and personal destruction.

Lecture support: Weaver quotes, 'All they that hate me love death,' and applies it to modern society.

Scripture References

Deuteronomy 18:9-14

Main text condemning Moloch worship, divination, and other occult practices.

Deuteronomy 12:29-32

Warning not to inquire after pagan gods or imitate their practices, including child sacrifice.

Leviticus 18:21

Prohibition against letting seed pass through the fire to Molech.

Leviticus 20:1-6

Penalties for giving seed to Molech, including death and being cut off from the people.

Jeremiah 49:1, 3

Moloch means 'king'; used of the Ammonite god Milcom.

1 Kings 11:1-8, 33

Solomon introduced Moloch worship into Israel through his foreign wives.

Jeremiah 32:35

Judah built high places of Baal and caused children to pass through the fire to Molech.

2 Kings 3:26-27

The king of Moab offered his eldest son as a burnt offering, illustrating child sacrifice.

2 Kings 23:10

Josiah defiled Topheth to prevent children from passing through the fire to Molech.

1 Samuel 8:7-18

Israel's demand for a king was a rejection of God; the king would take sons, daughters, and property.

Deuteronomy 13:1-18

Death penalty for false prophets, family members, or cities that entice to idolatry.

Deuteronomy 18:18-19

God will raise up a prophet like Moses (Christ); those who reject His words will be held accountable.

Proverbs 8:35-36

Finding Christ is life; hating Him is loving death.

Discussion Questions

1. In what ways might modern government overreach reflect the principles of Moloch worship described in the sermon?

Consider: Weaver argues that a state claiming total jurisdiction is claiming to be God.

2. How does the concept of 'passing through the fire' apply to contemporary issues like abortion and secular education?

Consider: Weaver connects child sacrifice and dedication to Moloch with abortion and humanistic education.

3. What does 1 Samuel 8 teach about the consequences of rejecting God's direct rule in favor of human government?

Consider: Weaver uses this passage to show that demanding a king leads to oppressive taxation and conscription.

4. Why does Weaver say that everyone believes in predestination, and how does this relate to the conflict between God's sovereignty and human planning?

Consider: He argues that the real debate is whether God or man predestines the future.

5. How should Christians respond to the claim that the state can provide salvation or utopia?

Consider: Weaver calls the New World Order a 'utopia' meaning 'no place' and insists salvation is only in Christ.

6. What is the biblical basis for the death penalty in cases of spiritual subversion, and how does this apply today?

Consider: Deuteronomy 13 prescribes death for those who entice others to idolatry as an act of treason against God.

Applications

Reject statism and affirm Christ's kingship in every area of life.

Believers must recognize that only Christ is sovereign and refuse to give ultimate allegiance to the state.

Lecture support: Weaver concludes, 'We do not want a Moloch society. We want a theonomic society. That is one where God rules through His Word and through His Law.'

Guard children from humanistic education and dedicate them to Christ.

Parents should not allow the world to educate their children in humanism, which is a form of dedication to Moloch.

Lecture support: Weaver warns, 'When we educate them in humanism and let the world educate them... We're dedicating our children, basically, to Moloch.'

Oppose abortion as modern child sacrifice.

Abortion is equated with offering children to false gods and must be opposed as such.

Lecture support: Weaver asks, 'What do you think abortion is? It's offering your children to the god of expediency.'

Trust God's predestination rather than human planning.

Instead of relying on fortune-telling, social engineering, or government programs, believers should trust in God's sovereign control of the future.

Lecture support: Weaver states, 'I prefer God over man any day of the week.'

Proclaim Christ as the only source of life and salvation.

Individuals and nations must turn to Jesus Christ, for rejecting Him is choosing death.

Lecture support: Weaver quotes Proverbs 8:36 and applies it: 'Everything that is against Jesus Christ is death.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 2

Divine Sovereignty Applied

February 08, 2004

Read Chapter 2 in the companion book, pages 37-57 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Nature of Divine Sovereignty

God sits on His throne, does as He pleases, and is subject to none. He is absolutely independent and supreme.

Lecture support: When I talk about God's sovereignty, I mean simply this, that God sits upon his throne. He does as he pleases, only as he pleases, and always as he pleases. (185.8-219.3s)

Human Resistance to God's Sovereignty

Fallen man does not want God to be sovereign because he wishes to be God himself. Men admire gracious words until sovereignty is applied.

Lecture support: The truth of God's sovereignty is distasteful to fallen man because fallen man wishes to be God Himself. (290.7-318.6s)

God Owes Nothing to Man

Everything we receive is pure, unmerited grace. We cannot obligate God or bring Him into our debt.

Lecture support: Anything we get from God is pure grace. We do not earn it. We do not merit it. We do not deserve anything but judgment from God. (1806.9-1863.4s)

The Freeness of God's Distinguishing Grace

God is free to bless one and not another. He is not obligated to give all the same blessings or means of grace.

Lecture support: I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. (2658.7-2732.4s)

God Owes No Explanations

God does not give account of His matters. Secret things belong to Him; we are to obey what He has revealed.

Lecture support: Why dost thou strive against him? For he giveth not account of any of his matters. (2891.8-2946.2s)

Human Responsibility and Unbelief

While God is sovereign, man's unbelief and unsubmissiveness hinder him from receiving grace. Man is still responsible to seek the Lord.

Lecture support: It is the fault, the sin, and the unbelief of men that hinder them from receiving the benefits of divine grace. (3132.6-3160.9s)

The Universal Scope of God's Sovereignty

God's sovereignty extends beyond Israel to all nations. He accepts those who fear Him, regardless of nationality.

Lecture support: God's sovereignty extends far beyond the bounds of Palestine. (3652.7-3708.6s)

The Danger of Familiarity with Spiritual Privileges

We often despise the highest blessings because we are too familiar with them, just as the Nazarenes rejected Jesus.

Lecture support: How apt we are to despise the highest privileges and the highest blessings because we're too familiar with them. (4026.8-4066.7s)

Key Arguments

God's sovereignty means He does whatever He pleases

God is on the throne, directing all things according to His will, and none can stay His hand.

Lecture support: But our God is in the heavens. He hath done whatsoever He hath pleased. (220.0-290.0s)

Men admire gracious words about sovereignty until it is applied

The Nazarenes marveled at Jesus' words but became murderously angry when He applied God's sovereignty to them.

Lecture support: All bear him witness, and wondered at the gracious words... And all they in the synagogue... were filled with wrath. (318.6-357.9s)

Familiarity breeds contempt for Christ's authority

The people of Nazareth could not submit to Jesus because they knew Him as a hometown boy.

Lecture support: Is not this the carpenter's son? ... And they were offended in him. (667.0-683.3s)

God is not obligated to bless anyone

The Nazarenes believed Christ owed them miracles, but God owes nothing to any creature.

Lecture support: God does not owe anyone anything. (1806.9-1863.4s)

God is free to show mercy to whomever He wills

The stories of Elijah and Elisha demonstrate God's sovereign choice to bless foreigners over Israelites.

Lecture support: Many widows were in Israel... but unto none of them was Elijah sent, save unto Zarephath... a woman that was a widow. (1427.7-1521.9s)

God does not owe explanations for His actions

Jesus gave no reason why God chose the widow and Naaman; He simply stated the facts.

Lecture support: He didn't explain why God sent Elijah over there. He just stated the fact. (2813.2-2856.0s)

Unbelief is the human cause of missing God's blessings

Jesus cast the blame for the lack of miracles on the people's unbelief and unwillingness to submit.

Lecture support: He therefore rightly and righteously cast the blame for the lack of miracles back upon His own people. (3583.5-3652.3s)

Men hate a God they cannot control

The world accepts a weak, lenient God but rejects a sovereign, holy God who demands submission.

Lecture support: Men hate the simple truth that God is not under their control, that they are under God's control. (3777.0-3839.0s)

Scripture References

Luke 4:16-30

The main text: Jesus reads Isaiah 61 in Nazareth, is initially admired, then rejected when He applies God's sovereignty.

Psalm 115:3

Cited to show God does whatever He pleases.

Daniel 4:35

Cited to show God does according to His will and none can stay His hand.

Isaiah 61:1-2

The passage Jesus read in the synagogue, quoted in Luke 4:18-19.

Matthew 13:54-58

Parallel account showing the Nazarenes' offense at Jesus' wisdom and mighty works because they knew His family.

Mark 6:1-6

Parallel account emphasizing their unbelief and Jesus' inability to do many miracles there.

1 Kings 17

The story of Elijah and the widow of Zarephath, illustrating God's sovereign mercy to a foreigner.

2 Kings 5

The story of Elisha healing Naaman the Syrian, illustrating God's sovereign mercy to a foreigner.

Romans 11:34-35

Cited to show no one has given to God that he should be repaid; God owes nothing.

Matthew 20:1-16

The parable of the laborers in the vineyard, illustrating God's right to do as He wills with His own.

Romans 9:29

Quoted to show that except God left a seed, all would be like Sodom; mercy is grace.

John 5:1-9

The healing at Bethesda: Jesus healed one man among many, demonstrating sovereign grace.

John 5:21

Jesus states the Son quickens whom He will, showing His sovereignty.

Romans 9:15-18

God's declaration that He has mercy on whom He wills, and hardens whom He wills.

Job 33:13

God does not give account of any of His matters.

Deuteronomy 29:29

Secret things belong to the Lord; revealed things belong to us for obedience.

Isaiah 55:6-7

Quoted to show man's responsibility to seek the Lord while He may be found.

2 Kings 7:3-8

The story of the four lepers who reasoned they had nothing to lose by going to the Syrians, illustrating seeking mercy.

John 6:37

Quoted to show the harmony of divine sovereignty and human responsibility: all the Father gives will come, and Christ will not cast out.

Acts 10:34-35

Peter's statement that God is no respecter of persons; he who fears God is accepted.

Discussion Questions

1. Why is the doctrine of God's sovereignty so difficult for people to accept, according to the sermon?

Consider: The sermon states that fallen man wishes to be God himself and resists any authority over him.

2. How did the Nazarenes' familiarity with Jesus affect their response to His teaching?

Consider: They knew Him as Joseph's son and could not submit to His authority, leading to unbelief.

3. What does the proverb 'Physician, heal thyself' reveal about the Nazarenes' expectations of Jesus?

Consider: They believed Jesus owed them miracles because He was their hometown boy.

4. Why did Jesus use the stories of Elijah and Elisha to respond to the Nazarenes?

Consider: To show that God sovereignly blessed foreigners while bypassing Israel, demonstrating He owes no one.

5. How does the parable of the laborers in Matthew 20 illustrate God's right to do as He pleases?

Consider: The landowner asserts his right to be generous with his own money, paralleling God's sovereign grace.

6. In what way does human unbelief hinder the reception of God's grace, yet not bind God's hands?

Consider: Calvin's quote explains that unbelief renders people unworthy, but God is not ultimately limited by man.

7. How does John 6:37 hold together divine sovereignty and human responsibility?

Consider: The first part speaks of the Father giving people to the Son; the second promises Christ will not cast out those who come.

8. What are some ways we might be guilty of despising spiritual privileges because of familiarity?

Consider: The sermon warns that we can treat the open Bible and preaching lightly because we have them regularly.

Applications

Humble acknowledgment that we deserve nothing from God

Recognize that every blessing is pure grace; we cannot obligate God or bring Him into our debt.

Lecture support: Anything we get from God is pure grace. We do not earn it. We do not merit it. (1806.9-1863.4s)

Trust God's freedom in dispensing grace without envy

Do not demand that God treat you the same as others; His grace is free and distinguishing.

Lecture support: God is not obligated to give all the same aid or the same blessings or the same means of grace that he gives to others. (2544.3-2584.6s)

Accept that God does not owe us explanations

Rest in the fact that God's secret will is His business; we are to obey what He has revealed.

Lecture support: The secret things belong to the Lord our God, but those things which are revealed belong to us and our children forever. (2992.3-3026.6s)

Take personal responsibility to seek the Lord

Though God is sovereign, we are commanded to seek Him while He may be found; our unbelief is our fault.

Lecture support: Seek ye the Lord while he may be found. Call ye upon him while he is near. (3232.5-3261.8s)

Come to Christ regardless of perceived lack of 'worthiness'

Like the lepers, we have nothing to lose by casting ourselves on Christ's mercy; He will not cast out those who come.

Lecture support: He that cometh unto me I'll in no wise cast out. (3538.1-3582.8s)

Value spiritual privileges and avoid familiarity breeding contempt

Do not take for granted the preaching of God's Word and the freedom to assemble; treat them as precious.

Lecture support: How apt we are to despise the highest privileges and the highest blessings because we're too familiar with them. (4026.8-4066.7s)

Examine your heart for bitterness toward truth

If you find yourself angry at biblical teaching, recognize that truth embitters those it does not convert.

Lecture support: Truth embitters those that it does not enlighten and convert. (3974.7-4025.7s)

Bow in worship to the sovereign God

Thank God for His sovereignty, blessings, and grace; acknowledge that He is God and we are not.

Lecture support: We need to thank Him and bow to Him for His sovereignty, for His blessings, and for His grace. (4187.3-4225.7s)

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 3

Confederate Sacrifices

December 17, 2006

Read Chapter 3 in the companion book, pages 59-78 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Sacrificial Living

True sacrifice involves destruction, surrender, or loss for a greater object, and Confederate ancestors exemplified this in their daily lives.

Lecture support: Webster's Dictionary says this: sacrifice, listen carefully, 'destruction, surrender or loss incurred for gaining some object.' ... the last group of people to really understand sacrifice and to really understand suffering were our Confederate ancestors.

Contrast Between Modern Comfort and Historical Hardship

Modern Americans, accustomed to instant gratification, cannot comprehend the hunger, exhaustion, and deprivation endured by Confederates.

Lecture support: We live in a day and age where everyone gets what they want when they want it. ... We cannot even conceive of living on roasted acorns for several days.

The Cost of Liberty

Liberty and independence require sacrificial effort, and regaining lost freedoms demands a return to the spirit of sacrifice.

Lecture support: liberty, freedom, independence, honor, character, integrity meant far more to the people of the 1860s than it does to us today ... we'll never ever regain what we've lost until we learn to sacrifice.

Biblical Foundation of the Confederate Cause

The principles for which the South fought - limited government, self-defense, economic justice, and religious fidelity - are rooted in Scripture.

Lecture support: Everything that our forefathers fought for, everything that they stood for, everything that they believed came straight out of this book.

The Danger of Wealth and Complacency

Material prosperity can erode sacrificial spirit and communal commitment, as illustrated by the church that lost its vitality after receiving a large inheritance.

Lecture support: He says, 'Now nobody gives, nobody tithes. ... We have the building, but we lost the church.'

Honor and Duty

Confederates valued honor and duty above personal survival, as seen in Edward Cooper's return to face court-martial and his wife's insistence on preserving his name.

Lecture support: 'Let me and the children go down to the grave, but save the honor of your name.'

Key Arguments

Modern Americans lack understanding of sacrifice

Weaver argues that contemporary society, with its instant gratification and debt, has no concept of the sacrificial living practiced by Confederate ancestors.

Lecture support: We live in a day and age where everyone gets what they want when they want it. ... The truth is, most of us probably do not even know the definition of the word sacrifice.

Confederate sacrifice was widespread and voluntary

Both leaders and common people willingly endured extreme hardship for independence, demonstrating a cheerful commitment to principle.

Lecture support: they were willing to cheerfully sacrifice in order that they might have their independence ... the little man sacrificed just like the wealthy.

Historical accounts prove the severity of deprivation

Eyewitness testimonies from Union and Confederate sources confirm that soldiers fought on empty stomachs and went without sleep for days, suffering permanent damage.

Lecture support: We found a dead Confederate soldier ... his haversack ... a handful of roasted acorns. ... Soldiers in Shelby's division have been known to go incurably mad.

Women and children endured unique sacrifices

Southern women scavenged for food, traded lead for provisions, and walked hundreds of miles to help others, all while maintaining faith and dignity.

Lecture support: Mary A.H. Gay's account of picking grains of corn from horse droppings and trading minie balls for food.

Wealth can undermine sacrificial spirit

The story of a church that lost its giving and serving culture after receiving a large inheritance illustrates how comfort can replace commitment.

Lecture support: He says, 'Now nobody gives, nobody tithes. ... We have the building, but we lost the church.'

The Confederate cause was biblically justified

Weaver contends that states' rights, self-defense, economic grievances, and religious orthodoxy are all supported by Scripture, making the Southern cause just.

Lecture support: I can take my Bible and show you where limited government ... self-defense ... tariffs and taxes ... we must stand against wickedness even in the area and in the field of religion.

Restoration requires a return to biblical sacrifice

Regaining lost liberties demands a return to the Bible and a willingness to sacrifice as Christ sacrificed for us.

Lecture support: we will never, ever regain our history and our heritage and our independence and our liberty and our freedom until we come back to this book and find the spirit of sacrifice.

Scripture References

Romans 12:1-2

Weaver opens the sermon by reading this passage, which calls believers to present their bodies as living sacrifices and be transformed by the renewing of their minds.

Mark 12:41-44 (implied)

Weaver references the widow's mite to illustrate that the poor woman's sacrifice was greater because she gave all she had, unlike the rich who gave from abundance.

Psalm 23:1

Mary Gay's mother quotes 'The Lord is my shepherd; I shall not want' when facing starvation, demonstrating faith in God's provision.

Discussion Questions

1. How does the modern culture of instant gratification hinder our ability to live sacrificially for truth and principle?

Consider: Weaver contrasts modern impatience with the willingness of Confederates to endure prolonged hardship.

2. In what ways can we cultivate a spirit of cheerful sacrifice in our daily lives, following the example of Robert E. Lee and others?

Consider: Lee gave away his food and home, demonstrating personal sacrifice for others.

3. What does the story of the widow's mite teach us about the nature of true sacrifice compared to giving out of abundance?

Consider: Weaver uses the biblical account to argue that the poor often sacrifice more than the rich.

4. How should the extreme sufferings of Confederate soldiers and civilians inform our understanding of the cost of liberty?

Consider: Accounts of starvation, sleep deprivation, and scavenging for food show the price paid for independence.

5. What lessons can we learn from the church that lost its sacrificial spirit after receiving a large inheritance?

Consider: The church stopped giving and serving when it became wealthy, losing its vitality.

6. How do we balance family responsibilities with duty to a larger cause, as seen in Edward Cooper's dilemma?

Consider: Cooper deserted to save his family but returned to preserve his honor.

7. Weaver argues that the Confederate cause was biblically justified. How should we evaluate historical causes in light of Scripture?

Consider: He cites limited government, self-defense, and religious fidelity as biblical principles.

8. What practical steps can we take to recover a spirit of sacrifice in our churches and personal lives?

Consider: Weaver concludes that regaining liberty requires returning to the Bible and sacrificial living.

Applications

Embrace sacrificial living

Believers should reject the instant-gratification culture and willingly endure hardship for truth and righteousness.

Lecture support: We know nothing about sacrificial living. ... they were willing to cheerfully sacrifice in order that they might have their independence.

Learn from historical examples

Study the lives of Confederate ancestors to understand the cost of liberty and be inspired to similar commitment.

Lecture support: I hope some of these will not only touch your heart, but I hope they'll encourage you to do some reading.

Prioritize honor and duty

Value honor and integrity above personal comfort or even survival, as Edward Cooper's wife did.

Lecture support: 'Let me and the children go down to the grave, but save the honor of your name.'

Guard against wealth-induced complacency

Material prosperity can erode sacrificial giving and service; churches must actively maintain a culture of sacrifice.

Lecture support: He says, 'Now nobody gives, nobody tithes. ... We have the building, but we lost the church.'

Return to biblical foundations

Restoring lost liberties requires a return to Scripture and its principles of limited government, self-defense, and godly living.

Lecture support: we will never, ever regain our history and our heritage ... until we come back to this book and find the spirit of sacrifice.

Trust God in deprivation

Like Mary Gay's mother, believers should respond to dire circumstances with faith in God's provision.

Lecture support: The old saintly mother says, 'The Lord is my shepherd; I shall not want.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 4

Jack Jouette - Patriot, Hero

July 01, 2007

Read Chapter 4 in the companion book, pages 79-93 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Biblical Significance of 'Others'

The word 'other' in Scripture highlights that God includes and values faithful individuals who are not named or famous, as seen in Mark 4:36, Hebrews 11, and Matthew 20.

Lecture support: Weaver says, 'Not everyone can be listed by name in the heroes of faith at Hebrews chapter 11, but they are indeed included in this little word other.'

Unsung Heroes in American History

Many patriots like Jack Jouette, William Dawes, and Israel Bissell made crucial contributions to the American Revolution but are overshadowed by more famous figures like Paul Revere.

Lecture support: Weaver asks, 'But how many of us have heard about the other rides? ... Listen, my children, and you shall hear of the midnight ride of Jack Jouette.'

Courage and Sacrifice in the Face of Danger

Jack Jouette's ride exemplifies selfless courage, as he endured physical harm and risked his life to save Virginia's leaders from a ruthless enemy.

Lecture support: Weaver describes, 'The branches tore his skin and clothing. Briars ripped him to pieces, but he did not stop.'

God's Remnant and the Danger of Isolation Mentality

Using Elijah's story, Weaver warns against the belief that one is the only faithful person left, reminding listeners that God always has a remnant of faithful 'others.'

Lecture support: Weaver says, 'One of the greatest problems that Christians have... we tend to think it's us four and no more. ... Elijah fell into that mentality.'

Contentment in Obscure Faithfulness

Believers should be content to serve God faithfully without recognition, trusting that God will reward them in eternity, just as He will the unnamed 'others' in Hebrews 11.

Lecture support: Weaver states, 'We may never be as important and we may never be as famous, but we can be just as faithful and be just as content in being the others.'

Key Arguments

The 'others' in Scripture are just as valued by God as the named heroes.

Weaver argues that the Bible's use of 'other' (e.g., other little ships, others in Hebrews 11) shows that God includes and honors those who are not in the spotlight.

Lecture support: Weaver says, 'My name may not appear in scripture as a believer like Dionysius and Damaris, but there were others. ... I can be satisfied to be classified with the true, genuine believers just under the heading of others.'

Jack Jouette's ride was as heroic and consequential as Paul Revere's, yet he remains largely unknown.

Weaver presents historical evidence that Jouette's warning saved key Founding Fathers and possibly the Revolution itself, arguing that his obscurity does not diminish his heroism.

Lecture support: Weaver quotes Stuart Gibboney: 'but for Captain Jouette's historic ride and heroic ride... there would have been no Yorktown and the revolutionaries would have been known only as unsuccessful rebels.'

Christians must reject the 'us four and no more' mentality and recognize God's wider remnant.

Using Elijah's despair in 1 Kings 19, Weaver argues that feeling alone in faithfulness is a mistake because God always preserves a remnant of faithful people.

Lecture support: Weaver says, 'What did God tell Elijah? You're not the only one. ... God still has his elect. God still has his remnant.'

Faithfulness, not fame, is what God rewards.

Weaver contends that the unnamed 'others' in Hebrews 11 were just as faithful as Abraham or Noah, and God will not forget their work, encouraging believers to be content as obscure servants.

Lecture support: Weaver says, 'The others that are mentioned there were just as faithful and just as godly and just as blessed as the ones that are named. ... They will not lose their reward.'

Scripture References

Mark 4:36

Weaver uses this verse to introduce the theme of 'other little ships' that followed Jesus, illustrating that not everyone can be in the main ship but can still stay close to Him.

Hebrews 11:35-38

Weaver reads these verses to show that 'others' were tortured, mocked, and imprisoned, yet they were faithful and the world was not worthy of them.

Matthew 20:6

Weaver cites the parable of the workers in the vineyard to show that those called at the eleventh hour are also 'others' who are hired and rewarded.

Acts 17:34

Weaver notes that after Paul's sermon on Mars Hill, some believed, including Dionysius and Damaris, 'and others with them,' showing that unnamed believers are included.

1 Kings 19:9-10

Weaver recounts Elijah's complaint that he alone is left faithful, setting up God's response about the 7,000 others.

1 Kings 19:18

Weaver quotes God's answer to Elijah that He has reserved 7,000 in Israel who have not bowed to Baal, emphasizing that there are always faithful 'others.'

Hebrews 6:10

Weaver quotes this verse to assure that God is not unrighteous to forget the work and labor of love of His people, even if they are among the 'others.'

Discussion Questions

1. Why do you think God includes the word 'other' so prominently in passages like Mark 4:36 and Hebrews 11?

Consider: Weaver emphasizes that 'other' is a vitally important word in Scripture, showing God's inclusion of the unnamed faithful.

2. How does the story of Jack Jouette challenge our tendency to only remember famous heroes?

Consider: Weaver contrasts Jouette's obscurity with Paul Revere's fame, asking how many have heard of the 'other rides.'

3. In what ways can the 'us four and no more' mentality harm the church and our personal faith?

Consider: Weaver warns that Christians often think they are the only ones standing, using Elijah's despair as an example.

4. What does it mean to be content as one of the 'others' in God's kingdom?

Consider: Weaver encourages believers to accept that they may not be famous but can still be faithful and rewarded by God.

5. How can we cultivate a mindset that values faithfulness over recognition in our daily lives?

Consider: Weaver applies the lesson of Jouette and the biblical 'others' to modern Christian living, urging contentment in obscurity.

Applications

Reject the 'us four and no more' mentality

Christians must avoid the trap of thinking they are the only faithful ones left; God always has a remnant of faithful 'others.'

Lecture support: Weaver says, 'One of the greatest problems that Christians have... we tend to think it's us four and no more. ... Elijah fell into that mentality.'

Be content as one of the 'others'

Believers should find contentment in being faithful without fame, trusting that God sees and will reward their labor.

Lecture support: Weaver states, 'We may never be as important and we may never be as famous, but we can be just as faithful and be just as content in being the others.'

Trust God's remembrance of your work

Even if your service goes unnoticed by others, God is not unrighteous to forget your work and labor of love.

Lecture support: Weaver quotes Hebrews 6:10 and says, 'God is not unrighteous to forget your work and your labor of love.'

Emulate the courage of unsung heroes

Like Jack Jouette, believers should be willing to act selflessly and courageously for the good of others, even at great personal cost.

Lecture support: Weaver describes Jouette's ride: 'The branches tore his skin and clothing. Briars ripped him to pieces, but he did not stop.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 5

The Sufficiency of Grace

March 16, 2008

Read Chapter 5 in the companion book, pages 95-113 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Sufficiency of God's Grace

God's grace is sufficient for any trial, not just salvation but daily sustaining grace.

Lecture support: Weaver states, 'God's grace is sufficient for whatever the providence of God allows to come your way.'

Integrity in Suffering

Joseph maintained his integrity despite unjust suffering, refusing to sin against God.

Lecture support: Weaver says, 'Joseph maintained his integrity for 13 years. He did not curse God. He did not become bitter and vindictive.'

God's Sovereignty in Trials

God uses trials to refine character and work all things for good, as seen in Joseph's life.

Lecture support: Weaver references Romans 8:28 and says, 'All things were working together for good for Jacob as well as for Joseph.'

Forgiveness and Overcoming Bitterness

Joseph forgave his brothers and refused revenge, demonstrating grace-enabled love.

Lecture support: Weaver quotes Genesis 50:19-21 and says, 'He paid their evil deeds with kindness and love and generosity.'

Commonality of Trials

No trial is unique; all are common to man, and God provides a way of escape.

Lecture support: Weaver expounds 1 Corinthians 10:13: 'None of us ever go through an extraordinary trial.'

Key Arguments

God's grace is unlimited and sufficient for any trial.

Since Paul's thorn is unspecified, the promise 'My grace is sufficient' applies universally.

Lecture support: Weaver argues, 'Since no one knows, then very obviously, that statement... is unlimited.'

Joseph's suffering was severe and prolonged, yet he endured by grace.

Joseph was a hostage, slave, and prisoner for 13 years, experiencing fetters, dungeon, and injustice.

Lecture support: Weaver cites Psalm 105:18 and Genesis 40:15 to show the harshness of Joseph's trials.

The Word of God tries and refines believers during trials.

Psalm 105:19 shows that God's word tested Joseph, purifying his character.

Lecture support: Weaver says, 'For thirteen years, God was purifying, intensifying, and strengthening the character of Joseph by His all-sufficient grace.'

Believers must rely on God's grace daily, not just in emergencies.

Weaver challenges the congregation to recognize their need for grace in all of life.

Lecture support: Weaver asks, 'Are we just as keenly aware of our need for His grace in our daily lives?'

Forgiveness is possible only through God's grace.

Joseph's forgiveness of his brothers exemplifies grace overcoming natural desires for revenge.

Lecture support: Weaver states, 'When he could have done it, he didn't. Wow. God's grace. It's sufficient.'

Scripture References

2 Corinthians 12:9

God tells Paul, 'My grace is sufficient for thee,' which is the sermon's theme.

Genesis 37:1-4

Introduction to Joseph, his coat, and his brothers' hatred.

Ephesians 2:8-9

Salvation by grace through faith, distinguished from daily sustaining grace.

Galatians 6:11

Paul's large letters possibly indicating eye problems as his thorn.

2 Corinthians 10:10

Paul's bodily presence weak, supporting the ophthalmia theory.

1 Corinthians 10:13

God's faithfulness in not allowing temptation beyond what we can bear.

Genesis 37:18-25

Joseph's brothers conspire, throw him in a pit, and sell him.

Genesis 42:21

Brothers recall Joseph's anguish when they sold him.

Genesis 39:1-6

Joseph prospers in Potiphar's house as a slave.

Psalm 105:17-18

Joseph's feet hurt with fetters; he was laid in iron.

Genesis 39:17-20

Potiphar's wife falsely accuses Joseph, and he is imprisoned.

Genesis 40:15

Joseph says he was put in a dungeon unjustly.

Psalm 107:10

Those bound in affliction and iron, paralleling Joseph's suffering.

Genesis 41:14

Joseph brought hastily out of the dungeon to interpret Pharaoh's dream.

Genesis 37:2

Joseph was 17 when his trials began.

Genesis 41:46

Joseph was 30 when he stood before Pharaoh, marking 13 years of suffering.

Job 2:9-10

Job's wife tells him to curse God, but Job maintains integrity, like Joseph.

Psalm 105:19

The word of the Lord tried Joseph until his word came.

Genesis 50:15-21

Joseph forgives his brothers, saying God meant evil for good.

1 Peter 5:7

Casting all care upon God, for He cares for you.

Discussion Questions

1. How does the unspecified nature of Paul's thorn in the flesh help us apply the promise of sufficient grace to our own lives?

Consider: Weaver argues that not knowing the thorn makes the promise unlimited.

2. In what ways do we tend to rely on God's grace only in emergencies rather than daily?

Consider: Weaver challenges believers to recognize their constant need for grace.

3. How can we maintain integrity like Joseph when we suffer unjustly?

Consider: Joseph did not curse God or become bitter despite 13 years of injustice.

4. What does Joseph's forgiveness of his brothers teach us about overcoming bitterness?

Consider: Joseph forgave and provided for those who sold him into slavery.

5. How does 1 Corinthians 10:13 provide comfort in the midst of trials?

Consider: Weaver expounds the verse to show God's faithfulness and provision of escape.

6. Why is it important to remember that our trials are 'common to man'?

Consider: Weaver emphasizes that no trial is unique, which can reduce feelings of isolation.

7. How can we apply the truth that 'the word of the Lord tried him' to our own spiritual growth?

Consider: Psalm 105:19 shows that God uses His word to refine us during trials.

Applications

Rely on God's grace daily, not just in crises.

Believers should cultivate a constant awareness of their need for sustaining grace.

Lecture support: Weaver asks, 'Are we just as keenly aware of our need for His grace in our daily lives?'

Trust God's sovereignty in unjust suffering.

Like Joseph, believers can trust that God works all things for good, even when treated unjustly.

Lecture support: Weaver says, 'All things were working together for good for Jacob as well as for Joseph.'

Forgive those who wrong you, leaving vengeance to God.

Joseph's example shows that grace enables forgiveness and refusal to seek revenge.

Lecture support: Weaver quotes Joseph: 'For am I in the place of God?' and says, 'He paid their evil deeds with kindness.'

Cast all cares upon God in prayer.

Weaver urges believers to cast their cares on God, knowing He cares for them.

Lecture support: Weaver cites 1 Peter 5:7 and says, 'We just need to learn to cast all our care upon him.'

Memorize and apply 1 Corinthians 10:13.

Weaver encourages memorizing this verse to recall God's faithfulness in trials.

