

WEAVER STUDY GUIDES

Covenant Theology: Blessings, Curses, and Sanctions: God's Answer to America's Problems

Study Guide

Covenant Theology

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

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

LESSON 1

How to Overcome or Overthrow Our Enemies

August 16, 2000

Read Chapter 1 in the companion book, pages 7-32.

Major Themes

God's Sovereignty Over Enemies

God sovereignly raises up enemies against His people as a form of judgment for sin and rebellion, and He alone can remove them.

Lecture support: Weaver cites Judges 2:14, 3:7-12, 4:1, 6:1, and 1 Kings 11:14-25 to show God delivering Israel into the hands of enemies because of their evil.

Obedience as the Condition for Victory

Victory over enemies is promised to those who obey God's law, while disobedience results in defeat and oppression.

Lecture support: Proverbs 16:7 is the key text, and Weaver contrasts the blessings of obedience in Exodus 23:22-27 and Leviticus 26:3-8 with the curses of disobedience in Leviticus 26:14-25 and Deuteronomy 28:15-25.

The Insufficiency of Human Solutions

Human efforts like political action, voting, or legal maneuvers cannot overcome enemies that God has raised up; only repentance and obedience can.

Lecture support: Weaver dismisses writing congressmen, voting, and courtroom appeals, citing Proverbs 28:4 and 2 Chronicles 7:14 to emphasize that the problem is God's people living wickedly.

Christ's Victory Over the Greatest Enemies

Through His death and resurrection, Christ has already defeated the devil and death, and believers share in that victory as His body.

Lecture support: Weaver references Luke 1:67-75, Hebrews 2:14-15, and Romans 16:20 to show that Christ came to save us from our enemies and that Satan will be bruised under our feet.

The Danger of Rejecting God's Law

When God's people trade His law for man's law, they invite totalitarianism, oppression, loss of liberty, and increased government control.

Lecture support: 1 Samuel 8 is used to illustrate the transition from God's law to man's law, with the king taking sons, daughters, fields, and a tenth of their produce.

Key Arguments

Enemies are often raised by God as judgment for sin.

Weaver argues that when a man's ways displease the Lord, God sovereignly raises up enemies against him, as seen repeatedly in Judges and 1 Kings.

Lecture support: Judges 2:14: 'And the anger of the LORD was hot against Israel, and He delivered them into the hands of the spoilers...'

Obedience brings victory; disobedience brings defeat.

The Bible consistently promises that if God's people obey, He will fight for them and subdue their enemies, but if they disobey, they will be defeated.

Lecture support: Exodus 23:22: 'If thou shalt indeed obey his voice... I will be an enemy unto thine enemies...' contrasted with Leviticus 26:14-17.

Only God can call off the enemies He has raised.

Human complaints and political actions are futile; only repentance and turning back to God will cause Him to remove the enemies He has sent as chastisement.

Lecture support: Weaver uses the analogy of his bulldog Jughead and cites 2 Chronicles 7:14 to show that the problem is with God's people, not the wicked.

Christ's first coming was to give victory over enemies.

Zacharias' prophecy in Luke 1 declares that Christ came to save us from our enemies, and Hebrews 2 shows He has destroyed the devil and death.

Lecture support: Luke 1:71: 'That we should be saved from our enemies, and from the hand of all that hate us.'

Victory cannot be obtained under an alien law system.

Just as Georgia law does not apply in South Carolina, God will not honor attempts to gain victory while rejecting His law and adopting man's law.

Lecture support: 1 Samuel 8 shows the consequences of trading God's law for a king: totalitarianism, oppression, loss of liberty, and increased cost.

Scripture References

Proverbs 16:7

Key text: 'When a man's ways please the LORD, he maketh even his enemies to be at peace with him.'

Psalms 13:2; 25:2; 59:1,12; 143:9,12

Examples of David praying for deliverance from enemies.

2 Timothy 3:12

All who live godly in Christ Jesus will suffer persecution.

John 15:18-21

The world hates Christians because it hated Christ first.

Genesis 22:15-17

Promise to Abraham that his seed shall possess the gate of his enemies.

Genesis 24:60

Blessing to Rebekah: 'let thy seed possess the gate of those which hate them.'

Genesis 49:8

Jacob's blessing to Judah: 'thy hand shall be in the neck of thine enemies.'

Romans 2:28-29

A true Jew is one inwardly, with circumcision of the heart.

Romans 9:6-8

Not all Israel are of Israel; the children of promise are counted for the seed.

Galatians 3:6-9, 16, 29

Those of faith are Abraham's children; the seed is Christ; if you are Christ's, you are Abraham's seed and heirs.

Judges 2:14; 3:7-8,12; 4:1-2; 6:1

God delivered Israel into the hands of enemies because of their sin.

1 Kings 11:1-2, 9, 14, 23, 25

God stirred up adversaries against Solomon because of his disobedience.

Exodus 23:22-27

If Israel obeys, God will be an enemy to their enemies and cause them to turn their backs.

Leviticus 26:3-8, 14-17, 25

Blessings for obedience include victory over enemies; curses for disobedience include being delivered into the hand of the enemy.

Deuteronomy 28:1-7, 15, 25, 43-47

Blessings overtake the obedient, including smiting enemies; curses overtake the disobedient, including being smitten before enemies and serving them.

Deuteronomy 33:27

The eternal God shall thrust out the enemy from before thee.

Joshua 7:10-12

Israel could not stand before their enemies because of Achan's sin.

Joshua 10:24-25

Joshua had captains put their feet on the necks of enemy kings, promising God would do so to all their enemies.

Proverbs 28:4

Those who forsake the law praise the wicked; those who keep the law contend with them.

2 Chronicles 7:14

If God's people humble themselves and turn from their wicked ways, He will heal their land.

Discussion Questions

1. In what ways might we be experiencing enemies as a result of our own disobedience rather than simply because we are Christians?

Consider: Weaver distinguishes between persecution for righteousness' sake and enemies raised by God due to sin.

2. How does the principle of Deuteronomy 28 - that blessings and curses overtake us based on obedience - apply to the church today?

Consider: Weaver argues that the promises of victory and defeat are not limited to Old Testament Israel but apply to believers in Christ.

3. Why is it futile to rely on political or legal solutions when God has raised up enemies as chastisement?

Consider: Weaver contends that only repentance and obedience can remove divinely appointed adversaries.

4. What does it mean practically to have victory over the devil and death now, and how does that relate to victory over other enemies?

Consider: Weaver uses the argument from the greater to the lesser: if Christ has defeated our greatest enemies, He will also give victory over lesser ones.

5. In what ways might the church today be operating under an 'alien law system' rather than God's law, and what are the consequences?

Consider: Weaver uses 1 Samuel 8 to illustrate the dangers of trading God's law for man's law.

Applications

Examine your life for disobedience that may be inviting enemies.

Weaver urges believers to recognize that some enemies are raised by God as judgment for sin, and to repent and turn back to obedience.

Lecture support: He cites Joshua 7, where Achan's sin caused Israel's defeat, and says God will not call off the enemy until the business is done.

Pursue personal holiness and obedience as the primary means of national and personal victory.

Rather than relying on political activism, believers should focus on being as obedient and godly as possible, trusting God to subdue enemies.

Lecture support: Proverbs 28:4 and 2 Chronicles 7:14 are cited to show that the problem is God's people living wickedly.

Trust in God's sovereign control over rulers and enemies.

Weaver encourages believers to rest in the truth that God can turn the hearts of kings and protect His people when they obey, as seen in Exodus 34:23-24.

Lecture support: He says, 'God is in control, and God is able to turn the heart of the king or the civil ruler any way He pleases.'

Reject man-made solutions and return to God's law as the standard for victory.

Weaver warns against seeking victory through human legal or political systems, insisting that God will not honor an alien law system.

Lecture support: The illustration of Georgia law in South Carolina and 1 Samuel 8 demonstrate the futility of man's law.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

Holy War/Just War

November 05, 2002

Read Chapter 2 in the companion book, pages 33-55.

Major Themes

Holy War as a Biblical Concept

The Bible teaches that some wars are holy, ordained by God for righteous purposes, such as executing justice on wicked nations.

Lecture support: Weaver cites Joshua 4:13, Numbers 21:14, Deuteronomy 4:34, and Revelation 19:11 to show that God commands and participates in holy war.

The Justice of Capital Punishment Extended to Nations

If executing one murderer is just, then executing many murderers (as in war) is also just, provided the cause is righteous.

Lecture support: Weaver uses Numbers 35:31, Deuteronomy 19:11-13, and Romans 13:4 to establish the death penalty, then extends the principle to armies and nations.

Warfare as Worship and Divine Activity

In ancient Israel, warfare was a religious act conducted 'as unto the Lord,' and military outcomes were tied to covenant obedience.

Lecture support: Weaver explains Joshua 4:13 ('before the Lord' means 'as unto the Lord') and cites Leviticus 26 and Deuteronomy 28 to show the covenantal blessings and curses related to war.

Prerequisites for a Holy War

A holy war requires a holy cause, a holy army, a holy camp, and a holy leader. Each element must align with God's standards.

Lecture support: Weaver cites Deuteronomy 23:9-14 for the army and camp, 2 Chronicles 25 for the army, and Exodus 17 and Hebrews 11 for holy leadership.

Just War Is Not Merely Defensive

A just war is determined by righteousness, not by whether it is defensive or offensive. Some defensive wars are unjust, and some offensive wars are just.

Lecture support: Weaver uses Judges 20 (Benjamites' defensive war was unjust), Jeremiah 27 (Jehoiakim's defensive war was unjust), and Genesis 14 (Abraham's offensive rescue was just).

The Duty to Preserve Life

The command 'Thou shalt not kill' implies a positive duty to preserve life, which may require taking the life of an aggressor in self-defense or defense of others.

Lecture support: Weaver argues that self-defense and protecting others are obligatory according to Scripture, referencing Deuteronomy 22.

Key Arguments

War is not inherently evil; spiritual warfare proves this.

If physical warfare were inherently evil, spiritual warfare would also be wrong. Since spiritual warfare is commanded, physical warfare cannot be inherently evil.

Lecture support: Weaver compares adultery (wrong both physically and spiritually) to warfare, arguing that if warfare were inherently evil, Ephesians 6 would not command spiritual warfare.

The death penalty for murderers justifies holy war against nations.

God commands the death penalty for murderers. If executing one murderer is just, executing many murderers (as a nation) is also just, by extension.

Lecture support: Weaver cites Numbers 35:31, Deuteronomy 19:11-13, and Genesis 9:6, then applies the principle to the conquest of Canaan and other biblical wars.

Holy war requires a holy cause.

One must not fight without a cause or for a wicked cause. The cause must be righteous, such as defending God's honor, family, or nation.

Lecture support: Weaver cites Psalm 109:1-3 (fighting without a cause is wrong), 1 Samuel 17 (David's cause was holy), and Nehemiah 4:11-14 (defending family is a holy cause).

Holy war requires a holy army.

God commands the army to keep itself from every wicked thing. An unholy army cannot accomplish a holy purpose.

Lecture support: Weaver cites Deuteronomy 23:9 and the example of Achan in Joshua 7, where sin in the camp caused defeat.

Holy war requires a holy camp.

The camp must be kept clean because God walks in the midst of it. Uncleanliness offends God and causes Him to turn away.

Lecture support: Weaver cites Deuteronomy 23:10-14, where God commands latrines outside the camp and cleansing rituals to maintain holiness.

Holy war requires a holy leader.

Biblical wars were led by godly men, not committees. The leader must be holy and operate under God's authority.

Lecture support: Weaver cites Exodus 17 (Moses holding the rod of God) and Hebrews 11:32-34 (Gideon, Barak, Samson, David, Samuel).

A just war is not defined by being defensive.

Some defensive wars are unjust (e.g., protecting wickedness), and some offensive wars are just (e.g., rescuing the innocent). Righteousness determines justice.

Lecture support: Weaver cites Judges 20 (Benjamites' defensive war was unjust), Jeremiah 27 (Jehoiakim's defensive war was unjust), and Genesis 14 (Abraham's offensive rescue was just).