Lecture support: Weaver says, 'Here's a verse that everyone in this room needs to memorize.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 6

The Story of Horatio Gates Spafford

March 23, 2008

Read Chapter 6 in the companion book, pages 115-130 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God gives a new song of praise through deliverance

Psalm 40 and Revelation show that the 'new song' is a response to God's redemptive deliverance, which believers can sing even in suffering.

Lecture support: Weaver says, 'David says that the Lord had given him a new song. And then he defines that new song as even praise unto our God. This new song happened to be a song of deliverance.' (1:41.0) and cites Revelation 5:9 and 14:3.

Suffering is a gift from God

Suffering is not a sign of God's abandonment but a gift given to believers, as taught in Philippians 1:29, and it draws them closer to the Father's care.

Lecture support: Weaver states, 'He's telling us suffering is a gift as well. Suffering is not a sign of being forsaken by God. Suffering is a sign of being given a special gift by God.' (18:23.6) and references 2 Corinthians 12:9.

God's sovereignty in tragedy

All things, even tragic losses, work together for good for those who love God, as Romans 8:28 assures, and believers can trust God's purpose.

Lecture support: Weaver says, 'In reality, we know that there are no bad things that happen to Christians... Romans 8:28. And we know that all things work together for good to them that love God.' (14:43.6) and applies this to Spafford's losses.

Faith tested and expressed through loss

Horatio Spafford's response to losing his children - 'It is well; the will of God be done' - demonstrates a faith that mourns without bitterness and trusts without resentment.

Lecture support: Weaver says, 'Here was a man who knew how to mourn without bitterness. To sorrow without anger. To trust without resentment.' (42:38.6) and quotes Spafford's words to Moody.

The importance of theological foundation for suffering

Modern Christians lack the theological depth to endure suffering because they do not study Scripture or know God's character, unlike Spafford who was a devoted student of the Word.

Lecture support: Weaver laments, 'We have lost our theological underpinning in America... We know nothing about the person, presence, power, and peace of God.' (41:17.2)

Legacy of faith through service

Despite their grief, the Spaffords continued to serve the Lord, moving to Jerusalem to minister to Jews and Arabs, and their work continues through the Spafford Children's Center.

Lecture support: Weaver says, 'In spite of all of their grief, sorrow and heartache, the Spaffords continued to serve the Lord... they began a charitable work with the Jews and with the Arabs.' (43:39.7)

Key Arguments

Psalm 40 is messianic and applies to Christ's deliverance

Weaver argues that Psalm 40, while written by David, ultimately points to Jesus Christ, as confirmed by Hebrews 10, and celebrates Christ's resurrection and the abolition of legal sacrifices.

Lecture support: Weaver says, 'Psalm 40 is a psalm that relates to the Lord Jesus Christ... if you were to go to Hebrews chapter 10, you would find that Psalm 40 is there applied directly to Jesus Christ.' (2:32.5-3:44.1)

The 'new song' is always tied to redemption

Weaver demonstrates from Revelation 5:9 and 14:3 that the new song sung in heaven is about redemption by Christ's blood, reinforcing that praise arises from deliverance.

Lecture support: Weaver reads Revelation 5:9: 'And they sung a new song, saying, Thou art worthy... for thou wast slain, and hast redeemed us to God by thy blood.' (5:41.3)

Suffering is a gift, not a curse

Weaver uses Philippians 1:29 to argue that suffering is given by God just as faith is given, and that believers should not despise it but see it as a means of experiencing God's grace.

Lecture support: Weaver says, 'For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake... suffering is a gift as well.' (17:45.6-18:23.6)

God's grace is sufficient in weakness

Weaver cites 2 Corinthians 12:9 to show that God's power is perfected in human weakness, and that the 'weakest child' receives the most attention from the Father.

Lecture support: Weaver says, 'God told him, My grace is sufficient for thee: for my strength is made perfect in weakness... the weakest and the sickliest child always gets the most attention from the father.' (19:39.9-20:27.3)

Spafford's hymn was born from personal tragedy

Weaver argues that the hymn 'It Is Well with My Soul' was written by Spafford as he crossed the Atlantic near the site where his daughters drowned, expressing his trust in God's will.

Lecture support: Weaver says, 'Setting off to bring Anna home, he crossed the Atlantic, the watery grave of his four daughters, and he wrote a hymn, It Is Well with My Soul.' (39:44.6)

Modern Christianity lacks the theology to endure suffering

Weaver contends that contemporary believers would be driven insane by such loss because they lack biblical knowledge and understanding of God's sovereignty.

Lecture support: Weaver says, 'I'm afraid that experiencing such a loss today would drive the average professing Christian absolutely insane... we have lost our theological underpinning.' (41:16.7-41:17.2)

P.P. Bliss's death exemplified the hymn's message

Weaver recounts how Bliss died trying to save his wife in a train wreck, reportedly singing 'It Is Well with My Soul,' illustrating the hymn's power in the face of death.

Lecture support: Weaver says, 'Philip Bliss was able to escape through a window. But his wife could not escape. And so Philip Bliss crawled back into the window to be with his wife. And both perished in the flames... Philip Bliss was heard singing It is well. It is well with my soul.' (50:30.4-51:25.2)

Scripture References

Psalm 40:1-3

Weaver reads these verses to introduce the theme of a new song of deliverance.

Psalm 40:6-8

Weaver cites these verses to show the psalm's messianic application, later quoted in Hebrews 10.

Hebrews 10

Weaver references Hebrews 10 as the New Testament passage that applies Psalm 40 directly to Jesus Christ.

Revelation 5:9

Weaver reads this verse to show that the new song in heaven is about redemption by Christ's blood.

Revelation 14:3

Weaver reads this verse to further illustrate that the new song is sung by the redeemed.

Romans 8:28

Weaver quotes this verse to argue that all things work together for good for believers, even tragedies.

Acts 8:4

Weaver references this verse to show how persecution scattered believers and spread the gospel, illustrating that 'bad' events can be good.

Philippians 1:29

Weaver reads this verse to teach that suffering is a gift given to believers along with faith.

Ephesians 2:8-9

Weaver references this passage to establish that faith is a gift, paralleling the gift of suffering.

1 Corinthians 12:11

Weaver quotes this verse to emphasize that God distributes gifts, including suffering, according to His will.

2 Corinthians 12:9

Weaver quotes this verse to show that God's grace is sufficient and His power is made perfect in weakness.

Psalm 95:5

Weaver recounts that Anna Spafford's daughter quoted this verse to comfort her mother during the shipwreck.

2 Kings 4

Weaver references the Shunammite woman's response 'It is well' as a possible biblical inspiration for Spafford's hymn.

Job 1:21

Weaver quotes Job's response to loss to parallel Spafford's faith: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

Philippians 4:6

Weaver references this verse to describe the peace of God that surpasses understanding, which Spafford experienced.

2 Peter 1:1

Weaver mentions 'like precious faith' to encourage believers that they have the same faith as Spafford.

Discussion Questions

1. How does Psalm 40's 'new song' relate to both David's deliverance and Christ's resurrection?

Consider: Weaver explains that Psalm 40 is messianic and celebrates deliverance, which applies to believers' praise.

2. In what ways is suffering a gift according to Philippians 1:29, and how should this change our perspective on trials?

Consider: Weaver argues that suffering is given by God just as faith is, and that it draws us closer to the Father.

3. How did Horatio Spafford's response to tragedy demonstrate a faith that 'mourns without bitterness'?

Consider: Weaver describes Spafford's words 'It is well; the will of God be done' and his continued service.

4. Why does Weaver believe modern Christians would struggle to endure losses like Spafford's?

Consider: Weaver laments the loss of theological underpinning and biblical knowledge in contemporary Christianity.

5. What can we learn from the Spaffords' decision to move to Jerusalem and start a children's ministry after their loss?

Consider: Weaver recounts how the Spaffords channeled their grief into service, leaving a lasting legacy.

6. How does the story of P.P. Bliss's death reinforce the message of 'It Is Well with My Soul'?

Consider: Weaver tells of Bliss dying while trying to save his wife, reportedly singing the hymn.

7. What does it mean to 'walk in the dark with God' rather than 'go alone in the light,' as Bliss's last hymn says?

Consider: Weaver quotes the hymn text to illustrate faith in uncertainty, which applies to both Bliss and Spafford.

Applications

Trust God's sovereignty in personal tragedy

Believers should respond to loss and suffering by declaring 'It is well' and trusting that God's will is good, as Spafford did.

Lecture support: Weaver says, 'Can we even in times of loss and great suffering, say It is well. It is well with my soul?' (51:36.5) and points to Spafford's example.

View suffering as a gift, not a curse

Christians should embrace suffering as a gift from God that deepens their dependence on Him and experience of His grace.

Lecture support: Weaver teaches from Philippians 1:29 that suffering is given, and says, 'Suffering is not a sign of being forsaken by God. Suffering is a sign of being given a special gift by God.' (18:23.6)

Study Scripture to build a theological foundation for trials

To endure suffering, believers must know God's Word and character, unlike the modern church which lacks theological depth.

Lecture support: Weaver laments, 'We have very few Christians who even read their Bibles, much less study it. We know nothing about the person, presence, power, and peace of God.' (41:17.2)

Respond to grief with continued service

Like the Spaffords, believers should channel their sorrow into serving others, trusting God to bring good out of pain.

Lecture support: Weaver says, 'In spite of all of their grief, sorrow and heartache, the Spaffords continued to serve the Lord.' (43:39.7)

Sing praise even in sorrow

The 'new song' of praise is not dependent on circumstances; believers can sing 'It is well' even when sorrows like sea billows roll.

Lecture support: Weaver recites the hymn stanza and says, 'The next time you sing... be reminded of Annie and Maggie and Bessie and Tanetta Spafford, who were drowned.' (51:36.5-53:05.3)

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 7

Feelings vs Commandments

June 15, 2008

Read Chapter 7 in the companion book, pages 131-153 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Feeling-Oriented vs. Commandment-Oriented Life

There are two fundamental lifestyles: one governed by personal feelings and desires, and the other by obedience to God's commandments. The feeling-oriented life leads to bondage, while the commandment-oriented life brings freedom and joy.

Lecture support: Weaver states, 'There are basically only two lifestyles. There is the feeling-oriented life, and there is the commandment-oriented life.' He contrasts their sources of authority, goals, and results.

Feelings Follow Behavior

Feelings are not to lead but to follow; good feelings result from obedience, and bad feelings from disobedience. This principle is ordained by God and is essential for biblical living.

Lecture support: Weaver says, 'Feelings are never, ever to lead us. Feelings never lead, they always follow... God has ordained that if we do what is right, that is, we obey, we'll feel good.'

The Nature of Sin as Desire-Oriented

Sin inherently makes humans prioritize their desires over God's commands. The Fall in Genesis 3 exemplifies this shift from commandment-oriented to desire-oriented living.

Lecture support: Weaver explains, 'When you get down to verse 6, it is no longer about God's commandments... it's now all about Eve, her thoughts, her feelings, her desires.'

Salvation Restores Commandment-Oriented Living

Salvation is not merely rescue from sin but a restoration to a life under God's authority. Christ died to bring us back to God, enabling us to obey His commandments.

Lecture support: Weaver cites 1 Peter 3:18 and says, 'When Christ saves us, He brings us back to the Father and we bow to Him now... He places us again under a commandment-oriented life.'

Obedience as Evidence of Love for God

Keeping God's commandments is the primary evidence of genuine love for God and knowledge of Him. Disobedience indicates a lack of love and truth.

Lecture support: Weaver references John 14:21 and 1 John 2:3-4, stating, 'He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.'

The Destructive Consequences of Following Feelings

Giving in to feelings leads to personal and relational destruction, as seen in the lives of Achan and Samson. It complicates problems and solidifies disobedience.

Lecture support: Weaver says, 'Samson gave in to his feelings... and he lost his life, his family, and his ministry.' He also notes that following feelings 'solidifies and cements the problems.'

The Unchanging Nature of Principles vs. Feelings

Feelings are transient and unreliable, while biblical principles are constant. Living by principles rather than feelings provides stability and consistency.

Lecture support: Weaver states, 'Feelings change daily, sometimes hourly... Principles never change. If you live by your feelings, you're going to be up and down... But if you say... I'm going to obey God... you're going to do what's right regardless of how you feel.'

Key Arguments

Distinction Between Feeling, Attitude, and Behavior

To live biblically, one must distinguish feeling (bodily perception), attitude (mindset), and behavior (accountable activity). Confusing them leads to treating symptoms rather than root causes.

Lecture support: Weaver says, 'If we are to live biblically... we must know the difference between feeling, attitude, and behavior... If we spend all of our time just fighting symptoms... we're going to spend the entirety of our life beating the air.'

The Fall as a Shift from Commandment to Desire

Adam and Eve's sin was fundamentally choosing their desires over God's explicit command, establishing a pattern of feeling-oriented living for all humanity.

Lecture support: Weaver notes, 'They gave priority to their feelings, to their desires. It did not matter at this point what God commanded... Their sin, first and foremost, was they chose to satisfy their desires rather than obey the command of God.'

Feelings as Unreliable Guides

Feelings cannot be trusted to lead because they are changeable and often based on false judgments. They should never be the basis for decisions or actions.

Lecture support: Weaver argues, 'You cannot feel facts... salvation is not a feeling.' He also says, 'You should never, ever make decisions when you are desperate and depressed and in despair.'

Behavioral Root of Emotional Problems

What are often labeled emotional problems are actually behavioral issues. Changing behavior according to God's commands changes feelings.

Lecture support: Weaver states, 'He's not having emotional problems. His emotions are working all too well... The problem is not emotional. The problem is behavioral. You change your behavior and you change your feelings.'

Salvation's Purpose: Return to God's Authority

Christ's death aimed to bring believers back under God's rule, reversing the rebellion of the Fall. Salvation is inherently a restoration to commandment-oriented living.

Lecture support: Weaver explains, 'Christ also hath once suffered for sins... that he might bring us to God... When Christ saves us, He brings us back to the Father and we bow to Him now.'

Obedience as Mandatory, Not Optional

For the child of God, obedience to God's commandments is not a choice but a requirement, motivated by love, gratitude, and recognition of God's sovereignty.

Lecture support: Weaver says, 'Obedience is not optional for the child of God, it is mandatory... because God is God and He has the right to command and I'm responsible to obey.'

Scripture References

Ephesians 4:17-24

Weaver reads this passage to introduce the principle of not walking as the unsaved walk, setting the stage for the contrast between feeling-oriented and commandment-oriented living.

Proverbs 23:7

Cited to support the definition of attitude: 'As a man thinketh in his heart, so is he,' showing that mindset determines being.

Proverbs 4:23

Quoted alongside Proverbs 23:7 to emphasize the importance of guarding the heart, as attitudes flow from it.

Genesis 2:16-17

Weaver reads God's command to Adam, showing that Adam was originally placed under a commandment-oriented life.

Genesis 3:1-6

Weaver reads the account of the Fall, highlighting verse 6 to show Eve's shift from God's command to her own desires.

Joshua 6:17-18

Read to show God's command that Jericho was accursed and nothing was to be taken, setting up Achan's sin.

Joshua 7:18-21

Weaver reads Achan's confession, emphasizing 'When I saw... I coveted them, and took them' to illustrate desire-oriented sin.

Judges 14:1-3

Read to show Samson's desire for a Philistine woman, prioritizing his feelings ('she pleaseth me well') over God's law and his parents' counsel.

Judges 16:21

Cited to show the consequence of Samson's feeling-oriented life: he was captured, blinded, and enslaved.

Exodus 34:12-16

Mentioned as background for God's prohibition against intermarriage with heathens, which Samson violated.

Deuteronomy 7:1-5

Referenced alongside Exodus 34 to reinforce God's command against intermarriage.

Hebrews 11:24-26

Weaver quotes this to show Moses chose to suffer with God's people rather than enjoy sin's pleasures, demonstrating a choice against feelings.

Romans 14:23

Cited to support the principle 'when in doubt, don't,' because whatever is not of faith is sin.

Genesis 4:3-7

Weaver reads the story of Cain and Abel to show that Cain's bad feelings (anger, depression) followed his disobedience, and God's counsel was to do well.

1 Peter 3:10-12

Read to show that loving life and seeing good days comes from refraining evil and doing good, illustrating that good feelings follow right behavior.

1 Peter 3:16

Cited to show that a good conscience comes from right behavior, even when slandered.

1 Peter 3:18

Weaver reads this to show Christ died to bring us to God, restoring the commandment-oriented relationship.

John 14:21, 24

Quoted to show that love for Christ is demonstrated by keeping His commandments.

1 John 5:2-3

Read to show that love for God and His children is expressed through keeping His commandments, which are not grievous.

1 John 2:3-4

Cited to show that knowing God is evidenced by keeping His commandments, and claiming to know Him without obedience makes one a liar.

Discussion Questions

1. In what areas of your life are you most tempted to follow your feelings rather than God's commandments?

Consider: Weaver challenges the congregation to recognize how feelings dominate decisions, such as not attending church or praying because they don't feel like it.

2. How does understanding the distinction between feeling, attitude, and behavior change the way you address personal struggles?

Consider: Weaver emphasizes that confusing these leads to treating symptoms rather than root causes, and that behavior is the key area of accountability.

3. Can you think of a time when you obeyed God despite not feeling like it, and what was the result?

Consider: Weaver illustrates with the example of getting out of bed and feeling better after starting work, showing that feelings often follow obedient action.

4. Why is it dangerous to make decisions when you are desperate, depressed, or in despair?

Consider: Weaver warns against decision-making in such states because feelings are unreliable; decisions should be based on God's Word.

5. How does the story of Cain and Abel illustrate the principle that feelings follow behavior?

Consider: Weaver uses Genesis 4 to show that Cain's anger and depression resulted from his disobedience, and God's solution was to 'do well.'

6. In what ways does our culture promote a feeling-oriented lifestyle, and how can we resist that influence?

Consider: Weaver notes that even Christians often adopt the motto 'If it feels good, do it,' and contrasts this with biblical obedience.

7. What does it mean that salvation restores us to a commandment-oriented life, and how should that affect our daily walk?

Consider: Weaver explains that Christ died to bring us back to God, placing us under His authority, so our lives should be marked by joyful obedience.

Applications

Obey God Regardless of Feelings

Believers must learn to obey God's commands even when they don't feel like it, because feelings are unreliable and obedience is mandatory.

Lecture support: Weaver says, 'We have to learn to obey regardless of the situation, regardless of the circumstances, regardless of our feelings, regardless of our desires, regardless of the temptations.'

Change Behavior to Change Feelings

Instead of trying to fix feelings directly, focus on doing what is right according to God's Word, and good feelings will follow.

Lecture support: Weaver states, 'You change your behavior and you change your feelings. You do what's right and you're going to feel right.'

Make Decisions Based on Principles, Not Feelings

When facing decisions, rely on biblical principles rather than fluctuating emotions, and when in doubt, refrain from acting.

Lecture support: Weaver advises, 'When in doubt, don't... When you do make a decision based upon the Word of God, based upon principles, you stick with it regardless of the circumstances, regardless of the situations, and regardless of feelings.'

Examine Your Love for God by Your Obedience

Evaluate your relationship with God not by your feelings but by your willingness to keep His commandments, as Scripture teaches.

Lecture support: Weaver quotes 1 John 5:3, 'For this is the love of God, that we keep his commandments,' and emphasizes that obedience is the evidence of love.

Reject the 'If It Feels Good, Do It' Mentality

Christians must consciously reject the cultural motto that prioritizes pleasure and instead submit every desire to God's authority.

Lecture support: Weaver warns, 'We've adopted the motto, "If it feels good, do it." And by the converse, we've also adopted this one: "If it doesn't feel good, I'm not going to do it."'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 8

When You Know You're Going to Die

July 19, 2009

Read Chapter 8 in the companion book, pages 155-173 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Certainty of Death

All people know they will die because Scripture declares it is appointed unto men once to die.

Lecture support: Weaver states, 'in one sense of the word, we all know that we're going to die. Because the Bible declares in Hebrews 9 in verse 27, "As it is appointed unto men once to die, after that the judgment."'

Obedience as the Means to Long Life

God has ordained that honoring parents, treating animals well, and honest dealings generally lead to a long life.

Lecture support: Weaver cites Exodus 20:12, Deuteronomy 22:6-7, and Deuteronomy 25:13-15 as promises of long life tied to obedience.

Disobedience Shortens Life

Disobedience is the means God uses to shorten life; the wicked are cut off.

Lecture support: Weaver quotes Psalm 55:23, 'Bloody and deceitful men shall not live out half their days,' and the judgment on Eli's house.

God Keeps a Record of Sins

God knows and records every sin; He will set them in order before the sinner's eyes.

Lecture support: Weaver references Numbers 14:22 and Psalm 50:21, saying, 'God does keep a record of our sins.'

The Danger of Unbelief

Unbelief dishonors God, calls Him a liar, and brings judgment.

Lecture support: Weaver says, 'Unbelief dishonors God. It challenges His Word. It ignores His promises as well as threatenings. And it calls God a liar.'

Death Under Judgment vs. Death in Christ

Those outside Christ die under judgment; believers have victory over death through Christ.

Lecture support: Weaver contrasts the Israelites' death with 1 Corinthians 15:53-57, 'Death is swallowed up in victory.'

Key Arguments

God ordains both the end and the means of life

While our days are numbered, God uses our obedience or disobedience as the means to lengthen or shorten our lives.

Lecture support: Weaver says, 'When God ordained the end, He also ordained the means to that end.'

The Israelites' prayer for death was answered

The Israelites wished to die in the wilderness, and God granted their request as judgment.

Lecture support: Weaver points to Numbers 14:2, 28-29: 'As ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness.'

God's judgment on the Israelites was total

Not one man of the condemned generation survived; God's decree was fully carried out.

Lecture support: Weaver cites Numbers 26:64-65: 'There was not left a man of them, save Caleb... and Joshua.'

Unbelievers today face the same judgment

Those who refuse to trust in Christ will die under God's judgment, just like the Israelites.

Lecture support: Weaver quotes 2 Thessalonians 1:7-9 about flaming fire taking vengeance on those who obey not the gospel.

Believers have no fear of death

For the Christian, death is like sleep; Christ has removed its sting.

Lecture support: Weaver says, 'For the child of God, death is nothing more than just simply sleep.'

Scripture References

Numbers 14:21-23

God swears that those who tempted Him ten times will not see the promised land.

Numbers 14:26-30

God decrees that the murmuring Israelites' carcasses will fall in the wilderness.

Numbers 14:31-35

The children will enter the land, but the adults will die in the wilderness over forty years.

Hebrews 3:17

The author refers to the Israelites whose carcasses fell in the wilderness due to sin.

Hebrews 9:27

It is appointed unto men once to die, and after that the judgment.

Psalm 90:10

The average lifespan is seventy to eighty years.

Exodus 20:12

Honor thy father and mother that thy days may be long.

Deuteronomy 22:6-7

Letting a mother bird go prolongs one's days.

Deuteronomy 25:13-15

Having just weights and measures lengthens one's days.

1 Peter 3:10-11

To love life and see good days, refrain from evil and seek peace.

Psalm 34:16

The face of the Lord is against evildoers to cut off their remembrance.

Psalm 37:9, 22, 28

Evildoers shall be cut off, but the righteous inherit the earth.

Psalm 55:23

Bloody and deceitful men shall not live out half their days.

1 Samuel 2:30-34

God tells Eli there will not be an old man in his house; his sons will die in the flower of their age.

Deuteronomy 30:15-20

God sets before Israel life and death, blessing and cursing; choose life by obeying.

Numbers 14:22

God notes the ten times the Israelites tempted Him.

Jeremiah 22:18-19

Jehoiakim will be buried with the burial of an ass, unburied and unmourned.

Numbers 1:46

The number of men of war was 603,550.

Numbers 26:63-65

Not a man of the condemned generation remained except Caleb and Joshua.

1 Corinthians 15:53-57

Death is swallowed up in victory; the sting of death is sin, but thanks be to God who gives victory through Christ.

Discussion Questions

1. How does knowing that God ordains both the end and the means of our lives affect the way we view obedience?

Consider: Weaver explains that God uses our obedience or disobedience as the means to lengthen or shorten our days.

2. In what ways does unbelief dishonor God, and why is it such a serious sin?

Consider: Weaver states that unbelief challenges God's Word, ignores His promises, and calls Him a liar.

3. What can we learn from the fact that God answered the Israelites' prayer to die in the wilderness?

Consider: The Israelites wished for death, and God granted it as judgment.

4. How should the image of carcasses strewn in the wilderness impact our understanding of God's judgment?

Consider: Weaver quotes commentators describing the unburied bones as a warning.

5. Why is death described as 'sleep' for the believer, and how does that change our perspective on dying?

Consider: Weaver says that for the child of God, death is nothing more than sleep, with no horror.

Applications

Examine your preparation for death

Weaver urges listeners to consider whether they are prepared to die, like Pilgrim who was unwilling to die and unable to stand before God.

Lecture support: Weaver says, 'Dear friend, let me tell you something. All of those who are outside of the Lord Jesus Christ... are not prepared to die.'

Trust in Christ to escape judgment

Those who refuse to trust in Christ will die under God's judgment, just like the Israelites.

Lecture support: Weaver quotes 2 Thessalonians 1:7-9 and says, 'those who refuse Christ shall also die under God's judgment.'

Be thankful for salvation in Christ

Believers should be grateful that Christ has taken the sting of death and given victory.

Lecture support: Weaver prays, 'Make us, Lord, thankful and grateful for Thy so great salvation.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 9

How Not to Treat Your Parents

September 12, 2010

Read Chapter 9 in the companion book, pages 175-193 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Fifth Commandment and Lifelong Honor

God commands children to honor their parents throughout life, not just in childhood; this duty never ceases.

Lecture support: Weaver states, 'there is never a time when we are to cease honoring our father and our mother' (04:53.6).

Hatred and Envy Among Siblings

Sibling hatred and envy dishonor parents and arise from perceived favoritism, refusal to join in evil, and lead to destructive behavior.

Lecture support: Weaver says, 'we are not to dishonor our parents by the sins of hatred and envy among the siblings' (06:05.8).

The Destructive Power of Envy

Envy does not want what others have but seeks to destroy it; it leads to violence and family ruin.

Lecture support: Weaver explains, 'Envy just simply wants what someone else possesses destroyed' (26:39.9).

Deception as a Form of Cursing

Deliberate deception of parents is a severe sin that treats them as worthless and is equivalent to cursing them.

Lecture support: Weaver asserts, 'Deception involves cursing your parents' (41:49.9).

The Duty to Care for Aging Parents

Adult children must provide for their elderly parents; neglecting this duty denies the faith and is worse than unbelief.

Lecture support: Weaver cites 1 Timothy 5:8: 'if any provide not for his own... he hath denied the faith and is worse than an infidel' (55:13.8).

Reaping What We Sow

Our treatment of our parents will be reflected in how our children treat us; we must honor our parents to receive honor.

Lecture support: Weaver warns, 'Our children will ultimately treat us the way we treat our parents' (1:01:14.3).

Key Arguments

Honor is a lifelong obligation

While obedience may change with adulthood, the command to honor parents never ends.

Lecture support: Weaver says, 'you cannot quibble over "honor thy father and thy mother," because there is never a time when we are to cease honoring our father and our mother' (04:53.6).

Hatred and envy arise from perceived partiality

The brothers' hatred stemmed from their perception of Jacob's favoritism toward Joseph, whether real or not.

Lecture support: Weaver notes, 'Hatred and envy often arise from a perceived advantage or partiality' (07:17.7).

Refusing to compromise with evil provokes hatred

Joseph's refusal to join his brothers' wickedness and his reporting it to Jacob fueled their hatred.

Lecture support: Weaver states, 'hatred and envy arise oftentimes when one refuses to betray his principles' (14:28.2).

Envy seeks destruction, not possession

Envy is not about wanting what others have but about destroying it so no one can have it.

Lecture support: Weaver explains, 'Envy just simply wants what someone else possesses destroyed' (26:39.9).

Deception is a deliberate distortion of reality

The brothers' lie about Joseph's death was a premeditated act to make Jacob believe a falsehood.

Lecture support: Weaver says, 'Deception is a lie. Yet deception is more than a lie. It is a distortion of reality' (28:42.3).

Deception is a form of cursing parents

The biblical concept of cursing includes treating parents as worthless, which deception does.

Lecture support: Weaver argues, 'Deception involves cursing your parents' (41:49.9).

Neglecting elderly parents denies the faith

Failing to provide for aging parents is a serious sin that contradicts Christian profession.

Lecture support: Weaver cites 1 Timothy 5:8: 'if any provide not for his own... he hath denied the faith and is worse than an infidel' (55:13.8).

We reap what we sow in family relationships

Our children will treat us as we treat our parents, so we must model honor.

Lecture support: Weaver states, 'Our children will ultimately treat us the way we treat our parents' (1:01:14.3).

Scripture References

Exodus 20:12

Read as the fifth commandment, the foundation for honoring parents.

Genesis 37:1-11

The main text, describing Joseph's coat, dreams, and his brothers' hatred.

Ephesians 6:1-2

Cited to show God requires obedience and honor from children.

Romans 1:31

Mentioned as describing those without natural affection.

2 Timothy 3:3

Mentioned alongside Romans 1:31 regarding lack of natural affection.

Galatians 5:20

Cited to show hatred is a work of the flesh.

Proverbs 10:12

Quoted to contrast hatred stirring strife with love covering sins.

1 Chronicles 5:1

Explains why Reuben lost the birthright and Joseph received it.

Proverbs 14:30

Quoted: 'A sound heart is life to the flesh, but envy is rottenness to the bones.'

Proverbs 27:4

Quoted: 'Wrath is cruel and anger is outrageous, but who is able to stand before envy?'

Titus 3:3

Cited to show envy motivates hateful behavior.

Genesis 41:46

Used to calculate Joseph's age (30) when he stood before Pharaoh.

Genesis 45:6

Used to determine the two years of famine already passed.

Genesis 44:30-34

Judah's plea reveals Jacob's deep grief over Joseph, showing the long-term deception.

Isaiah 44:20

Quoted: 'A deceived heart hath turned him aside.'

Exodus 21:17

Cited: 'He that curseth his father or his mother shall surely be put to death.'

Leviticus 20:9

Cited: 'Everyone that curseth his father or his mother shall be surely put to death.'

Proverbs 20:20

Cited: 'Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.'

Proverbs 30:11

Cited: 'There is a generation that curseth their father and doth not bless their mother.'

Matthew 15:1-6

Jesus condemns the Pharisees for using Corban to avoid honoring parents, equating it to cursing.

Discussion Questions

1. How does the distinction between obedience and honor apply to adult children today?

Consider: Weaver explains that obedience may change but honor never ceases.

2. What are some modern examples of perceived partiality that can lead to sibling hatred?

Consider: Weaver discusses how perceived advantage, not necessarily real, stirs envy.

3. Why is it so difficult to stand against peer pressure from family members to do wrong?

Consider: Joseph refused to go along with his brothers' evil plans.

4. In what ways can we encourage rather than envy the God-given callings of our siblings?

Consider: The brothers sought to destroy Joseph's dreams instead of supporting him.

5. How does deception in small matters lead to greater deceptions and family breakdown?

Consider: Weaver notes that minor deceptions pave the way for major ones.

6. What does it mean to 'curse' parents without using profane language?

Consider: Weaver explains the Hebrew and Greek words for cursing include treating as worthless.

7. How can we practically 'requite' our parents as commanded in 1 Timothy 5:4?

Consider: Weaver discusses repaying parents for their care when they are elderly.

8. Why is neglecting elderly parents considered a denial of the faith?

Consider: Weaver cites 1 Timothy 5:8 and explains its severity.

Applications

Honor parents despite their imperfections

We must honor our parents even if they are sinful or unsaved, because God sovereignly placed them in our lives.

Lecture support: Weaver says, 'our parents are not perfect... but the truth of the matter is this: they're still our parents. And God still requires us to honor them' (57:45.5).

Repent and reconcile now

Do not delay in loving, forgiving, and communicating with parents; now is the time to work out differences.

Lecture support: Weaver urges, 'Now is the time to love them. Now is the time to repent. Now is the time to communicate with them' (59:10.0).

Model honor for future generations

Treat your parents well so that your children will learn to treat you well; you reap what you sow.

Lecture support: Weaver states, 'if I want my children to love me and honor me and help me, I need to love and honor and help my parents' (1:01:14.3).