Unjust war is legalized murder.

If a war does not meet the biblical criteria for a holy and just war, it is nothing but legalized murder.

Lecture support: Weaver states this conclusion after outlining the prerequisites and urging believers to evaluate wars by Scripture.

Scripture References

Joshua 4:13

Weaver uses this verse to introduce the concept of holy war, noting that 40,000 prepared men passed over 'before the Lord' to battle.

Numbers 21:14

Weaver references this verse to show that Israel's wars in Canaan were called 'the wars of the Lord.'

Deuteronomy 4:34

Weaver cites this verse to argue that God brought Israel out of Egypt by means of war, which was a holy war.

Revelation 19:11

Weaver quotes this verse to show that Christ will make war in righteousness, proving that war can be holy.

Ephesians 6:10-17

Weaver references the armor of God passage to argue that spiritual warfare is commanded, so physical warfare cannot be inherently evil.

Matthew 5:28

Weaver cites Jesus' teaching on adultery in the heart to illustrate that if something is inherently evil, it is wrong both physically and spiritually.

Numbers 35:31

Weaver quotes this verse to establish that God demands the death penalty for murderers.

Deuteronomy 19:11-13

Weaver cites this passage to show that God commands no pity for murderers and requires the death penalty.

Romans 13:4

Weaver references this verse to show that the civil magistrate bears the sword with divine authority to execute justice.

Genesis 9:6

Weaver quotes this verse to support the death penalty based on man being made in God's image.

Genesis 15:13-16

Weaver cites this passage to explain that God delayed Israel's conquest of Canaan until the iniquity of the Amorites was full, showing divine timing in holy war.

Leviticus 26:2-8, 14-25

Weaver reads these verses to show the covenantal blessings of military victory for obedience and curses of defeat for disobedience.

Deuteronomy 28:1-7, 15-29

Weaver reads these verses to further illustrate the covenantal blessings and curses related to warfare.

1 Samuel 15:32-33

Weaver uses Samuel's execution of Agag 'before the Lord' to illustrate that holy war is done as unto the Lord.

1 Kings 18:36-40

Weaver cites Elijah's slaying of the prophets of Baal as an act done 'as unto the Lord.'

1 Corinthians 10:31

Weaver quotes this verse to show that all activities, including warfare, should be done to God's glory.

Colossians 3:23

Weaver references this verse to emphasize that everything should be done heartily as unto the Lord.

Psalms 109:1-3

Weaver quotes David's complaint that the wicked fought against him without a cause, showing that fighting without a cause is wrong.

1 Samuel 17:29, 36, 45

Weaver references David's confrontation with Goliath to illustrate a holy cause: defending God's honor.

Nehemiah 4:11-14

Weaver cites Nehemiah's call to fight for families and homes as an example of a holy cause.

Study notes

Discussion Questions

1. How does the biblical concept of holy war differ from the Islamic concept of jihad, according to Weaver?

Consider: Weaver introduces the topic by contrasting Islamic jihad with biblical holy war, noting that the latter is rooted in God's commands and righteousness.

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2. How does the death penalty for murderers relate to the justification of holy war?

Consider: Weaver argues that if executing one murderer is just, then executing many murderers in war is also just, extending the principle of justice.

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3. What does it mean that the 40,000 men 'passed over before the Lord' in Joshua 4:13?

Consider: Weaver explains that the phrase means 'as unto the Lord,' indicating that the warriors acted worshipfully and in obedience to God.

4. What are the four prerequisites for a holy war, and why is each necessary?

Consider: Weaver outlines that the cause, army, camp, and leader must all be holy, providing biblical examples for each.

5. Why does Weaver argue that a defensive war is not always just?

Consider: Weaver uses examples like the Benjamites in Judges 20 and Jehoiakim in Jeremiah 27 to show that defending wickedness or disobeying God makes a defensive war unjust.

6. How does the duty to preserve life relate to the justification of taking life in war?

Consider: Weaver argues that the command 'Thou shalt not kill' implies a positive duty to preserve life, which may require lethal force in self-defense or defense of others.

7. What responsibility do believers have in evaluating whether a war is holy and just?

Consider: Weaver urges believers to search the Scriptures and examine the true motives behind wars, rather than blindly supporting them.

8. How does the example of Abraham rescuing Lot in Genesis 14 challenge the idea that only defensive wars are just?

Consider: Weaver points out that Abraham's offensive action to rescue his nephew was honored by God, showing that offensive wars can be just.

Applications

Evaluate the cause before supporting any war.

Believers must examine whether a war's cause is holy according to Scripture, rather than blindly following patriotic or political rhetoric.

Lecture support: Weaver warns against fighting for unbiblical causes like oil wells and urges believers to determine if a war is truly just.

Maintain personal and corporate holiness in spiritual warfare.

Just as the army and camp had to be holy in physical war, believers must keep themselves from wickedness in spiritual warfare.

Lecture support: Weaver applies Deuteronomy 23:9-14 to the principle that God's presence demands holiness in all aspects of life.

Recognize that self-defense and defense of others can be a holy duty.

Scripture obligates believers to preserve life, which may require using lethal force against aggressors to protect oneself or others.

Lecture support: Weaver argues from the command 'Thou shalt not kill' and Deuteronomy 22 that protecting life is a biblical mandate.

Do not assume all defensive wars are just or all offensive wars are unjust.

Believers must evaluate each conflict by biblical principles of righteousness, not merely by whether it is defensive or offensive.

Lecture support: Weaver uses Judges 20, Jeremiah 27, and Genesis 14 to show that the justice of a war depends on its alignment with God's will.

Submit all areas of life, including warfare, to the authority of Scripture.

Every activity, including war, must be regulated by God's Word and done for His glory.

Lecture support: Weaver cites 1 Corinthians 10:31 and Colossians 3:23 to show that all actions should honor God.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

Faith & Gratefulness

March 21, 2004

Read Chapter 3 in the companion book, pages 57-75.

Major Themes

Ingratitude as a Heinous Sin

Ingratitude is a mark of the unconverted and should not characterize Christians, yet it often does because we fail to recognize God's constant blessings.

Lecture support: Weaver states, 'I suppose that one of the most heinous sins of Christians is the sin of ingratitude.' He cites Luke 6:35 and 2 Timothy 3:2 linking unthankfulness with evil.

Leprosy as a Type of Sin and Judgment

Leprosy in Scripture symbolizes sin and divine judgment, as seen in cases like Miriam, Gehazi, and Uzziah, and it separates the unclean from God and community.

Lecture support: Weaver explains, 'leprosy in the Bible is a type of sin and a type of judgment,' referencing Deuteronomy 28:27, Numbers 12:10, 2 Kings 5:21, and 2 Chronicles 26.

Faith Tested Through Obedience

Jesus tested the lepers' faith by commanding them to go to the priests without promising healing; their obedience resulted in cleansing, illustrating that mercy follows submission.

Lecture support: Weaver says, 'He was testing their faith, and rightly it should be tested,' comparing it to Naaman's healing in 2 Kings 5.

The Rarity of True Gratitude

Only one out of ten returned to thank Jesus, highlighting how uncommon genuine gratitude is, even among those who receive great mercies.

Lecture support: Weaver notes, 'Of the many that receive the mercies from God, there be few, very few, that return to give God the thanks in the proper manner.'

Faith and Gratefulness Are Inseparable

The Samaritan's faith was evidenced by his gratitude, and Christ's commendation shows that saving faith produces thankfulness and worship.

Lecture support: Weaver concludes, 'If we are men and women of faith, the Bible teaches we will be grateful and thankful, men and women, for faith and gratefulness go together.'

Key Arguments

Ingratitude is characteristic of the ungodly, not the redeemed.

Scripture associates unthankfulness with evil and unholiness, so persistent ingratitude in a professing Christian is a serious spiritual problem.

Lecture support: Weaver cites Luke 6:35 and 2 Timothy 3:2, saying, 'Notice how unthankful and evil are connected... unthankfulness or ingratitude is connected with the ungodly.'

Sin separates us from God, just as leprosy separated lepers from the community.

The lepers stood afar off, unable to approach Jesus, illustrating how sin creates distance between man and God, as stated in Isaiah 59:2.

Lecture support: Weaver explains, 'Why is it that man by nature cannot come close to the Lord? Because of his sin... It's our sin that has separated us from God.'

True prayer recognizes Jesus as Master and throws itself on His mercy.

The lepers' cry, 'Jesus, Master, have mercy on us,' shows that effective prayer acknowledges Christ's lordship and relies on His compassion rather than dictating terms.

Lecture support: Weaver states, 'Those that expect help from Jesus Christ must recognize him as master... It is sufficient to throw yourselves upon the mercy of Jesus Christ.'

Obedience to Christ's commands is the path to receiving His mercy.

The lepers were healed as they went in obedience; we cannot expect God to do for us what we refuse to do in submission to His Word.

Lecture support: Weaver says, 'You and I may expect mercy from God in the path of obedience and duty... do not expect Christ to do for you that which you cannot do for yourself if you're unwilling to obey him.'

Christ takes special notice of both gratitude and ingratitude.

Jesus publicly questioned the absence of the nine and commended the one, demonstrating that He observes and values thankful hearts.

Lecture support: Weaver emphasizes, 'Jesus Christ takes notice of those who are thankful and grateful to him, and those who are not thankful and grateful to him.'

The one who returned received a greater blessing - spiritual salvation.

Christ's words, 'Thy faith hath made thee whole,' imply that the Samaritan's faith brought not just physical healing but eternal salvation, distinguishing him from the nine.

Lecture support: Weaver argues, 'this Samaritan not only received a physical blessing, but a spiritual one as well. He was saved.'

Lack of gratitude stems from failure to appreciate the greatness of God's mercy and our sin.

Using the parable of the unforgiving servant and the woman who anointed Jesus' feet, Weaver shows that those who realize the enormity of their forgiven debt love and praise much.

Lecture support: Weaver states, 'If you do not recognize and realize the greatness and the enormity of your sins... you will never ever recognize the enormity and the greatness of God's love and God's mercy.'

Scripture References

Luke 17:11-19

The primary text of the sermon, recounting the healing of ten lepers and the one who returned to give thanks.

Luke 6:35

Cited to show that God is kind to the unthankful and evil, linking ingratitude with wickedness.

2 Timothy 3:2

Lists unthankfulness among the sins of the last days, connecting it with unholiness.

John 4:4-9

Illustrates the hostility between Jews and Samaritans, emphasizing the unusual unity of the lepers.

2 Kings 17

Referenced to explain the origin of the Samaritans as half-breeds despised by the Jews.

Luke 23:12

Shows how Pilate and Herod, though enemies, became friends in their opposition to Christ, paralleling the unity of sinners.

Deuteronomy 28:27

Leprosy is listed as a curse for disobedience, supporting the view of leprosy as divine judgment.

Numbers 12:10

Miriam was struck with leprosy for speaking against Moses, an example of leprosy as judgment.

2 Samuel 3:29

David cursed Joab's house with leprosy, another instance of leprosy as a curse.

2 Kings 5:21

Gehazi was struck with Naaman's leprosy for greed and lying, illustrating leprosy as judgment.

2 Kings 15:5 (2 Chronicles 26)

King Uzziah was smitten with leprosy for unlawfully offering incense, showing leprosy as divine punishment.

Leviticus 13:46

Commands that lepers dwell alone outside the camp, illustrating their separation from the community.

Numbers 5:2-3

Instructs Israel to put lepers out of the camp to avoid defilement, reinforcing their isolation.

Leviticus 13:45

Requires lepers to cry 'Unclean, unclean' and maintain distance, explaining why the lepers stood afar off.

2 Kings 7

The story of four lepers who brought news of the Syrian army's flight, showing lepers could still act for good.

Isaiah 59:2

Quoted to explain that sins separate people from God, just as leprosy separated the lepers from Jesus.

Mark 10:46-52

Blind Bartimaeus cried urgently to Jesus, similar to the lepers' urgent cry for mercy.

Matthew 14:28-30

Peter's brief cry 'Lord, save me' when sinking illustrates urgent, desperate prayer.