Avoid deception in all forms

Do not deceive parents about whereabouts, activities, or intentions; deception is a serious sin.

Lecture support: Weaver warns teenagers, 'If you tell your parents that you're going to one place and then you go to another place, that's deception' (40:29.7).

Provide for aging parents

Adult children have a duty to care for their elderly parents financially, emotionally, and physically.

Lecture support: Weaver explains 1 Timothy 5:4,8, emphasizing the command to requite parents.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 10

Why Doesn't God Answer All Prayers

December 10, 2015

Read Chapter 10 in the companion book, pages 195-215 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Lex Talionis Principle in Prayer

God answers prayer based on whether we hear (obey) Him. If we refuse to hear His Word, He righteously refuses to hear our prayers.

Lecture support: God said to Josiah, 'Because thine heart was tender... I also have heard thee' (2 Kings 22:19). The negative is that if you don't hear God, He won't hear you. Proverbs 28:9: 'He that turneth away his ear from hearing the law, even his prayer shall be abomination.'

Obedience as True Hearing

Hearing God's Word is not merely external listening but internal obedience. To hearken is to obey; without obedience, one has not truly heard.

Lecture support: 1 Samuel 15:22: 'Behold, to obey is better than sacrifice, and to hearken than the fat of rams.' Obedience and hearkening are synonymous. No one really hears until he heeds.

Prerequisites for Effective Prayer

Answered prayer requires proper association (being God's child), approach (through Christ), attitude (faith), asking (in Christ's name, not selfishly), apprehension (according to God's will), and affection (love for God).

Lecture support: Matthew 7:9-11 (association), John 14:6 (approach), Hebrews 11:6 (attitude), James 4:3 (asking), 1 John 5:14-15 (apprehension), Colossians 3:1-2 (affection).

The Danger of Apostasy and Ignorance of God's Word

The story of Josiah shows that even leaders can lose God's law. When those who should know are ignorant, God raises up witnesses, but it reveals deep apostasy.

Lecture support: The high priest and scribe were ignorant of the law; they consulted Huldah instead of Jeremiah. This demonstrates the depth of apostasy in the kingdom.

Prayer as Duty and Privilege, Not Manipulation

Prayer is commanded by God and is a privilege of communion, not a tool to change God's mind or fulfill selfish desires.

Lecture support: 1 Thessalonians 5:17 commands prayer without ceasing. Prayer is not an attempt to change the immutable God; it is to accomplish His will.

The Measure of Hearing Determines the Measure of Receiving

The degree to which we hear and obey God's Word determines the degree to which we receive from Him, including answered prayer.

Lecture support: Mark 4:24: 'Take heed what ye hear: with what measure ye mete, it shall be measured to you.' If we spend little time in the Word, we receive little.

Key Arguments

God's Answer to Prayer Is Conditional on Our Hearing Him

The primary reason most prayers are not answered is that people do not hear (obey) God's Word. God's response mirrors our response to Him.

Lecture support: 2 Kings 22:19: 'Because thine heart was tender... I also have heard thee.' The negative is that if you don't hear God, He won't hear you. Zechariah 7:13: 'As he cried, and they would not hear; so they cried, and I would not hear.'

Obedience Is Synonymous with True Hearing

External hearing is insufficient; only when we obey God's Word have we truly heard it. Disobedience is a refusal to hear.

Lecture support: 1 Samuel 15:22 equates obeying and hearkening. 'No one ever really hears the Word of God until he heeds the Word of God.'

Prayer Must Be According to God's Will, Not Selfish Desires

Asking amiss - to consume on lusts - results in unanswered prayer. Prayer must align with God's revealed will in Scripture.

Lecture support: James 4:3: 'Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.' 1 John 5:14: 'If we ask any thing according to his will, he heareth us.'

Ignorance of God's Law Leads to Judgment and Unanswered Prayer

When God's people reject knowledge of His law, He rejects them and their prayers. This is seen in the apostasy of Josiah's day.

Lecture support: Hosea 4:6: 'Because thou hast rejected knowledge, I will also reject thee... seeing thou hast forgotten the law of thy God, I will also forget thy children.'

Faith Is Essential for Answered Prayer

Without faith, it is impossible to please God. Doubt and wavering prevent receiving anything from the Lord.

Lecture support: Hebrews 11:6: 'Without faith it is impossible to please him.' James 1:6-7: 'Let not that man think that he shall receive any thing of the Lord.'

The Only Acceptable Approach to God Is Through Christ

Prayer must be offered in Jesus' name, acknowledging our own unworthiness and relying solely on His merit and mediation.

Lecture support: John 14:6: 'No man cometh unto the Father, but by me.' 1 Timothy 2:5: 'One mediator between God and men, the man Christ Jesus.'

Scripture References

2 Kings 22:1-20

The entire chapter is read as the foundational text for the message, detailing Josiah's reign, the finding of the law, and the prophecy of Huldah.

1 Thessalonians 5:17

Cited to show that prayer is a commanded duty: 'Pray without ceasing.'

Luke 18:1

Cited alongside 1 Thessalonians 5:17 to emphasize that men ought always to pray and not faint.

Matthew 7:9-11

Used to illustrate the proper association of being God's child: a father gives good gifts to his children.

John 14:6

Quoted to establish that the only proper approach to God is through Jesus Christ.

Ephesians 2:18

Cited to show that through Christ we have access by one Spirit to the Father.

1 Timothy 2:5

Used to affirm that there is one mediator between God and men, the man Christ Jesus.

Hebrews 10:19-22

Read to contrast the Old Testament restriction with the boldness believers now have to enter the holiest through Christ's blood.

Hebrews 11:6

Quoted to show that faith is essential to please God and receive from Him.

James 1:5-7

Cited to warn against wavering in faith when asking God for wisdom.

Matthew 21:22

Quoted to support the need for believing prayer: 'All things, whatsoever ye shall ask in prayer, believing, ye shall receive.'

Mark 11:24

Cited alongside Matthew 21:22 to reinforce the necessity of faith in prayer.

John 14:13-14

Quoted to establish the proper asking: asking in Jesus' name so the Father may be glorified.

John 16:26

Cited to further emphasize asking in Jesus' name.

Matthew 6:7

Quoted to warn against vain repetitions in prayer, thinking to be heard for much speaking.

James 4:1-3

Read to show that asking amiss - to consume on lusts - results in unanswered prayer.

1 John 5:12-15

Read to teach that confidence in prayer comes from asking according to God's will, and that we know we have petitions if we ask according to His will.

Romans 8:26-27

Cited to show the Holy Spirit's intercession when we do not know what to pray for, making intercession according to God's will.

Colossians 3:1-2

Quoted to emphasize setting affection on things above as a prerequisite for prayer.

Malachi 2:7

Quoted to show the priest's responsibility to keep knowledge, contrasting with Hilkiah's ignorance.

Discussion Questions

1. How does the principle of lex talionis (God hearing us as we hear Him) challenge your current prayer life?

Consider: The message centers on 2 Kings 22:19 and the idea that God's response to our prayers mirrors our response to His Word.

2. In what ways might we be 'hearing' God's Word externally without truly obeying it?

Consider: Weaver distinguishes between external audible hearing and internal spiritual hearing, using 1 Samuel 15:22 to equate hearkening with obedience.

3. Which of the six prerequisites for answered prayer (association, approach, attitude, asking, apprehension, affection) do you find most challenging, and why?

Consider: The prerequisites are outlined from Matthew 7, John 14, Hebrews 11, James 4, 1 John 5, and Colossians 3.

4. How does the story of Josiah and the lost law illustrate the danger of neglecting God's Word in our own lives and churches?

Consider: The law was lost in the temple, and even the religious leaders were ignorant, revealing deep apostasy.

5. What does it practically mean to 'ask in Jesus' name,' and how does this guard against selfish praying?

Consider: Weaver uses the bank check illustration to explain that asking in Jesus' name means relying on His merit, not our own, and James 4:3 warns against asking amiss.

6. How can we cultivate a 'proper apprehension' of God's will in prayer, especially when we are uncertain about specific situations?

Consider: 1 John 5:14-15 and Romans 8:26-27 are discussed, emphasizing prayer according to Scripture and the Spirit's intercession.

7. Why is it dangerous to assume we can delay obedience or repentance until a later time?

Consider: Proverbs 1:24-31 warns that persistent refusal to hear God can result in Him refusing to answer when calamity comes.

8. How does the measure we use in hearing God's Word affect our spiritual growth and prayer life?

Consider: Mark 4:24 teaches that the measure we give (time, attention, obedience) determines what we receive from God.

Applications

Examine Your Hearing of God's Word

Evaluate whether you are truly hearing God's Word by obeying it, not just listening externally. True hearing leads to answered prayer.

Lecture support: 1 Samuel 15:22 equates hearkening with obedience. 'No one ever really hears the Word of God until he heeds the Word of God.'

Repent of Regarding Iniquity

If you cherish any sin in your heart, God will not hear your prayers. Confess and forsake sin to restore fellowship.

Lecture support: Psalm 66:18: 'If I regard iniquity in my heart, the Lord will not hear me.'

Pray According to God's Will

Align your requests with Scripture. When uncertain, pray 'Thy will be done' and rely on the Spirit's intercession.

Lecture support: 1 John 5:14: 'If we ask any thing according to his will, he heareth us.' Romans 8:26-27 on the Spirit's help.

Ask in Jesus' Name with Right Motives

Approach God solely on the merits of Christ, not your own, and examine your motives to ensure they are not selfish.

Lecture support: John 14:13-14 and James 4:3. The bank check illustration shows dependence on Christ's riches.

Cultivate a Tender Heart Like Josiah

When confronted with God's Word, respond with humility, repentance, and tears, as Josiah did, so that God will hear you.

Lecture support: 2 Kings 22:19: Josiah's heart was tender, he humbled himself, rent his clothes, and wept, and God heard him.

Increase Your Measure of Hearing

Devote more time and attention to studying and obeying God's Word, knowing that the measure you give determines what you receive.

Lecture support: Mark 4:24: 'With what measure ye mete, it shall be measured to you.'

Do Not Delay Obedience

Respond to God's call promptly; persistent refusal may lead to a hardened heart and unanswered prayer in times of need.

Lecture support: Proverbs 1:24-31: 'Then shall they call upon me, but I will not answer.'

Lead Your Home in Hearing God

Men, take responsibility to be the spiritual leaders who hear and obey God's Word, so that your family follows suit.

Lecture support: The example of Josiah's leadership and the warning that when men fail, others take over (Huldah consulted instead of priests).

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 11

Christian Protocol

May 12, 2018

Read Chapter 11 in the companion book, pages 217-240 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Christian Protocol as Biblical Mandate

The Bible establishes a binding code of conduct for how believers are to treat one another, rooted in God's Word as a treaty.

Lecture support: Weaver defines protocol and states, 'the scriptures are our official record or agreement forming the legal authority for our future dealings with each other.'

Receiving One Another as Christ Received Us

The central command of Romans 15:7 is to receive fellow believers in the same manner and degree that Christ received us - as sinners, in ignorance, and willingly.

Lecture support: Weaver explains, 'Wherefore receive ye one another in the same degree, just as, even as, Christ also received us to the glory of God.'

Patience and Edification Toward the Weak

Strong believers are obligated to bear with the weak, not to please themselves, but to build them up in faith and understanding.

Lecture support: Weaver says, 'We then that are strong ought to bear the infirmities of the weak and not to please ourselves' and 'we're endeavoring to build up this brother who is weak.'

Unity Through Like-Mindedness

God desires believers to be of one mind and one mouth, glorifying Him together, which requires patience and the Spirit's work.

Lecture support: Weaver prays, 'Now the God of patience and consolation grants you to be like-minded one toward another... that you may with one mind and one mouth glorify God.'

The Danger of Pride and Domination (Diotrephes Syndrome)

A domineering spirit that refuses to receive brethren and loves preeminence hinders Christian protocol and replaces Christ's authority.

Lecture support: Weaver cites 3 John 9-10, 'Diotrephes, who loveth to have the preeminence among them, receiveth us not... casteth them out of the church.'

Ministering to God by Ministering to the Saints

Serving fellow believers is the primary way we minister to God the Father and Christ, as seen in Matthew 25 and Hebrews 6:10.

Lecture support: Weaver states, 'The only way we can minister to God the Father is to minister to each other' and quotes Hebrews 6:10.

Key Arguments

Obligation Precedes Application

Paul lays a doctrinal foundation (Romans 1-11) before giving practical duties (Romans 12-16), so the command to receive one another is based on prior truth.

Lecture support: Weaver explains, 'Romans chapter 1 through 11 is doctrinal. And when you get to Romans 12 through 16, it is practical.'

Christ's Example of Self-Denial

Christ pleased not Himself but bore reproaches and patiently endured the ignorance and errors of His disciples, setting the pattern for believers.

Lecture support: Weaver quotes Albert Barnes: 'He bore with patience the ignorance, blindness, erroneous views, and ambitious projects of his disciples.'

Scripture as the Basis for Patience and Hope

The Old Testament was written for our learning, providing patience and comfort so that we might have hope, confirming the continuity of God's Word.

Lecture support: Weaver says, 'For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.'

Like-Mindedness Requires Divine Enablement

True unity of mind cannot be forced or demanded; it comes through prayer and the work of the Holy Spirit, blending diverse believers into harmony.

Lecture support: Weaver explains homothumadon: 'A number of notes are sounded which, while different, harmonize in pitch and tone... the Holy Spirit blends together the lives.'

Receiving Others Is Receiving Christ

To reject or receive a fellow believer is to reject or receive Christ and the Father, making Christian protocol a matter of eternal significance.

Lecture support: Weaver cites Matthew 10:40, 'He that receiveth you receiveth me. And he that receiveth me receiveth him that sent me.'

Sin Is Defined by God's Law, Not Human Opinion

Disagreements on non-sinful matters should not lead to shunning; only transgression of God's law constitutes sin, and restoration should be gentle.

Lecture support: Weaver says, 'If it's not a transgression of the law, it's not sin. You may not like it. You may disagree with it. But if it's not transgressing the law, it's not sin.'

Scripture References

Romans 15:1-8

Primary text; Paul commands the strong to bear the weak and to receive one another as Christ received us.

Romans 14:1

Command to receive the weak in faith without disputing; uses the same Greek word for 'receive' as Romans 15:7.

Psalm 69:9

Quoted in Romans 15:3; 'The reproaches of them that reproach thee fell on me' applied to Christ.

Philippians 2:5-8

Christ's humility and obedience unto death, exemplifying not pleasing Himself.

John 6:38

Jesus came to do the will of the Father, not His own will.

Matthew 26:42

Jesus in Gethsemane submitting to the Father's will.

Hebrews 12:1-4

Looking to Jesus who endured contradiction of sinners; we have not resisted unto blood.

1 Peter 2:21

Christ suffered for us, leaving an example to follow His steps.

1 Corinthians 10:1-12

Old Testament examples written for our admonition; warning against lust, idolatry, fornication, tempting Christ, murmuring.

2 Timothy 3:16-17

All Scripture is God-breathed and profitable for doctrine, correction, instruction in righteousness.

Romans 12:16

Be of the same mind one toward another; condescend to men of low estate.

1 Corinthians 1:10

Speak the same thing, no divisions, perfectly joined in same mind and judgment.

2 Corinthians 13:11

Be of one mind, live in peace.

Ephesians 4:3

Endeavoring to keep the unity of the Spirit in the bond of peace.

Philippians 2:2

Be like-minded, having the same love, being of one accord, of one mind.

Romans 5:8-10

Christ died for us while we were yet sinners; we are reconciled by His death.

Colossians 1:21

We were alienated and enemies in our minds, now reconciled.

Ephesians 4:18

Understanding darkened, alienated from God through ignorance and blindness of heart.

Mark 4:33

Jesus spoke the word as they were able to hear it.

3 John 9-10

Diotrephes loved preeminence, refused to receive the brethren, and cast them out.

Discussion Questions

1. What does it mean to 'receive one another' in the context of Romans 15:7, and how does the Greek word pros lambano deepen our understanding?

Consider: Weaver explains the word means to take into one's heart or home with open arms.

2. How does the distinction between obligation, edification, participation, inspiration, and supplication help us apply the command to receive one another?

Consider: Weaver outlines these steps from Romans 15:1-6 leading to the application in verse 7.

3. In what ways did Christ 'please not himself,' and how should His example shape our treatment of weaker brethren?

Consider: Weaver lists five points from Albert Barnes on Christ's self-denial, especially His patience with disciples' errors.

4. What is the Diotrephes syndrome, and how does it manifest in churches today?

Consider: Weaver describes Diotrephes as loving preeminence, refusing to receive brethren, and casting out those who disagree.

5. How does the truth that 'receiving a brother is receiving Christ' change the way we view difficult relationships in the church?

Consider: Weaver cites Matthew 10:40 and John 13:20 to show the direct link between receiving believers and receiving Christ.

6. Why is it important to distinguish between sin (transgression of God's law) and personal disagreements, and how should we respond to each?

Consider: Weaver emphasizes that only God defines sin, and we must restore the fallen gently.

7. What practical steps can we take to cultivate patience and like-mindedness in our church community?

Consider: Weaver prays for God to grant a patient, teachable spirit and emphasizes the need for time and the Spirit's work.

Applications

Receive Fellow Believers as Christ Received You

Actively welcome and accept other Christians, even those with whom you disagree on non-essential matters, just as Christ received you while you were a sinner and ignorant.

Lecture support: Weaver commands, 'Wherefore receive ye one another as Christ also received us to the glory of God.'

Bear with the Weak Patiently

Instead of despising or judging weaker believers, patiently bear their infirmities and seek to build them up in faith and understanding.

Lecture support: Weaver says, 'We then that are strong ought to bear the infirmities of the weak and not to please ourselves.'

Reject the Diotrephes Spirit

Guard against pride, arrogance, and a domineering attitude that refuses fellowship with those who differ; instead, humbly teach and edify.

Lecture support: Weaver warns against 'the Diotrephes syndrome' of loving preeminence and casting out brethren.

Minister to the Saints as Ministry to God

View acts of service, hospitality, and teaching toward fellow believers as direct ministry to God the Father and Christ.

Lecture support: Weaver states, 'The only way we can minister to God the Father is to minister to each other.'

Define Sin by Scripture, Not Personal Preference

Do not treat personal disagreements or differing convictions as sin; only God's law defines sin, and restoration should be gentle.

Lecture support: Weaver says, 'If it's not a transgression of the law, it's not sin... if a brother does sin, restore such one in the spirit of meekness.'

Pursue Like-Mindedness Through Prayer and Patience

Pray for God to grant unity of mind and purpose, recognizing that true harmony comes from the Holy Spirit and requires time and teaching.

Lecture support: Weaver prays, 'Now the God of patience and consolation grants you to be like-minded one toward another.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 12

Scope Of Christian Obedience

November 06, 2019

Read Chapter 12 in the companion book, pages 241-259 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Total Obedience to God

Believers are called to obey God in all things, without picking and choosing, as children and servants obey their masters.

Lecture support: Weaver cites Colossians 3:20, 22 and Acts 3:22 to argue that the scope of obedience is absolute.

God's Sovereignty and Human Submission

Recognition of God as Creator, Father, Redeemer, and Potter demands total submission and obedience from His creatures.

Lecture support: Weaver states, 'Total obedience requires total submission. Total submission requires total recognition of who God is and who we are.'

Commandment-Oriented vs. Feeling-Oriented Life

The fall shifted humanity from living by God's commands to living by feelings and desires; salvation restores the commandment-oriented life.

Lecture support: Weaver traces this from Adam and Eve through Achan and Samson, concluding that 'most people live on their feelings.'

Obedience Despite Emotional Cost

Ezekiel's example shows that obedience to God must prevail even in the face of devastating personal loss and emotional pain.

Lecture support: Weaver highlights Ezekiel 24:18: 'and at even my wife died; and I did in the morning as I was commanded.'

Love for God Expressed Through Obedience

True love for God is demonstrated by keeping His commandments, not by emotional experiences or professions.

Lecture support: Weaver quotes John 14:21 and 1 John 5:3 to show that keeping commandments is the love of God.

Key Arguments

The argument from lesser to greater demands total obedience

If earthly children and servants must obey in all things, then God's children and servants must obey Him in all things.

Lecture support: Weaver uses Colossians 3:20, 22 and 1 Corinthians 6:19-20 to build this argument.

The fall was a shift from commandment to feeling

Adam and Eve's sin was not merely eating fruit but prioritizing their desires over God's explicit command.

Lecture support: Weaver points out that in Genesis 3:6, the word 'commandment' is absent; instead, sight, pleasantness, and desire drive the action.

Feelings and desires are the primary hindrances to obedience

Modern Christians often excuse disobedience by claiming they don't feel like obeying, mirroring the sins of Achan and Samson.

Lecture support: Weaver lists common excuses: 'I don't feel like praying... studying my Bible... going to church... giving.'

Ezekiel proves obedience is possible despite overwhelming emotions

Ezekiel obeyed God's command not to mourn his wife's death, showing that God's grace enables obedience in the most distressing circumstances.

Lecture support: Weaver emphasizes Ezekiel 24:18 and asks, 'Doesn't that make our whining and our complaining pale in significance?'

Salvation restores the commandment-oriented life

When God saves us, He places us back under a commandment-oriented life, calling us to purposely obey His commands.

Lecture support: Weaver states, 'When God saves us, you know what He does? He takes us out of that feeling-oriented life and places us back under a commandment-oriented life.'

Scripture References

Colossians 3:20

Children are commanded to obey their parents in all things, illustrating total obedience.

1 Corinthians 6:19-20

Believers are not their own but bought with a price, therefore they must glorify God in body and spirit.

Colossians 3:22

Servants are to obey their masters in all things, not with eye-service but fearing the Lord.

Acts 3:22

Moses' prophecy that a prophet like him would come, and the people must hear Him in all things.

Exodus 5:2

Pharaoh's refusal to obey God because he did not know or recognize the Lord.

Genesis 2:15-17

God placed Adam in the garden and commanded him not to eat of the tree of knowledge of good and evil.

Genesis 3:1-7

The temptation and fall of Adam and Eve, where they ate the forbidden fruit.

1 Timothy 2:14

Adam was not deceived, but the woman was deceived and became a transgressor.

Romans 5:12

Sin entered the world through one man, and death through sin, because all sinned.

Joshua 6:17-19

God's command to destroy Jericho and not take any accursed things.

Joshua 7:20-21

Achan's confession that he saw, coveted, and took the accursed items.

1 John 2:15-17

The lust of the flesh, lust of the eyes, and pride of life are not of the Father but of the world.

Judges 14:1-3

Samson saw a Philistine woman and demanded her as wife because she pleased him well.

Ezekiel 24:15-18

God tells Ezekiel his wife will die, and commands him not to mourn; Ezekiel obeys.

John 14:21

He who has Christ's commandments and keeps them is the one who loves Him.

1 John 5:3

This is the love of God, that we keep His commandments, and they are not burdensome.

1 John 2:4

He who says 'I know Him' and does not keep His commandments is a liar.

Matthew 10:37

He who loves father or mother more than Christ is not worthy of Him.

Discussion Questions

1. How does the argument from the lesser to the greater (children/servants obeying in all things) challenge our selective obedience to God?

Consider: Weaver uses Colossians 3:20, 22 to argue that if earthly authorities require total obedience, how much more our Heavenly Father.

2. In what ways do we, like Adam and Eve, trade a commandment-oriented life for a feeling-oriented life?

Consider: Weaver explains that the fall was a shift from obeying God's word to following sight and desire.

3. How can we identify when our feelings or desires are hindering our obedience to God's commands?

Consider: Weaver lists common excuses like 'I don't feel like praying' and contrasts them with biblical commands.

4. What does Ezekiel's response to his wife's death teach us about obeying God in the midst of personal tragedy?

Consider: Ezekiel obeyed God's command not to mourn, showing that obedience must transcend even the deepest emotions.

5. How does our view of God's sovereignty affect the degree of our obedience?

Consider: Weaver states that if we believe God is absolutely sovereign, we will submit to Him and obey Him.

6. What practical steps can we take to move from a feeling-oriented life to a commandment-oriented life?

Consider: Weaver concludes that salvation restores us to a commandment-oriented life, but we must purposely endeavor to obey.

Applications

Obey God in all things, not just when it feels right

Believers must obey God's commands regardless of their emotions or desires, following the example of Ezekiel.

Lecture support: Weaver says, 'You do what God commands. And everything will work out for you.'

Examine whether feelings or desires are driving your decisions

Christians should evaluate if they are living by principles and commandments or by fleeting feelings.

Lecture support: Weaver warns, 'most people live on their feelings. They don't live by principles. They don't live by commandments.'

Submit to God's sovereignty in every area of life

Recognizing God as Creator, Father, and Redeemer should lead to total submission and obedience.

Lecture support: Weaver states, 'Total obedience requires total submission. Total submission requires total recognition of who God is and who we are.'

Do not let personal tragedy become an excuse for disobedience

Even in devastating loss, God's grace is sufficient to enable obedience, as seen in Ezekiel's life.

Lecture support: Weaver asks, 'Doesn't that make our whining and our complaining pale in significance to such a devastating loss?'

Love God supremely by keeping His commandments

True love for God is demonstrated through obedience, not merely emotional expressions.

Lecture support: Weaver quotes John 14:21 and 1 John 5:3 to show that keeping commandments is the love of God.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 13

Community in the Old South & in the Confederacy

August 01, 2023

Read Chapter 13 in the companion book, pages 261-279 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Commonality as the Basis of Community

True community cannot exist without shared faith, culture, and heritage. The word 'community' itself implies unity around common things.

Lecture support: Weaver states: 'where there is no commonality, there is no community' and explains the Latin root communitas.

The Necessity of God’s Law for Societal Rebuilding

Any attempt to rebuild society on human wisdom rather than God’s law is doomed and cursed, as seen in the rebuilding of Jericho.

Lecture support: Weaver asks whose law would be used to rebuild society and cites Joshua 6 and 1 Kings 16:34.

Theological Roots of the War Between the States

The war was fundamentally a theological conflict between the Bible-believing South and the apostate, rationalistic North.

Lecture support: Weaver cites James Henley Thornwell and says 'a change in culture is always preceded by a change in theology.'

Southern Hope as Biblical Hope

The Old South’s hope was grounded in the Bible as the infallible Word of God, in contrast to Northern rationalism.

Lecture support: Weaver quotes Robert E. Lee on the Bible and notes the South was 'unashamedly Christian.'

The Code of Southern Honor

Honor demanded integrity, courage, self-sufficiency, and defense of reputation, binding families and communities together.

Lecture support: Weaver lists the four requirements of the Southern code of honor and quotes William Pettigrew.

Heritage as a God-Given Birthright

Southern heritage is an inheritance from ancestors who fought for truth and principle, and it must not be repudiated.

Lecture support: Weaver quotes Psalm 16:6, Major R.E. Wilson's oath, and Henry Grady's 1886 speech.

Southern Hospitality as a Biblical Mandate

Hospitality was a natural Southern trait that fostered community, commanded in Scripture and practiced through shared meals and traveler's rooms.

Lecture support: Weaver cites Romans 12:13, 1 Peter 4:9, and personal anecdotes of Sunday company and traveler's rooms.

The Loss of Courage and Will in Modern Society

A decline in courage, especially among elites, has left the West unwilling to defend its independence and values.

Lecture support: Weaver quotes Alexander Solzhenitsyn on the loss of civic courage and contrasts it with Southern martial spirit.

Key Arguments

Community Requires Commonality

Without shared faith, culture, and heritage, people cannot form true community, only a collection of individuals.

Lecture support: Weaver says, 'where there is no commonality, there is no community' and explains the etymology of 'community.'

Society Must Be Rebuilt on God's Law

Any society rebuilt on human wisdom rather than God's law is cursed from the start, as Jericho's rebuilding demonstrates.

Lecture support: Weaver asks, 'Whose law would you use to rebuild society?' and references Joshua 6 and 1 Kings 16:34.

Cultural Change Follows Theological Change

The North's apostasy into rationalism led to cultural decay and war; true cultural change requires theological transformation.

Lecture support: Weaver states, 'A change in culture is always preceded by a change in theology' and gives the example of India.

The Old South Was Founded on Biblical Hope

The South's hope was rooted in the Bible as God's infallible Word, giving it a distinct identity from the rationalistic North.

Lecture support: Weaver quotes Robert E. Lee: 'I prefer the Bible to any other book' and notes the South was 'unashamedly Christian.'

Honor Was the Glue of Southern Society

A shared code of honor - honesty, courage, self-sufficiency, and defense of reputation - united families and communities.

Lecture support: Weaver lists the four points of the Southern honor code and quotes William Pettigrew on necessary resistance.

Southern Heritage Is a Sacred Birthright

The legacy of Confederate ancestors who fought for principle must be preserved, not buried or apologized for.

Lecture support: Weaver quotes Henry Grady: 'The South has nothing for which to apologize' and Robert L. Dabney's warning against burying too much.

Hospitality Is Essential to Community

Biblical hospitality, practiced naturally in the South, creates bonds of fellowship and mutual care that sustain community.

Lecture support: Weaver cites Romans 12:13, 1 Peter 4:9, and describes Sunday company, traveler's rooms, and community barn-raisings.

A Common Language Is Necessary for Unity

Community requires a shared language; without it, division and misunderstanding prevail, as seen in Judges 12 and the Sitting Bull incident.

Lecture support: Weaver references the Shibboleth incident and the 1883 mistranslation of Sitting Bull's speech.

Scripture References

Joshua 6:26

Weaver cites Joshua's curse on anyone who rebuilds Jericho to illustrate that rebuilding society on anything other than God's law brings a curse.

1 Kings 16:34

Weaver references Hiel the Bethelite who rebuilt Jericho and sacrificed his sons, fulfilling Joshua's curse, as a warning against building without God's law.

Romans 12:18

Weaver quotes this verse to support the idea that while we should live peaceably, there are times when honor demands resistance.

Proverbs 29:23

Weaver quotes this verse to contrast pride with the honor that upholds the upright, in the context of Robert E. Lee's definition of a gentleman.

Proverbs 11:16

Weaver cites this verse to affirm that a gracious woman retains honor, paralleling Varina Davis's description of a lady.

Psalm 16:6

Weaver quotes this verse to express gratitude for the goodly heritage God has given Southerners.

Psalm 61:5

Weaver references this verse to connect the heritage of those who fear God's name with the Southern heritage of faith.

Romans 12:13

Weaver quotes this verse to command hospitality as a Christian duty, exemplified by Southern practice.

1 Peter 4:9

Weaver cites this verse to reinforce the command to use hospitality without grudging.

1 Timothy 3:2

Weaver references this verse to show that pastors are particularly commanded to be hospitable.

Titus 1:8

Weaver quotes this verse to further emphasize the requirement for leaders to be lovers of hospitality.

Judges 12:5-6

Weaver references the Shibboleth incident where 42,000 Ephraimites were killed because of their accent, illustrating the necessity of a common language for community.

2 Kings 4:10

Weaver alludes to the Shunammite woman's provision of a room for Elisha as the biblical precedent for Southern traveler's rooms.

Discussion Questions

1. What does Weaver mean by 'where there is no commonality, there is no community,' and how does this apply to modern churches and neighborhoods?

Consider: Weaver argues that community requires shared faith, culture, and heritage; this question explores the practical implications.

2. How does the biblical account of Jericho's rebuilding (Joshua 6, 1 Kings 16) inform our approach to cultural and societal reconstruction today?

Consider: Weaver uses Jericho as a warning against building on any foundation other than God's law.

3. In what ways did the theological differences between the North and South contribute to the War Between the States, according to Weaver?

Consider: Weaver asserts that the war was fundamentally theological, with the North embracing rationalism and the South holding to Scripture.

4. How does the Southern code of honor (honesty, courage, self-sufficiency, defense of reputation) compare to biblical teachings on manhood and integrity?

Consider: Weaver lists the four points of the honor code and connects them to Scripture; this question invites comparison and evaluation.

5. What is the relationship between heritage and identity, and why does Weaver insist that Southern heritage must not be buried or apologized for?

Consider: Weaver quotes Grady and Dabney to argue that heritage is a God-given birthright essential to communal identity.

6. How does biblical hospitality (Romans 12:13, 1 Peter 4:9) serve as a glue for community, and what can we learn from historical Southern practices?

Consider: Weaver describes Sunday company, traveler's rooms, and community mutual aid as expressions of hospitality.

7. Why does Weaver emphasize the need for a common language, and how does the Shibboleth incident (Judges 12) illustrate the importance of shared communication for unity?

Consider: Weaver uses the Shibboleth story and the Sitting Bull anecdote to show that language barriers prevent true community.

8. According to Weaver, what are the consequences of losing hope, honor, heritage, and hospitality in a society, and how might they be recovered?

Consider: The lecture concludes that the loss of these four elements explains modern division; this question asks for application and restoration.

Applications

Cultivate Commonality in Christian Community

Believers must intentionally build relationships with those who share a common faith and heritage, as community requires unity around God’s Word.

Lecture support: Weaver states, 'if you and I are going to have a Christian community, we have to have people who think alike' on basic commonalities.

Rebuild Personal and Family Life on God’s Law

Individuals and families must govern themselves by Scripture to avoid the need for external force and to contribute to a godly society.

Lecture support: Weaver quotes Winthrop: 'Men must necessarily be controlled either by a power within them or by a power without them, either by the word of God or the strong arm of man.'

Guard Against Theological and Cultural Drift

Recognize that cultural decay follows theological compromise; hold fast to biblical truth to preserve a distinct Christian witness.

Lecture support: Weaver warns, 'A change in culture is always preceded by a change in theology' and points to the North’s apostasy.

Embody Biblical Honor in Daily Life

Men should cultivate integrity, courage, and responsibility; women should embrace godly femininity, reflecting the honor that strengthens families and communities.

Lecture support: Weaver describes the Southern honor code and quotes Varina Davis on being a lady, tying both to Scripture.

Preserve and Transmit a Godly Heritage

Parents should teach their children the legacy of faith and valor from their ancestors, refusing to apologize for biblical principles.

Lecture support: Weaver quotes Littlejohn’s charge to his son and Grady’s declaration: 'The South has nothing for which to apologize.'

Practice Radical Hospitality

Open homes and lives to fellow believers and strangers alike, following the biblical command and Southern example of generous hospitality.

Lecture support: Weaver cites Romans 12:13, 1 Peter 4:9, and describes Sunday dinners and traveler's rooms as models.

Resist Propaganda and Reclaim Independent Thinking

Be aware of media and cultural pressures that undermine biblical values, and cultivate discernment by grounding thought in Scripture.

Lecture support: Weaver shares his conversation with the TV saleswoman and warns that 'political correctness is still the same thing as reconstruction.'

Pursue Unity Through a Common Spiritual Language

Strive for unity in the faith by ensuring that the church shares a common confession and understanding of God's Word, avoiding the confusion of mixed messages.

Lecture support: Weaver uses the Shibboleth incident and Sitting Bull story to illustrate the necessity of a common language for true community.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 14

The Life and Times of Jesse James

August 03, 2023

Read Chapter 14 in the companion book, pages 281-296 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Necessity of Justice

God demands justice, and without it, society decays and evil prospers. Government is ordained to be a minister of justice.

Lecture support: Weaver reads Isaiah 59:12-15 and states, 'God demands justice... Without justice, society withers and dies, and without justice, evil men increase and prosper.'

Historical Context for Moral Judgment

It is impossible to accurately judge historical figures without understanding the world and times in which they lived.

Lecture support: Weaver says, 'It's impossible for you and I to judge a man today by our standards when that man died 150, 160 years ago... you've got to consider the world and times in which they lived.'

The Complexity of Jesse James's Character

Jesse James was a church member, Bible reader, and choir singer, yet also a robber and killer, raising questions about the nature of Christian faith and conduct.

Lecture support: Weaver notes Jesse's religious activities and quotes a letter where Jesse expresses faith in God's protection, then asks, 'was Jesse James a Christian?'

Victimization and Retributive Violence

The violence committed against the James family and other Missourians by Union forces and Jayhawkers created a cycle of vengeance that forced men into outlawry.

Lecture support: Weaver details the hanging of Dr. Samuel, the whipping of the women, and says, 'that violence was crying out for justice and crying out for vengeance.'

The Failure of Post-War Reconstruction

After the Civil War, former Confederates were denied peace, hunted, and killed, making it impossible for them to reintegrate into society.

Lecture support: Weaver states, 'Peaceful pursuits were not allowed the former Confederates... many men were compelled to become outlaws just to protect their families.'

Key Arguments

History must be studied from a theological perspective

All history is God's eternal decree coming to pass in time, so we must study it with a theological lens.

Lecture support: Weaver says, 'We must remember that all history is God's history... history is nothing less than God's eternal decree coming to pass in time.'

Blindness to past injustices leads to blindness in the present

If we are blind to the injustices of the past, we will also be blind to injustices in the present and future.

Lecture support: Weaver states, 'If you and I are blind to the injustices of the past, we will also be blind to the injustices in the present and in the future as well.'

Jesse James's actions were a response to extreme persecution

The brutal treatment of his family and the ongoing threat to his life forced Jesse into a life of violence and outlawry.

Lecture support: Weaver recounts the hanging of his stepfather, the whipping of his mother, and says, 'Jesse then got the best horse on the place and rode as fast as he could to join William Clark Quantrill... to fight against those who were destroying his home.'

The post-war government perpetuated violence against Southerners

Federal authorities and militias continued to hunt and kill ex-Confederates long after the war ended, denying them any chance at a peaceful life.

Lecture support: Weaver cites that in 1866, 4,000 Southerners were murdered in Southwest Missouri alone, and that regulators promised 'a swift bullet or a short rope' to returning rebels.

Biblical figures like David and Lot show that righteous men can commit grave sins

The examples of David and Lot demonstrate that being a man after God's own heart does not preclude serious moral failures, complicating the judgment of Jesse James.

Lecture support: Weaver says, 'David... stole Uriah's wife, and then he had Uriah murdered... And yet David is known as a man after God's own heart.'

Scripture References

Isaiah 59:12-15

Weaver reads these verses at the beginning to introduce the theme of justice and truth failing in the streets.

Romans 13

Cited to support that government is ordained by God to be a minister of justice, bearing the sword.

Ecclesiastes (implied 'nothing new under the sun')

Weaver references Solomon's saying to argue that corruption today is not new.

2 Samuel 11-12 (David and Bathsheba/Uriah)

Used as an example of a man after God's own heart who committed adultery and murder.

Genesis 19 (Lot in Sodom)

Lot is described as a righteous man who vexed his soul, yet lived in Sodom and lost his family.

2 Peter 2:7-8 (implied 'righteous Lot')

Weaver references the biblical description of Lot as righteous to argue that outward circumstances can obscure a person's spiritual state.

Discussion Questions

1. How does understanding the historical context of Jesse James's life challenge or confirm your previous perceptions of him?

Consider: Weaver emphasizes the importance of studying the world and times in which historical figures lived.

2. Can a person who commits serious crimes like robbery and murder be a genuine Christian? How do the examples of David and Lot inform your answer?

Consider: Weaver raises the question of Jesse's faith and compares him to biblical figures who sinned greatly.

3. In what ways does the failure of justice in post-war Missouri parallel or differ from injustices in our own society?

Consider: Weaver connects the historical injustices to the need for vigilance in the present.

4. How should Christians balance the call for justice with the command to forgive and love enemies, especially in situations of extreme persecution?

Consider: The lecture describes horrific violence against the James family and other Southerners, raising questions about appropriate responses.

5. What role did the church and personal faith play in Jesse James's life, and how might that have influenced his actions?

Consider: Weaver details Jesse's church involvement, Bible reading, and expressions of faith.

Applications

Study history to understand God's providence and human nature

Recognize that all history is God's decree unfolding, and study it to gain wisdom about justice and human behavior.

Lecture support: Weaver says, 'We must remember that all history is God's history... we must study history not only from a theological perspective, but a historical perspective as well.'

Avoid judging past figures by modern standards without context

Before condemning historical figures, seek to understand the circumstances and pressures they faced.

Lecture support: Weaver states, 'It's impossible for you and I to judge a man today by our standards when that man died 150, 160 years ago.'

Be vigilant against present injustices

If we ignore past injustices, we will be blind to current ones; we must base our understanding of justice on God's Word.

Lecture support: Weaver warns, 'If you and I are blind to the injustices of the past, we will also be blind to the injustices in the present and in the future as well.'

Recognize the complexity of human character and avoid simplistic labels

People are not simply heroes or villains; even those who do great evil may have genuine faith or admirable qualities.

Lecture support: Weaver presents Jesse as both a church-going Bible reader and an outlaw, and compares him to David and Lot.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 15

Old Paths Christian History Conference

October 27, 2023

Read Chapter 15 in the companion book, pages 297-371 (October 9, 2026 opening-heading corrected edition).

Conference material with multiple speakers. Speaker transitions and exact identities need editorial review; this lesson is not attributed solely to John Weaver. The retained generated enrichment contains speaker assignments that the independent audit finds unsupported; these source assignments are not verified credits.

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

Attribution review: the independent audit flags 25 generated speaker assignments in this conference source. Retained references to Weaver or other speakers require turn-specific verification; they are not confirmed attribution.

Major Themes

Longsuffering as Essential for Community

Longsuffering is redefined as 'long-allowing' - patiently bearing minor inconveniences for the sake of unity, a fruit of the Spirit necessary to prevent division.

Lecture support: Weaver explains longsuffering as 'long allowing' and illustrates with the bean plant scenario, emphasizing that without it, community will dissolve.

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Unity vs. Uniformity

Biblical unity does not require uniformity; it is a bond of peace rooted in shared doctrine, allowing diversity in practice while maintaining common faith.

Lecture support: Christman states, 'Unity is not uniformity,' and cites Psalm 133, while Weaver notes differences in worship styles between cultures.

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Theonomy and God's Law

The application of God's law (theonomy) is presented as the unifying doctrine for independent churches, essential for reconstructing society and resisting tyranny.

Lecture support: Weaver introduces theonomy and Christian reconstruction, recommending Bahnsen and Rushdoony, and contrasts it with antinomian views.

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Doctrine Determines Duty and Conduct

Right doctrine leads to right duty, fellowship, and conduct; without common doctrine, there can be no true community or patience with one another.

Lecture support: Weaver expounds Acts 2:42, showing that doctrine teaches how to love, work, and bear with others, and that illumination by the Spirit fosters patience.

Physical Proximity and Preparedness

True community requires geographical nearness, especially in anticipation of societal collapse; believers must be within walking distance to help each other.

Lecture support: Weaver argues that without fuel, aid must come by foot, and urges relocation if necessary, tying it to the upcoming biblical home defense conference.

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Family as the Foundation of Community

The Christian family is the primary sphere for rearing godly generations and exercising dominion; parents must actively disciple children and resist worldly influences.

Lecture support: Clough emphasizes Joshua 24:15, warns of a lost generation in Judges 2, and urges inspection of the family's spiritual foundation.

Voluntary Community as a Blessing

Community is not commanded but desired; it flows from loving one's neighbor and extends the blessings of church and family through mutual service.

Lecture support: Weaver notes that community is 'volunteer' and 'comes from seeking a blessing beyond mere obedience,' citing Hebrews 10:25 and the Amish example.

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Key Arguments

Longsuffering prevents community breakdown

Without longsuffering, minor offenses will fester and destroy relationships; believers must choose to overlook trivial wrongs for the sake of unity.

Lecture support: Weaver says, 'I can cut the community into pieces... over a couple of bean plants. Or else just say, it's no problem.'

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Denominationalism mirrors humanistic kingship

The drift toward centralized church authority parallels Israel's desire for a king, leading to tyranny and loss of local independence.

Lecture support: Christman states, 'Our churches have not become independent anymore, they're more denominational... they're part of the problem.'

God's social system is decentralized

Exodus 18 shows a system of local judges and courts of appeal; maturity in self-government comes from teaching God's law, not top-down control.

Lecture support: Christman explains, 'The whole thrust of this system... was local. Immediate day-to-day decisions would be made by the local elders.'

Theonomy unites independent churches

A shared commitment to applying God's law distinguishes these churches from antinomian groups and provides a basis for cooperation.

Lecture support: Weaver says, 'What would unite these particular churches, independent though we be, is a doctrine of theonomy.'

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Doctrine is prerequisite for fellowship

Without common doctrine, there is no basis for true fellowship, prayer, or shared life; community requires doctrinal unity.

Lecture support: Weaver states, 'Where there is no commonality, there is no community. And where there is no community, it's because there's no doctrinal unity.'

Illumination fosters patience

Understanding that God illuminates minds at different times should produce patience with spiritual immaturity, preventing frustration and conflict.

Lecture support: Weaver says, 'If God does not turn the lights on... we're never ever going to see. That means there must be patience and dignity with each other.'

Proximity is essential for future survival

In a fuel-less society, walking distance determines who can help; believers must consider relocating to be near trusted brethren.

Lecture support: Weaver argues, 'There is inherently the need to be close, physically, if we take out the equation of vehicles and fuel.'

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Family failure leads to generational apostasy

Passivity in discipleship results in children who do not know the Lord; parents must actively teach and model faith to prevent a lost generation.

Lecture support: Clough cites Judges 2:10: 'There arose another generation after them which knew not the Lord,' and warns against neglecting testimony.

Scripture References

Galatians 5:22-23

Weaver introduces the fruit of the Spirit, focusing on longsuffering as essential for community.

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Psalm 133:1

Christman opens with this verse to emphasize the goodness of brethren dwelling in unity.

Judges 10:1-5

Christman reads about minor judges to illustrate the drift toward humanistic kingship.

Judges 12:8-15

Christman reads the other bookend of minor judges, highlighting their temporary nature.

Ephesians 4:1-6

Christman reads this passage on unity, lowliness, and the bond of peace.

Ephesians 4:11-16

Christman reads about gifts for perfecting the saints and growing into unity of faith.

Galatians 5:14-15

Christman warns against biting and devouring one another, using a humorous dog illustration.

Acts 2:41-47

Weaver reads about the early church's devotion to doctrine, fellowship, and sharing, as a model community.

Acts 4:32-37

Weaver shows that sharing was voluntary, not forced communism, as Barnabas sold land and gave to the apostles.

Acts 5:1-11

Weaver uses Ananias and Sapphira to prove that property rights were retained; the sin was lying, not keeping money.

Proverbs 25:17

Weaver cites this verse to teach respect for neighbors' privacy and time.

Galatians 6:2-5

Weaver explains the balance of bearing one another's burdens and bearing one's own burden.

1 John 2:12-14

Weaver uses this to show stages of spiritual growth (babes, children, young men, fathers) requiring patience.

Deuteronomy 11:13-21

Weaver reads this promise of heaven on earth for obedience, tying it to community blessing.

Joshua 24:14-15

Clough quotes Joshua's declaration to serve the Lord, urging families to make the same commitment.

Judges 2:8-10

Clough warns that a generation arose that knew not the Lord, stressing the need for active discipleship.

1 Corinthians 3:11

Clough emphasizes that Jesus Christ is the only foundation for the family.

Nehemiah 4:7-15

Clough uses Nehemiah's example of families fighting together to illustrate family defense and unity.

Hebrews 10:25

Weaver applies this verse to the assembling of churches together, not just individual congregations.

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Discussion Questions

1. How does redefining longsuffering as 'long-allowing' change the way we handle minor offenses in our families and churches?

Consider: Weaver's opening teaching on Galatians 5:22-23 and the bean plant illustration.

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

2. In what practical ways can we distinguish between biblical unity and unbiblical uniformity in our church practices?

Consider: Christman's distinction from Psalm 133 and the Jamaican church example.

3. What steps can we take to ensure our churches remain independent yet interdependent, avoiding the drift toward denominational hierarchy?

Consider: Christman's discussion of Judges and the trend toward humanistic kingship.

4. How does the doctrine of theonomy practically shape our approach to civil government, education, and family life?

Consider: Weaver's introduction of theonomy and Christian reconstruction.

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

5. What does it look like to 'bear one another's burdens' while also 'bearing your own burden' in a close-knit community?

Consider: Weaver's exposition of Galatians 6:2-5.

6. How can understanding the doctrine of illumination help us be more patient with spiritual immaturity in our families and churches?

Consider: Weaver's teaching on 1 John 2 and the stages of spiritual growth.

7. What practical preparations should we make now to be able to defend our families and help our neighbors in a societal collapse?

Consider: Weaver's scenario of the 12-year-old attacker and the announcement of the biblical home defense conference.

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

8. How can grandparents and older members of the church intentionally invest in the next generation to prevent a 'lost generation'?

Consider: Clough's message on family community and the warning from Judges 2.

Applications

Practice Longsuffering Daily

Choose to overlook minor offenses and inconveniences from brothers and sisters, viewing them as opportunities to demonstrate the fruit of the Spirit.

Lecture support: Weaver says, 'I can be long-suffering, or else I can let this fester... I can cut the community into pieces.'

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Pursue Doctrinal Unity

Study and embrace theonomy and the whole counsel of God to establish a common foundation for fellowship and cooperation with other believers.

Lecture support: Weaver states, 'What would unite these particular churches... is a doctrine of theonomy.'

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Prepare for Physical Proximity

Evaluate your current location and consider relocating closer to trusted brethren to ensure mutual aid in times of crisis.

Lecture support: Weaver urges, 'Where should you be when you lose your fuel? You better be where you hope to be and near who you hope to be near.'

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Disciple Your Family Intentionally

Make a definitive commitment like Joshua to serve the Lord as a household, actively teaching children God's works and ways.

Lecture support: Clough exhorts, 'As for me and my house, we will serve the Lord,' and warns of the generation that knew not the Lord.

Guard One Another's Dignity

When you learn of a brother's sin or weakness, choose to cover it in love rather than spreading gossip, following Matthew 18.

Lecture support: Weaver says, 'We have the opportunity to guard a brother or a sister's dignity... or the flip side, we have the chance to spread it like wildfire.'

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Develop a Biblical Work Ethic

Carry your own load while being ready to help others with genuine needs, avoiding laziness that strains community.

Lecture support: Weaver explains Galatians 6:2-5, 'If it's something I can do, I'm not bothering them.'

Be Patient with Spiritual Growth

Recognize that believers are at different stages of maturity and that God illuminates truth in His timing; avoid frustration with those who don't yet understand.

Lecture support: Weaver says, 'If God does not turn the lights on... I could preach on it for 400 years and they would still never see it.'

Prepare Theologically for Self-Defense

Study biblical principles of defense to be mentally and spiritually ready to protect your family and neighbors if attacked.

Lecture support: Weaver presents the 12-year-old attacker scenario, saying, 'I've got to kill him... the theology that I already know, my heart's prepared.'

Source attribution under review: this retained enrichment item assigns or combines speakers without confirmed turn-specific identification.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 16

Family Devotions In the Context of Lifestyle Discipling

August 08, 2025

Read Chapter 16 in the companion book, pages 373-390 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Aim of Devotions is Devout Worship

The ultimate purpose of personal and family devotions is to become a devout, devoted worshiper of God, not merely to acquire head knowledge.

Lecture support: Weaver states, 'the actual end of all devotions... is to turn yourself and your family into what you and I would call devoted or devout individuals.'

Doctrine Determines Duty

Correct doctrine is essential for understanding one's obligations; duty is always based on doctrine.

Lecture support: Weaver says, 'our duty is always based upon our doctrine. So if your doctrine is incorrect, you have no idea what your duty really is.'

Eternal Life is Present Knowledge of God

Eternal life is defined as a present, personal, intimate knowledge of God the Father through Jesus Christ, not just living forever or a future state.

Lecture support: Weaver explains John 17:3: 'Eternal life, according to our Lord Jesus Christ, is a personal, intimate knowledge of God the Father through Himself.'

Knowledge Must Lead to Obedience

True knowledge of God results in obedience, submission, and godliness; love for God is demonstrated by keeping His commandments.

Lecture support: Weaver says, 'What is the love of God? Keeping His commandments. Obedience. Submission.'

Insufficiency of Education Alone

Head knowledge and education are insufficient for true devotion; divine illumination by the Holy Spirit is necessary.

Lecture support: Weaver warns, 'Education alone is insufficient. We must have the illumination and the enlightenment of the Holy Spirit of God.'

Inconsistency of Neglecting God

It is inconsistent to claim love for God and desire for eternity with Him while being too busy to commune with Him now.

Lecture support: Weaver states, 'It is inconsistent not to have time for God and wish to spend eternity with God.'

Key Arguments

Negatives in Scripture are as important as positives

Weaver argues that when Scripture presents a negative example (like pagan devotions), it implies a positive truth that must be sought.

Lecture support: He says, 'Negatives are just as important as positives. And anytime you see a negative, you should always ask, "What is the positive?"'

Many Christians worship an unknown God

Like the Athenians, many professing Christians worship a God of their imagination rather than the God revealed in Scripture.

Lecture support: Weaver states, 'there are many professing Christians who worship an unknown God. Because they worship a God who is the figment of their imagination.'

The resurrection doctrine fuels steadfastness

The doctrine of the bodily resurrection assures believers that their labor is not in vain, enabling them to remain steadfast.

Lecture support: Weaver explains, 'it is the doctrine of the resurrection and the doctrine of the faithfulness of God that keeps us steadfast, unmovable, unshakable.'

Devoutness defined by three Greek words

The biblical concept of devout combines serious reverence (eulabēs), godly piety (eusebēs), and worship (sebomai).

Lecture support: Weaver synthesizes: 'You have someone then who is very serious, who is very dutiful, who is very cautiously and yet very reverentially laying hold upon God and worshipping Him.'

Eternal life is a present reality

John 17:3 uses a present active subjunctive verb, indicating that eternal life is a present, ongoing, potential relationship with God.

Lecture support: Weaver says, 'This is life eternal right now, that we would have a personal, intimate relationship with God the Father through the Lord Jesus Christ.'

Grace and peace multiply through knowledge

2 Peter 1:2-3 teaches that grace, peace, and all things for life and godliness come through the precise knowledge of God.

Lecture support: Weaver asks, 'Do you want more grace? Do you want more peace? How are grace and peace multiplied? Through the knowledge of God.'

Love is obedience to God's commandments

The love of God is defined biblically as keeping His commandments, not mere emotion or words.

Lecture support: Weaver quotes 1 John 5:3 and Romans 13:8-10, concluding, 'Love is obedience.'

Growing in grace equals growing in knowledge

2 Peter 3:18 can be read as 'grow in grace even in the knowledge of our Lord,' indicating that growth in grace is inseparable from growth in knowledge.

Lecture support: Weaver explains the Greek word kai: 'So you could read this, "but grow in grace even in the knowledge of our Lord and Saviour Jesus Christ."'

Scripture References

Acts 17:22-23

Paul's address on Mars Hill, noting the Athenians' altar to an unknown God; the only occurrence of 'devotions' in the English Bible.

1 Corinthians 15:58

Paul's exhortation to be steadfast and abounding in the Lord's work, based on the knowledge that labor is not in vain because of the resurrection.

Luke 2:25

Simeon described as just and devout (eulabēs), waiting for the consolation of Israel.

Acts 2:5

Devout Jews from every nation dwelling in Jerusalem at Pentecost.

Acts 8:2

Devout men carried Stephen to his burial.

Acts 10:2

Cornelius described as a devout man (eusebēs) who feared God.

Acts 10:7

A devout soldier under Cornelius.

Acts 22:12

Ananias, a devout man according to the law.

Acts 13:50

Devout and honorable women stirred up against Paul and Barnabas.

Acts 17:4

A great multitude of devout Greeks believed and consorted with Paul and Silas.

Acts 17:17

Paul disputed with devout persons in the synagogue and marketplace.

John 17:3

Jesus defines eternal life as knowing the only true God and Jesus Christ.

Philippians 3:10

Paul's desire to know Christ and the power of His resurrection.

2 Peter 1:2-3

Grace and peace multiplied through the knowledge of God; all things for life and godliness given through knowledge.

Ephesians 1:17

Paul prays for the spirit of wisdom and revelation in the knowledge of God.

Ephesians 4:13

Unity of faith and knowledge of the Son of God leads to maturity.

Philippians 1:9

Paul prays that love may abound in knowledge and judgment.

Colossians 1:10

Walking worthy of the Lord and increasing in the knowledge of God.

Colossians 3:10

The new man is renewed in knowledge after the image of God.

Jude 20-21

Building up yourselves on your most holy faith, praying in the Holy Ghost, keeping yourselves in the love of God.

Discussion Questions

1. How does the negative example of the Athenians' devotions in Acts 17 help us understand what true Christian devotion should look like?

Consider: Weaver begins by noting that negatives in Scripture are as important as positives, using the pagan devotions as a contrast.

2. In what ways might professing Christians today be worshiping an 'unknown God' of their imagination rather than the God of the Bible?

Consider: Weaver warns that many have a God of their own making, not the God revealed in Scripture.

3. How does the doctrine of the resurrection practically enable you to remain steadfast and abounding in the Lord's work?

Consider: Weaver uses 1 Corinthians 15:58 to show that doctrine fuels perseverance.

4. Based on the three Greek words for 'devout,' what characteristics should be evident in a person who is truly devoted to God?

Consider: Weaver defines devout using eulabēs, eusebēs, and sebomai.

5. If eternal life is knowing God personally now, how should that reality shape your daily devotions and priorities?

Consider: Weaver explains John 17:3 as a present, active relationship with God.

6. Why is head knowledge alone insufficient for producing a devout life, and what role does the Holy Spirit play?

Consider: Weaver emphasizes the need for divine illumination alongside study.

7. How can you practically 'keep yourself in the love of God' as described in Jude 21 and 1 John 5:3?

Consider: Weaver connects keeping in God's love with obedience to His commandments.

8. What are some signs that a person's devotions are achieving their proper end of making them more devout and Christ-like?

Consider: Weaver concludes that the aim is to become more godly, obedient, and worshipful.

Applications

Rely on the Holy Spirit, not just education

Parents and individuals must not rely solely on teaching Bible facts; they must cry out to God for the Holy Spirit to open understanding and make the Word effective.

Lecture support: Weaver says, 'Education alone is insufficient. We must have the illumination and the enlightenment of the Holy Spirit of God.'

Make time for God now

It is inconsistent to claim love for God and desire for eternity with Him while being too busy to pray, study, and worship Him now.

Lecture support: Weaver states, 'It is inconsistent not to have time for God and wish to spend eternity with God.'

Prepare for eternity by growing in knowledge and grace now

The best way to prepare for eternity is to love and worship the Lord now, becoming more devoted and knowledgeable through proper use of devotions.

Lecture support: Weaver says, 'if you are not becoming more and more devoted to God... you're not using devotions for their proper end.'

Aim for transformation, not just information

In personal and family devotions, the goal should be to become more devout, obedient, and Christ-like, not merely to accumulate head knowledge.

Lecture support: Weaver warns, 'If you aim at nothing, you will hit nothing' and 'The point of real, genuine devotions is not to fill someone's head with just simple head knowledge.'

Demonstrate love through obedience

Love for God is proven by keeping His commandments; verbal professions of love are empty without submission to His Word.

Lecture support: Weaver says, 'you can tell God all day long that you love Him. But if you're violating His law... you do not love Him.'

Integrate Scripture into all of life

Following Deuteronomy 6, believers should talk of God's Word throughout daily activities, making it central to life.

Lecture support: Weaver explains, 'it becomes our life. It becomes everything to us.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 17

The Fruit of Sin Part 2 of 3 Rebellious Children

January 30, 2012

Read Chapter 17 in the companion book, pages 391-407 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Grief of God Over Sin

God experiences profound heartache when His children rebel, analogous to but infinitely greater than a human parent's grief.

Lecture support: Weaver states, 'if you just multiply that about a million times and apply it to God the Father, and you can understand the heartache that we experience is multiplied many times of the heartache that He experiences.'

Rebellion Against Parental Authority as Rebellion Against God

When children rebel against their parents, they are ultimately rebelling against God, who has delegated authority to parents.

Lecture support: Weaver says, 'when a child rebels against his father and his mother, he's actually rebelling against God. Because God is the ultimate, absolute, and sovereign authority.'

Ingratitude and Failure to Recognize God's Provision

Israel's sin is compared to dumb animals who at least know their master, highlighting human ingratitude for God's blessings.

Lecture support: Weaver explains, 'The ox knoweth his owner, and the ass his master's crib. But Israel doth not know, my people doth not consider.'

The Corrupting Influence of Sin

Rebellious people not only corrupt themselves but also seek to corrupt others, making them worse than themselves.

Lecture support: Weaver cites Matthew 23:15: 'you compass land and sea to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves.'

The Danger of Provoking God

It is foolish to provoke a holy God who has power to destroy both body and soul, yet people do so thoughtlessly.

Lecture support: Weaver warns, 'We think nothing of provoking a holy, righteous God. Who can do more than beat us into the dirt?'

Incorrigibility and Being Left Alone by God

When chastisement no longer avails, God may leave the rebellious to their own destruction, which is the worst possible fate.

Lecture support: Weaver references Hosea 4:17: 'Ephraim is joined to idols. Let him alone.'

Key Arguments

Sin leads to heartache and destruction, and God's grief is magnified because He is perfect.

Weaver argues that sin always results in sorrow, and God's pain over His people's rebellion is far greater than any human parent's because He is holy and righteous.

Lecture support: Weaver says, 'it's one thing to rebel against a sinful, yet a loving and godly parent... And yet it's quite another thing to rebel against a holy, sovereign, loving, and just God who is absolutely perfect and absolutely righteous.'

Rebellion against parents is rebellion against God's authority.

Since all authority comes from God, children who resist parental authority are simultaneously resisting God Himself.

Lecture support: Weaver states, 'God has delegated authority to the father and to the mother over the child. And so when they are resisting and rebelling against that parental authority, then at the same time they are resisting and rebelling against God Himself.'

Israel's ingratitude made them lower than animals.

The ox and donkey know their master, but Israel did not acknowledge God as the source of their blessings, demonstrating a haughty and rebellious spirit.

Lecture support: Weaver explains, 'Sin had so perverted the minds and understanding of Israel... that they reached a level beneath the animals.'

Rebellious people are corruptors who lead others astray.

Those who forsake God not only ruin themselves but actively corrupt others, making them even worse.

Lecture support: Weaver says, 'When people become infidels and profligate themselves, they always seek to make other people just like them.'

Provoking God is irrational and dangerous.

People avoid provoking physically strong individuals but thoughtlessly provoke God, who has ultimate power over life and afterlife.

Lecture support: Weaver illustrates, 'How many of you would like to go up and just provoke him and spit in his face and challenge him to fight you? None of you are going to do that... But isn't it amazing? We refuse to provoke someone whom we think might could beat us into the dirt, physically. But we think nothing of provoking a holy, righteous God.'

There is a point where chastisement becomes futile, and God may leave the rebellious alone.

Proverbs 19:18 indicates a time when discipline no longer offers hope; God's abandonment to sin is the most severe judgment.

Lecture support: Weaver quotes Proverbs 19:18: 'Chasten thy son while there is hope,' and applies it to God's dealing with Israel.

Scripture References

Isaiah 1:1-9

The primary text of the sermon, describing God's indictment against rebellious Israel.

Exodus 5:2

Pharaoh's rebellious attitude: 'Who is the Lord that I should obey his voice?'

Job 9:24

Rhetorical question: 'Who hath hardened himself against him and hath prospered?'

Hosea 13:9

God says Israel destroyed themselves, but help is in Him.

Psalm 78:40

How often Israel provoked and grieved God in the wilderness.

Ephesians 4:30

Grieve not the Holy Spirit of God.

Isaiah 43:24

Israel made God serve with their sins and wearied Him with iniquities.

James 1:17

Every good and perfect gift comes from God.

Luke 17:11-19

The ten lepers healed, only one (a Samaritan) returned to give thanks.

Psalm 49:12, 20

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

Isaiah 56:10

Watchmen are blind, ignorant, dumb dogs.

Jeremiah 8:6-7

Even the stork knows its times, but God's people do not know His judgment.

Exodus 19:6

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

Isaiah 5:1-7

The parable of the vineyard: God planted a choice vine but it yielded wild grapes.

Matthew 23:15

Pharisees make proselytes twofold more the child of hell.

Jeremiah 2:12-13

Israel committed two evils: forsook God, the fountain of living waters, and hewed broken cisterns.

1 Peter 5:5

God resists the proud but gives grace to the humble.

Jeremiah 2:27

Israel turned their back to God, saying to a stock 'Thou art my father.'

Proverbs 1:30

They would have none of my counsel, despised all my reproof.

Jeremiah 44:4

God sent prophets saying 'do not this abominable thing which I hate.'

Discussion Questions

1. In what ways do we, like Israel, fail to recognize God as the source of all our blessings?

Consider: Based on the haughtiness of rebellious children in verse 3.