Matthew 8:1-2

Jesus healed a leper by touch, contrasting with His method in Luke 17 to show He is not limited to one means.

Leviticus 14:2

The law for cleansing a leper involved the priest's inspection, explaining why Jesus sent the lepers to the priests.

Study notes

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Discussion Questions

1. Why does Weaver consider ingratitude a 'heinous sin' for Christians, and how does he support this from Scripture?

Consider: Weaver opens by stating ingratitude is a serious sin, linking it to the ungodly in Luke 6:35 and 2 Timothy 3:2.

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2. How does leprosy function as a type of sin and judgment in the Bible, and what does this teach us about our separation from God?

Consider: Weaver explains leprosy as a symbol of sin, citing examples like Miriam and Uzziah, and connects it to Isaiah 59:2.

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3. What does the lepers' cry, 'Jesus, Master, have mercy on us,' teach us about the nature of true prayer?

Consider: Weaver emphasizes that prayer must recognize Christ as Master and rely on His mercy rather than dictating terms.

4. Why did Jesus send the lepers to the priests, and what does this reveal about the relationship between faith and obedience?

Consider: Weaver explains that Christ tested their faith through a simple command, and healing came as they obeyed.

5. What is significant about the one leper returning to give thanks, and how does his example challenge our own gratitude?

Consider: The Samaritan's immediate, loud, and humble praise contrasts with the nine who took their healing for granted.

6. How does Christ's question, 'Where are the nine?' reveal His heart toward ingratitude, and what does it imply for us?

Consider: Weaver notes that Jesus publicly noted the ingratitude of the nine, showing He values thankful hearts.

7. In what way did the Samaritan receive a greater blessing than the other nine, and what does this teach about saving faith?

Consider: Weaver argues that 'thy faith hath made thee whole' indicates spiritual salvation, not just physical healing.

8. According to Weaver, why are we often ungrateful and muted in praise, and how can we cultivate a more thankful heart?

Consider: Using Matthew 18 and Luke 7, Weaver explains that ingratitude stems from failing to appreciate the greatness of our sin and God's forgiveness.

Applications

Cry earnestly to Christ when you recognize your need.

Just as the lepers cried urgently, believers must realize their spiritual need and call upon Jesus as Master for mercy.

Lecture support: Weaver says, 'If we don't realize our need and learn to cry to Christ, he may give us something to cry to him about.'

Examine your percentile of gratitude.

If only one in ten returned thanks, believers should assess whether they are in the grateful minority or the ungrateful majority.

Lecture support: Weaver asks, 'Which percentile are you in? ... we probably only give him the glory in our lives 10% of the time.'

Praise God for all blessings to sweeten and double them.

Temporal mercies are enhanced when received by prayer and returned with praise, as Psalm 50:23 teaches that praise glorifies God.

Lecture support: Weaver states, 'When I pray and I seek a blessing from God... then when I turn around and give God the praise... that's another blessing.'

Appreciate the greatness of God's mercy to foster gratitude.

Ungratefulness stems from not realizing the enormity of our sin and the greatness of His forgiveness; meditating on this produces love and thanks.

Lecture support: Weaver says, 'If you do not recognize and realize the greatness and the enormity of your sins... you will never ever recognize the enormity and the greatness of God's love.'

Be merciful to others as a response to God's mercy.

The parable of the unforgiving servant shows that failure to appreciate God's forgiveness leads to mercilessness; gratitude should produce compassion.

Lecture support: Weaver explains, 'If you and I do not learn to appreciate what our Heavenly Father does for us, we cannot even be merciful to other people.'

Prioritize worship and thanks before service or witness.

Like the healed demoniac who first sought to be with Jesus, believers should give God glory before engaging in witness or duty.

Lecture support: Weaver notes, 'First, praise and worship. And then secondly, now look fourthly today at the culmination.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

When God Gives Up His People

December 26, 2004

Read Chapter 4 in the companion book, pages 77-95.

Major Themes

God's Judgment of Giving Up

God sometimes gives up rebellious people to their own sinful desires as a righteous judgment.

Lecture support: Weaver states, 'So I gave them up unto their own hearts' lust, and they walked in their own counsels' (Psalm 81:12) and cites Romans 1:24, 26, 28.

The Scope of Divine Abandonment

Scripture shows God giving up individuals, families, churches, and nations.

Lecture support: Weaver references Romans 1 (individuals), Jeremiah 22:28-30 (family of Coniah), Revelation 2:5 (church of Ephesus), and 1 Samuel 4:21 (Ichabod/nation).

Obedience as the Condition for Blessing

God's blessings - victory, submission of enemies, enduring prosperity, and provision - are conditioned upon obedience.

Lecture support: Psalm 81:13-16: 'Oh that my people had hearkened unto me... I should soon have subdued their enemies...'

The Danger of Despising God's Word

To despise God's commandments is to despise God Himself.

Lecture support: Weaver cites 2 Samuel 12:9-10 and Numbers 15:30-31 to show that despising the word equals despising God.

The Call to Repentance

National deliverance requires national repentance, which must begin with individuals.

Lecture support: Weaver urges, 'National repentance must begin with individual repentance... Lord, let it begin in me.'

Key Arguments

God gives up His own professing people when they persist in disobedience.

Psalm 81 shows God giving up Israel, His covenant people, because they would not hearken.

Lecture support: Psalm 81:11-12: 'But my people would not hearken to my voice... So I gave them up...'

Being given up to one's own lusts is a worse judgment than external affliction.

God's abandonment to sinful desires leads to ruin, whereas chastisement may lead to repentance.

Lecture support: Weaver quotes John Gill: 'to be delivered up unto their own hearts' lust is worse than... being delivered unto Satan.'

Obedience would have brought immediate and lasting blessings.

God laments that if Israel had obeyed, He would have subdued enemies, made haters submit, and provided abundantly.

Lecture support: Psalm 81:13-16: 'I should soon have subdued their enemies... He should have fed them also with the finest of the wheat.'

National sin obstructs national deliverance.

God's healing of a nation is hindered by the discovery of iniquity, as in Hosea 7:1.

Lecture support: Weaver says, 'National sin or national disobedience is the great and only thing that retards and obstructs national deliverance.'

Repentance must start with the individual.

Corporate repentance begins when individuals turn from sin.

Lecture support: Weaver states, 'National repentance must begin with individual repentance.'

Scripture References

Psalms 81:1-16

The entire psalm is read and expounded as the basis for the message.

Romans 1:22-28

Shows God giving up the wicked to uncleanness, vile affections, and a reprobate mind.

1 John 5:16

Mentioned to introduce the concept of a 'sin unto death' as possible for believers.

Romans 9:6

Not all Israel are of Israel; distinction between professing and possessing people.

Jeremiah 22:28-30

God writes off Coniah's family line, showing familial judgment.

Revelation 2:5

Threat of removing the church's candlestick for lack of repentance.

1 Samuel 4:20-22

Ichabod: the glory departed from Israel, illustrating national abandonment.

2 Chronicles 30:1-9

Hezekiah's letter says God gave their fathers up to desolation.

Acts 7:39-43

Stephen recounts God giving Israel up to worship the host of heaven.

Deuteronomy 7:9

God is faithful; referenced in context of His deliverance.

Romans 15:4

Old Testament written for our learning.

1 Corinthians 10:11

Old Testament events are examples for our admonition.

Matthew 23:37

Jesus' lament over Jerusalem: 'ye would not!'

2 Samuel 12:9-10

David despised God by despising His commandment.

Numbers 15:29-31

Presumptuous sin reproaches the Lord.

Hosea 4:17

Ephraim joined to idols; God says 'let him alone.'

Matthew 15:14

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

Lamentations 3:33

God does not afflict willingly.

Proverbs 21:1

The king's heart is in the hand of the Lord.

Hosea 7:1

When God would have healed Israel, iniquity was discovered.

Study notes

Discussion Questions

1. What does it mean for God to 'give up' a person or a people? How is this different from ordinary chastisement?

Consider: Weaver explains that being given up to one's own lusts is a worse judgment than being given to enemies.

2. In what ways might we, as individuals or as a church, be in danger of God giving us up?

Consider: The sermon applies the warning to modern believers and churches.

3. How does Psalm 81:13-16 challenge our typical prayer requests? Are we missing blessings because of disobedience?

Consider: Weaver contrasts what we pray for with what God promises to the obedient.

4. What is the relationship between despising God's Word and despising God Himself? How should this affect our view of Scripture?

Consider: Weaver uses 2 Samuel 12 and Numbers 15 to show the connection.

5. Why is individual repentance essential for national or corporate revival?

Consider: Weaver argues that national repentance must begin with individuals.

6. How can we cultivate a heart that 'hearkens' to God rather than walking in our own counsels?

Consider: The sermon emphasizes the importance of listening to God's voice.

7. What evidence might indicate that a church or nation has already been given up by God?

Consider: Weaver asks whether America has been given up and points to cultural signs.

8. How does the promise 'open thy mouth wide, and I will fill it' encourage us in our walk with God?

Consider: Weaver uses the illustration of baby birds to show God's willingness to provide.

Applications

Examine your obedience to God's Word

Weaver calls listeners to assess whether they are hearkening to God or walking in their own counsels.

Lecture support: He says, 'The duty God required from Israel... was obedience. The duty that God requires of us... has not changed.'

Repent individually as the foundation for corporate revival

National repentance must start with personal repentance; each person should pray, 'Lord, let it begin in me.'

Lecture support: Weaver states, 'National repentance must begin with individual repentance... each of us should say, Lord, let it begin in me.'

Recognize the danger of cultural Christianity without true possession

Weaver warns that many profess but do not possess; outward covenant connection is not enough.

Lecture support: He cites Romans 9:6: 'They are not all Israel who are of Israel.'

Trust God's willingness to bless obedience

God is ready to give victory, provision, and protection if we obey; we do not need to beg but simply obey.

Lecture support: Weaver says, 'God, our Heavenly Father, is ready and willing and able to give us these blessings... All we need to do is obey.'

Beware of despising God's Word

To reject or ignore God's commandments is to despise God Himself.

Lecture support: Weaver states, 'You cannot despise the words of God without despising God Himself.'

Pray for national repentance and awakening

Weaver urges prayer for mercy, repentance, faith, and obedience to avoid being given up as a nation.

Lecture support: In his closing prayer, he asks, 'Father, we beg Thee for mercy. We ask Thee for repentance.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

God's Answer to America's Problems

May 14, 2006

Read Chapter 5 in the companion book, pages 97-114.

Major Themes

The Insufficiency of Man's Solutions

Human political, economic, and social efforts cannot solve America's problems because they ignore God's law and rely on autonomous reasoning.

Lecture support: Weaver states, 'Political parties will not save us. Government will not save us. Furthermore, we cannot extricate ourselves from the mess that we're in.'

The Principle of Sanctions: Blessings and Curses

Obedience to God's commandments brings blessings that overtake us; disobedience brings curses that overtake us, both individually and nationally.

Lecture support: From Deuteronomy 28:2,15, Weaver explains the Hebrew word 'nasag' meaning to overtake, illustrating that God's blessings or curses will catch up with us.

God's Answer Is a Preacher

In every biblical crisis examined, God's response was to send a preacher to declare His word, not a military or political solution.

Lecture support: Weaver traces five Old Testament examples: Moses, the unnamed prophet in Judges, Samuel, Nathan, and Elijah/Elisha.

The Dual Effect of God's Word

God's Word always accomplishes its purpose - either converting the repentant or condemning the rebellious; it never returns void.

Lecture support: Citing Isaiah 55:11, Weaver says, 'God doesn't always send His Word for reconciliation. Sometimes He sends it for condemnation.'

The Root Problem: Refusal to Hear God

America's real problem is not its symptoms but its unwillingness to listen to God's answers; people prefer man's counsel.

Lecture support: Weaver says, 'Our real problem is we don't hear what God has to say. We don't want to hear his answer to the problem.'

God's Compassion Evidenced by Sending Preachers

When God has compassion, He sends preachers; when He judges, He removes them or shuts their mouths. The presence of faithful preachers is a mercy.