2. How does understanding that rebellion against parents is rebellion against God change our view of authority?

Consider: Weaver explains that parental authority is delegated by God.

3. What does it mean to 'provoke the Holy One of Israel unto anger,' and how might we do so today?

Consider: From the hatefulness described in verse 4.

4. Why is being 'left alone' by God the most severe judgment?

Consider: Weaver discusses the hardness of rebellious children and God's abandonment.

5. Are you more like the nine lepers who did not return to give thanks, or the one who did?

Consider: Application from the story of the ten lepers in Luke 17.

6. How can we cultivate a heart of gratitude in a culture that often fosters entitlement?

Consider: Weaver critiques the ungrateful generation and government handouts.

Applications

Examine whether you are a rebellious or obedient child of God.

Weaver asks listeners to consider if they are obeying God's law or living in rebellion.

Lecture support: Weaver says, 'Are you a rebellious child? Or are you an obedient child?'

Cultivate daily gratitude and thanksgiving to God.

Listeners are challenged to be among the one-tenth who return to give thanks, not the ungrateful nine-tenths.

Lecture support: Weaver asks, 'Are you in the nine-tenths group that are unthankful, ungrateful, and unappreciative... Or are you in that one-tenth group where you return on a daily basis to give thanks?'

Recognize God's hand in all blessings and protection.

Weaver shares a personal story of God's protection to illustrate the need to acknowledge His providence.

Lecture support: Weaver recounts a near-accident and says, 'We better thank the Lord right now for that old slow truck that slowed us down.'

Pray for rebellious children and trust God to work.

When human efforts fail, the only recourse is to cry, pray, and ask God to intervene.

Lecture support: Weaver states, 'the only thing that a godly parent can do is to weep and to cry and to pray and ask God to work in that child's heart.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 18

Principles From the Heart of Dixie

February 02, 2012

Read Chapter 18 in the companion book, pages 409-424 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical Christianity as the Foundation of the South

The South's distinctiveness is rooted in its adherence to biblical Christianity, which shaped its culture and was the underlying issue in the Civil War.

Lecture support: Weaver states, 'Dixie was and is known for her biblical Christianity,' and cites Gallup poll data showing the Bible Belt remains more religious. He quotes James Henley Thornwell calling the war a conflict between Christianity and atheism.

Theological Nature of the War Between the States

The Civil War was fundamentally a theological war between Southern Christian orthodoxy and Northern Unitarian rationalism, not merely a political or economic conflict.

Lecture support: Weaver says, 'There was indeed a theological aspect to the war of northern aggression,' and quotes Thornwell: 'The parties in this conflict are not merely abolitionists and slaveholders. They are atheists, socialists, communists... on the one side... and on the other side, the friends of order and regulated freedom.'

Reconstruction and Political Correctness as Cultural Warfare

Reconstruction was an attempt to change Southern theology and culture, and modern political correctness is a continuation of that effort to conform thinking to elite control.

Lecture support: Weaver explains, 'Reconstruction was specifically designed to make Southerners think and act the way the Northern elite wanted us to think and to act... political correctness today is nothing more than another form of reconstruction.'

Biblical Work Ethic vs. Socialism

The South historically valued hard work and personal responsibility, in contrast to modern welfare dependency and socialism, which Weaver condemns as legal plunder.

Lecture support: Weaver cites Proverbs and 2 Thessalonians 3:10, and quotes Frédéric Bastiat on legal plunder: 'Socialists desire to practice legal plunder and not illegal plunder.'

Biblical Hospitality as a Southern Virtue

Southern friendliness and hospitality are expressions of biblical commands and a contrast to Northern selfishness.

Lecture support: Weaver shares personal stories and quotes Bishop Henry Benjamin Whipple: 'The people of the southern states are generally much more hospitable than northerners... they are not such money-loving people.'

Limited Government and States' Rights

The South stood for freedom and limited constitutional government, opposing consolidation into a despotic empire. This principle remains vital for liberty.

Lecture support: Weaver quotes Lord Acton: 'I saw in states' rights the only availing check upon the absolutism of the sovereign will,' and Robert E. Lee warning against consolidation.

The Need for Godly Men of Conviction

Restoring biblical principles requires men of character like Confederate heroes, who live by truth and honor.

Lecture support: Weaver recites Holland's poem 'Wanted' and prays, 'God, give us men, godly men, holy men, righteous men, who will stand for truth.'

Key Arguments

The South's greatness is due to biblical principles, not mere geography.

Weaver argues that the South is special because of the principles it embraced, not just because it is the South.

Lecture support: He states, 'The reason the South is so special is not just simply because it is the South. It's the principles that were taught and believed and embraced in the South that produced a society in which many people desire to live.'

The Civil War was a theological conflict.

Weaver contends that the war was fundamentally about Christianity versus atheism, with the South defending biblical truth.

Lecture support: He quotes Thornwell: 'In one word, the world is the battleground, Christianity and atheism the combatants, and the progress of Christianity or the progress of humanity is at stake.'

Culture change requires theological change.

Weaver asserts that you cannot change a culture until you first change its theology, explaining Reconstruction and modern political correctness.

Lecture support: He says, 'You cannot change a culture until you first change its theology. There has to be a change in theology before there can be a change in the culture.'

Socialism is legal plunder and contrary to biblical work ethic.

Weaver uses Bastiat's concept of legal plunder to argue that government welfare is theft and violates scriptural commands to work.

Lecture support: He reads Bastiat: 'See if the law takes from some persons what belongs to them and gives it to other persons to whom it does not belong... All these plans... constitute socialism.'

The South fought for limited government, not slavery.

Weaver claims the war was over freedom and states' rights, with slavery becoming an issue only later.

Lecture support: He states, 'The war was not over slavery. Slavery only became an issue later on in the war. The war was over freedom.'

Consolidation of government leads to despotism and ruin.

Weaver warns that a vast centralized empire will be aggressive abroad and despotic at home, citing Robert E. Lee.

Lecture support: He quotes Lee: 'The consolidation of the states into one vast empire, sure to be aggressive abroad and despotic at home, will be certain the precursor of ruin.'

Scripture References

Genesis 12:9

Weaver notes that Abram journeyed toward the south, showing godly men preferred the South.

Genesis 13:1

Abram went into the south after leaving Egypt.

Genesis 24:62

Isaac dwelt in the south country.

Proverbs 6:6

Weaver cites this to teach against laziness: 'Go to the ant, thou sluggard; consider her ways, and be wise.'

Proverbs 6:9

God asks the sluggard how long he will sleep.

Proverbs 13:4

The soul of the sluggard desires but has nothing; the diligent shall be made fat.

Proverbs 20:4

The sluggard will not plow by reason of the cold; therefore he shall beg in harvest.

2 Thessalonians 3:10

Paul commands that if any would not work, neither should he eat.

1 Timothy 5:8

If any provide not for his own, he is worse than an infidel.

Romans 12:13

Believers are to distribute to the necessity of saints and be given to hospitality.

1 Peter 4:9

Use hospitality one to another without grudging.

1 Timothy 3:2

A pastor must be given to hospitality.

Titus 1:8

A bishop must be a lover of hospitality.

Psalm 2:2-3

Kings and rulers take counsel against the Lord, saying, 'Let us break their bands asunder.'

Hosea 5:10

The princes of Judah removed the bounds; therefore God will pour out wrath like water.

Discussion Questions

1. How does Weaver distinguish between loving one's homeland and idolizing it? What biblical boundaries does he imply?

Consider: Weaver affirms love for the South but roots its value in biblical principles rather than mere geography.

2. Do you agree with Weaver's claim that the Civil War was primarily a theological conflict? What evidence does he offer, and how might it be challenged?

Consider: Weaver quotes Thornwell and contrasts Southern orthodoxy with Northern Unitarianism.

3. In what ways does Weaver equate modern political correctness with Reconstruction? Is this a valid comparison?

Consider: He argues both are attempts to force ideological conformity by elites.

4. How does the biblical work ethic, as presented by Weaver, challenge contemporary welfare systems? What are the practical implications for Christians?

Consider: Weaver cites Proverbs and 2 Thessalonians, and uses Bastiat's critique of legal plunder.

5. Weaver says, 'You cannot change a culture until you first change its theology.' How does this principle apply to current cultural battles?

Consider: He uses this to explain Reconstruction and the failure of foreign aid without theological change.

6. What does biblical hospitality look like in practice, according to Weaver, and how does it contrast with Northern culture as he describes it?

Consider: He shares personal anecdotes and quotes Bishop Whipple's diary.

7. Weaver argues that the South fought for limited government, not slavery. How does he support this, and how should Christians evaluate states' rights versus federal authority today?

Consider: He cites Lord Acton and Robert E. Lee, and references Psalm 2 and Hosea 5.

8. What characteristics does Weaver believe are needed in men today, and how do they reflect the examples of Lee, Jackson, and other Confederate leaders?

Consider: He recites Holland's poem 'Wanted' and prays for godly men.

Applications

Embrace biblical Christianity as the foundation of life and society.

Weaver calls believers to hold tenaciously to the Bible as the inspired, inerrant Word of God, following the example of Southern forefathers like Robert E. Lee.

Lecture support: He quotes Lee: 'I accept them as the infallible Word of God,' and states, 'We would not forsake the Word of God.'

Cultivate a biblical work ethic and personal responsibility.

Weaver urges listeners to reject laziness and dependency, working diligently to provide for their families as Scripture commands.

Lecture support: He cites Proverbs and 1 Timothy 5:8, and says, 'My wife and my children and my family are my responsibility.'

Practice hospitality as a Christian duty.

Weaver encourages Southern-style hospitality - welcoming others into homes and lives - as a direct biblical command.

Lecture support: He references Romans 12:13 and 1 Peter 4:9, and shares personal examples of family hospitality.

Advocate for limited, constitutional government.

Weaver calls for a return to the principle of limited government bound by God's law and the Constitution, resisting the growth of despotic state power.

Lecture support: He quotes Jefferson: 'Bind it down by the chains of the constitutions,' and warns against consolidation.

Resist ideological conformity and political correctness.

Weaver warns against being 'reconstructed' by modern cultural pressures, urging believers to think and act according to biblical principles rather than elite dictates.

Lecture support: He says, 'Political correctness today is nothing more than another form of reconstruction.'

Raise up godly men of conviction.

Weaver prays for and challenges men to be like Lee and Jackson - men of honor, truth, and courage who will stand for righteousness in public and private life.

Lecture support: He recites 'Wanted' and prays, 'God, give us men, godly men, holy men, righteous men, who will stand for truth.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 19

So, You Want What You Want

February 03, 2012

Read Chapter 19 in the companion book, pages 425-442 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Danger of Uncontrolled Lust

Lusting after what we want, contrary to God's will, leads to spiritual destruction and leanness of soul.

Lecture support: Psalm 106:14-15 is the key text: 'He gave them their request, but sent leanness into their soul.' Samson's demand for a Philistine wife illustrates the attitude of wanting what pleases one's own eyes.

God May Grant Requests in Anger

When people persist in sinful desires, God may give them what they want as an act of judgment, resulting in regret and death.

Lecture support: In Numbers 11, God sent quail but struck down the people while the meat was still in their mouths. Weaver states: 'Prayer may be answered in anger or denied in love.'

Despising God's Provision

Israel's complaint about manna was a rejection of God's gracious provision, which typified Christ. Modern Christians similarly despise God's Word for worldly entertainment.

Lecture support: Numbers 11:6: 'Our soul is dried away: there is nothing at all, beside this manna, before our eyes.' John 6 identifies Jesus as the true bread from heaven.

The Impact of Sin on Others

Personal sins always affect others; no one lives or dies to himself. Herod's lust led to John the Baptist's execution.

Lecture support: Matthew 14:1-12 shows Herod's lust causing John's death. Weaver says: 'Your sin always affects someone else.'

The Necessity of Radical Self-Denial

Believers must be willing to cut off anything that leads to sin, as Jesus taught in Matthew 5:29-30.

Lecture support: Proverbs 23:2: 'Put a knife to thy throat, if thou be a man given to appetite.' Jesus said to pluck out an offending eye.

Prosperity as a Potential Curse

Worldly success often leads to spiritual leanness; few can handle prosperity without their souls suffering.

Lecture support: Matthew Henry is quoted: 'Few are the Christian people who can bear continued success in life... When wealth grows, with many a man in his worldly estate is fatter, but his soul's estate is leaner.'

The Deceitfulness of Sin's Progression

Lust conceives and brings forth sin, and sin when finished brings death. There is no escaping God's righteous judgment.

Lecture support: James 1:13-15 outlines the progression from lust to sin to death.

Key Arguments

Lust leads to leanness of soul

When God grants sinful desires, He often sends spiritual leanness as judgment, leaving the soul starved even while the body is fed.

Lecture support: Psalm 106:15: 'He gave them their request; but sent leanness into their soul.' The Hebrew word implies scraping away or wasting away.

Israel's demand for meat was unbelief and ingratitude

Despite God's miraculous provision of manna, Israel lusted for meat, questioning God's ability and despising His gift.

Lecture support: Psalm 78:18-22: 'They tempted God in their heart by asking meat for their lusts... because they believed not in God.'

Samson's choice illustrates self-will over God's law

Samson's demand for a Philistine wife directly violated God's command against intermarriage and dishonored his parents.

Lecture support: Judges 14:3: 'Get her for me; for she pleaseth me well.' This means 'it is good in my own eyes,' contrary to Exodus 34 and Deuteronomy 7.

Trading eternal for temporal is foolish

Demas forsook Paul for the present world, which has long passed away, but his sin remains. Temporary pleasure is not worth eternal loss.

Lecture support: 2 Timothy 4:10: 'Demas hath forsaken me, having loved this present world.' 1 John 2:17: 'The world passeth away, and the lust thereof.'

Sin always affects others

No one sins in isolation; Herod's lust cost John the Baptist his life, and family members often suffer from one person's uncontrolled desires.

Lecture support: Matthew 14:1-12; Romans 14:7: 'For none of us liveth to himself, and no man dieth to himself.'

Modern Christians have lean souls despite material abundance

Many churches prefer entertainment over God's Word, resulting in fat bodies but starved souls, mirroring Israel's disdain for manna.

Lecture support: Amos 8:11 predicts a famine of hearing God's Word. Colossians 3:1-2 commands setting affection on things above.

Prosperity often curses the soul

Wealth and success frequently lead to spiritual decline; believers must pray that blessings do not become a curse.

Lecture support: Matthew Henry: 'When wealth grows, with many a man in his worldly estate is fatter, but his soul's estate is leaner.'

Scripture References

Psalm 106:14-15

Key text: Israel lusted in the wilderness, and God gave them their request but sent leanness into their soul.

Numbers 14:22

God says the Israelites tempted Him ten times and did not hearken to His voice.

Judges 14:1-3

Samson demands a Philistine wife because she pleases him well, violating God's law.

Exodus 34:15-17

God forbade intermarriage with the Canaanites, including the Philistines.

Deuteronomy 7:1-6

God commanded Israel not to make covenants or intermarry with the nations of Canaan.

2 Timothy 4:10

Demas forsook Paul, having loved this present world.

1 John 2:15-17

Love not the world; the lust of the flesh, eyes, and pride of life are not of the Father.

Proverbs 23:2

Put a knife to thy throat if thou be a man given to appetite.

Matthew 5:29-30

If thy right eye offend thee, pluck it out; better to lose one member than whole body cast into hell.

Romans 14:7

None of us liveth to himself, and no man dieth to himself.

Matthew 14:1-12

Herod's lust and birthday oath led to John the Baptist's beheading.

Proverbs 10:22

The blessing of the Lord maketh rich, and He addeth no sorrow with it.

Psalm 78:15-32

Israel sinned by asking meat for their lusts; God gave them their desire but slew them while meat was in their mouths.

Numbers 11:4-6, 18-23, 31-34

The mixed multitude lusted for meat; God sent quail but struck them with a plague; the place was called Kibroth-hattaavah.

Exodus 12:38

A mixed multitude and very much cattle went up with Israel from Egypt, showing they already had meat.

Isaiah 10:16

The same Hebrew word for leanness is used here.

Micah 6:10

The same Hebrew word is translated 'scant' here.

Amos 8:11

God will send a famine of hearing the words of the Lord.

Colossians 3:1-2

Set your affection on things above, not on things on the earth.

3 John 1:2

John wishes that Gaius may prosper and be in health even as his soul prospers.

Discussion Questions

1. In what ways do we, like the Israelites, despise God's provision and crave what He has not given?

Consider: The sermon compares Israel's complaint about manna to modern discontent with God's Word and blessings.

2. How can we discern whether a desire is a legitimate need or a sinful lust?

Consider: Weaver distinguishes between holy desires and lusts that lead to leanness of soul.

3. What does it mean for God to answer a prayer in anger? Can you think of biblical or personal examples?

Consider: The concept that God may grant requests as judgment is central to the message.

4. How does the account of Samson challenge our tendency to justify choices based on what 'seems good in our own eyes'?

Consider: Samson's demand for a Philistine wife directly violated clear commands, yet he insisted because she pleased him.

5. In what ways do our personal sins affect others, and how should that reality change our behavior?

Consider: Herod's lust led to John the Baptist's death; Weaver stresses that no one sins in isolation.

6. Why is prosperity often a greater spiritual danger than adversity?

Consider: Matthew Henry and the Puritans warned that wealth frequently leads to a lean soul.

7. What practical steps can we take to 'put a knife to our throat' regarding persistent temptations?

Consider: Proverbs 23:2 and Matthew 5:29-30 call for radical action against sin.

8. How can we cultivate a genuine appetite for God's Word in a culture that prefers spiritual entertainment?

Consider: Weaver laments that many Christians have lost their taste for pure doctrine and truth.

Applications

Examine your desires in light of God's Word

Evaluate whether your wants align with Scripture or stem from lust; be willing to submit all desires to God's revealed will.

Lecture support: Samson's choice was based on what pleased his eyes, not God's law. We must ask if our desires honor God.

Beware of despising God's provision

Do not complain about what God has given or long for the 'leeks and garlic' of the world; gratitude guards against lust.

Lecture support: Israel's complaint about manna was a rejection of God's grace; we must cherish His Word and daily blessings.

Practice radical self-denial

Take decisive action to remove temptations and control lust, even if it means cutting off something dear.

Lecture support: Proverbs 23:2 and Matthew 5:29-30 command extreme measures to avoid sin.

Consider the impact of your sin on others

Remember that your choices affect family, church, and community; do not rationalize sin as purely personal.

Lecture support: Herod's lust cost John the Baptist his life; Romans 14:7 teaches we do not live to ourselves.

Pray for grace to handle prosperity

If God blesses you materially, pray earnestly that it will not lead to spiritual leanness but be used for His glory.

Lecture support: Matthew Henry's warning that few can bear continued success without injury to the soul.

Set your affection on things above

Deliberately focus your heart on Christ and eternal realities rather than earthly pleasures and entertainment.

Lecture support: Colossians 3:1-2 commands seeking things above; John 6 shows Jesus as the true bread.

Obey God to avoid heartache

Choose obedience to God's Word as the path to blessing without sorrow, rather than demanding your own way.

Lecture support: Proverbs 10:22 says the blessing of the Lord adds no sorrow; Israel's lust brought death.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 20

Jabez and his Prayer

February 08, 2012

Read Chapter 20 in the companion book, pages 443-461 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Nature of True Honor

True honor comes from godliness, humility, and devotion to God, not from worldly status or wealth.

Lecture support: The word honorable literally means to be weighty, to be rich, to be glorious, to be honorable... I believe the Scripture is saying that He was more holy, more godly, more dedicated to the One True and the Living God than all of His brethren.

Seeking Spiritual Blessings

Believers should prioritize spiritual blessings over material ones, asking God for holiness, wisdom, and conformity to Christ.

Lecture support: Most of the blessings that we ask God for are physical or material. We don't usually ask God for spiritual blessings... Have you ever prayed to be more holy, to be more godly, to be more spiritual?

Dependence on God's Power and Presence

Without Christ we can do nothing, but with Him we can do all things; we must seek God's hand to be with us.

Lecture support: Without Me you can do nothing... I can do all things through Christ who strengthened me... Jabez wanted God's presence and God's power.

Deliverance from Evil

We should earnestly pray to be kept from evil and sin, which always leads to grief, and desire to not grieve God.

Lecture support: Jabez desired to be delivered from evil... He understood that sin and wickedness and disobedience and rebellion would always produce harmful results.

God Answers Prayer According to His Will

God is faithful to answer prayers that align with His revealed will, especially for holiness and obedience.

Lecture support: If we ask anything according to His will, He heareth us... And if we know that He hears us, we know that we have the petitions that we desire of Him.

Repentance and Obedience as the Path to Change

Those born in sorrow or trouble can change their course through repentance, faith, and obedience.

Lecture support: Those that were born in trouble and sorrow do not have to continue in that course. Repentance, faith, and obedience are the paths to change.

Key Arguments

Jabez's honor stemmed from his godliness and prayer life.

The word 'honorable' likely refers to Jabez's spiritual devotion, not just wealth or position, as seen in his prayer.

Lecture support: In all probability, I would say this. The word honorable then refers to his inclination to prayer, his inclination to godliness and worship and truth and his obedience in spiritual things.

Jabez's prayer for blessing implied a total commitment to God.

By asking for blessing, Jabez was essentially giving God a blank check for his life, similar to Jacob's vow.

Lecture support: What is implied is this, 'God, if you will bless me, if you will help me, I'll give you a blank check. You just write whatever you want me to be and whatever you want me to do, and that's what I'm going to do.'

Spiritual blessings are superior to material blessings.

God has given all spiritual blessings in Christ, and we should seek those rather than primarily physical or material things.

Lecture support: Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ... Most of the blessings that we ask God for are physical or material.

We are powerless without God's hand.

Like Moses, we must recognize that without God's presence and power, we cannot succeed or even want to proceed.

Lecture support: If thy presence go not with me, carry us not up hence... Without Me you can do nothing.

Sin always produces grief.

Jabez prayed to be kept from evil because he understood that sin leads to sorrow and harm.

Lecture support: He understood that sin and wickedness and disobedience and rebellion would always produce harmful results. Always. No one escapes it.

God answers prayers for holiness and obedience.

Because God commands holiness, He will answer prayers that seek it, as seen in 1 John 5:14-15.

Lecture support: If we ask anything according to His will, He heareth us... We know that if we ask to be made more holy, He hears us.

Scripture References

1 Chronicles 4:9-10

The primary text introducing Jabez and his prayer.

Genesis 35:16-20

Rachel's death in childbirth, illustrating a possible reason for Jabez's name.

Genesis 3:16

God's declaration that women will bring forth children in sorrow.

Job 14:1

Man is of few days and full of trouble, relating to the sorrowful nature of life.

1 Samuel 9:6

Samuel called an honorable man, paralleling Jabez's honor.

Lamentations 3:22-23

God's mercies are new every morning, illustrating daily blessings.

Genesis 28:16-22

Jacob's vow at Bethel, similar to Jabez's implied commitment.

Ephesians 1:3

God has blessed us with all spiritual blessings in Christ.

Luke 11:13

The Father gives the Holy Spirit to those who ask, emphasizing spiritual gifts.

1 Kings 4:29

God gave Solomon largeness of heart, an enlargement of coast spiritually.

Hebrews 12:22-23

The heavenly Jerusalem, suggesting a spiritual enlargement of coast.

Exodus 33:12-15

Moses insisted on God's presence, paralleling Jabez's request for God's hand.

John 15:5

Without Christ we can do nothing.

Philippians 4:13

I can do all things through Christ who strengthens me.

Psalm 44:1-3

Israel's victories came by God's right hand, not their own strength.

Exodus 15:1-6

God's right hand is glorious in power, dashing the enemy.

Psalm 98:1

His right hand and holy arm have gotten Him the victory.

2 Timothy 2:20-21

Vessels of honor and dishonor; purging oneself leads to being fit for the Master's use.

Genesis 39:7-9

Joseph refused sin because it was against God, a higher motive than avoiding grief.

1 John 5:13-15

Confidence that if we ask according to His will, He hears us and we have the petitions.

Discussion Questions

1. What does it mean to be 'more honorable' in a biblical sense, and how can we pursue that kind of honor?

Consider: The sermon defines honor as godliness and devotion to God, not worldly status.

2. Why do we tend to pray for physical and material blessings more than spiritual ones, and how can we shift our focus?

Consider: Pastor Weaver notes that most blessings we ask for are physical, while God offers all spiritual blessings in Christ.

3. In what areas of life are you most tempted to rely on your own strength rather than God's hand?

Consider: The message stresses that without Christ we can do nothing, and Jabez sought God's power.

4. How can we cultivate a genuine desire to be kept from evil, not just to avoid consequences but to honor God?

Consider: Jabez prayed to be kept from evil that it might not grieve him, but Joseph's example shows a higher motive of not sinning against God.

5. What does it mean to give God a 'blank check' with our lives, and what holds us back from doing so?

Consider: Jabez's prayer implied total commitment to God if blessed, similar to Jacob's vow.

6. How does knowing that God answers prayers according to His will change the way you pray?

Consider: 1 John 5:14-15 is used to show confidence in prayer for holiness and obedience.

7. In what ways can sorrow or difficult circumstances become a catalyst for spiritual growth rather than despair?

Consider: The name Jabez means sorrow, but the sermon teaches that repentance, faith, and obedience can change one's course.

Applications

Seek spiritual blessings above material ones.

Pray for holiness, wisdom, and conformity to Christ rather than primarily for physical needs.

Lecture support: Have you ever prayed to be more holy, to be more godly, to be more spiritual? ... God is more interested in our being holy and our being obedient than He is in us having a million dollars.

Depend on God's power and presence.

Acknowledge that without Christ we can do nothing, and actively seek His hand in all endeavors.

Lecture support: Without Me you can do nothing... Jabez wanted God's presence and God's power.

Pray for deliverance from evil.

Regularly ask God to keep you from sin and temptation, recognizing that sin always leads to grief.

Lecture support: Jabez desired to be delivered from evil... He understood that sin and wickedness and disobedience and rebellion would always produce harmful results.

Repent and obey to change a sorrowful course.

Those in trouble or sorrow should turn to God through repentance, faith, and obedience for transformation.

Lecture support: Those that were born in trouble and sorrow do not have to continue in that course. Repentance, faith, and obedience are the paths to change.

Trust in God's willingness to answer prayer.

Have confidence that God hears and answers prayers that align with His will, especially for spiritual growth.

Lecture support: If we ask anything according to His will, He heareth us... And if we know that He hears us, we know that we have the petitions that we desire of Him.

Give God a blank check with your life.

Commit to serving God unconditionally, trusting Him to direct your path as He blesses you.

Lecture support: What is implied is this, 'God, if you will bless me, if you will help me, I'll give you a blank check. You just write whatever you want me to be and whatever you want me to do, and that's what I'm going to do.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 21

Perfecting Holiness Part 1 of 5 - God as Father

November 28, 2012

Read Chapter 21 in the companion book, pages 463-481 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Necessity of Holiness

Without holiness, no one will see the Lord; every true child of God desires to live a holy life.

Lecture support: The Bible teaches very clearly and dogmatically that without holiness, no man shall see the Lord - Hebrews 12 and verse 14. Even our Lord said in Matthew 5 and verse 8, 'Blessed are the pure in heart, for they shall see God.'

Positional vs. Practical Holiness

Positional holiness is God's perfect work in Christ; practical holiness is the believer's ongoing responsibility to cleanse themselves and conform to God's Word.

Lecture support: When Paul is talking about perfecting holiness in the fear of God, he is not referring to what is known as positional holiness... Positional holiness is that work of God alone... But when you get to 2 Corinthians 7 in verse 1, Paul is not talking about positional holiness. He is talking about a practical holiness.

Separation from Sin and Unto God

Holiness involves a negative aspect (separation from sin) and a positive aspect (separation unto God).

Lecture support: The negative is we're separated from sin and wickedness, that which is ungodly and unholy, and we're separated to something. We're separated to God and to His Word.

The Promises of God's Presence and Fatherhood

God promises to dwell with His people and be a Father to them, conditioned on their separation from idolatry and uncleanness.

Lecture support: I will dwell in them, and walk in them, and I will be their God, and they shall be my people... and will be a Father unto you, and you shall be my sons and daughters, saith the Lord Almighty.

God as Father of Believers

The New Testament repeatedly refers to God as our Father, implying a relationship of begetting, resemblance, and obedience.

Lecture support: If God is mentioned as our Father so many times, just in the New Testament, are there not implications of that truth to our lives?

Family Resemblance in God's Children

As physical children resemble their parents, God's children should act like their Father, loving enemies and walking in holiness.

Lecture support: That you may be the children of your Father who is in heaven. For He maketh His sun to rise on the evil and on the good... God says, 'My children should walk like Me and talk like Me and act like Me.'

The Believer's Responsibility and God's Enablement

Practical holiness is the believer's responsibility, but it requires God's power and grace; without Christ we can do nothing.

Lecture support: Ours is the responsibility. His is the ability. So once again, we need to learn to seek our Father for ability to fulfill our responsibility.

The Privilege of Addressing God as Father

Believers have the privilege and obligation to acknowledge God as their Father, which carries the corollary of living as His children.

Lecture support: We have a responsibility, and I might add a privilege, to acknowledge and confess God as our Father... if we acknowledge that we have a responsibility to confess God as our Father, then the corollary is that we have a responsibility to act like His child.

Key Arguments

Holiness is both positional and practical

Positional holiness is God's work alone, making believers holy in Christ; practical holiness is the believer's active pursuit of cleansing and conformity to God's Word.

Lecture support: Positional holiness is something that God the Father does. It cannot be added to. It cannot be taken from. It is already perfect... But when you get to 2 Corinthians 7 in verse 1, Paul is not talking about positional holiness. He is talking about a practical holiness.

Practical holiness requires separation from sin

The command to 'come out from among them' and be separate is foundational to experiencing God's promises of presence and fatherhood.

Lecture support: Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you.

God's promises are conditioned on separation

The promises that God will dwell with His people and be their Father are given in the context of separating from idolatry and uncleanness.

Lecture support: Is it not plain that these verses, that God is going to be our God, and walk among us, is based upon our separation from corruption and wickedness.

Believers are begotten of God the Father

Regeneration is the work of God the Father, who begets believers by His will, making them His children.

Lecture support: Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures.

God's children should resemble their Father

As children naturally resemble their parents, believers should demonstrate their relationship to God by acting like Him, particularly in loving enemies.

Lecture support: That you may be the children of your Father who is in heaven. For He maketh His sun to rise on the evil and on the good... God says, 'My children should walk like Me and talk like Me and act like Me.'

Acknowledging God as Father implies obedient living

Confessing God as Father carries the responsibility to live as His child, bringing one's life into conformity to His Word.

Lecture support: If we acknowledge that we have a responsibility to confess God as our Father, then the corollary is that we have a responsibility to act like His child.

The world's hatred confirms genuine separation

The promise of God's presence is an encouragement when believers face persecution for their holy separation from the world.

Lecture support: What does the world do to a real, genuine believer who wants to live holy and godly... They hate him. They'll persecute him... God says don't worry. I will take you under My wings.

Ignorance of God's Word hinders holiness

Believers cannot live holy lives without knowing God's Word and His demands, as the priests were to teach the difference between holy and unholy.

Lecture support: We do not know the Word of God as we should know it. And consequently, since we do not know the Word of God, we do not know how to make application of the Word of God to our lives.

Scripture References

2 Corinthians 7:1

The key text for the series: 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.'

Hebrews 12:14

Quoted to emphasize the necessity of holiness: 'Follow peace with all men, and holiness, without which no man shall see the Lord.'

Matthew 5:8

Cited alongside Hebrews 12:14: 'Blessed are the pure in heart, for they shall see God.'

Ezekiel 22:26

God condemns priests for not distinguishing between holy and profane, clean and unclean.

Ezekiel 44:23

The true priests are to teach the difference between holy and profane, clean and unclean.

1 Peter 2:5

Believers are a holy priesthood, offering spiritual sacrifices.

Revelation 1:5-6

Christ has made believers kings and priests unto God.

1 Thessalonians 4:7

God has called us not unto uncleanness but unto holiness.

2 Corinthians 6:17

The negative aspect of holiness: 'Come out from among them, and be ye separate... and touch not the unclean thing.'

Romans 1:1

Paul, separated unto the gospel of God, illustrating the positive aspect of holiness.

1 Thessalonians 1:7-9

The Thessalonians turned from idols to serve the living God, exemplifying negative and positive holiness.

1 Corinthians 1:30-31

Christ is made unto us wisdom, righteousness, sanctification (holiness), and redemption; positional holiness is God's work.

2 Corinthians 5:21

God made Christ sin for us that we might be made the righteousness of God in Him.

Ephesians 1:4-6

Chosen in Christ before the foundation of the world to be holy and without blame; positional holiness.

Romans 6:19

Yield your members as servants to righteousness unto holiness, just as you once yielded to uncleanness.

1 Peter 1:13-16

As obedient children, do not fashion yourselves according to former lusts, but be holy as God is holy.

John 15:5

Without Christ we can do nothing; we need His power for practical holiness.

2 Corinthians 6:14-18

The promises referred to in 7:1: do not be unequally yoked; God will dwell with His people and be a Father to them.

Hebrews 7:26

Christ is holy, harmless, undefiled, separate from sinners; He has no communion with sin.

Isaiah 52:10-11

Depart, touch no unclean thing; be clean that bear the vessels of the Lord.

Discussion Questions

1. What is the difference between positional holiness and practical holiness, and why is it important to understand both?

Consider: Weaver spends significant time distinguishing between God's work in making us holy in Christ and our responsibility to pursue holiness in daily life.

2. How does the command to 'come out from among them and be separate' apply to believers today, especially in light of the promises attached to it?

Consider: The sermon emphasizes that separation from sin and idolatry is the condition for experiencing God's presence and fatherhood.

3. In what ways should God's children resemble their Father, according to Matthew 5:43-45?

Consider: Weaver uses the analogy of family resemblance to argue that believers should act like God, particularly in loving enemies.

4. Why do you think the New Testament writers so frequently refer to God as 'our Father'? What implications does this have for our prayer life and daily conduct?

Consider: The sermon surveys numerous salutations that mention God as Father, urging believers to acknowledge this relationship more consciously.

5. How can we balance the truth that 'ours is the responsibility, His is the ability' in pursuing practical holiness?

Consider: Weaver stresses that while we must actively cleanse ourselves, we are utterly dependent on God's power to do so.

6. What does it mean to be 'begotten of God,' and how does this shape our identity as believers?

Consider: The sermon teaches that regeneration is the Father's work, making us His children by His will.

7. How does the world's hatred of believers confirm their genuine separation and the reality of God's promises?

Consider: Weaver explains that persecution is a sign of true holiness, and God's promise of protection is an encouragement in such times.

8. Why is ignorance of God's Word a major obstacle to holiness, and what can we do to overcome it?

Consider: The sermon begins by stating that believers often do not know Scripture well enough to apply it, hindering holy living.

Applications

Cleanse yourselves from all filthiness

Believers are commanded to actively cleanse themselves from both fleshly and spiritual defilement as part of perfecting holiness.

Lecture support: Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Separate from sin and unto God

Practical holiness requires a deliberate turning away from sinful practices and a turning toward God and His Word.

Lecture support: Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing… separated unto the gospel of God.

Yield your members to righteousness

Just as you once yielded your body to sin, now yield your members as instruments of righteousness unto holiness.

Lecture support: For as you have yielded your members servants to uncleanness… even so now yield your members servants to righteousness unto holiness.

Be holy in all manner of conversation

As obedient children, believers are to be holy in every aspect of their conduct, imitating their holy Father.

Lecture support: As He which hath called you is holy, so be ye holy in all manner of conversation.

Acknowledge and confess God as Father

Believers should more frequently and consciously address God as their Father, recognizing the relationship and its implications.

Lecture support: We have a responsibility, and I might add a privilege, to acknowledge and confess God as our Father.

Act like your Father

Since God is your Father, live in a way that reflects His character, particularly by loving your enemies.

Lecture support: That you may be the children of your Father who is in heaven… love your enemies, bless them that curse you.

Depend on God's power for holiness

While holiness is your responsibility, you cannot achieve it without seeking God's grace and power, for without Christ you can do nothing.

Lecture support: Ours is the responsibility. His is the ability... without me you can do nothing.

Study God's Word to discern holiness

To live a holy life, you must know Scripture and understand what God demands, learning to distinguish between holy and unholy.

Lecture support: If you and I are going to live a holy life, we have to know the Word of God, we have to know that which God demands.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 22

Who's Side Are You On?

October 31, 2013

Read Chapter 22 in the companion book, pages 483-500 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Necessity of Choosing Sides

Weaver argues that neutrality is impossible in spiritual matters; one is either for Christ or against Him. He uses Matthew 12:30 and the analogy of a man shot by both sides in war to illustrate the danger of trying to straddle the fence.

Lecture support: He said, 'He that is not with me is against me and he that gathers not with me scatters abroad.' ... 'if you are on one side, at least everyone knows where you stand and you're not trying to be in the middle of the road.'

Christ as the Source of Division

Weaver shows from Scripture that Christ intentionally brings division, even within families. He cites Matthew 10:34-37 and Luke 12:51-53 to prove that the gospel creates a sword that separates believers from unbelievers.

Lecture support: Our Lord said, 'Think not that I am come to send peace on earth, I came not to send peace, but a sword.' ... 'From henceforth there shall be five in one house divided, three against two and two against three.'

The Cost of Discipleship

Weaver emphasizes that following Christ may require standing against family members, as the Levites did when they slew their own kin. He applies this to church discipline and personal loyalty to Christ above all relationships.

Lecture support: He said, 'He that loveth father or mother more than me is not worthy of me. And he that loveth son or daughter more than me is not worthy of me.'

God Uses a Faithful Minority

Weaver notes that throughout Scripture, God has worked through small numbers of dedicated people, such as Noah, Daniel, and the Levites. He encourages believers that a faithful remnant can be used mightily by God.

Lecture support: He said, 'God has always been pleased to use a minority. He never uses a majority.' ... 'if there comes to be a small group or a number of small groups of dedicated, godly, obedient, faithful Christians, you better watch out.'

The Call to Separation

Moses' cry 'Who is on the Lord's side?' was a call to separate from sin and idolatry. Weaver parallels this with the New Testament call to go to Christ 'without the camp' bearing His reproach (Hebrews 13:13).

Lecture support: Moses stood in the gate and he cried, 'Who is on the Lord's side? Let him come unto me.' ... 'Let us go forth therefore unto Him without the camp, bearing His reproach.'

Obedience Brings Blessing

Weaver points to Deuteronomy 33:8-11, where the Levites are blessed for their obedience in executing judgment. He asserts that God always blesses those who obey Him, even when it is difficult.

Lecture support: God says, 'They shall teach Jacob thy judgments, and Israel thy law. ... Bless, Lord, His substance, and accept the work of His hands.'

Key Arguments

Neutrality is impossible

Weaver argues that trying to remain neutral in spiritual matters is itself a choice against God. He uses Matthew 12:30 and the illustration of the man in mixed uniform to show that there is no middle ground.

Lecture support: He said, 'He that is not with me is against me.' ... 'if you are on one side, at least everyone knows where you stand and you're not trying to be in the middle of the road.'

Christ intentionally brings division

Weaver demonstrates from Matthew 10:34-37 and Luke 12:51-53 that Jesus came to bring a sword, not peace, and that the gospel will divide even the closest family relationships.

Lecture support: Our Lord said, 'I came not to send peace, but a sword. For I am come to set a man at variance against his father...'

The Levites' example of costly obedience

Weaver uses the Levites' willingness to slay their own relatives as a model for believers today, showing that loyalty to God must supersede family ties, especially in matters of church discipline.

Lecture support: He said, 'Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother...'

God blesses those who choose His side

Weaver points to the blessing on the tribe of Levi in Deuteronomy 33 as evidence that God rewards those who stand with Him, even when it means opposing family.

Lecture support: God says, 'They shall teach Jacob thy judgments, and Israel thy law. ... Bless, Lord, His substance...'

The call to separation is a call to Christ

Weaver connects Moses' call in Exodus 32:26 with Hebrews 13:13, urging believers to go to Christ outside the camp, bearing His reproach, and to identify with Him regardless of the cost.

Lecture support: Moses stood in the gate and said, 'Who is on the Lord's side? Let him come unto me.' ... 'Let us go forth therefore unto Him without the camp, bearing His reproach.'

Scripture References

Exodus 32:26

Moses stands in the gate and asks, 'Who is on the Lord's side? Let him come unto me.' The Levites respond.

1 Corinthians 1:11-14

Paul rebukes the Corinthian church for dividing over preachers, saying some claimed to be of Paul, Apollos, or Cephas.

Matthew 12:30

Jesus says, 'He that is not with me is against me; and he that gathereth not with me scattereth abroad.'

2 Kings 9:30-37

Jehu asks 'Who is on my side?' and has Jezebel thrown down, fulfilling Elijah's prophecy.

Genesis 22:17

God promises Abraham that his seed will possess the gate of his enemies, symbolizing authority.

Genesis 24:60

Rebekah is blessed that her seed may possess the gate of those who hate them.

Deuteronomy 16:18

God commands judges and officers to be placed in the gates to judge with just judgment.

Exodus 32:1-10

The people make a golden calf while Moses is on the mount; God threatens to destroy them.

Exodus 32:17-24

Moses and Joshua hear the noise in the camp; Moses breaks the tablets and confronts Aaron.

Exodus 32:25-28

Moses sees the people's nakedness, calls for those on the Lord's side, and the Levites slay 3,000.

Exodus 32:32

Moses intercedes for the people, offering to be blotted out of God's book if their sin is not forgiven.

Deuteronomy 33:8-11

Moses blesses Levi for their obedience in not acknowledging their own families, and they are set apart for teaching and sacrifice.

Amos 3:3

The rhetorical question, 'Can two walk together, except they be agreed?' is used to show the necessity of agreement in truth.

John 7:40-43

There was a division among the people because of Jesus; some said He was the Prophet, others the Christ.

John 9:16

The Pharisees are divided over Jesus because He healed on the Sabbath.

John 10:18-19

Jesus speaks of laying down His life, and there is a division among the Jews because of His words.

Acts 14:4

The multitude of the city was divided; part held with the Jews, part with the apostles.

Acts 23:7

Paul's defense causes a dissension between the Pharisees and Sadducees, and the multitude is divided.

Genesis 3:15

God puts enmity between the serpent's seed and the woman's seed, the first promise of the Messiah and the beginning of spiritual division.

Matthew 10:34-39

Jesus says He came not to send peace but a sword, setting family members against each other; loving family more than Him makes one unworthy.

Discussion Questions

1. Why is it impossible to be neutral in spiritual matters, according to Matthew 12:30?

Consider: Weaver emphasizes that Christ said, 'He that is not with me is against me,' leaving no middle ground.

2. How does the story of the golden calf illustrate the consequences of choosing the wrong side?

Consider: The people's idolatry led to a division and the death of 3,000 who refused to repent.

3. What does it mean that Christ came to bring a sword and not peace, and how should this affect our family relationships?

Consider: Weaver explains that the gospel will inevitably divide families when some believe and others do not.

4. In what ways might we be tempted to 'straddle the fence' in our Christian walk today?

Consider: Weaver warns against trying to avoid taking a clear stand for truth, using the illustration of the man in mixed uniform.

5. How can we apply the Levites' example of obedience when it comes to church discipline or standing for truth against loved ones?

Consider: Weaver shares personal stories of church discipline where families had to choose between loyalty to Christ and loyalty to family.

6. What does it mean to go to Christ 'without the camp' bearing His reproach, and how can we do that practically?

Consider: Weaver concludes with Hebrews 13:13, calling believers to identify with Christ even when He is rejected by the world.

Applications

Examine your allegiance

Weaver calls listeners to honestly assess whose side they are on - Christ's or the world's - and to recognize that neutrality is not an option.

Lecture support: He said, 'The question is, whose side are you on? Your own side. You're either on the side of sin and wickedness and rebellion, or the side of Christ and submission and obedience.'

Stand for truth regardless of cost

Believers must be willing to uphold God's truth and principles even when it causes division in families, churches, or communities.

Lecture support: He said, 'Will you uphold His truth and His principles in every area of life? Whatever it is. Doesn't matter how it affects us. Doesn't matter if it affects our father, our mother, our brothers, our sisters, our sons, our daughters.'

Practice church discipline when necessary

Weaver encourages churches to follow the biblical model of church discipline, even when it involves family members, trusting that God blesses obedience.

Lecture support: He shared examples of church discipline, noting that one family left the church rather than discipline their children, while another stood with Christ and saw restoration.

Identify with Christ in His reproach

Weaver urges believers to go to Christ 'without the camp,' willingly sharing in His rejection by the world, rather than seeking acceptance.

Lecture support: He said, 'Wherever Christ is, if He's being reproached and scandalized, that's where we need to be. If He's being praised and exalted, that's where we need to be.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 23

The Religion Of Political Correctness

November 08, 2015

Read Chapter 23 in the companion book, pages 501-524 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Political Correctness as a Religion

Political correctness is a religion that defines right and wrong, pronounces evil good, and demands conformity, ultimately seeking to destroy all other religions.

Lecture support: Weaver states: 'Political correctness is a religion designed to destroy all other religions and then to hold each religion and each individual accountable to its own personal beliefs and pronouncements.'

Cultural Marxism and the Frankfurt School

Political correctness originated from the Frankfurt School in 1923 as a strategy to implement cultural Marxism, with specific tactics to undermine Western society.

Lecture support: Weaver lists the Frankfurt School's recommendations: 'promote the creation of racism offenses; continually change in order to create confusion; the teaching of sex and homosexuality to children...'

Attack on Southern and American Culture

Political correctness attacks Confederate symbols and Southern heritage to erase reminders of liberty and independence, which are rooted in Christian principles.

Lecture support: Weaver explains the Confederate battle flag's meaning: 'through the blood of Christ, with the protection of God, we the 13 states are united in our Christian fight for liberty and independence.'

Attack on Christianity

Political correctness seeks to silence biblical truth, promote gender confusion, and redefine marriage, directly opposing God's created order.

Lecture support: Weaver cites Genesis 1:26-27 and argues that gender-inclusive pronouns are an attack on Christianity because God created male and female.

Loss of Common Sense

Political correctness leads to irrational policies and statements, such as refusing to identify a suspect's race or blaming climate change for war, reflecting a society that has abandoned God.

Lecture support: Weaver gives examples: a six-year-old expelled for a toy gun, John Kerry's claim that fighting climate change is a biblical duty to save Muslims.

Manipulation and Centralization of Power

Political correctness is a tool for mass manipulation and centralizing power, using techniques like 'nudging' to gradually change behavior without overt force.

Lecture support: Weaver quotes Stella Morabito: 'It was the project of cultural Marxists to capture the mediating institutions in our culture for ideological gain.'

Judgment for Forsaking God

America's decline is a result of turning away from God, who has withdrawn His presence, leaving the nation to destroy itself.

Lecture support: Weaver quotes Hosea 13:9: 'O Israel, thou hast destroyed thyself' and Hosea 5:6: 'he hath withdrawn himself from them.'

Call to Resist and Serve God Alone

Christians must resist political correctness, acknowledge God's authority, and worship Him rather than the state.

Lecture support: Weaver concludes: 'We do not worship the state. We worship God, our Creator, our Savior and our Redeemer.'

Key Arguments

Political correctness is a religion that redefines morality.

Political correctness pronounces evil good and good evil, as condemned in Isaiah 5:20, and is a religion because it determines right and wrong.

Lecture support: Weaver says: 'Political correctness is a religion that pronounces fornication, sodomy, adultery, aborticide, and compromise with evil as something that is good, right, necessary, and legal.'

Political correctness is a psychological operation.

It is a planned operation to influence emotions, motives, reasoning, and behavior, aiming to change lives and bring conformity.

Lecture support: Weaver defines PSYOPs: 'planned operations to convey selected information and indicators to audiences in order to influence their emotion... and ultimately the behavior of groups, organizations, and individuals.'

The Frankfurt School agenda is being implemented today.

The 11 recommendations from the Frankfurt School, such as promoting racism offenses and undermining family, are evident in modern society.

Lecture support: Weaver lists the recommendations and says: 'Every one of those you can see left and right today on either hand and everywhere you turn.'

The Civil War was not primarily about slavery.

Slavery was legal and constitutional; the Corwin Amendment would have protected it permanently. The South fought for self-defense and states' rights.

Lecture support: Weaver cites the Corwin Amendment and Lincoln's support: 'I have no objection to its being made express and irrevocable.'

Confederate symbols represent Christian liberty, not racism.

The Confederate battle flag's design symbolizes the blood of Christ, God's protection, and the Christian fight for liberty, which is why it is attacked.

Lecture support: Weaver explains: 'The red field represents the blood of Christ. The white border represents the protection of God. The blue X represents the Christian cross of St. Andrew.'

Gender-inclusive pronouns attack God's created order.

Using pronouns like 'zee' instead of 'he' or 'she' contradicts Genesis, where God created male and female and used gender-specific pronouns.

Lecture support: Weaver reads Genesis 1:26-27 and 2:21-24, then asks: 'Are you ashamed that God created you either a man or a woman?'

Redefining marriage undermines God's institution.

France's move to ban 'mother' and 'father' and redefine marriage contradicts God's design of marriage as between one man and one woman.

Lecture support: Weaver responds to the French Justice Minister: 'God is to say. He said, Therefore shall a man leave his father and mother and cleave unto his wife.'

America's decline is self-inflicted due to forsaking God.

God does not need external enemies to destroy America; He simply withdraws, and the nation destroys itself through its own folly.

Lecture support: Weaver says: 'All God has to do is leave us to ourselves. Leave us alone. We'll destroy ourselves.'

Scripture References

Psalm 11:3

Weaver quotes this verse to illustrate that when foundations are destroyed, the righteous are left without moorings, applying it to the destruction of biblical foundations by political correctness.

Isaiah 5:20

Weaver cites this verse to condemn political correctness for calling evil good and good evil, which is exactly what the verse warns against.

Psalm 94:20

Weaver uses this verse to argue that a wicked civil government that makes sin legal cannot have fellowship with God.

1 Kings 11

Weaver references Solomon's introduction of Moloch worship to illustrate how turning from God leads to state worship, paralleling modern political correctness.

1 Thessalonians 1:9

Weaver mentions this verse to show that America is reversing the pattern of turning from idols to God, instead turning from God to idols (the state).

Genesis 1:26-27

Weaver reads this passage to affirm that God created male and female, countering the push for gender-inclusive pronouns.

Genesis 2:21-24

Weaver reads this passage to show God's design for marriage as between a man and a woman, using gender-specific language.

1 Corinthians 7

Weaver briefly references this chapter to state that sexual rights exist only within marriage, as delineated by God's Word.

Hosea 13:9

Weaver quotes this verse to emphasize that Israel (and by extension America) has destroyed itself through its own sin.

Hosea 5:6

Weaver quotes this verse to warn that God may withdraw Himself, so that when people seek Him, they will not find Him.

Deuteronomy 32:29

Weaver quotes this verse to express a wish that people would be wise and consider their latter end, implying the consequences of forsaking God.

Discussion Questions

1. In what ways does political correctness function as a religion, and how does it conflict with Christianity?

Consider: Weaver argues that political correctness defines right and wrong, making it a religion that opposes biblical truth.

2. How do the tactics of the Frankfurt School manifest in today's culture, and what can Christians do to recognize and resist them?

Consider: Weaver lists the Frankfurt School's recommendations and claims they are evident today.

3. Why does Weaver believe the attack on Confederate symbols is an attack on Christianity and liberty?

Consider: Weaver explains the Christian symbolism of the Confederate battle flag and its connection to independence.

4. How does the push for gender-inclusive pronouns challenge the biblical view of creation?

Consider: Weaver cites Genesis to argue that God created male and female, and using neutral pronouns denies this truth.

5. What are some examples of political correctness leading to a loss of common sense, and how should Christians respond?

Consider: Weaver gives examples like the toy gun incident and John Kerry's climate change comments.

6. How does the concept of 'nudging' relate to political correctness, and why is it dangerous?

Consider: Weaver explains Cass Sunstein's 'nudge' theory as a subtle form of behavior modification.

7. According to Weaver, what is the root cause of America's moral and cultural decline?

Consider: Weaver points to forsaking God and His law as the reason for the nation's self-destruction.

8. What practical steps can Christians take to resist political correctness and remain faithful to God?

Consider: Weaver concludes by urging Christians to acknowledge God's sovereignty and serve Him alone.

Applications

Recognize political correctness as a false religion.

Christians must identify political correctness as a competing religion that demands allegiance and opposes God's truth.

Lecture support: Weaver states: 'Political correctness is a religion designed to destroy all other religions.'

Defend biblical truth against cultural attacks.

Believers should uphold biblical definitions of gender, marriage, and morality in the face of societal pressure to conform.

Lecture support: Weaver argues against gender-inclusive pronouns and redefining marriage, citing Genesis.

Resist manipulation and think critically.

Christians should be aware of psychological operations and 'nudging' techniques used to shape behavior and resist them.

Lecture support: Weaver explains PSYOPs and the 'nudge' theory as tools of control.

Honor godly heritage and history.

Believers should understand and preserve the Christian foundations of their culture, including symbols that represent liberty and faith.

Lecture support: Weaver explains the Christian meaning of the Confederate battle flag and why it is attacked.

Return to God and His law.

The only solution to America's decline is repentance and a return to God, acknowledging His authority over all of life.

Lecture support: Weaver quotes Hosea and Deuteronomy, concluding that forsaking God leads to self-destruction.

Worship God, not the state.

Christians must give their ultimate allegiance to God rather than to government or cultural elites.

Lecture support: Weaver concludes: 'We do not worship the state. We worship God, our Creator, our Savior and our Redeemer.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 24

The Scope Of Christian Obedience

Part One of Two

September 08, 2016

Read Chapter 24 in the companion book, pages 525-540 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Total Obedience

Christian obedience must be in all things, not just in areas we like or agree with. This is the scope of obedience - totality.

Lecture support: The speaker argues from Colossians 3:20, 1 Corinthians 6:19-20, Colossians 3:22, and Acts 3:22-23 that children, servants, and believers must obey in all things.

God's Sovereignty and Our Submission

Recognizing God's absolute sovereignty is essential for obedience. We must understand He is Father, Creator, Lord, Redeemer, and Potter, and we are children, creatures, servants, redeemed, and clay.

Lecture support: The speaker states, 'If you do not recognize God's sovereignty, if you do not recognize God's supremacy, then you are not going to be obedient.'

Commandment-Oriented vs. Feeling-Oriented Life

God created man for a commandment-oriented life, but the fall shifted humanity to a feeling-oriented life. Salvation restores believers to living by God's commands rather than feelings.

Lecture support: The speaker traces this from Genesis 2-3, showing Adam's original state and the fall, and then cites John 14:21, 1 John 5:3, and 1 John 2:4-5 to show believers are called back to commandment-oriented living.

Feelings and Desires as Hindrances

Feelings and desires are the main obstacles to obedience. Many Christians excuse disobedience by saying they don't feel like obeying, but God's commands are not dependent on our emotions.

Lecture support: The speaker says, 'Most people today live on feelings... They do not live on biblical commandments.' He gives examples of not feeling like praying, reading the Bible, or going to church.

Ezekiel's Exemplary Obedience

Ezekiel obeyed God even when his wife died suddenly and he was forbidden to mourn. His obedience in the most distressing situation demonstrates that God's grace enables total obedience.

Lecture support: The speaker expounds Ezekiel 24:15-18, emphasizing that Ezekiel did as commanded despite the emotional devastation.

Love Expressed Through Obedience

Loving God is demonstrated by keeping His commandments. Jesus taught that loving family more than Him makes one unworthy, and 1 John equates love for God with commandment-keeping.

Lecture support: The speaker cites Matthew 10:37 and 1 John 5:3, stating, 'What is loving God? It is keeping His commandments.'

Key Arguments

Argument from Lesser to Greater

If children must obey parents in all things and servants must obey masters in all things, then believers must obey God in all things, since He is the greater authority.

Lecture support: The speaker uses Colossians 3:20 and Colossians 3:22 to argue that earthly obedience requirements imply a greater obligation to obey God.

Obedience Requires Recognition of Sovereignty

Without acknowledging God's absolute sovereignty and our subordinate position, we will not obey. Pharaoh's question 'Who is the Lord?' exemplifies the rebellious heart.

Lecture support: The speaker says, 'If you do not recognize God's sovereignty... you are not going to be obedient,' and references Exodus 5:2.

The Fall Changed Man's Orientation

Adam's sin shifted humanity from a commandment-oriented life to a feeling-oriented life. This is the root of all disobedience, as seen in Eve's focus on the tree's appeal rather than God's command.

Lecture support: The speaker notes that in Genesis 3:6, the word 'commandment' is absent; Eve acted on what she saw and desired.

Feelings Became Paramount After the Fall

After sinning, Adam and Eve hid from God instead of confessing, showing that feelings now took priority over obedience and confession.

Lecture support: The speaker says, 'Feelings are paramount now. So instead of confessing and acknowledging their sins, they run and hide.'

Biblical Illustrations of Desire-Oriented Sin

Achan and Samson both saw, coveted, and took, prioritizing their desires over God's clear commands, leading to their destruction.

Lecture support: The speaker cites Joshua 7:21 and Judges 14:3, showing the pattern of lust of the eyes, lust of the flesh, and pride of life.

Ezekiel's Obedience Proves Grace is Sufficient

Ezekiel's ability to obey God in the face of his wife's sudden death, without mourning, demonstrates that God provides grace for total obedience even in extreme circumstances.

Lecture support: The speaker emphasizes Ezekiel 24:18: 'I did in the morning as I was commanded.'

Salvation Restores Commandment-Oriented Living

Through salvation, believers are brought back under a commandment-oriented life, and love for God is proven by keeping His commandments.

Lecture support: The speaker cites John 14:21, 1 John 5:3, and 1 John 2:4-5 to show that obedience is the mark of true love for God.

Scripture References

Ezekiel 24:15-18

The primary text: God tells Ezekiel his wife will die, but he must not mourn. Ezekiel obeys.

Colossians 3:20

Children are commanded to obey parents in all things, used to argue that believers must obey God in all things.

1 Corinthians 6:19-20

Believers are not their own but bought with a price, therefore they are servants of God.

Colossians 3:22

Servants are to obey masters in all things, used to argue believers must obey God in all things.

Acts 3:20-23

Moses prophesied a prophet like him; God says to hear Him in all things, referring to Christ.

Deuteronomy 18:18-20

The prophecy of a prophet like Moses, referenced in Acts 3.

Acts 17:28

In God we live, move, and have our being, emphasizing our total dependence on Him.

Exodus 5:2

Pharaoh's rebellious question 'Who is the Lord?' illustrates refusal to recognize God's sovereignty.

Genesis 2:15-17

God placed Adam in the garden and commanded him not to eat of the tree of knowledge, establishing a commandment-oriented life.

Genesis 3:1-7

The fall: Eve and Adam disobey, shifting from commandment-oriented to feeling-oriented living.

1 Timothy 2:14

Adam was not deceived, but the woman was deceived and fell into transgression.

Romans 5:12

Sin entered the world through one man, Adam, and death through sin.

1 Corinthians 15:45-48

Adam as federal head; what he did, we did. Christ is the second federal head.

1 John 2:15-17

The lust of the flesh, lust of the eyes, and pride of life are not of the Father, paralleling Eve's temptation.

Joshua 6:17-19

God commands that Jericho be accursed; all silver and gold are consecrated to the Lord.

Joshua 7:19-21

Achan confesses he saw, coveted, and took the accursed things, illustrating desire-oriented disobedience.

Judges 14:1-3

Samson demands a Philistine wife because she pleases him, disregarding God's command against intermarriage.

Judges 16:20-21

Samson loses his strength and eyes because of his desire-oriented life with Delilah.

John 14:21, 24

Jesus says those who have and keep His commandments are those who love Him; those who do not keep His sayings do not love Him.

1 John 5:3

The love of God is keeping His commandments, and they are not burdensome.

Discussion Questions

1. What does it mean that the scope of Christian obedience is 'in all things'? How does this challenge selective obedience?

Consider: The speaker argues from Colossians 3:20, 22 and Acts 3:22-23 that obedience must be total.

2. How does recognizing God's sovereignty affect our willingness to obey? Why did Pharaoh's question 'Who is the Lord?' lead to disobedience?

Consider: The speaker states that without recognizing God's sovereignty, we will not obey, using Pharaoh as an example.

3. In what ways do we live by feelings and desires rather than by God's commands? Can you identify areas where feelings hinder your obedience?

Consider: The speaker describes the shift from commandment-oriented to feeling-oriented life after the fall and gives modern examples.

4. How does Ezekiel's obedience in the face of his wife's death challenge our excuses for disobedience? What grace is available for such obedience?

Consider: The speaker highlights Ezekiel 24:18 and asks if we would obey in similar circumstances.

5. What is the relationship between love for God and obedience, according to John 14:21 and 1 John 5:3? How does this redefine love?

Consider: The speaker cites these verses to show that love is demonstrated through commandment-keeping.

6. How does the concept of federal headship (Adam and Christ) help us understand both our sin and our salvation?

Consider: The speaker explains that we sinned in Adam and are saved in Christ as our federal representatives.

7. What are some practical steps to move from a feeling-oriented life to a commandment-oriented life?

Consider: The speaker emphasizes that salvation restores us to commandment-oriented living, but application is implied.

Applications

Examine Your Obedience

Evaluate whether your obedience is selective or total. Do you obey only when you agree, understand, or feel like it?

Lecture support: The speaker says obedience is not just in things we like, choose, agree with, understand, or that please us.

Cultivate a Right View of God and Self

Regularly meditate on God's sovereignty and your position as a creature, servant, and child to foster submission.

Lecture support: The speaker states, 'You must understand who God is and you must understand who you are.'

Reject Feeling-Based Excuses

When you don't feel like praying, reading the Bible, or attending church, obey anyway because God commands it.

Lecture support: The speaker addresses common excuses: 'I don't feel like praying... God commands us to pray.'

Learn from Ezekiel's Example

In difficult circumstances, remember Ezekiel's obedience and trust God for grace to obey despite emotions.

Lecture support: The speaker says, 'If the grace and mercy of God could uphold Ezekiel... is it not possible for us to obey?'

Prioritize God's Commands Over Desires

Identify areas where desires (like Samson's) conflict with God's Word, and choose obedience.

Lecture support: The speaker uses Samson's 'Get her for me; for she pleaseth me well' as a warning against desire-driven decisions.

Express Love Through Obedience

View obedience not as legalism but as the primary way to love God, as taught in John 14 and 1 John.

Lecture support: The speaker says, 'What is loving God? It is keeping His commandments.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 25

It's Your Fault

December 18, 2016

Read Chapter 25 in the companion book, pages 541-557 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Spiritual Maturity

Many Christians remain spiritual babes, unable to handle conflict biblically, which leads to division.

Lecture support: Weaver cites 1 John 2, Hebrews 5, and 1 Corinthians 3 to show that spiritual immaturity is marked by strife and envy.

Personal Responsibility

Believers are responsible to keep their hearts, obey God's Word, and seek reconciliation regardless of who is at fault.

Lecture support: The title 'It's Your Fault' and repeated statements that failure to act biblically makes division our fault.

The Necessity of Repentance and Forgiveness

Forgiveness requires repentance; believers must rebuke sin but be ready to forgive when repentance occurs.

Lecture support: Luke 17:3-4 is cited to show that forgiveness follows repentance, and Psalm 86:5 shows God's readiness to forgive.

The Danger of the Flesh

Our own sinful nature is the primary source of strife and division, not Satan.

Lecture support: James 4:1 and Galatians 5:19-21 are used to argue that wars and fighting come from our own lusts.

Biblical Conflict Resolution

Scripture provides clear steps for resolving conflict, including private confrontation and church involvement.

Lecture support: Matthew 5:23-24 and Matthew 18:15-17 are explained as commands to seek reconciliation.

Key Arguments

Most family divisions are unnecessary and sinful.

Weaver argues that pride, selfishness, and willfulness cause most divisions, not legitimate doctrinal differences.

Lecture support: He states, 'Life is too short and death is too sure for such unnecessary division and strife.'

Spiritual immaturity is revealed by strife and division.

Christians who engage in envy, strife, and divisions are carnal and acting like babes in Christ.

Lecture support: 1 Corinthians 3:1-3 is quoted to show that divisions indicate a fleshly, immature state.

Forgiveness is impossible without repentance.

Weaver insists that biblical forgiveness requires the offender to repent; otherwise, reconciliation cannot occur.

Lecture support: Luke 17:3-4 is cited: 'If he repent, forgive him.'