Lecture support: From 2 Chronicles 36:15 and Jeremiah 3:14-15, Weaver argues that God's sending of messengers demonstrates compassion.

Key Arguments

Man's ways are under God's curse

Because man follows his own way rather than God's, his solutions are under negative sanctions and ultimately fail.

Lecture support: Weaver says, 'man's answers and man's ways really do not work, and that man's answers and man's ways are basically under the negative sanctions of God.'

God's method is to send a preacher, not a committee

In every crisis, God's answer was a prophet to declare His word, not a human institution or military force.

Lecture support: Weaver quips, 'For God so loved the world so much that he did not send a committee.' He then lists five biblical examples.

The preacher's role is to declare God's answer

The preacher's job is to proclaim 'Thus saith the Lord,' revealing the spiritual root of problems and calling for repentance.

Lecture support: In Judges 6, the prophet says, 'Thus saith the Lord God of Israel... you have not obeyed my voice.'

God's Word either converts or condemns

The same message that brings life to the repentant brings judgment to the rebellious; it always accomplishes God's purpose.

Lecture support: Weaver states, 'God's Word will do one of two things. It will either convert or condemn.'

Refusal to hear God leads to judgment without remedy

When people persistently mock and reject God's messengers, His wrath arises until there is no remedy, as in 2 Chronicles 36.

Lecture support: Weaver reads, 'they mocked the messengers of God... until the wrath of the Lord arose against his people till there was no remedy.'

The presence of faithful preachers is a sign of God's mercy

God's promise to give pastors according to His heart is a demonstration that He has not entirely abandoned a people.

Lecture support: Weaver cites Jeremiah 3:15: 'And I will give you pastors according to my heart who shall feed you with knowledge and understanding.'

Scripture References

Isaiah 55:8-9

God's thoughts and ways are higher than man's; His answers differ from human solutions.

Deuteronomy 11:26-28

God sets before Israel a blessing for obedience and a curse for disobedience.

Deuteronomy 28:1-2, 15

Blessings and curses will overtake those who obey or disobey; the Hebrew word 'nasag' means to catch hold upon.

Exodus 2:23-25; 3:1-10

Israel cries out in bondage; God sends Moses, a prophet, to deliver them.

Deuteronomy 18:17-18

God promises to raise up a prophet like Moses, putting His words in his mouth.

Deuteronomy 34:10

Moses is called a prophet whom the Lord knew face to face.

Hosea 12:13

By a prophet the Lord brought Israel out of Egypt and preserved them.

Judges 6:1-7

Israel oppressed by Midian cries to the Lord; He sends a prophet to declare their disobedience.

1 Samuel 2:12-17, 22-29

Corrupt priests Hophni and Phinehas sin; God sends a man of God to Eli with a message of judgment.

1 Samuel 3:1, 20

Samuel is established as a prophet of the Lord in a time when the word was precious.

2 Samuel 11:1-5; 12:1, 13

David's sin with Bathsheba; God sends Nathan the prophet; David repents and is pardoned.

1 Kings 19:1-2, 11-16

Elijah flees Jezebel; God sends him to anoint Hazael, Jehu, and Elisha to execute judgment.

Isaiah 55:11

God's Word will not return void but will accomplish His purpose.

2 Kings 10:32-33

Hazael smites Israel as part of God's judgment.

2 Kings 6:14-23

Elisha oversees the defeat of the Syrian army through divine intervention.

2 Kings 13:14-19

Elisha directs King Joash in shooting the arrow of the Lord's deliverance against Syria.

2 Chronicles 36:14-17

People mocked God's messengers until wrath came without remedy; God sent the Chaldeans to destroy them.

Jeremiah 3:14-15

God promises to give pastors according to His heart who will feed with knowledge and understanding if people repent.

1 Corinthians 11:30

Many are weak and sickly among the Corinthians because of unworthy participation in the Lord's Supper; spiritual root of physical problems.

Judges 17:6

In those days there was no king in Israel; every man did that which was right in his own eyes.

Discussion Questions

1. Why does Weaver argue that political and governmental solutions cannot solve America's problems?

Consider: Weaver claims that man's answers are under God's curse and that only God's Word through preachers provides true solutions.

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2. How does the principle of blessings and curses from Deuteronomy 28 apply to nations today?

Consider: Weaver emphasizes that the overtaking nature of sanctions is national in scope, not just individual.

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3. In what ways are we conditioned to seek man's counsel before God's Word, and how can we change that?

Consider: Weaver lists doctors, bankers, psychologists as default human authorities we turn to instead of Scripture.

4. Why does God send a preacher rather than a military or political solution in the five Old Testament examples?

Consider: Each crisis (bondage, oppression, corruption, sin, tyranny) was addressed by a prophet declaring God's word.

5. What does it mean that God's Word either converts or condemns, and how should that affect our hearing of sermons?

Consider: Weaver explains that the same message can bring life or judgment depending on the hearer's response.

6. How can we discern whether the presence of faithful preachers is a sign of God's mercy or impending judgment?

Consider: Weaver notes that God sends preachers in compassion but also sometimes sends them with a message of condemnation.

7. What does it look like for a nation to 'mock the messengers of God' today, and what are the consequences?

Consider: From 2 Chronicles 36, Weaver warns that persistent rejection of God's messengers leads to judgment without remedy.

8. How does the promise of pastors according to God's heart (Jeremiah 3:15) give hope for America?

Consider: Weaver presents this as a conditional promise if people repent, linking it to the need for faithful preaching.

Applications

Seek God's answer first in every problem

Instead of instinctively turning to human experts, believers should consult Scripture and seek God's will as the primary response to crises.

Lecture support: Weaver says, 'We very seldom check with the Lord first. We very seldom say, well, what does the Bible really have to say about this?'

Repent of disobedience to avert curses

Individuals and nations must turn from sin and obey God's commandments to escape the overtaking curses described in Deuteronomy 28.

Lecture support: Weaver states, 'if they would just simply repent of their sins and obey God, they'd probably get over a lot of their problems.'

Value and support faithful preachers

Recognize that God's mercy is demonstrated by the presence of pastors who feed with knowledge; pray for and honor those who proclaim God's Word accurately.

Lecture support: Weaver says, 'One of the greatest mercies that we could possibly have... is the fact that we still have a few men who are preaching faithfully the Word of God.'

Hear God's Word with readiness to obey

Approach preaching not as mere information but as God's answer that demands a response of repentance and faith, lest it become condemnation.

Lecture support: Weaver concludes, 'We need to hear the word and the answers from God. Because those are the true and only real genuine answers.'

Distinguish between symptoms and root problems

Address the spiritual root of societal issues - rebellion against God - rather than merely treating surface symptoms with human solutions.

Lecture support: Weaver says, 'The problems we see in America are merely the symptoms... Our real problem is we don't hear what God has to say.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

The Testimony of the LORD

January 14, 2007

Read Chapter 6 in the companion book, pages 115-132.

Major Themes

Obedience and Blessing

The central principle that blessings follow obedience and curses follow disobedience, as illustrated in Psalm 81 and throughout Scripture.

Lecture support: Weaver states, 'blessings follow obedience and curses follow disobedience' and cites Deuteronomy 11:26-28.

God's Testimony Against His People

God testifies, warns, and bears witness against His people for their unfaithfulness, using the Hebrew word 'ud'.

Lecture support: Weaver explains the Hebrew word for testify and cites Deuteronomy 8:19, 30:19, 31:28, and Psalm 50:7.

Exclusive Worship

God demands that His people have no other gods, reflecting the covenant relationship akin to marriage, where God is jealous for His people.

Lecture support: Weaver references Exodus 20:2-3, Deuteronomy 5:6-7, and 2 Corinthians 6:14-18.

God's All-Sufficiency

God is able to supply every need and invites His people to open their mouths wide, promising abundant provision.

Lecture support: Weaver comments on Psalm 81:10 and references Deuteronomy 4:7.

Judicial Abandonment

The severe judgment of being given over to one's own lusts, which is worse than external chastisement and leads to damnation.

Lecture support: Weaver cites Romans 1:24-28 and 2 Thessalonians 2:11-12.

Missed Blessings

God laments the blessings Israel missed due to disobedience, including victory, peace, and prosperity, expressed in the optative mood.

Lecture support: Weaver explains the Hebrew word 'lu' and the optative mood, and cites Matthew 23:37.

Repentance and Obedience for Victory

True victory over enemies comes only through repentance and obedience to God, not through arms alone.

Lecture support: Weaver states, 'The use of arms will be useless without repentance and obedience.'

Key Arguments

The Old Testament principle of blessing and curse applies to New Testament believers.

Weaver argues that Romans 15:4 and 1 Corinthians 10:6,11 show that Old Testament events are examples for New Testament believers, so the principle of obedience and blessing is universal.

Lecture support: Weaver cites Romans 15:4 and 1 Corinthians 10:6,11, stating, 'Whatsoever things were written aforetime were written for our learning.'

Refusing to hear God is idolatry.

When people refuse to hear God's Word, they set themselves up as God, which is the essence of idolatry.

Lecture support: Weaver says, 'When you refuse to hear God, you not only go into idolatry, that is idolatry. Because you've already set yourself up above God.'

Being given over to one's own lusts is the worst judgment.

God's abandonment to one's own heart's lusts is more severe than being delivered to enemies or Satan, because it offers no hope of salvation.

Lecture support: Weaver contrasts Psalm 81:12 with 1 Corinthians 5:5 and Romans 1:24-28.

Obedience is the mark of true Christianity.

Continual disobedience indicates a lack of genuine relationship with God, as Jesus said, 'Why call ye me, Lord, Lord, and do not the things which I say?'

Lecture support: Weaver quotes Luke 6:46 and states, 'It is impossible to belong to the Lord and be continually disobedient.'

National decline is due to disobedience.

America's current mess is a result of disobedience and failure to heed God, not God's fault.

Lecture support: Weaver says, 'We are in the mess that we're in because of our own disobedience and our own failure.'

Scripture References

Psalms 81:8-16

The primary text of the sermon, illustrating God's testimony and the correlation between obedience and blessing.

Deuteronomy 11:26-28

God sets before Israel a blessing and a curse, based on obedience or disobedience.

Romans 15:4

Old Testament writings are for our learning, showing the principle applies to New Testament believers.

1 Corinthians 10:6,11

Old Testament events are examples and admonitions for believers.

Deuteronomy 8:19

God testifies that if Israel forgets Him and follows other gods, they will perish.

Deuteronomy 30:19

God calls heaven and earth to record that He has set before them life and death, blessing and cursing.

Deuteronomy 31:28

God calls heaven and earth to record against Israel.

Deuteronomy 32:1

God calls heaven and earth to hear His words as a witness.

Psalms 50:7

God testifies against Israel, similar to Psalm 81:8.

Exodus 20:2-3

The first commandment: no other gods before the LORD.

Deuteronomy 5:6-7

Reiteration of the first commandment.

Exodus 34:14

The LORD's name is Jealous, a jealous God.

Deuteronomy 4:24

The LORD is a consuming fire, a jealous God.

Isaiah 42:8

God will not give His glory to another or His praise to graven images.

2 Corinthians 6:14-18

New Testament call to separation from idols and unbelievers, echoing the covenant exclusivity.

Isaiah 43:11

Beside the LORD there is no saviour.

Isaiah 44:6

The LORD is the first and the last; beside Him there is no God.

Isaiah 45:5-6

There is no God beside the LORD.

1 Peter 1:18-19

Believers are redeemed with the precious blood of Christ, the Lamb without blemish.

Romans 12:1-2

Present your bodies a living sacrifice, based on the mercies of God.

Discussion Questions

1. How does the principle 'blessings follow obedience and curses follow disobedience' challenge or encourage your daily walk with God?

Consider: Weaver introduces this as the central theme of the sermon, based on Psalm 81 and Deuteronomy 11.

2. In what ways might we be guilty of having 'strange gods' in our lives today, and how can we identify and remove them?

Consider: Weaver emphasizes the exclusiveness of the covenant and the prohibition of strange gods.

3. What does it mean to 'open your mouth wide' in faith, and how can we practically trust God for His provision?

Consider: Weaver explains God's invitation to receive abundant blessings.

4. Why is being 'given over to your own heart's lust' considered the worst judgment, and how does this contrast with God's disciplinary actions?

Consider: Weaver discusses the severity of judicial abandonment from Psalm 81:12 and Romans 1.

5. How does God's lament in Psalm 81:13-16 reveal His heart toward His people, and what does this teach us about His character?

Consider: Weaver highlights the optative mood and God's condescending love.

6. What are some 'missed blessings' you may have experienced due to disobedience, and how can repentance restore what was lost?

Consider: Weaver applies the concept of missed enjoyments to personal and national levels.

7. How can we cultivate a heart that truly hears and obeys God, rather than merely professing faith?

Consider: Weaver stresses that true Christianity begins, continues, and ends with obedience.

8. In what areas of our nation or church do we need to repent and return to obedience to see God's victory and blessing?

Consider: Weaver applies the message to America's spiritual decline and the need for corporate repentance.

Applications

Examine your life for 'strange gods' and remove them.

Believers must ensure that no other gods - whether material possessions, success, or false ideologies - take the place of the one true God.

Lecture support: Weaver states, 'There shall no strange god be in thee; neither shalt thou worship any strange god.'

Trust God for abundant provision.

God invites His people to open their mouths wide, promising to fill them. Believers should rely on His all-sufficiency rather than their own efforts.

Lecture support: Weaver says, 'Open thy mouth wide, and I will fill it.'

Heed God's warnings to avoid judicial abandonment.

Persistent refusal to listen to God can lead to being given over to one's own lusts, a terrifying judgment. Believers must remain sensitive to His voice.

Lecture support: Weaver warns, 'When God delivers you over to your own heart's lust to walk in your own counsel, that is damnation.'

Pursue obedience as the mark of true faith.

Continual disobedience indicates a lack of genuine relationship with God. Believers should examine whether their lives reflect obedience to Christ as Lord.

Lecture support: Weaver quotes Luke 6:46 and states, 'It is impossible to belong to the Lord and be continually disobedient.'

Seek national and personal repentance for victory.

True victory over enemies and societal ills comes only through repentance and obedience to God, not through human means alone.

Lecture support: Weaver says, 'The use of arms will be useless without repentance and obedience.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 7

God's Answer to America's Problems

March 16, 2007

Read Chapter 7 in the companion book, pages 133-154.

Major Themes

God's Word as the Sole Answer

Every problem, personal or national, has its answer in God's Word, not in human solutions.

Lecture support: Only God's answers will resolve the problem. (12:19.8-12:22.0)

Obedience Brings Blessing, Disobedience Brings Curses

Deuteronomy 11 and 28 establish that God's sanctions - positive for obedience, negative for disobedience - are inescapable.

Lecture support: God's blessings always follow obedience and God's curses always follow disobedience. (06:32.3-06:43.6)

God Sends Preachers as His Instrument

In five Old Testament crises, God's response was to send a preacher to declare His Word and demand repentance.

Lecture support: In each instance, God's answer to every one of them was to send a preacher. (41:47.2-42:00.0)

Symptoms vs. Root Problem

Economic, governmental, and social problems are symptoms; the root problem is rebellion against God's Word.

Lecture support: Those are the symptoms. The problem is we will not heed or hear and obey the word of God. (56:08.1-56:32.1)

The Word Converts or Condemns

Preaching God's Word always accomplishes His purpose, either bringing life to those who believe or death to those who reject.

Lecture support: To the one we are the savor of death unto death, and to the other the savor of life unto life. (1:04:45.6-1:05:25.6)

God's Compassion Evidenced by Sending Preachers

When God has compassion on a people, He sends messengers; when He removes or silences preachers, it is a sign of judgment.

Lecture support: Because He had compassion upon them, He sent these preachers. (1:01:05.9-1:01:15.0)

Key Arguments

Human solutions are inadequate

Political parties, self-help, and human expertise cannot solve spiritual problems; only God's answers work.

Lecture support: Political parties are not going to save us. (02:41.7-02:50.0)

Disobedience brings national curses

America's problems are the result of national disobedience to God's law, bringing His negative sanctions.

Lecture support: We bring most of our problems upon ourselves because of our disobedience. (45:45.7-46:00.0)

God's method is preaching, not politics or force

In every biblical crisis, God sent a preacher rather than using military, political, or supernatural means.

Lecture support: God did not use the military. God did not use a vast bureaucracy. God did not send a committee. (21:36.7-21:56.5)

The preacher's message demands repentance

The preacher's role is to confront sin and call for obedience; the Word either converts or hardens.

Lecture support: The preacher then demands repentance and obedience. (42:50.0-43:01.4)

God's Word always accomplishes its purpose

Isaiah 55:11 guarantees that God's Word will prosper in its intended purpose, whether for salvation or judgment.

Lecture support: God says, 'My Word shall not return unto me void.' (49:30.8-50:57.7)

Response to preaching reveals spiritual state

How one responds to God's Word - in faith or rejection - determines whether it is a savor of life or death.

Lecture support: Your response to God's preaching tells us which camp you're in.
(1:07:07.0-1:07:15.0)

Scripture References

Isaiah 55:8-11

God's thoughts and ways are higher than man's; His Word will accomplish its purpose.

Deuteronomy 11:26-28

God sets before Israel a blessing for obedience and a curse for disobedience.

Deuteronomy 28:1-2, 15

Blessings overtake the obedient; curses overtake the disobedient.

1 Corinthians 11:30-31

Many in Corinth were weak, sick, and dying because of spiritual problems, not physical.

Exodus 2:23-25; 3:1-10

God heard Israel's cry in Egypt and sent Moses to deliver them.

Deuteronomy 18:17-18; 34:10

Moses was a prophet like whom God would raise up another prophet.

Judges 6:1-8

Israel cried under Midianite oppression; God sent a prophet to confront their disobedience.

1 Samuel 2:12-17, 22-30

Eli's sons were corrupt priests; God sent a man of God to pronounce judgment.

1 Samuel 3:1, 20

Samuel was established as a prophet of the Lord in a time of spiritual dearth.

2 Samuel 11:1-5; 12:1, 13

David's sin with Bathsheba and Uriah; God sent Nathan to confront him.

1 Kings 19:1-2, 10-17

Elijah fled from Jezebel; God instructed him to anoint Hazael, Jehu, and Elisha.

2 Kings 10:32-33

Hazael was used by God to judge Israel.

2 Chronicles 36:14-17

God sent messengers because of His compassion, but the people mocked them until judgment came.

Jeremiah 3:14-15

God promises to give pastors according to His heart who will feed with knowledge.

2 Corinthians 2:14-16

Preachers are a sweet savor of Christ, either life unto life or death unto death.

Luke 9:35

The Father's command: 'This is my beloved Son: hear him.'

Study notes

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

Discussion Questions

1. Why does the speaker say that a problem is not a problem if you know what to do? How does this relate to God's Word?

Consider: Introduction on the nature of problems and God's answers.

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2. In what ways have we, like Israel, brought problems upon ourselves through disobedience?

Consider: Discussion of Deuteronomy 28 and the overtaking of curses.

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3. Why does God choose to send a preacher rather than use political or military power to solve crises?

Consider: Review of the five Old Testament problems.

- 4.** How can we distinguish between dealing with symptoms and dealing with the root problem of sin?

Consider: Illustration of the apple tree and the drunkard.

- 5.** What does it mean that God's Word is a savor of life unto life or death unto death? How should this affect our hearing of sermons?

Consider: 2 Corinthians 2:14-16 explanation.

- 6.** How can we tell if God has compassion on a people or if His curse is upon them, according to 2 Chronicles 36?

Consider: God sending or removing preachers.

Applications

Turn to God's Word for answers

Instead of relying on human experts or political solutions, seek God's answers in Scripture for every problem.

Lecture support: When things go wrong, most people automatically think of man and man's answers. They never think of God and God's answers. (14:14.1-15:10.1)

Obey God's commands to avoid curses

Personal, family, and national obedience to God's law brings blessing; disobedience brings inevitable curses.

Lecture support: We bring most of our problems upon ourselves because of our disobedience. (45:45.7-46:00.0)

Heed the preaching of God's Word

Recognize that God sends preachers as an act of compassion; respond with repentance and faith.

Lecture support: Because He had compassion upon them, He sent these preachers. (1:01:05.9-1:01:15.0)

Examine your response to God's Word

Your reaction to biblical preaching reveals whether you are in the way of life or death.

Lecture support: Your response to God's preaching tells us which camp you're in. (1:07:07.0-1:07:15.0)

Address root sin, not just symptoms

Identify and repent of the underlying rebellion against God rather than merely treating surface problems.

Lecture support: The problem is we just simply will not hear God. (57:38.0-57:52.6)

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 8

Why God Allowed the Slaughter of the Priest

August 16, 2007

Read Chapter 8 in the companion book, pages 155-172.

Major Themes

Sovereignty of God in Judgment

God orchestrates events, including detaining Doeg, to execute His judgment on the house of Eli.

Lecture support: Weaver asks, 'Why did God detain Doeg and keep him there so that Doeg could see and hear everything that went on? ... It is almost as if God wanted those priests slain.'

Certainty of Divine Retribution

God's judgments are sure and will overtake the wicked, even if delayed.

Lecture support: Weaver states, 'God's paydays are not always on Friday... God always, always takes care of the wicked.'

Inescapability of God's Blessings and Curses

Both blessings for obedience and curses for disobedience will overtake individuals and nations.

Lecture support: Deuteronomy 28 is cited: 'all these blessings shall come on thee and overtake thee' and 'all these curses shall come upon thee and overtake thee.'

Human Inability to Control Outcomes

Despite our plans, we cannot protect ourselves or others from evil; God is sovereign.

Lecture support: Weaver says, 'No matter how hard we try, we cannot even protect ourselves from evil and death, much less anyone else.'

Personal Responsibility for Actions

David accepted full responsibility for the deaths of the priests, modeling accountability.

Lecture support: David said, 'I have occasioned the death of all the persons of thy father's house.'

Key Arguments

God's judgment on Eli's house was prophesied and fulfilled in stages.

The slaughter of the priests at Nob was a direct fulfillment of God's curse on Eli's descendants for their wickedness.

Lecture support: Weaver traces Ahimelech's lineage to Eli and cites 1 Samuel 2-3 where God promises to cut off Eli's house.

God uses even wicked instruments to accomplish His purposes, but they too will be judged.

Doeg was used by God to execute judgment, yet Psalm 52 pronounces his own destruction.

Lecture support: Weaver reads Psalm 52: 'God shall likewise destroy thee forever... root thee out of the land of the living.'

The delay of judgment does not mean escape.

Just because the wicked prosper temporarily does not mean they have avoided God's wrath.

Lecture support: Weaver says, 'Just because God does not instantly and immediately slap a wicked person down, does not mean that that wicked person has escaped.'

God's Word is absolutely sure; His curses overtake the disobedient.

Zechariah 1 confirms that God's words did overtake the fathers, and the same principle applies today.

Lecture support: Zechariah 1:6: 'did they not take hold, or did they not overtake your fathers?'

Scripture References

1 Samuel 21:1-10

David comes to Ahimelech at Nob, lies about his mission, and receives hallowed bread and Goliath's sword.

1 Samuel 22:6-23

Saul accuses the priests of conspiracy; Doeg kills 85 priests and destroys Nob; Abiathar escapes.

1 Samuel 19

Saul tries to kill David; Michal helps David escape.

1 Samuel 20

Jonathan and David's covenant; Saul's rage confirms his intent to kill David.

1 Samuel 14:3

Ahiah (Ahimelech) is identified as the son of Ahitub, Ichabod's brother, linking him to Eli.

1 Samuel 4:19-22

Birth of Ichabod; the glory departs from Israel.

1 Samuel 2:27-36

God pronounces judgment on Eli's house for honoring his sons above God.

1 Samuel 3:11-14

God confirms to Samuel the judgment on Eli's house; when He begins, He will make an end.