It is our fault if we fail to confront sin biblically.

Believers are commanded to rebuke sin and seek restoration; failure to do so is disobedience.

Lecture support: Leviticus 19:17 and Galatians 6:1-2 are used to show the duty to rebuke and restore.

Placing personal hurt above obedience is idolatry.

Refusing to reconcile because of being hurt elevates self above God's command.

Lecture support: Weaver states, 'You're guilty now of idolatry because you're placing yourself and your hurt above God.'

Scripture References

Proverbs 4:23

The foundational verse for the message: 'Keep thy heart with all diligence, for out of it are the issues of life.'

1 John 2:12-14

Used to illustrate spiritual growth stages: little children, young men, fathers.

1 Peter 2:1-3

Admonition to desire the sincere milk of the word to grow.

Hebrews 5:10-14

Rebuke for spiritual immaturity and need for milk instead of strong meat.

Luke 12:51-53

Jesus predicts division within households because of Him.

John 7:43; 9:16; 10:19

Examples of division among the people because of Christ.

1 Corinthians 7:12-15

Instructions for believers married to unbelievers; God has called us to peace.

Acts 15:36-40

The sharp contention and division between Paul and Barnabas over John Mark.

1 Peter 5:8-9

Admonition to be sober and vigilant against the devil.

Psalm 97:10; Amos 5:15

Commands to hate evil and love good.

Habakkuk 1:13

God is of purer eyes than to behold evil approvingly.

1 Timothy 5:20

Command to rebuke those who sin publicly.

Leviticus 19:17

Command to rebuke a neighbor and not suffer sin upon him.

Luke 17:3-4

If a brother repents, forgive him; forgiveness requires repentance.

Psalm 86:5

God is ready to forgive but requires calling upon Him (repentance).

Hebrews 3:13

Exhort one another daily to avoid being hardened by sin's deceitfulness.

Galatians 6:1-2

Restore a fallen brother in a spirit of meekness.

James 4:1

Wars and fighting come from our own lusts.

Galatians 5:13-17, 19-21

Works of the flesh include strife, seditions, envying; walk in the Spirit.

1 Corinthians 3:1-3

Carnal Christians are babes, evidenced by envying, strife, and divisions.

Discussion Questions

1. What are some signs that a Christian is still a 'babe' spiritually, according to 1 Corinthians 3?

Consider: Weaver uses 1 Corinthians 3:1-3 to show that envy, strife, and divisions indicate carnality.

2. How can we distinguish between necessary division over the gospel and unnecessary strife caused by our flesh?

Consider: Weaver discusses divisions arising from the Savior versus those from self.

3. Why does forgiveness require repentance, and how should we handle situations where the offender does not repent?

Consider: Based on Luke 17:3-4 and the discussion of rebuke and restoration.

4. In what ways do we 'bite and devour one another' in our families and churches today?

Consider: Galatians 5:15 warns against consuming one another through strife.

5. What does it mean to 'keep your heart' in the context of family conflict?

Consider: Proverbs 4:23 is the key verse; Weaver applies it to guarding against sinful reactions.

6. How can we confront sin in a family member without becoming self-righteous or harsh?

Consider: Galatians 6:1-2 instructs restoration in a spirit of meekness.

7. Why is it idolatry to let personal hurt prevent us from seeking reconciliation?

Consider: Weaver argues that placing hurt above God's command is idolatry.

Applications

Examine your own heart first.

Before blaming others for division, ask if your own pride, selfishness, or willfulness is the cause.

Lecture support: The message repeatedly calls believers to take responsibility: 'It's your fault.'

Seek reconciliation actively.

If you know a brother has something against you, go to him and be reconciled, even if you feel you are not at fault.

Lecture support: Matthew 5:23-24 is cited as a command to initiate reconciliation.

Confront sin biblically.

When a family member sins, rebuke them privately and seek their repentance, following Matthew 18.

Lecture support: Matthew 18:15-17 and Leviticus 19:17 are used to show the duty to confront.

Forgive when there is repentance.

Be ready and willing to forgive completely when the offender repents, as God forgives us.

Lecture support: Luke 17:3-4 and Ephesians 4:32 are referenced.

Do not let hurt become an idol.

Refuse to allow personal pain to keep you from obeying God's command to reconcile.

Lecture support: Weaver states that placing hurt above God is idolatry.

Walk in the Spirit to overcome the flesh.

Since strife comes from the flesh, believers must yield to the Holy Spirit to produce peace.

Lecture support: Galatians 5:16-17 is cited to show the conflict between flesh and Spirit.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 26

The Biblical Doctrine Of Love And Hate

February 10, 2017

Read Chapter 26 in the companion book, pages 559-577 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God Alone Defines Love

Love is not defined by human feelings, culture, or toleration but by God's revealed character and law. God is love, but love is not God; His other attributes must not be ignored.

Lecture support: Weaver states: 'God defines love, not man... God is love. But the character of God that is revealed in love... is not defined by man, but it is defined by God.' (14:47.9-15:56.5)

Love Is the Fulfilling of the Law

Biblical love is obedience to God's commandments. Romans 13:8-10 shows that love does no ill to a neighbor and is the fulfilling of the law, not mere emotion.

Lecture support: Weaver says: 'Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. So what is love? Love is obedience to God's law.' (20:02.9-21:36.1)

The Inseparability of Love and Hate

True love for God necessarily includes hatred for evil. God hates sin and workers of iniquity, and believers are commanded to hate evil. Love and hate are two sides of one coin.

Lecture support: Weaver argues: 'You cannot love God unless at the same time you hate everything that is contrary to Him... biblical love and biblical hatred are the two sides of one coin.' (30:33.3-32:05.6, 35:01.5-36:53.5)

Self-Defense as an Act of Love

Defending oneself or family is an act of love toward God and others, fulfilling the sixth commandment to preserve life. It is not contrary to loving one's enemies.

Lecture support: Weaver states: 'Self-defense is an act of love first and foremost... It's not so much that we hate what is in front of us. It's that we love so much that which is behind us that we're protecting.' (46:19.3-47:04.0, 55:39.2-56:36.4)

The Continuity of Scripture

The Old Testament is not obsolete; it is foundational to the New. Denying the Old Testament undermines the entire Bible, including the identity of Christ.

Lecture support: Weaver explains: 'When you do away with the Old Testament... you automatically do away with the New Testament... you don't even know who Jesus Christ is.' (07:29.7-08:45.0)

Controlling the Spirit in Minor Offenses

Jesus' command to turn the other cheek addresses personal insults and inconveniences, not mortal danger. Believers must rule their spirits and not retaliate vengefully.

Lecture support: Weaver says: 'Our Lord is saying... don't get worked up and get bent out of shape when folks merely insult you... we control our spirits and we act biblically and righteously.' (50:07.2-53:14.2)

Key Arguments

Human definitions of love lead to confusion and sin

Worldly definitions of love promote lust, toleration of sin, and compromise of faith. Only God's objective standard in Scripture can define love rightly.

Lecture support: Weaver lists examples: 'the hippie generation... advocated free love... their definition of love was just simply sex without the bonds of marriage... leftists and liberals, their definition of love is compromise.' (01:41.7-03:59.4)

The Old Testament remains authoritative for Christians

The comment 'Old Testament gone' is refuted by 2 Timothy 3:16-17. The Old and New Testaments are inseparable; discarding one discards the other.

Lecture support: Weaver states: 'When you do away with the Old Testament... you automatically do away with the New Testament... the New Testament is in the Old Testament concealed and the Old Testament is in the New Testament revealed.' (07:29.7-08:45.0)

Love is defined by God's law, not feelings

Romans 13:8-10 and 1 John 5:2-3 prove that love is keeping God's commandments. Love is law in action, not sentimentality or emotion.

Lecture support: Weaver says: 'Love is obedience to God's law... God's law is nothing less than love in action.' (21:36.5-22:50.4)

God's love does not negate His hatred of evil

Scripture shows God hates sin and sinners (Jeremiah 44:3-4, Psalm 5:4-6, Proverbs 6:16-19). Believers must also hate evil as an expression of love for God.

Lecture support: Weaver cites: 'Thou hatest all workers of iniquity... These six things doth the Lord hate... Ye that love the Lord, hate evil.' (32:07.3-35:00.1)

The sinner cannot be separated from his sin

The phrase 'love the sinner, hate the sin' is unbiblical because sin is in the sinner. God hates workers of iniquity, not just abstract sin.

Lecture support: Weaver argues: 'Has it ever dawned upon you that there would not be any sin if there were not sinners? It is sinners that sin... You cannot separate a sinner from his sin.' (38:00.1-39:04.8)

Jesus' temple cleansing exemplifies holy hatred

Jesus' forceful expulsion of the money changers (John 2:13-17) was motivated by zeal for God's honor, demonstrating that perfect love includes hatred for what dishonors God.

Lecture support: Weaver says: 'Our Lord then was consumed with His Father's honor, glory, love, and worship. So He was driven and He was motivated by love... He hated what they were doing.' (41:35.2-43:37.6)

Self-defense is consistent with loving enemies

Allowing murder is not love but hate. Self-defense is an act of love for God, His law, and those protected. The command to love enemies addresses personal insults, not lethal threats.

Lecture support: Weaver states: 'It is in no way an act of love to allow yourself or your family... to be murdered... Self-defense is an act of love first and foremost.' (45:50.4-46:18.5, 55:39.2-56:36.4)

Matthew 5:38-48 addresses personal retaliation, not civil justice

Jesus corrected Pharisaic misinterpretations of 'eye for eye' which was given to judges, not individuals. His teaching on turning the other cheek concerns insults and inconveniences, not life-threatening situations.

Lecture support: Weaver explains: 'What the Pharisees did, they took it and made it personal... Our Lord is saying... don't get worked up and get bent out of shape when folks merely insult you.' (47:45.1-50:49.8)

Scripture References

1 John 4:7-8

Introduction to the topic; God is love, and those who love are born of God.

Romans 12:18

It is not always possible to live peaceably with all men.

2 Timothy 3:16-17

All Scripture, primarily the Old Testament, is inspired and profitable.

1 Corinthians 5:7

Christ our Passover is sacrificed for us; Old Testament type fulfilled.

1 Corinthians 2:14

The natural man cannot understand spiritual things; atheists cannot know what love means.

Matthew 5:44

Jesus said to love your enemies, but it must be taken in context.

1 John 3:14

We know we have passed from death to life because we love the brethren.

1 John 1:5

God is light.

John 4:24

God is spirit.

Deuteronomy 32:4

God is just and right.

Isaiah 45:21

God is a just God and a Saviour.

Romans 13:8-10

Love is the fulfilling of the law; love does no ill to a neighbor.

1 John 5:2-3

This is the love of God, that we keep His commandments.

Romans 12:17-21

Overcome evil with good; vengeance belongs to the Lord; feed your enemy.

Galatians 5:14

All the law is fulfilled in loving your neighbor as yourself.

Jeremiah 44:3-4

God hates the abominable thing of idolatry.

Psalm 5:4-6

God hates all workers of iniquity and abhors the bloody and deceitful man.

Proverbs 6:16-19

Seven things the Lord hates, including a proud look, lying tongue, and hands that shed innocent blood.

Psalm 97:10

Ye that love the Lord, hate evil.

Psalm 139:20-24

David hates God's enemies with perfect hatred and asks God to search his heart.

Discussion Questions

1. How does the world's definition of love (toleration, compromise, emotion) differ from the biblical definition presented in this sermon?

Consider: Weaver contrasts worldly definitions with the biblical standard of love as fulfilling God's law.

2. Why is it essential that God, not man, defines love? What happens when individuals or cultures redefine love?

Consider: Weaver argues that without an objective standard from God, confusion and sin result.

3. In what ways does Romans 13:8-10 show that love is more than a feeling? How does this challenge common assumptions about love?

Consider: The passage is used to demonstrate that love is obedience to specific commandments.

4. How can a Christian love their enemy according to Romans 12:17-21? What does it mean to 'heap coals of fire on his head'?

Consider: Weaver explains that loving enemies involves meeting needs without vengeance, not allowing harm.

5. Why does Weaver say that biblical love and biblical hatred are two sides of one coin? Do you agree? Why or why not?

Consider: The sermon argues that love for God necessarily includes hatred for what is contrary to Him.

6. How does Jesus' cleansing of the temple illustrate the coexistence of love and hate? What can we learn from His example?

Consider: John 2:13-17 is presented as a classic illustration of holy zeal and hatred for sin.

7. In what situations is self-defense an act of love? How does this align with the sixth commandment?

Consider: Weaver teaches that preserving life is a positive duty and an expression of love for God and others.

8. How does the context of Matthew 5:38-48 (personal insults vs. mortal danger) affect our understanding of 'turn the other cheek'?

Consider: Weaver explains that Jesus was correcting Pharisaic misinterpretations and addressing minor offenses.

Applications

Evaluate your definition of love against Scripture

Believers must reject worldly definitions of love and align their understanding with God's law. Love is not mere toleration or emotion but active obedience to God's commandments.

Lecture support: Weaver states: 'God defines love, not man... Love is obedience to God's law.' (14:47.9-15:56.5, 21:36.5-22:50.4)

Cultivate a holy hatred for evil

As an expression of love for God, believers should hate sin, wickedness, and everything contrary to God's character, including the proud look, lying, and shedding innocent blood.

Lecture support: Weaver commands: 'Ye that love the Lord, hate evil... If you love God, you're going to hate wickedness.' (35:01.5-36:53.5, 46:19.3-47:04.0)

Practice self-defense as a duty of love

Defending yourself, your family, and others from harm is an act of love and obedience to the sixth commandment. Do not allow murder or harm out of a misguided notion of love.

Lecture support: Weaver argues: 'It is in no way an act of love to allow yourself or your family... to be murdered... Self-defense is an act of love first and foremost.' (45:50.4-46:18.5, 55:39.2-56:36.4)

Control your spirit in minor offenses

When insulted or inconvenienced, do not retaliate vengefully. Rule your spirit, return good for evil, and trust God's justice. This demonstrates biblical love and heaps coals on the offender's head.

Lecture support: Weaver explains: 'Don't get worked up and get bent out of shape when folks merely insult you... we control our spirits and we act biblically and righteously.' (50:07.2-53:14.2)

Uphold the whole counsel of God

Do not discard the Old Testament or any part of Scripture. All Scripture is inspired and profitable, and the Old Testament reveals Christ and God's law which defines love.

Lecture support: Weaver warns: 'When you do away with the Old Testament... you automatically do away with the New Testament... you don't even know who Jesus Christ is.' (07:29.7-08:45.0)

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 27

Righteous Rebellion, There Is No Such Thing

July 28, 2018

Read Chapter 27 in the companion book, pages 579-596 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Rebellion is always sin

There is no such thing as righteous rebellion; all rebellion against God-ordained authority is wicked and merits death.

Lecture support: Weaver states: 'There is no such thing as righteous rebellion. Rebellion is sin. Rebellion is wickedness. Rebellion is evil. Rebellion is a transgression of God's law; moreover, it merits the death penalty according to the Word of God.'

God-ordained authority and sphere sovereignty

God created family, church, and civil government with limited, sphere-specific authority; exceeding that authority is usurpation.

Lecture support: Weaver explains: 'God only created three institutions. He created the family... the church... and... civil government... When one goes beyond the authority that God ordained, it is theft. It is a usurpation.'

Distinction between rebellion and resistance

Rebellion is against lawful authority; resistance is against unlawful, usurped authority.

Lecture support: Weaver says: 'Rebellion can only be to lawful authority. Resistance can only be to unlawful authority.'

Male headship rooted in creation

The creation ordinance establishes man as head of woman, and this order is reaffirmed in the New Testament.

Lecture support: Weaver cites 1 Corinthians 11:3 and 1 Timothy 2:12-14, stating: 'the woman is placed under man by virtue of the creation ordinance.'

Parental authority and the sin of despising it

Fathers have God-given authority over children, including marriage decisions; rebelling against parents is a serious sin.

Lecture support: Weaver references Numbers 30, Exodus 22:16-17, and the examples of Esau and Samson to show the consequences of disregarding parental authority.

Teaching rebellion is as wicked as rebelling

Those who teach others to rebel against God's authority are under divine judgment, as seen in Jeremiah 28-29.

Lecture support: Weaver reads Jeremiah 28:15-16 and 29:32, where false prophets are killed for teaching rebellion.

Honoring parents regardless of their worthiness

The command to honor parents stands even if they are dishonorable; we must find a way to obey God.

Lecture support: Weaver shares an illustration of a woman who cared for her deserting, alcoholic father in his last days, fulfilling the command to honor him.

Key Arguments

Rebellion cannot be righteous because it opposes God's authority

Since all authority comes from God, rebelling against lawful authority is rebelling against God Himself.

Lecture support: Weaver argues: 'Rebellion is sin because it resists and is against God's ordained authority... When one sins against God's ordained authority, he is sinning against God Himself.'

Authority is limited to its God-given sphere

No human authority is absolute; when someone exceeds their sphere, they lose authority and may be resisted.

Lecture support: Weaver states: 'When you leave your sphere of authority, you do not carry your authority with you... When you have usurped authority and act against it, that is resistance.'

The creation order establishes permanent male headship

Paul's prohibition on women teaching or usurping authority is based on the pre-fall creation order and Eve's deception.

Lecture support: Weaver cites 1 Timothy 2:12-14: 'For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.'

Parental consent is required for marriage under God's law

Even in cases of seduction, the father retains the right to refuse the marriage, demonstrating the extent of parental authority.

Lecture support: Weaver reads Exodus 22:16-17: 'If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.'

Rebellion against parents brings a divine curse

Deuteronomy 27:16 pronounces a curse on those who set light by their parents, and the death penalty was prescribed for cursing them.

Lecture support: Weaver quotes Deuteronomy 27:16 and Leviticus 20:9, and cites commentators Gill and Henry on the seriousness of parental contempt.

Teaching rebellion is a capital offense in God's eyes

The false prophets Hananiah and Shemaiah were put to death for teaching rebellion, showing God's view of such teaching.

Lecture support: Weaver reads Jeremiah 28:15-16 and 29:32, where God says, 'thou hast taught rebellion against the LORD' and pronounces death.

Scripture References

Proverbs 17:11

An evil man seeketh only rebellion, therefore a cruel messenger shall be sent against him.

1 Samuel 15:23

Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

1 Corinthians 11:3

The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

1 Corinthians 11:7-12

Man is the image and glory of God; woman is the glory of the man; woman was created for the man.

1 Timothy 2:12-14

I suffer not a woman to teach, nor to usurp authority over the man... For Adam was first formed, then Eve.

1 Corinthians 14:34-35

Let your women keep silence in the churches... they are commanded to be under obedience, as also saith the law.

Genesis 3:16

Thy desire shall be to thy husband, and he shall rule over thee.

Numbers 30

A father or husband can disallow a woman's vow.

Deuteronomy 22:28-29

If a man seduces a virgin, he must marry her and may never divorce her.

Exodus 22:16-17

If a man seduces a virgin, he must marry her unless her father utterly refuses.

Genesis 26:34-35

Esau married Hittite women, which were a grief of mind to Isaac and Rebekah.

Genesis 28:1-9

Isaac charged Jacob not to take a Canaanite wife; Esau further rebelled by marrying Ishmael's daughter.

Judges 14:1-3

Samson demanded a Philistine wife against his parents' counsel.

Deuteronomy 7:1-4

God forbade intermarriage with the Canaanite nations.

Joshua 23:11-13

Joshua warned that intermarriage with remaining nations would be snares and traps.

Exodus 20:12

Honour thy father and thy mother: that thy days may be long upon the land.

Ephesians 6:1-3

Children, obey your parents in the Lord: for this is right. Honour thy father and mother.

Deuteronomy 27:16

Cursed be he that setteth light by his father or his mother.

Leviticus 20:9

Every one that curseth his father or his mother shall be surely put to death.

Jeremiah 28:15-16

Hananiah died for teaching rebellion against the LORD.

Discussion Questions

1. How does the distinction between rebellion (against lawful authority) and resistance (against unlawful authority) apply to situations in the home, church, or government today?

Consider: Weaver defines rebellion as only against lawful authority and resistance against unlawful authority.

2. In what ways might modern culture promote a 'law unto myself' mentality, and how does that conflict with the biblical view of authority?

Consider: Weaver cites the example of the young actress who said, 'It may be wrong for others, but it's all right for me.'

3. How can we honor parents who have been dishonorable or abusive, while still obeying God's command?

Consider: Weaver gives the illustration of a woman caring for her dying, deserting father.

4. Why does the Bible place such a strong emphasis on the father's authority in marriage decisions, and how should that be applied in Christian families today?

Consider: Weaver discusses Numbers 30, Exodus 22, and the examples of Esau and Samson.

5. What are some subtle ways that people 'set light' by their parents, and why does Deuteronomy 27:16 pronounce a curse on such behavior?

Consider: Weaver explains that setting light by parents includes despising their counsel and considering them outdated.

Applications

Examine your heart for rebellion against God-ordained authority

Recognize that any disobedience to lawful authority (parents, church, government) is rebellion against God and must be repented of.

Lecture support: Weaver states: 'Rebellion is sin because it resists and is against God's ordained authority.'

Honor your father and mother regardless of their worthiness

Find practical ways to honor parents, even if they have been dishonorable, because God's command is not conditional on their performance.

Lecture support: Weaver shares the story of a woman who cared for her dying, alcoholic father and says, 'Just because someone is dishonorable does not alleviate us from our responsibility to obey God.'

Fathers, exercise your authority in a godly manner

Fathers should not provoke their children to wrath but lead their homes in the nurture and admonition of the Lord, making it easier for children to honor them.

Lecture support: Weaver cites Ephesians 6:4 and says, 'it behooves father and mother to be honorable people so that it would be easy for our children to honor us.'

Reject the world's 'law unto myself' mentality

Instead of doing what is right in your own eyes, submit to God's Word and the authorities He has placed over you.

Lecture support: Weaver contrasts Samson's 'she pleaseth me well' with the command to honor parents and warns against the generation that curses father and mother.

Do not teach or encourage rebellion

Recognize that promoting disobedience to lawful authority is as serious as rebelling oneself, and avoid such teaching.

Lecture support: Weaver points to Jeremiah 28-29 where false prophets were killed for teaching rebellion.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 28

Divine Terror

January 22, 2020

Read Chapter 28 in the companion book, pages 597-615 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Distinction Between Human and Divine Terror

Weaver emphasizes that the fear of God is far more serious than the fear of man, as God has power over eternal destiny.

Lecture support: Weaver quotes Luke 12:4-5 and states, 'There is a terror that comes from man, and there is a terror that comes from God. And certainly the divine terror is far, far worse than what you and I would call just human terror.'

Obedience Brings Divine Protection

When Jacob repented and obeyed God's command to go to Bethel, God's terror protected him from the surrounding Canaanites.

Lecture support: Weaver says, 'While there was sin in Jacob's house... he was afraid of his neighbors. But when he got right with God... now his neighbors are afraid of him.'

The Danger of Disobedience and Worldly Entanglement

Jacob's failure to fully obey God led to tragic consequences, including Dinah's rape and the massacre at Shechem.

Lecture support: Weaver states, 'He stopped short of the will of God. He did not go where God directed him to go.'

Parental Authority and Protection

Dinah's tragedy is used to illustrate the importance of young people remaining under parental authority to avoid harm.

Lecture support: Weaver says, 'When young people remove themselves out from under the authority of their parents, they're asking for trouble.'

God's Chastening of His Children

Divine terror also operates as judgment against believers who sin, as seen in David's punishment and the warnings in Leviticus and Ezekiel.

Lecture support: Weaver says, 'God's terror is a two-edged sword. That means it cuts both ways. God can be a terror, not just to his enemies, but also to his people when they sin against him.'

The Terror of the Lord as Motivation for Evangelism

Knowing the reality of God's judgment should compel believers to persuade others to repent and believe the gospel.

Lecture support: Weaver quotes 2 Corinthians 5:11: 'Knowing therefore the terror of the Lord, we persuade men.'

Key Arguments

Disobedience leads to fear of man; obedience leads to fear of God upon enemies.

Jacob's fear of Esau and the Canaanites was replaced by God's terror on his enemies once he repented and obeyed.

Lecture support: Weaver states, 'While there was sin in Jacob's house... he was afraid of his neighbors. But when he got right with God... now his neighbors are afraid of him.'

God's terror is a two-edged sword, protecting the obedient and judging the disobedient.

Weaver argues that divine terror works both for and against God's people depending on their obedience.

Lecture support: Weaver says, 'God's terror is a two-edged sword. That means it cuts both ways.'

The fear of God should supersede the fear of man.

Weaver contends that people often fear human consequences more than divine judgment, which is a grave error.

Lecture support: Weaver quotes William Penn: 'People are more afraid of the laws of man than the laws of God, because their punishment seems to be the nearest.'

Repentance involves putting away idols and sins.

Jacob's command to his household to put away strange gods illustrates the necessity of cleansing from sin when returning to God.

Lecture support: Weaver says, 'If we want that divine terror on our side... we have to do like Jacob: put away all of our strange gods, our strange sins, our wickedness, our disobedience.'

Knowing God's terror should motivate evangelism.

The reality of eternal judgment should drive believers to warn others.

Lecture support: Weaver quotes 2 Corinthians 5:11 and explains, 'Why do we want to witness... We know that there is a judgment.'

Scripture References

Genesis 35:5

The key verse of the sermon, describing how the terror of God fell on the cities around Jacob's family.

Luke 12:4-5

Jesus' teaching to fear God who can cast into hell rather than man who can only kill the body.

Deuteronomy 32:25

God's warning that the sword without and terror within will destroy.

2 Corinthians 7:5

Paul's experience of fightings without and fears within, illustrating the link between external conflict and internal terror.

Genesis 31:2-3

God's command to Jacob to return to his kindred, which Jacob initially failed to fully obey.

Genesis 31:13

God reiterates His command for Jacob to return to the land of his kindred.

Genesis 35:27-29

Jacob's eventual arrival at Hebron and the death of Isaac.

Genesis 33:14

Jacob's deceptive statement to Esau about following him to Seir.

Genesis 33:17-20

Jacob's settlement at Succoth and Shechem instead of going directly to Bethel or Hebron.

Genesis 28:16-22

Jacob's vow at Bethel, which he later needed to fulfill.

Genesis 34:1-5

The account of Dinah's defilement by Shechem.

Genesis 35:1-4

God's renewed command to go to Bethel and Jacob's purging of idols.

Exodus 34:23-24

God's promise that no one will desire Israel's land when they go up to appear before Him, demonstrating divine restraint.

Joshua 2:9-11

Rahab's testimony that the terror of Israel had fallen on the Canaanites.

Leviticus 26:36

God's warning that disobedience will result in faintness of heart and fear even at the sound of a shaken leaf.

Ezekiel 21:7

Prophecy that hearts will melt and knees become weak as water in judgment.

2 Samuel 24:11-15

David's sin of numbering Israel and the resulting pestilence as divine chastening.

2 Corinthians 5:11

Paul's statement that knowing the terror of the Lord motivates him to persuade men.

2 Thessalonians 1:7-10

Description of Christ's return in flaming fire taking vengeance on the disobedient.

1 Peter 3:14

Exhortation not to be afraid of the terror of man.

Discussion Questions

1. How does the distinction between human terror and divine terror challenge the way you typically think about fear?

Consider: Weaver opens by contrasting the two, citing Luke 12:4-5.

2. In what ways might we, like Jacob, 'stop short of the will of God' in our own lives, and what are the potential consequences?

Consider: Jacob's failure to go all the way to Hebron led to tragedy.

3. What 'strange gods' or idols might we need to put away in order to experience God's protective terror?

Consider: Jacob commanded his household to put away idols before going to Bethel.

4. How should the reality of God's judgment (the terror of the Lord) affect our motivation for evangelism?

Consider: Weaver cites 2 Corinthians 5:11 and 2 Thessalonians 1.

5. Why do you think people often fear human consequences more than divine consequences? How can we cultivate a proper fear of God?

Consider: Weaver quotes William Penn and discusses the nearness of human punishment.

6. Can you share a time when you experienced God's protective hand in a dangerous situation?

Consider: Weaver mentions God's preservation often without our knowledge.

Applications

Remain under God-ordained authority

Young people should stay under parental protection to avoid unnecessary danger and temptation.

Lecture support: Weaver says, 'When young people remove themselves out from under the authority of their parents, they're asking for trouble.'

Avoid worldly entanglements

Believers should not mix with the wrong people in wrong places doing wrong things, as it leads to harm.

Lecture support: Weaver warns, 'Don't go to stupid places with stupid people and do stupid things. You are always going to be the loser.'

Repent and remove idols

To have God's terror working for us, we must put away all sins and idols, conforming our lives to His Word.

Lecture support: Weaver states, 'If we want that divine terror on our side... we have to do like Jacob: put away all of our strange gods.'

Fear God more than man

Believers should cultivate a greater fear of God's eternal judgment than of temporal human threats.

Lecture support: Weaver says, 'We ought to fear him rather than man.'

Use the terror of the Lord in evangelism

Knowing the reality of God's judgment should motivate us to persuade others to repent and believe the gospel.

Lecture support: Weaver quotes 2 Corinthians 5:11 and explains, 'Why do we want to witness... We know that there is a judgment.'

Consider the outcomes of actions

Before acting, believers should consider the potential consequences, as Jacob's sons failed to do.

Lecture support: Weaver says, 'It's best not only to consider our actions, but also the outcome of our actions and the result of our actions.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 29

The Camels Are Coming

October 09, 2022

Read Chapter 29 in the companion book, pages 617-633 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Fragility of Earthly Wealth

Paper money has no intrinsic value and can become worthless through inflation, as illustrated by Weimar Germany and the Vanderbilt fortune. Economic collapse will bring a return to simpler, harder times.

Lecture support: Weaver recounts the German hyperinflation of 1923, where a loaf of bread cost 200,000 million marks, and the story of the wheelbarrow being more valuable than the money in it. He also notes the Vanderbilts lost their fortune in two generations.

Faith in God's Promises

Abraham's faith was not just for salvation but for every detail of life, including finding a wife for Isaac. Believers are called to walk in the steps of Abraham's faith, trusting God's word and oath.

Lecture support: Weaver cites Genesis 24:7 where Abraham says God 'shall send his angel before thee' and 'thou shalt take a wife,' and connects this to Romans 4 and Galatians 3, showing believers are Abraham's seed by faith.

Faithfulness in Service

Eliezer models fidelity through frugality, prayer for his master's benefit, gratitude, humility, and urgency. A steward must be found faithful, putting the master's will above personal comfort.

Lecture support: Weaver highlights Eliezer taking only ten camels (v.10), praying for kindness to Abraham (v.12), worshipping after success (v.26), calling himself only a servant (v.34), and refusing to delay (v.56).

Fulfillment Through Faith and Fidelity

True fulfillment comes only from God and is preceded by faith and faithfulness. The world, flesh, and sin promise fulfillment but cannot deliver.

Lecture support: Weaver states, 'It is faith and fidelity that always precedes fulfillment,' and cites Psalm 145:19 and 2 Thessalonians 1:11 to show God fulfills the desires of those who fear Him.

The Servant's Heart

Modern Christianity has lost the servant's heart, seeking to be served rather than to serve. A return to humble service is needed for revival and makes dying easy.

Lecture support: Weaver laments, 'We have lost a servant's heart,' referencing John 13 and Jesus washing feet, and quotes Paul in 2 Timothy 4:7-8 about fighting the good fight and finishing the course.

Key Arguments

Economic collapse is inevitable due to the nature of fiat currency.

Because paper money has no intrinsic value and governments keep printing more, inflation will eventually destroy wealth, leading to a return to primitive conditions ('the camels are coming').

Lecture support: Weaver explains, 'Paper money has absolutely no intrinsic value, and when the confidence in it is gone, the paper money is absolutely worthless,' and cites the Inflation Reduction Act adding $700 billion to the economy.

Abraham's faith was comprehensive, not limited to salvation.

Abraham believed God for a wife for Isaac, demonstrating that faith must operate in every area of life. Believers, as Abraham's seed, must exercise the same kind of faith.

Lecture support: Weaver says, 'His faith in Genesis chapter 24 was that God would provide a wife for Isaac. In other words, his faith was concerning his children,' and connects this to Romans 4:12 about walking in the steps of Abraham's faith.

Faithfulness requires selflessness and a focus on the master's will.

Eliezer did not seek personal gain or comfort; he sought only to fulfill Abraham's command. Christians must likewise prioritize God's will over their own desires.