1 Samuel 4:11

Hophni and Phinehas are slain, fulfilling the first part of God's judgment.

1 Kings 2:26-27

Solomon removes Abiathar from priesthood, fulfilling the word against Eli's house.

Deuteronomy 28:1-15

Blessings for obedience and curses for disobedience will overtake the people.

Zechariah 1:2-6

The fathers confess that God's words and statutes overtook them according to their ways.

1 Peter 4:17

Judgment begins at the house of God; what will be the end of those who obey not the gospel?

Psalm 52:1-9

David's psalm against Doeg, declaring God will destroy him and root him out.

Psalm 37

The wicked shall be destroyed; the righteous will see it.

Study notes

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

Discussion Questions

1. How does the account of Doeg being 'detained before the Lord' challenge or deepen your understanding of God's sovereignty in evil events?

Consider: Weaver emphasizes that God detained Doeg to witness David's visit, suggesting God intended the priests' deaths.

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2. In what ways do we struggle with the delay of God's judgment on the wicked, and how can this passage encourage us?

Consider: Weaver notes that God's paydays are not always immediate, but His judgments are certain.

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3. David lied to Ahimelech, likely to protect him, yet it led to disaster. How should we navigate situations where telling the truth seems dangerous?

Consider: David's lies are highlighted as an attempt to shield Ahimelech, but they did not prevent the slaughter.

4. What does David's assumption of responsibility teach us about biblical leadership and accountability?

Consider: David tells Abiathar, 'I have occasioned the death of all the persons of thy father's house.'

5. How does the progressive fulfillment of judgment on Eli's house (Hophni/Phinehas, Nob, Abiathar) illustrate God's faithfulness to His word?

Consider: Weaver traces the judgment from 1 Samuel 4 to 1 Kings 2, showing God's word was fulfilled over generations.

Applications

Trust God's timing in judgment

Believers should rest in the Lord and trust that He will deal with the wicked in His time, even when it seems delayed.

Lecture support: Weaver says, 'Rest in the Lord. Trust in the Lord. But make sure you understand God will judge the wicked.'

Accept personal responsibility

Like David, we must own the consequences of our actions and not shift blame.

Lecture support: David's statement, 'I have occasioned the death of all the persons of thy father's house,' is held up as a model.

Recognize the inescapability of God's moral order

Both blessings and curses will overtake us based on our obedience or disobedience; we cannot outrun God.

Lecture support: Deuteronomy 28 and Zechariah 1 are cited to show that God's word will take hold of us.

Do not rely on human schemes for protection

David's lies could not prevent the tragedy; we must depend on God rather than our own plans.

Lecture support: Weaver notes, 'No matter how hard we try, we cannot even protect ourselves from evil and death.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 9

2 Sanctification & Sexual Purity

October 22, 2007

Read Chapter 9 in the companion book, pages 173-193.

Major Themes

Authority of Apostolic Commandments

The commandments given by Paul are by the authority of the Lord Jesus and are consistent with God's law.

Lecture support: Verse 2: 'For ye know what commandments we gave you by the Lord Jesus.'

The Law and Justification

The law was never intended for justification; salvation is by grace through faith, not by works of the law.

Lecture support: Romans 3:20, 28; Galatians 2:16; 3:10-11 are cited to show no flesh is justified by the law.

Lawful Uses of the Law

The law is good when used lawfully: to educate, restrain, convict, condemn, and sanctify.

Lecture support: 1 Timothy 1:8: 'But we know that the law is good, if a man use it lawfully.'

Sanctification by the Law

The law is the means of sanctification; the Holy Spirit is the agent who writes the law on our hearts and enables obedience.

Lecture support: Leviticus 20:7-8: 'Sanctify yourselves...keep my statutes...I am the LORD which sanctify you.'

Holiness Defined by God's Commandments

True holiness is conformity to God's law, not man-made rules. Sanctification is impossible without keeping God's commandments.

Lecture support: 1 Peter 1:15-16: 'Be ye holy; for I am holy.'

Key Arguments

The commandments in verse 2 are not just the Ten Commandments but the full application of God's word.

Paul and his companions taught more than the Decalogue; they applied case laws and personal applications of God's law.

Lecture support: Weaver argues that the apostles were 'making application out of those Ten Commandments and applying case laws.'

Jesus Christ fulfilled the law, so apostolic commandments cannot contradict it.

Since Christ came to fulfill the law (Matthew 5:17), any commandment given in His name must align with God's law.

Lecture support: Isaiah 42:21 and Matthew 5:17 are cited to show Christ magnified and fulfilled the law.

The law is not for justification but is essential for sanctification.

While the law cannot save, it is the means by which believers are sanctified, as the Holy Spirit leads them to obey it.

Lecture support: Weaver states, 'The law was not given for our justification, but it was given for our sanctification.'

The New Covenant writes the law on the heart, enabling obedience.

In regeneration, God writes His law on the heart (Jeremiah 31; Ezekiel 36; Hebrews 10), and the Spirit causes believers to walk in His statutes.

Lecture support: Ezekiel 36:27: 'I will put my spirit within you, and cause you to walk in my statutes.'

Sanctification is both God's work and our responsibility.

Believers are commanded to sanctify themselves by keeping God's statutes, yet it is God who sanctifies them.

Lecture support: Leviticus 20:7-8: 'Sanctify yourselves...I am the LORD which sanctify you.'

Man-made rules have replaced God's law in many churches.

Churches often substitute attendance, tithing, and other activities for true holiness, ignoring sins like fornication and lying.

Lecture support: Weaver says, 'We have substituted man's rules for God's rules.'

Scripture References

1 Thessalonians 4:1-8

The main passage under study; verses 1-2 are the focus of this sermon.

Acts 16:24

Used to illustrate the Greek word parangelia (charge/command) in the context of the jailer receiving a charge.

Acts 5:28

Another use of parangelia, showing a prohibitive command given by the rulers to the disciples.

1 Timothy 1:3-5

Shows parangelia used for the charge to teach no other doctrine, with the end being love from a pure heart.

Isaiah 42:21

Prophecy that the Messiah will magnify the law and make it honorable.

Matthew 5:17

Jesus states He came not to destroy the law but to fulfill it.

John 8:29

Jesus says He always does those things that please the Father, demonstrating obedience to the law.

Romans 3:20

By the deeds of the law no flesh is justified; the law gives knowledge of sin.

Romans 3:28

A man is justified by faith without the deeds of the law.

Romans 6:14

Sin shall not have dominion because we are not under law but under grace (as a standard of justification).

Galatians 2:16

A man is not justified by the works of the law but by faith in Jesus Christ.

Galatians 3:10-11

Those under the works of the law are under a curse; the just shall live by faith.

1 Timothy 1:8

The law is good if used lawfully.

1 John 3:4

Sin is the transgression of the law.

Galatians 3:24

The law was our schoolmaster to bring us to Christ.

Deuteronomy 13:5; 17:7,12; 19:19; 21:21

Examples of capital punishment with the phrase 'put the evil away from among you,' showing the law's restraining function.

1 Timothy 1:9-10

The law is made for the lawless and disobedient, listing various sins.

Romans 7:7-13

Paul's experience of the law convicting him of sin, showing the law is holy, just, and good.

James 2:9-11

Respect of persons is sin, and the law convicts as transgressors.

Deuteronomy 27:14-26

The curses pronounced for disobedience, showing the law's condemning function.

Discussion Questions

1. How does understanding that the apostolic commandments were given 'by the Lord Jesus' affect our view of New Testament ethical instructions?

Consider: Based on the explanation of verse 2 and the authority of Christ.

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2. In what ways might we be guilty of using the law unlawfully, such as for justification or as a mere external checklist?

Consider: Stemming from the discussion of 1 Timothy 1:8 and the lawful uses of the law.

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3. How does the law function as a 'schoolmaster' to bring us to Christ in our daily lives and in evangelism?

Consider: From the explanation of Galatians 3:24.

4. What is the difference between the law as a means of sanctification and the Holy Spirit as the agent of sanctification? How do they work together?

Consider: Central to the sermon's argument on sanctification.

5. What are some examples of 'man's rules' that have replaced God's law in contemporary church culture, and how can we refocus on biblical holiness?

Consider: From the closing application about substituting man's rules for God's rules.

Applications

Personal Application of God's Word

Believers must personally receive and apply the teachings of Scripture to walk in a manner pleasing to God.

Lecture support: Verse 1: 'that as ye have received of us how ye ought to walk and to please God.'

Obedience to God's Commandments

A life pleasing to God is one brought into conformity to His word through obedience to His commandments.

Lecture support: Connection between verses 1 and 2: knowing how to walk and please God is based on His commandments.

Using the Law Lawfully

Believers should use God's law for its intended purposes: education, restraint, conviction, condemnation, and sanctification, not for justification.

Lecture support: 1 Timothy 1:8 and the five lawful uses outlined.

Pursuing Holiness Through God's Law

Sanctification involves actively cleansing ourselves from all filthiness of flesh and spirit by obeying God's law, empowered by the Holy Spirit.

Lecture support: 2 Corinthians 7:1 and Leviticus 20:7-8.

Rejecting Man-Made Standards for Biblical Holiness

Churches and individuals must not substitute human traditions for God's commandments; true holiness is defined by obedience to God's law.

Lecture support: Weaver's critique of substituting man's rules for God's rules.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 10

The Lord as Defender

February 03, 2008

Read Chapter 10 in the companion book, pages 195-212.

Major Themes

God as the Source of Victory and Defense

God alone gives strength, guidance, and protection in battle; human effort is insufficient without His enabling.

Lecture support: Weaver repeatedly emphasizes that David ascribes all glory to God: 'For by thee I have run through a troop' (Psalm 18:29) and 'It is God that girdeth me with strength' (v. 32). He cites Exodus 23:22, Deuteronomy 20:1-4, and Proverbs 21:31 to show God fights for His people.

The Necessity of a Biblical Attitude Toward Enemies

Believers must not become bitter or vengeful; they should suffer wrongfully rather than sin, and not rejoice when enemies fall.

Lecture support: Weaver states, 'We do not become bitter, hateful, and vindictive' (08:54.8-09:54.9). He cites Proverbs 24:17-18 and 1 Peter 2:19 to support this.

Obedience and Patience Precede Victory

God rewards trust and faithfulness; victory is connected to patience and obedience, as seen in David's refusal to kill Saul.

Lecture support: Weaver asks, 'Is there a connection between patience, obedience, and victory? And again, the answer is a resounding yes' (04:07.8-05:11.0). He illustrates with David's waiting for God to give him the kingdom.

Spiritual Warfare as Primary

Physical battles are secondary; the real battle is spiritual, against principalities and powers, requiring God's armor.

Lecture support: Weaver says, 'Scripture teaches that first and foremost our battles are spiritual battles' (57:57.4-59:02.5) and reads Ephesians 6:10-18.

God's Perfect Way and Tried Word

God's way is perfect because He is perfect; His word is proven and reliable, providing a sure foundation for trust.

Lecture support: Weaver expounds Psalm 18:30: 'As for God, his way is perfect. The word of the Lord is tried' (30:39.6-31:19.8).

Divine Enablement for Impossible Tasks

God equips believers with strength and agility to overcome obstacles that are humanly impossible, like scaling walls or standing on high places.

Lecture support: Weaver explains 'leaped over a wall' and 'feet like hinds' feet' as God enabling David to take fortified places and stand securely in danger (26:55.6-27:32.0; 45:01.5-45:54.7).

Key Arguments

Victory depends on God, not human resources

Weaver argues that the battle belongs to the Lord; victory is not determined by soldiers, weapons, or strategy, but by God's grace and power.

Lecture support: Weaver states, 'Victory is not determined by who has the most soldiers, or who has the most weapons, or who has the best strategy. Victory really depends upon the grace and mercy and power of God' (04:07.8-05:11.0).

Enemies should be due to righteousness, not personal sin

Weaver contends that believers will have enemies, but they should be enemies because of godly living, not because of personal misconduct.

Lecture support: Weaver says, 'Our enemies should be our enemies simply because they are enemies to God, His law, His righteousness, and His people. They ought not to be our enemies because of our own personal misconduct' (05:11.9-06:02.3).

God fights for the obedient

Weaver uses multiple Old Testament passages to show that God promises to be an enemy to our enemies if we obey Him.

Lecture support: He cites Exodus 23:22: 'If thou shalt indeed obey his voice... I will be an enemy unto thine enemies' (16:10.6-16:50.3).

David's patience and refusal to take vengeance were rewarded

Weaver argues that David's biblical conduct toward Saul was worth it because it brought God's blessing and power.

Lecture support: Weaver asks, 'Was it worth it for David to act biblically toward his enemy?' and answers by showing the blessings of obedience (14:29.5-15:13.2).

God equips believers for both physical and spiritual battles

Weaver explains that God girds with strength and makes feet like hinds' feet, enabling swiftness and sure-footedness in dangerous places.

Lecture support: He expounds Psalm 18:32-33, using illustrations from 2 Samuel 5 and 1 Chronicles 12 (42:10.5-42:53.0; 49:05.9-50:29.4).

Spiritual victory must precede physical victory

Weaver argues that if we are unwilling to conquer spiritually, we cannot conquer physically; the heart must be given to God first.

Lecture support: Weaver says, 'If we are unwilling and unable to conquer spiritually, we will certainly be unable to conquer physically' (57:57.4-59:02.5).

Scripture References

Psalm 18:29-33

The main text of the sermon, describing God enabling David to run through a troop, leap over a wall, gird with strength, and make feet like hinds' feet.

Psalm 18:1-2

Reviewed from previous sermons: David's determination to love the Lord and the names of God as strength, rock, fortress, etc.

Psalm 18:3-6

Reviewed: David's distress and crying to God.

Psalm 18:7-19

Reviewed: God's deliverance of David.

Psalm 18:20-28

Reviewed: David's deportment, acting biblically and not taking vengeance on Saul.

Matthew 5:11

Used to show that persecution comes for Christ's sake when living righteously.

John 15:20

Jesus taught that servants will be persecuted as He was.

2 Timothy 3:12

All who live godly in Christ will suffer persecution.

1 Peter 2:19

It is commendable to endure grief suffering wrongfully for conscience toward God.

Proverbs 24:17-18

Do not rejoice when your enemy falls, lest God turn away His wrath.

Exodus 23:22

If you obey God, He will be an enemy to your enemies.

Leviticus 26:7-8

Obedience brings blessing: five shall chase a hundred, a hundred put ten thousand to flight.

Joshua 21:44

The Lord gave rest and delivered all enemies into their hand.

Joshua 23:10

One man shall chase a thousand, for the Lord fights for you.

Deuteronomy 20:1-4

Do not fear enemies; the Lord goes with you to fight for you.

Deuteronomy 28:7

The Lord will cause enemies to be smitten and flee seven ways.

Deuteronomy 33:29

God is the shield and sword; enemies will be found liars.

Psalms 127:1

Unless the Lord builds and keeps the city, human effort is vain.

Proverbs 21:31

The horse is prepared for battle, but safety is of the Lord.

Ephesians 6:10-18

The full armor of God for spiritual warfare; believers must be strong in the Lord.

Study notes

Discussion Questions

1. How does David's example of refusing to take vengeance on Saul challenge our natural responses to personal enemies?

Consider: Weaver discussed David's deportment in Psalm 18:20-28, where David had opportunities to kill Saul but waited on God.

2. In what ways might we have 'enemies of our own making' rather than enemies for righteousness' sake?

Consider: Weaver distinguished between enemies due to godly living and those caused by personal misconduct.

3. Why does God command us not to rejoice when our enemy falls, and how can we cultivate that attitude?

Consider: Weaver expounded Proverbs 24:17-18, warning that premature rejoicing may cause God to relent from judgment.

- 4.** How do the Old Testament promises of God fighting for Israel (e.g., Exodus 23:22, Deuteronomy 20:1-4) apply to believers today in spiritual warfare?

Consider: Weaver cited multiple passages to show God's commitment to defend the obedient, then applied them to spiritual battles.

- 5.** What does it mean for God to 'gird us with strength' and 'make our way perfect' in our daily struggles?

Consider: Weaver explained the metaphor of girding for battle and God's guidance, using David's victory in 2 Samuel 5.

- 6.** How can we experience the 'feet like hinds' feet' - swift and sure-footedness - in our spiritual walk?

Consider: Weaver described the agility and stability God gives, enabling believers to stand in dangerous places.

7. Why is it tempting to desire physical victories over spiritual ones, and how can we reorder our priorities?

Consider: Weaver challenged the congregation to prioritize spiritual warfare, using Ephesians 6:10-18.

8. How does ascribing all glory to God for our victories protect us from pride and self-reliance?

Consider: Weaver emphasized David's humility in giving God credit, quoting Psalm 147:10 and Philippians 4:13.

Applications

Maintain a biblical attitude toward enemies

Believers should not become bitter or vengeful when persecuted, but trust God to handle justice.

Lecture support: Weaver states, 'We do not become bitter, hateful, and vindictive' and cites Proverbs 24:17-18 (08:54.8-09:54.9; 12:45.6-13:15.1).

Obey God to have Him fight for you

Obedience to God's voice brings the promise that He will be an enemy to our enemies.

Lecture support: Weaver quotes Exodus 23:22: 'If thou shalt indeed obey his voice... I will be an enemy unto thine enemies' (16:10.6-16:50.3).

Prioritize spiritual warfare over physical battles

Recognize that the real battle is spiritual, and put on the full armor of God as described in Ephesians 6.

Lecture support: Weaver says, 'Scripture teaches that first and foremost our battles are spiritual battles' and reads Ephesians 6:10-18 (57:57.4-59:02.5; 59:08.0-1:00:02.4).

Ascribe all victory and strength to God

Like David, give God the glory for any success, acknowledging that He enables and equips us.

Lecture support: Weaver emphasizes David's words 'by thee I have run through a troop' and quotes Psalm 147:10 (24:00.3-25:25.7; 55:31.7-56:20.2).

Wait on God's timing for deliverance and justice

Do not take matters into your own hands; trust God to deal with enemies in His time, as David did with Saul.

Lecture support: Weaver recounts David's refusal to kill Saul: 'His time will come. Or he'll die in battle, or God will take care of him' (03:07.6-04:07.2).

Rely on God's strength, not human ability

In facing challenges, depend on the Lord's girding of strength rather than personal resources.

Lecture support: Weaver explains 'It is God that girdeth me with strength' and cites Philippians 4:13 (35:23.1-35:34.4; 56:48.8-57:02.2).

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 11

When Prayer Is Useless

July 12, 2009

Read Chapter 11 in the companion book, pages 213-230.

Major Themes

Conditional Nature of Prayer

Prayer is not automatically effective; it becomes useless when offered in unbelief, disobedience, or rebellion.

Lecture support: Deuteronomy 1:45: 'the Lord would not hearken to your voice, nor give ear unto you.'

Unbelief Dishonors God

Unbelief rejects God's truth and believes lies, making prayer worthless because it lacks faith.

Lecture support: Hebrews 11:6: 'without faith it is impossible to please Him.'

Disobedience as Sin

Disobedience is defined as not obeying God's voice and violating His law, which causes God to refuse to hear prayers.

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

Rebellion's Severity

Rebellion is a stiff-necked, stubborn attitude that is as the sin of witchcraft and idolatry, meriting death.

Lecture support: 1 Samuel 15:23: 'rebellion is as the sin of witchcraft.'

Repentance Required for Answered Prayer

God hears prayers only when accompanied by genuine repentance and turning from sin, not mere ritual.

Lecture support: 2 Chronicles 7:14: 'turn from their wicked ways; then will I hear from heaven.'

Key Arguments

Prayer can be useless when offered with wrong motives.

James 4:3 shows that asking amiss to consume on lusts results in unanswered prayer.

Lecture support: James 4:3: 'Ye ask, and receive not, because ye ask amiss.'

Unbelief feeds on itself and ignores God's works.

The Israelites saw God's miracles yet believed the spies' evil report, demonstrating unbelief's irrationality.

Lecture support: Deuteronomy 1:32-33: 'Yet in this thing ye did not believe the Lord your God.'

Disobedience makes prayer an abomination.

Proverbs 28:9 states that turning away from hearing the law makes one's prayer a stench to God.

Lecture support: Proverbs 28:9: 'He that turneth away his ear from hearing the law, even his prayer shall be abomination.'

Rebellion is presumptuous and leads to destruction.

The Israelites went up presumptuously against God's command and were chased by their enemies.

Lecture support: Deuteronomy 1:43-44: 'went presumptuously up into the hill... and destroyed you.'

God does not always hear the prayer of the unsaved.

Proverbs 1:24-31 shows that God will not answer when sinners refuse His reproof and call upon Him in calamity.

Lecture support: Proverbs 1:28: 'Then shall they call upon Me, but I will not answer.'

Scripture References

Deuteronomy 1:35-46

The primary text showing Israel's unbelief, disobedience, rebellion, and God's refusal to hear their weeping.

Mark 14:38

Command to watch and pray lest entering into temptation.

1 Thessalonians 5:17

Command to pray without ceasing.

James 4:1-3

Prayer asked amiss to consume on lusts is not received.

Deuteronomy 28:23

Heaven as brass as a curse, symbolizing prayers not penetrating.

Isaiah 59:1-2

Iniquities separate from God so He will not hear.

Hebrews 11:6

Without faith it is impossible to please God.

Mark 11:24

Believing when praying is required to receive.

Psalms 66:18

If I regard iniquity in my heart, the Lord will not hear me.

1 John 3:4

Sin is the transgression of the law.

Proverbs 28:9

Turning away from hearing the law makes prayer an abomination.

Jeremiah 3:25

Sin defined as not obeying the voice of the Lord.

Jeremiah 9:13

Forsaking God's law and not obeying His voice.

Jeremiah 44:23

Sin as not walking in God's law, statutes, and testimonies.

1 Samuel 15:23

Rebellion is as the sin of witchcraft, stubbornness as iniquity and idolatry.

Proverbs 29:1

He that hardens his neck shall suddenly be destroyed without remedy.

Hebrews 12:16-17

Esau found no place of repentance though he sought it with tears.

Proverbs 1:20-31

Wisdom calls but when refused, God will not answer when they call in calamity.

Isaiah 55:6-7

Seek the Lord while He may be found; there are times He cannot be found.

Revelation 6:15-17

Wicked men pray for mountains to fall on them, but their prayer is useless.

Study notes

Discussion Questions

1. What does it mean for prayer to be 'useless,' and how does this align with the biblical commands to pray?

Consider: Weaver clarifies that prayer is useless when offered in unbelief, disobedience, or rebellion, not that prayer itself is invalid.

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2. How does unbelief manifest itself in our lives today, and how can we guard against it?

Consider: The Israelites murmured, complained, and misinterpreted God's love, showing unbelief's characteristics.

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3. What is the difference between disobedience and rebellion, and why is rebellion more grievous?

Consider: Weaver distinguishes that all rebellion is sin, but not all sin is rebellion; rebellion is a stiff-necked, stubborn refusal.

4. How should we understand 2 Chronicles 7:14 in light of the message that prayer can be useless?

Consider: God requires humbling, praying, seeking His face, and turning from wicked ways before He will hear and heal.

5. Why does God sometimes not hear the prayer of an unsaved person for salvation?

Consider: Proverbs 1 and Isaiah 55 show that there is a time when God may not be found due to persistent rejection.

Applications

Examine motives in prayer

Believers should ensure they are not praying with selfish or sinful motives, as James 4:3 warns.

Lecture support: James 4:3: 'Ye ask, and receive not, because ye ask amiss.'

Turn from known sin

Christians must not only pray but actively turn from wicked ways for God to hear and heal, per 2 Chronicles 7:14.

Lecture support: 2 Chronicles 7:14: 'turn from their wicked ways; then will I hear from heaven.'

Cultivate a broken and contrite heart

God delights in genuine repentance over ritual, so believers should approach Him with humility and sorrow for sin.

Lecture support: Psalm 51:16-17: 'The sacrifices of God are a broken spirit.'