Lecture support: Weaver notes Eliezer's refusal to delay: 'Hinder me not, seeing the Lord has prospered my way. Send me away, that I may go to my master,' and contrasts this with those who skip church for personal reasons.

True fulfillment is a byproduct of faith and fidelity, not a direct pursuit.

Many want God's blessings without faithfulness or faith, but fulfillment only comes after these. The world's promises of fulfillment are empty.

Lecture support: Weaver states, 'So many times what we want is that we want to be blessed of God, but we don't want to be faithful... It is faith and fidelity that always precedes fulfillment.'

A servant's heart is essential for Christian living and revival.

The church has inverted the master-servant relationship, seeking to be served. Recovering a servant's heart, as modeled by Eliezer and Jesus, is key to awakening and dying well.

Lecture support: Weaver declares, 'We have lost a servant's heart... When God is pleased again to give us a servant's heart, I believe He'll be pleased again to give us an awakening and reviving.'

Scripture References

Genesis 24:63

The title verse: Isaac sees the camels returning with Rebekah.

Genesis 24:1-9

Abraham commissions his servant to find a wife for Isaac from his own country, not Canaan.

Genesis 15:1-2

Abraham identifies Eliezer of Damascus as the steward of his house before Isaac's birth.

Genesis 24:5-7

Eliezer asks about the woman's willingness; Abraham insists God will send His angel.

Genesis 24:37-40

Eliezer recounts Abraham's faith and oath to Rebekah's family.

Romans 4:3

Abraham believed God and it was counted as righteousness.

Romans 4:11-12, 16

Abraham is the father of all who believe and walk in the steps of his faith.

Galatians 3:6-7, 16, 29

Those of faith are children of Abraham; Christ is the seed, and believers are heirs.

James 2:23

Abraham believed God, was called the friend of God.

1 Corinthians 4:2

It is required in stewards that a man be found faithful.

Genesis 24:10

Eliezer took ten camels and departed.

Genesis 24:35

Eliezer tells of Abraham's wealth.

Luke 16:12

If you have not been faithful in another's, who will give you your own?

Genesis 24:11-14

Eliezer prays for a sign to identify Isaac's wife.

Genesis 24:15-20

Rebekah appears and fulfills the sign, watering the camels.

Genesis 24:26-27

Eliezer worships and blesses God for His mercy to Abraham.

Genesis 32:10

Jacob's prayer: not worthy of the least of God's mercies.

Genesis 24:34-35

Eliezer identifies himself as Abraham's servant and recounts his master's wealth.

Matthew 6:33

Seek first the kingdom of God and His righteousness.

Ecclesiastes 10:7

Servants on horses, princes walking as servants - everything turned upside down.

Discussion Questions

1. How does the illustration of hyperinflation in Weimar Germany challenge our trust in material wealth?

Consider: Weaver used the story of the wheelbarrow and the worthless marks to show the fragility of paper money.

2. In what areas of your life do you struggle to exercise the same kind of faith Abraham had for his son's future?

Consider: Abraham's faith was specifically about God providing a spouse for Isaac, showing faith must extend to family concerns.

3. Eliezer prayed for God to show kindness to Abraham, not just for his own success. How can we cultivate such selfless prayer?

Consider: Eliezer's prayer in Genesis 24:12 focused on his master's benefit, not his own.

4. Why is it significant that Eliezer identified himself only as 'Abraham's servant' rather than boasting of his authority?

Consider: Eliezer had control over all Abraham's goods but chose humility.

5. What are some practical ways we can resist the temptation to delay obedience when God's will is clear?

Consider: Eliezer refused to stay even ten more days, insisting on immediately returning to his master.

6. How does the world's promise of fulfillment compare to the fulfillment that comes from faith and fidelity?

Consider: Weaver stated that the world, flesh, and sin promise fulfillment but cannot deliver; only God can.

7. What does it look like to have a 'servant's heart' in your daily life, and what hinders you from living that way?

Consider: Weaver diagnosed the church's problem as losing the servant's heart, referencing Jesus washing feet.

8. How does the example of Eliezer's unselfishness challenge our tendency to prioritize personal comfort over God's mission?

Consider: Eliezer seemingly worked against his own inheritance by bringing a bride for Isaac, yet he was content.

Applications

Trust God in every area of life, especially concerning your children.

Just as Abraham trusted God to provide a wife for Isaac, parents should teach their children God's ways and then trust Him to work out His will, rather than trying to control outcomes.

Lecture support: Weaver says, 'The only thing that we can do for our children is this, we may direct them, we may teach them, we may live before them, but the only thing that we cannot do is to live for them.'

Be faithful stewards of what God has entrusted to you.

Eliezer took only what was needed for the mission, showing frugality. Believers should be faithful with resources, not wasteful, recognizing everything belongs to God.

Lecture support: Weaver notes Eliezer took ten camels when he could have taken more, and cites Luke 16:12 about faithfulness in another's property.

Cultivate a selfless prayer life focused on God's glory and others' good.

Eliezer prayed for God to show kindness to Abraham, not just for personal success. Our prayers should prioritize God's will and the benefit of others.

Lecture support: Weaver emphasizes Eliezer's prayer: 'show kindness unto my master Abraham,' and notes his worship afterward was for God's mercy to Abraham.

Embrace humility by identifying as a servant of Christ.

Eliezer called himself only 'Abraham's servant' despite his authority. Christians should rejoice in being bondslaves of Jesus, not seeking status or recognition.

Lecture support: Weaver contrasts Eliezer's humility with the pride of those who treat God as their servant, and references Paul's self-designation as a servant.

Pursue God's mission with urgency and avoid procrastination.

Eliezer refused to delay even ten days when his mission was accomplished. Believers should promptly obey God's leading without making excuses.

Lecture support: Weaver highlights Eliezer's words: 'Hinder me not, seeing the Lord has prospered my way. Send me away, that I may go to my master.'

Seek fulfillment in God through faith and faithfulness, not in worldly promises.

The world cannot deliver true fulfillment; it only comes from fearing God and walking in obedience. Faith and fidelity must precede any expectation of blessing.

Lecture support: Weaver states, 'The only real genuine fulfillment that there is, is that which comes from God, which comes from obedience to His Word,' citing Psalm 145:19.

Develop a servant's heart by putting God's will above your own.

The church has inverted the master-servant relationship. Believers must recover the heart of a servant, willing to do whatever honors the Master, as Jesus modeled.

Lecture support: Weaver declares, 'We have lost a servant's heart... When God is pleased again to give us a servant's heart, I believe He'll be pleased again to give us an awakening.'

Live with eternal perspective, knowing faithfulness makes death easy.

Like Paul, a life of faithful service brings assurance and readiness for departure. The crown of righteousness awaits those who finish their course.

Lecture support: Weaver quotes 2 Timothy 4:7-8 and says, 'Being faithful makes dying easy. And it gives assurance that we do know that there is laid up for each of us a crown of righteousness.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 30

Responsibility and Responding

January 03, 2024

Read Chapter 30 in the companion book, pages 635-649 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Personal Responsibility as First Responder

Individuals, not government or police, are primarily responsible for protecting their own lives, families, and property.

Lecture support: Weaver states: 'You are the first responder, and not the cops, not the firemen, and not your neighbor.'

Expanded Definition of Biblical Provision

The Greek word 'pronoeō' means to think beforehand, so providing includes defense, education, and emergency preparedness.

Lecture support: Weaver explains: 'Thus, providing for one's house is far more than food, shelter, and clothing... it would include protection, preservation.'

Spiritual Consequences of Neglect

Failure to provide for one's household is equated with denying the faith and being worse than an unbeliever.

Lecture support: Weaver says: 'He hath denied the faith, and is worse than an infidel... you're no longer blameless.'

Biblical Justification for Armed Self-Defense

Scripture supports the right and duty to use force to protect life and property, as seen in Luke 11:21 and the sixth commandment.

Lecture support: Weaver cites Luke 11:21: 'When a strong man armed keepeth his palace, his goods are in peace.'

Safety in Community and Numbers

Ecclesiastes 4:9-12 teaches that cooperation and mutual defense provide greater security than isolation.

Lecture support: Weaver reads Ecclesiastes 4:12: 'If one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.'

Practical Preparedness for Grid-Down Scenarios

Believers should prepare for EMP attacks, medical emergencies, and societal collapse by acquiring skills and supplies.

Lecture support: Weaver asks: 'Have you provided or seriously thought about and prepared for medical emergencies?'

Trust in God Alongside Human Means

Ultimate protection comes from God, but He expects us to use wisdom and available means for defense.

Lecture support: Weaver quotes Psalm 127:1 and the adage 'Trust in God and keep your powder dry.'

Key Arguments

Government has no duty to protect individuals

Legal precedent and constitutional interpretation show police are not obligated to protect citizens from harm.

Lecture support: Weaver quotes Darren L. Hutchison: 'Neither the Constitution nor state law imposes a general duty upon police officers... to protect individual persons from harm.'

Provision includes proactive defense planning

The Greek 'pronoeō' implies forethought, so providing for a household necessarily includes security measures.

Lecture support: Weaver says: 'Have you pondered and have you considered beforehand what would be needed for the protection of your family?'

Neglecting family provision is apostasy-level sin

1 Timothy 5:8 equates failure to provide with denying the faith, making it a serious spiritual offense.

Lecture support: Weaver states: 'The only thing an individual Christian has to do in order to be classified as an atheist... is to deny personal responsibility.'

Armed self-defense is biblically endorsed

Jesus' parable in Luke 11:21-22 assumes the legitimacy of a strong man arming himself to protect his household.

Lecture support: Weaver notes: 'He said "a strong armed man." And the Greek word for "armed"... literally means to be furnished with arms.'

Community defense is a biblical principle

Ecclesiastes 4:9-12 demonstrates that collective security is wiser than individual isolation.

Lecture support: Weaver explains: 'If Clay, if Gary, if Steve, if I, all have the right to protect ourselves, then we have an equal right to come together.'

Preparedness includes medical self-sufficiency

In a crisis, professional medical care may be unavailable, so families must acquire basic medical knowledge and supplies.

Lecture support: Weaver asks: 'How in the world did women ever have babies before there was a hospital? How were broken bones set before there were hospitals?'

God's sovereignty does not negate human responsibility

While God is our ultimate defense, He commands the use of practical means for protection.

Lecture support: Weaver says: 'All of our preparation, all of our plans are useless without God... but it does mean that our total trust and reliance must be on God.'

Scripture References

1 Timothy 5:8

The central text: 'But if any provide not for his own... he hath denied the faith, and is worse than an infidel.'

1 Timothy 3:15

Theme of 1 Timothy: behavior in the house of God, the church.

1 Timothy 5:3-7

Immediate context: honoring widows and the command to be blameless.

1 Timothy 1:3-5

The word 'charge' (paraggellō) used for commanding pure doctrine.

Philippians 2:15

Believers are to be blameless and harmless, shining as lights.

Luke 11:21-22

Parable of the strong man armed, supporting self-defense.

Ecclesiastes 4:9-12

Two are better than one; safety in numbers.

Psalm 82:3

Command to defend the poor and fatherless.

2 Thessalonians 3:10-12

If any would not work, neither should he eat; personal responsibility.

Psalm 7:10

My defence is of God, which saveth the upright in heart.

Psalm 31:2

Be thou my strong rock, for an house of defence to save me.

Psalm 59:9

Because of his strength will I wait upon thee: for God is my defence.

Psalm 127:1

Except the Lord build the house, they labour in vain that build it.

Proverbs 6:6-8

Go to the ant, thou sluggard; consider her ways, and be wise: which provideth her meat in the summer.

Discussion Questions

1. How does the Greek word 'pronoeō' (to think beforehand) expand our understanding of what it means to provide for our families?

Consider: Weaver explains that provision includes forethought for protection, education, and emergencies.

2. In what ways might Christians today be tempted to rely on government or others for protection instead of taking personal responsibility?

Consider: Weaver argues that police have no legal duty to protect individuals and that we are our own first responders.

3. How do we reconcile the command to be peacemakers with the call to armed self-defense as seen in Luke 11:21?

Consider: Weaver uses the strong man parable to support the legitimacy of protecting one's household.

4. What practical steps can a church community take to embody the 'safety in numbers' principle from Ecclesiastes 4:9-12?

Consider: Weaver suggests community watch, communication plans, and mutual defense agreements.

5. How should Christians balance trust in God's protection with the use of practical means like firearms and medical supplies?

Consider: Weaver cites Psalm 127:1 and the adage 'Trust in God and keep your powder dry.'

6. What does it mean to 'deny the faith' by failing to provide, and how should this warning shape our priorities?

Consider: Weaver emphasizes that neglecting family provision is equated with apostasy in 1 Timothy 5:8.

7. How can we prepare for medical emergencies without professional training, and what resources are available?

Consider: Weaver mentions books like 'Where There Is No Doctor' and basic first aid skills.

8. In light of 2 Thessalonians 3:10, how do we distinguish between biblical charity and enabling laziness in times of crisis?

Consider: Weaver states that hungry men will either work or steal, and we must be willing to protect against theft.

Applications

Assess and improve home defense

Evaluate your current ability to protect your family from intruders or attackers and acquire necessary tools and training.

Lecture support: Weaver asks: 'Have you provided for the defense and for the protection of your family?'

Develop a family emergency plan

Create a plan for communication, meeting points, and supplies in case of grid-down scenarios or civil unrest.

Lecture support: Weaver discusses EMP attacks and the need for radios and community coordination.

Acquire basic medical skills and supplies

Take CPR courses, learn wound care, and stockpile medical supplies for times when professional care is unavailable.

Lecture support: Weaver says: 'I do know how to suture. I do know how to pack a wound... we need medical supplies.'

Build community defense networks

Organize with like-minded neighbors or church members for mutual protection and resource sharing.

Lecture support: Weaver states: 'If we're going to gather together... we're going to be strong and we're going to be strengthened.'

Teach family members self-reliance

Instruct children and extended family in work ethic, security awareness, and practical skills.

Lecture support: Weaver references the command to requite parents and the example of the ant in Proverbs.

Trust God while actively preparing

Pray for wisdom and protection while diligently using the means God has provided for safety.

Lecture support: Weaver concludes: 'Our preparation must be done with trust in God and seeking His blessing.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 31

How Did We Get There

April 27, 2024

Read Chapter 31 in the companion book, pages 651-670 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

National Judgment for Rejecting God's Word

God destroys nations that harden their necks and refuse to hear His words, as seen in Judah and Jerusalem.

Lecture support: Jeremiah 19:15: 'because they have hardened their necks that they might not hear my words.'

The Principle of Lesser to Greater

Faithfulness in small things (like caring for animals) indicates faithfulness in greater things (like respecting human life); disobedience in the least leads to disobedience in the greatest.

Lecture support: Luke 16:10: 'He that is faithful in that which is least is faithful also in much.'

Modern Idolatry as Baal and Moloch Worship

Abortion is equated with child sacrifice to Moloch, and secular public education is seen as dedicating children to humanism, paralleling ancient idolatry.

Lecture support: Weaver states: 'we still have Baal worship and we still have Moloch worship in America today... through aborticide.'

True Israel Defined by Faith in Christ

The physical nation of Israel is not the true Israel; believers in Jesus Christ are Abraham's seed and the Israel of God.

Lecture support: Galatians 3:29: 'And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'

The Irreversibility of Hardened Judgment

Once a nation's heart is hardened like a fired clay vessel, it cannot be remade but only destroyed, as illustrated by the broken bottle in Jeremiah 19.

Lecture support: Jeremiah 19:10-11: 'Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again.'

Respect for Life as a Measure of Righteousness

A righteous person regards the life of animals, and how one treats animals reflects how one will treat humans; cruelty to animals indicates wickedness.

Lecture support: Proverbs 12:10: 'A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.'

Key Arguments

Jerusalem's destruction was caused by refusing to hear God's words.

God explicitly states in Jeremiah 19:15 that He brought evil because they hardened their necks to avoid hearing His words.

Lecture support: Jeremiah 19:15: 'because they have hardened their necks that they might not hear my words.'

America is following the same path as ancient Judah.

Weaver argues that America's moral decline, abortion, and secular education mirror the idolatry and child sacrifice that led to Judah's destruction.

Lecture support: Weaver says: 'we still have Baal worship and we still have Moloch worship in America today.'

The principle of lesser to greater applies to animal and human life.

God's commands to care for animals (even enemies' animals) demonstrate that if we neglect the lesser (animals), we will neglect the greater (humans).

Lecture support: Exodus 23:4-5 commands helping an enemy's ox or ass; Weaver argues this implies a greater duty to help humans.

Hardening the neck leads to sudden, irremediable destruction.

Proverbs 29:1 warns that those who harden their necks despite reproof will be suddenly destroyed without remedy, just as happened to Jerusalem.

Lecture support: Proverbs 29:1: 'He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.'

True Israel is spiritual, not physical.

The promises to Abraham are fulfilled in Christ, and those who belong to Christ are the true seed and heirs, not the modern Zionist state.

Lecture support: Galatians 3:16, 29; Galatians 6:16.

God's judgment is a means to make Himself known.

In Ezekiel, God repeatedly says 'they shall know that I am the Lord' in the context of judgment, indicating that judgment reveals God's sovereignty.

Lecture support: Weaver references Ezekiel: '73 times... God says, And they shall know that I am the Lord... each time it deals in judgment.'

Scripture References

Jeremiah 19:1-15

The entire chapter is read as the foundation for the sermon, describing the judgment on Judah symbolized by breaking a potter's vessel.

Jeremiah 18:2-11

The potter and clay illustration, showing God's sovereignty to reshape or destroy nations based on their response.

Exodus 19:5

God's promise to make Israel a peculiar treasure if they obey His voice and keep His covenant.

Deuteronomy 14:2

Israel chosen as a peculiar people above all nations.

Deuteronomy 26:18

God avouches Israel as His peculiar people, conditional on keeping His commandments.

Psalm 135:4

The Lord chose Jacob and Israel for His peculiar treasure.

Jeremiah 12:7-9

God forsakes His house and heritage, giving His beloved into enemy hands because of their rebellion.

Hosea 9:15

God hates Israel for their wickedness and will drive them out, loving them no more.

Galatians 3:16

The promises were made to Abraham and his seed, which is Christ, not to multiple physical seeds.

Galatians 3:29

If you belong to Christ, you are Abraham's seed and heirs according to the promise.

Galatians 6:16

The Israel of God are those who walk according to the rule (canon) of Scripture.

Titus 2:13-14

Christ gave Himself to redeem us and purify a peculiar people zealous of good works.

1 Peter 2:9

Believers are a chosen generation, royal priesthood, holy nation, peculiar people.

Jeremiah 32:28-36

God details the sins of Judah, including child sacrifice in the Valley of Hinnom, and pronounces judgment by Babylon.

Leviticus 22:28

Command not to kill a cow or ewe and its young on the same day, showing respect for animal families.

Deuteronomy 4:39-40

Keep God's commandments that it may go well with you and your children, and prolong your days.

Deuteronomy 22:6-7

When taking young birds or eggs, let the mother go, that it may be well with you and prolong your days.

Exodus 20:12

Honor your father and mother, that your days may be long upon the land.

Deuteronomy 5:16

Honor father and mother, that your days may be prolonged and it may go well with you.

Ephesians 6:1-3

Children obey parents; honor father and mother (first commandment with promise) that it may be well and you live long.

Discussion Questions

1. In what ways do you see modern America mirroring the sins of ancient Judah described in Jeremiah 19?

Consider: Weaver draws parallels between ancient idolatry/child sacrifice and modern abortion/secular education.

2. How does the principle of 'faithful in least, faithful in much' apply to our daily lives beyond animal care?

Consider: Weaver uses Luke 16:10 to argue that small acts of obedience or disobedience indicate our character in larger matters.

3. What does it mean to 'harden your neck' against God's words, and how can we guard against it personally and as a church?

Consider: The sermon identifies hardening the neck as the root cause of Jerusalem's destruction and warns against it.

4. How should Christians respond to the prevalence of abortion and secular education in light of the Moloch worship analogy?

Consider: Weaver equates abortion with child sacrifice and public education with dedication to humanism, calling for Christian education.

5. What is the biblical basis for the idea that the church is the true Israel, and how does this affect our view of modern geopolitical Israel?

Consider: Weaver argues from Galatians 3 and 6 that believers in Christ are Abraham's seed and the Israel of God.

6. How can we cultivate a righteous regard for animal life as described in Proverbs 12:10, and why does it matter?

Consider: Weaver emphasizes that a righteous person cares for animals, and this reflects a broader respect for life.

Applications

Repent from hardening your neck against God's Word.

Weaver calls for personal and national repentance, turning back to God before judgment comes, as Judah failed to do.

Lecture support: Weaver prays: 'Grant us repentance, O Lord. May we, Father, once again act as thy people.'

Provide Christian education for your children.

Parents are commanded to teach their children God's ways and should remove them from secular, humanistic public education.

Lecture support: Weaver says: 'God commands Christian education... take them out, teach them yourself.'

Regard the life of animals as a reflection of righteousness.

A righteous person cares for animals; mistreating animals is a sign of wickedness and leads to mistreating humans.

Lecture support: Proverbs 12:10 and the lesser-to-greater argument.

Go out of your way to help animals, even those of your enemies.

God commands helping lost or fallen animals, even belonging to enemies, as a demonstration of obedience in small things.

Lecture support: Exodus 23:4-5; Deuteronomy 22:1-4.

Value and protect human life from conception.

Abortion is murder and a form of modern Moloch worship; Christians must oppose it and uphold the sanctity of life.

Lecture support: Weaver states: 'Abortion is murder... life begins at conception.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 32

What About Your Children and Grandchildren?

December 01, 2024

Read Chapter 32 in the companion book, pages 671-689 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical Definition of a Nation

A nation is defined by common descent, land, language, and families. Multiculturalism and invasion destroy a nation.

Lecture support: Genesis 10:5, 20, 31; Albert Barnes quote; Deuteronomy 32:8; Acts 17:26; 2 Kings 17; Nehemiah 13.

Enemies from Within the Family

Israel's greatest enemies - Canaanites, Philistines, Moabites, Ammonites, Amalekites, Assyrians - were descendants of Noah, Lot, and Esau, all relatives.

Lecture support: Genesis 10:6-20; Genesis 19:30-38; Genesis 36:12; Judges 10; 1 Samuel 14:47-48.

Salvation Is of God Alone

Salvation is not by blood (ancestry), will of the flesh (human effort), or will of man (decision), but only by being born of God.

Lecture support: John 1:11-13; Matthew 3:9; examples of Ahaz/Hezekiah and Hezekiah/Manasseh.

The Sobering Reality of Lost Children

Our children and grandchildren may die unsaved and even become enemies of Christ. We will know them in eternity and may weep, but God will wipe away tears.

Lecture support: Matthew 7:13-14, 21-23; Matthew 25:41-46; Luke 16:19-31; Revelation 21:4.

The Necessity of Wrestling with God in Prayer

We must wrestle with God like Jacob for our children's salvation, not relying on education or training alone.

Lecture support: Genesis 32:26; Proverbs 22:6; Ephesians 6:4.

Hope While There Is Life

As long as our children are alive, there is hope. God may save them at the last minute, as with the thief on the cross.

Lecture support: Luke 23:39-43; Galatians 1:15; personal story of 'Papa'.

Key Arguments

Multiculturalism Destroys a Nation

A nation requires common descent, land, language, and culture. Introducing foreign elements is an act of war that destroys national identity.

Lecture support: Genesis 10:5, 20, 31; Albert Barnes definition; 2 Kings 17:24; Nehemiah 13:23-24.

Israel's Enemies Were Family Members

The Canaanites, Philistines, Moabites, Ammonites, Amalekites, and Assyrians all descended from Noah, Lot, or Esau, showing that enemies can arise from one's own lineage.

Lecture support: Genesis 10:6-20; Genesis 19:30-38; Genesis 36:12; Judges 10; 1 Samuel 14:47-48.

Ancestry Cannot Save

Being a descendant of Abraham or having godly parents does not guarantee salvation. Esau was a grandson of Abraham but was lost.

Lecture support: John 1:13; Matthew 3:9; Matthew 12:46-50.

Human Effort Cannot Save

Salvation is not by the will of the flesh or the will of man; no decision or work can save. Only God can save.

Lecture support: John 1:13; Ephesians 2:8-9.

We Will Know Lost Loved Ones in Eternity

The rich man in Luke 16 knew Lazarus, Abraham, and his brothers. There will be tears for lost family, but God will wipe them away.

Lecture support: Luke 16:19-31; Revelation 21:4.

One Generation Can Lose Everything

Judges 2:7-11 shows that after Joshua's generation died, the next generation did not know the Lord. Apostasy can happen quickly.

Lecture support: Judges 2:7-11; Acts 20:28-30.

God's Sovereignty in the Timing of Salvation

God determines the day and hour of spiritual birth, just as He does physical birth. Paul's conversion illustrates this.

Lecture support: Galatians 1:15; personal story of 'Papa'.

Scripture References

Genesis 10:1-5

Read at the opening to introduce the generations of Noah's sons and the division of nations.

Psalm 127:3-4

Quoted to establish that children are a heritage from the Lord.

Proverbs 17:6

Cited to show that grandchildren are the crown of old men.

Genesis 10:5, 20, 31

Used to demonstrate the biblical pattern of nations divided by families, tongues, and lands.

Genesis 25:16

Shows that Ishmael's sons were twelve princes according to their nations, illustrating the one-head principle.

Genesis 25:22-23

God tells Rebekah that two nations are in her womb, referring to Jacob and Esau.

Deuteronomy 32:8

God divided the nations and set the bounds of the people according to the number of the children of Israel.

Acts 17:26

God determined the times and boundaries of nations.

2 Kings 17:6, 24

Assyria's conquest and relocation of Israel, and the importation of foreigners, illustrating the destruction of a nation.

Nehemiah 13:23-24

Children of mixed marriages spoke half in the speech of Ashdod, showing confusion and loss of national identity.

Matthew 7:13-14, 21-23

Jesus teaches that few find the narrow way and many will be told 'I never knew you.'

Matthew 25:41-46

The goats are sent into everlasting punishment, showing the reality of eternal judgment.

Genesis 10:11, 22

Asshur, son of Shem, built Nineveh, showing Assyria's origin from Noah's family.

Genesis 25:20; 28:5

Rebekah and Laban are called Syrians, linking the patriarchs to Syria/Assyria.

Deuteronomy 26:5

The confession 'A Syrian ready to perish was my father' ties Israel's ancestry to Syria.

Judges 10:6-18

Lists Midianites, Amalekites, and others as enemies, and God's rebuke for serving Amorite gods.

1 Samuel 14:47-48

Saul fought against Moab, Ammon, Edom, Philistines, and Amalekites - constant enemies.

Genesis 10:6-20

The descendants of Ham include Canaan, Philistim, and the Canaanite tribes - all enemies of Israel.

Genesis 19:30-38

Moab and Ben-ammi (fathers of Moabites and Ammonites) were born of Lot's incest with his daughters.

Genesis 36:12

Amalek was the grandson of Esau, making the Amalekites relatives of Israel.

Discussion Questions

1. How does the biblical definition of a nation (common descent, land, language) challenge modern ideas of multiculturalism and immigration?

Consider: Based on the teaching from Genesis 10 and Albert Barnes' definition.

2. Why is it significant that Israel's enemies - Canaanites, Philistines, Moabites, etc. - were descendants of Noah, Lot, and Esau? How does this relate to our own families?

Consider: Drawing from the genealogies in Genesis 10, 19, and 36.

3. What does John 1:13 mean when it says we are born 'not of blood, nor of the will of the flesh, nor of the will of man'? How should this affect our view of raising children in the faith?

Consider: Explaining the three negatives in John 1:13.

4. How should the reality that we may know our lost loved ones in eternity (Luke 16) and that God will wipe away tears (Revelation 21:4) impact our prayers and evangelism?

Consider: Discussing the rich man and Lazarus and the promise of no more tears.

5. What does it mean to 'wrestle with God' for our children's salvation, and how can we practically do this?

Consider: Referencing Jacob's wrestling in Genesis 32 and the call to persistent prayer.

6. How does the example of one generation losing the faith in Judges 2 warn us today? What steps can we take to prevent this?

Consider: From Judges 2:7-11 and Acts 20:28-30.

7. How can we hold onto hope for unsaved children without presuming on God's grace? What does the thief on the cross teach us?

Consider: Discussing the balance between hope and presumption from the one deathbed conversion.

Applications

Pray Persistently for Children and Grandchildren

We must wrestle with God in prayer for the salvation of our children and grandchildren, recognizing that only God can save them.

Lecture support: Genesis 32:26; the sermon's repeated call to cry out to God for mercy.

Do Not Trust in Ancestry or Religious Upbringing

Having godly parents or a Christian education does not guarantee salvation. We must not presume upon our heritage but rely on God's grace.

Lecture support: John 1:13; Matthew 3:9; examples of Ahaz/Hezekiah and Hezekiah/Manasseh.

Teach and Train, but Depend on God

While we must educate our children in the nurture and admonition of the Lord, we cannot depend on that education to save them; we must ask God to bless it and lead them to Christ.

Lecture support: Ephesians 6:4; Proverbs 22:6; the sermon's caution against relying on training alone.

Maintain Hope as Long as They Live

We should never give up hope for our lost children and grandchildren, because God may save them at the last moment, as with the thief on the cross.

Lecture support: Luke 23:39-43; Galatians 1:15; personal story of 'Papa'.

Guard Against Apostasy in One Generation

We must be vigilant to pass on the faith to the next generation, lest they arise not knowing the Lord, as in Judges 2.

Lecture support: Judges 2:7-11; Acts 20:28-30.

Personal Response and Notes

Student notes after reading the assigned chapter

Online Lecture Resources

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

Lesson 1: Moloch Worship

Lecture JW01085

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Lesson 2: Divine Sovereignty Applied

Lecture JW01030

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Lesson 3: Confederate Sacrifices

Lecture JW00901

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Lesson 4: Jack Jouette - Patriot, Hero

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Lesson 5: The Sufficiency of Grace

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Lesson 6: The Story of Horatio Gates Spafford

Lecture JW00843

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Lesson 7: Feelings vs Commandments

Lecture JW00833

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Lesson 8: When You Know You're Going to Die

Lecture JW00777

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Lesson 9: How Not to Treat Your Parents

Lecture JW00723

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Lesson 10: Why Doesn't God Answer All Prayers

Lecture JW00518

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Lesson 11: Christian Protocol

Lecture JW00419

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Lesson 12: Scope Of Christian Obedience

Lecture JW00350

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Lesson 13: Community in the Old South & in the Confederacy

Lecture JW00151

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Lesson 14: The Life and Times of Jesse James

Lecture JW00148

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Lesson 15: Old Paths Christian History Conference

Lecture JW01720

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Conference material with multiple speakers. Speaker transitions and exact identities need editorial review; this lesson is not attributed solely to John Weaver. The retained generated enrichment contains speaker assignments that the independent audit finds unsupported; these source assignments are not verified credits.

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Lesson 16: Family Devotions In the Context of Lifestyle Discipling

Lecture JW00038

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Lesson 17: The Fruit of Sin Part 2 of 3 Rebellious Children

Lecture JW01211

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Lesson 18: Principles From the Heart of Dixie

Lecture JW01227

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Lesson 19: So, You Want What You Want

Lecture JW01238

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Lesson 20: Jabez and his Prayer

Lecture JW01246

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Lesson 21: Perfecting Holiness Part 1 of 5 - God as Father

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Lesson 22: Who's Side Are You On?

Lecture JW01372

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Lesson 23: The Religion Of Political Correctness

Lecture JW01407

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Lesson 24: The Scope Of Christian Obedience - Part 1 of 2

Lecture JW01441

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Lesson 25: It's Your Fault

Lecture JW01459

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Lesson 26: The Biblical Doctrine Of Love And Hate

Lecture JW01471

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Lesson 27: Righteous Rebellion, There Is No Such Thing

Lecture JW01508

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Lesson 28: Divine Terror

Lecture JW01564

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Lesson 29: The Camels Are Coming

Lecture JW01676

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Lesson 30: Responsibility and Responding

Lecture JW01731

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Lesson 31: How Did We Get There

Lecture JW01745

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Lesson 32: What About Your Children and Grandchildren?

Lecture JW01773

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Source information and review

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

Chapter order and reading ranges follow the October 1, 2026 completed manuscript manifests. The source record paths, hashes, field coverage, attribution notes, and reading editions are recorded in the companion manifest.