Start with personal repentance

Weaver emphasizes that change begins with oneself; believers should address the most obvious sin in their lives first.

Lecture support: Weaver's statement: 'there's only one person by God's grace that I have control over, and that's me.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 12

The Price of True Deliverance

May 27, 2012

Read Chapter 12 in the companion book, pages 231-251.

Major Themes

True freedom is spiritual, not political

Weaver argues that genuine liberty comes from Christ and obedience to God's Word, not from government or military power.

Lecture support: Weaver states, 'It is impossible to be free apart from Jesus Christ and His Word' and 'Where the Spirit of the Lord is, there is liberty.'

Treason against God leads to conspiracy against man

Weaver teaches that when people rebel against God, they inevitably conspire against fellow humans, as seen in Israel and American history.

Lecture support: Weaver says, 'Whenever there is treason against God, there will always be conspiracy against man.'

Rejecting God's law for man's law brings tyranny

Weaver contends that trading God's unchanging law for voluminous, incoherent man-made laws results in despotism and loss of liberty.

Lecture support: Weaver quotes James Madison on the problem of voluminous, ever-changing laws and states, 'God's law traded for man's law equals tyranny, despotism, and totalitarianism.'

Secret sins become open idolatry

Weaver shows that hidden rebellion against God eventually manifests in public, blatant idolatry, both personally and nationally.

Lecture support: Weaver notes Israel 'did secretly those things that were not right' and later openly built high places and served idols, paralleling America's removal of prayer and Bibles from schools.

Rejecting prophetic warnings hardens the heart

Weaver explains that refusing to heed God's calls to repentance leads to a hardened neck and deeper rebellion.

Lecture support: Weaver cites 2 Kings 17:14: 'Notwithstanding they would not hear, but hardened their necks' and Proverbs 29:1.

Sin destroys individuals, families, churches, and nations

Weaver warns that sin is no respecter of nations and will devastate America as it did Israel, because God is immutable.

Lecture support: Weaver says, 'Sin devastates and destroys. It will not only destroy you personally, it will destroy familially, ecclesiastically, and nationally.'

Mongrel religion is false worship

Weaver condemns the blending of true worship with idolatry, insisting that God must be worshiped only as He commands in Scripture.

Lecture support: Weaver says, 'You can only worship Christ as you worship Him according as He is laid out in the Word of God.'

True deliverance comes through repentance and obedience

Weaver concludes that the price of deliverance from enemies is not military spending but fearing God and keeping His covenant.

Lecture support: Weaver cites 2 Kings 17:39: 'But the Lord your God you shall fear, and he shall deliver you out of the hand of all your enemies.'

Key Arguments

America's real problem is spiritual apostasy

Weaver argues that political, economic, and defensive issues are symptoms of the root problem: forsaking God and His Word.

Lecture support: Weaver states, 'Our problem is a spiritual problem. And the problem is that we've sinned against and we've forsaken and we've apostatized from the one true and the living God.'

Government can become an idol

Weaver asserts that Israel's idolatry included walking in the statutes of heathen nations and their own kings, making civil government an object of worship.

Lecture support: Weaver says, 'What gods? Well, the answer is the civil government gods of the heathen and of Israel. And what we've forgotten is this, that government can be an idol just as much as anything else.'

Military spending cannot secure true liberty

Weaver contends that despite trillions spent on defense, Americans have less freedom than the founding fathers who had no standing army.

Lecture support: Weaver asks, 'With the millions and billions and trillions that have been spent... is it not interesting that in the year 2012, we now have less freedom and less liberty than our founding fathers did when they did not even have a standing army?'

Unsaved people are content with slavery

Weaver argues that the unconverted are slaves to sin and only seek to make their slavery comfortable, not to gain true freedom.

Lecture support: Weaver says, 'A slave is only interested in making his slavery more enjoyable, endurable, and comfortable. He is not necessarily interested in freedom for himself.'

God's covenant includes blessings for obedience and curses for disobedience

Weaver explains from Leviticus 26 and Deuteronomy 28 that God's covenant with Israel had positive sanctions (blessings) and negative sanctions (curses) based on their obedience.

Lecture support: Weaver reads Leviticus 26:3-4, 14-16, showing the blessings for obedience and curses for disobedience.

Rejecting God's law leads to voluminous, incoherent man-made laws

Weaver contrasts the portability and clarity of God's law with the unmanageable Federal Register and IRS code.

Lecture support: Weaver says, 'I can carry God's law in my hand. How many of you would like to carry the Federal Register around in your hand?'

Hardening one's neck against reproof leads to sudden destruction

Weaver warns that persistently rejecting God's Word results in inevitable judgment, citing Proverbs 29:1.

Lecture support: Weaver quotes Proverbs 29:1: 'He that being often reprov'd and hardeneth his neck shall suddenly be destroyed and that without remedy.'

Only God can deliver from enemies

Weaver concludes from Psalm 81 and Psalm 127 that human efforts at defense are vain unless the Lord protects and delivers.

Lecture support: Weaver quotes Psalm 127:1: 'Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain.'

Scripture References

2 Kings 17:33-41

Weaver reads the passage as the primary text, showing Israel's syncretistic worship and failure to fear the Lord alone.

Galatians 5:1

Weaver quotes this verse to emphasize standing fast in the liberty Christ provides.

John 8:32

Weaver cites Jesus' words that the truth sets people free, linking freedom to Christ and His Word.

Romans 6

Weaver references Romans 6 to explain that sin reigns as a king over the unconverted, while believers are under Christ's lordship.

2 Corinthians 3:17

Weaver quotes this verse to show that where the Spirit of the Lord is, there is liberty.

Leviticus 26:1-33

Weaver reads extensively from Leviticus 26 to detail the blessings for obedience and curses for disobedience in God's covenant.

Isaiah 10:5-6

Weaver quotes Isaiah to show that God sovereignly sent Assyria as the rod of His anger to punish Israel.

Deuteronomy 6:1-3, 24-25

Weaver reads Deuteronomy 6 to explain that God gave His law for Israel's good, prolonged life, and righteousness.

Exodus 20

Weaver mentions Exodus 20 as the source of God's law given to Israel.

Deuteronomy 5

Weaver mentions Deuteronomy 5 alongside Exodus 20 as the giving of God's law.

Psalm 44

Weaver alludes to Psalm 44 to note that Israel confessed they obtained the land not by their own sword but by God's blessing.

Proverbs 29:1

Weaver quotes this proverb to warn that those who harden their necks after reproof will be suddenly destroyed.

Psalm 127:1

Weaver quotes this verse to emphasize that unless the Lord builds and keeps the city, human efforts are vain.

Psalm 81:10-16

Weaver reads Psalm 81 to show God's promise to subdue enemies if Israel had obeyed, and the consequences of their disobedience.

Romans 3

Weaver references Romans 3 to explain that sins against man stem from having no fear of God.

Matthew 15:18-19

Weaver quotes Jesus' words that evil thoughts and sins proceed from the heart.

John 4:21-24

Weaver references Jesus' teaching to the Samaritan woman that true worshipers must worship in spirit and truth.

Study notes

Discussion Questions

1. In what ways might modern Christians be 'falsely believing they are free' while actually being enslaved?

Consider: Weaver opens with Goethe's quote about those who falsely believe they are free being the most hopelessly enslaved.

2. How does the principle 'treason against God leads to conspiracy against man' manifest in today's society?

Consider: Weaver argues that rejecting God's authority inevitably results in conspiring against fellow humans.

3. What are some examples of 'man's law' replacing 'God's law' in contemporary culture, and what have been the consequences?

Consider: Weaver contrasts God's unchanging law with voluminous, ever-changing man-made laws.

4. Why do you think secret sins eventually become open and blatant, both in individuals and nations?

Consider: Weaver traces Israel's progression from secret sins to open idolatry and applies it to America's shift from Christian confession to public denial.

5. What does it look like to 'harden one's neck' against God's reproof today, and what are the dangers?

Consider: Weaver warns from Proverbs 29:1 that persistently rejecting reproof leads to sudden destruction.

6. How can we identify and avoid a 'mongrel religion' that mixes true worship with idolatry?

Consider: Weaver condemns the syncretism of 2 Kings 17:33, where people feared the Lord but served their own gods.

7. In what practical ways can repentance and obedience to God serve as the 'price of true deliverance' for our nation?

Consider: Weaver concludes that true deliverance from enemies comes not through military spending but through fearing God and keeping His covenant.

8. How does the truth that 'where the Spirit of the Lord is, there is liberty' challenge our understanding of political freedom?

Consider: Weaver cites 2 Corinthians 3:17 to argue that spiritual freedom is the foundation of civil liberty.

Applications

Examine your own heart for secret sins

Weaver urges believers not to harbor unbiblical thoughts, as secret sins will eventually become open rebellion.

Lecture support: Weaver says, 'Here is a simple and yet evident reason why you and I should never harbor unbiblical thoughts, ideas, imaginations in our hearts.'

Repent and obey God as the path to true deliverance

Weaver calls for repentance toward God and faith in Christ as the only way to be delivered from enemies.

Lecture support: Weaver says, 'If we want deliverance individually, familially, ecclesiastically, nationally, it must start with repentance toward God and faith in Jesus Christ and obedience to His word.'

Reject syncretism in worship

Weaver warns against blending true worship with worldly practices, insisting that God must be worshiped only as He commands.

Lecture support: Weaver says, 'You can only worship Christ as you worship Him according as He is laid out in the Word of God.'

Trust God, not military might, for security

Weaver teaches that human defense spending cannot secure true liberty; only God can deliver.

Lecture support: Weaver quotes Psalm 127:1 and says, 'If God doesn't protect us, we're not protected. If God doesn't deliver us, we're not delivered.'

Heed God's Word and prophetic warnings

Weaver urges listeners not to harden their necks against reproof but to respond to God's calls to repentance.

Lecture support: Weaver warns from Proverbs 29:1 that those who harden their necks after reproof will be suddenly destroyed.

Recognize government idolatry

Weaver cautions against looking to civil government as a savior, which can become an idol replacing trust in God.

Lecture support: Weaver says, 'Government can be an idol just as much as anything else.'

Pursue spiritual freedom as the basis for civil freedom

Weaver teaches that true liberty begins with freedom from sin through Christ, which then leads to civil liberty.

Lecture support: Weaver says, 'Spiritual freedom will lead to civil freedom.'

Do not be content with making slavery comfortable

Weaver challenges believers not to settle for merely making their bondage enjoyable but to seek true freedom in Christ.

Lecture support: Weaver says, 'A slave is only interested in making his slavery more enjoyable, endurable, and comfortable.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 13

A Needful and Necessary Prayer

August 18, 2013

Read Chapter 13 in the companion book, pages 253-269.

Major Themes

The Necessity of Enlarged Prayer

Believers must pray beyond personal and local concerns to include all of God's people everywhere, avoiding tunnel vision.

Lecture support: Weaver states, 'Most of the time, we're not concerned with the greater part. We're not concerned with the whole. We're concerned with the little tiny parts.'

Salvation in Its Many Biblical Senses

Salvation in Scripture is not limited to eternal salvation but includes physical deliverance, healing, and rescue from enemies and prison.

Lecture support: Weaver cites 1 Samuel 14:45, Psalm 140:7, Jeremiah 8:20, and Philippians 1:19 to show salvation as deliverance from battle, enemies, and prison.

Spiritual Unity Through Like-Mindedness

Being gathered together means thinking and acting alike by submitting to God's Word, not necessarily physical assembly.

Lecture support: Weaver says, 'We may be miles apart physically, but we may be gathered together spiritually, culturally, and intellectually.'

Deliverance from the Wicked and Their Systems

Christians must pray for deliverance from heathen rulers and systems, recognizing that disobedience to God leads to serving enemies.

Lecture support: Weaver references Deuteronomy 28:43-48, stating, 'God said, you can either serve me in thankfulness and joy and gladness of heart and obedience, or you can serve your enemies.'

The Glory of God as the Ultimate Purpose of Prayer

The three petitions are directed toward enabling God's people to give thanks and praise, aligning with the Lord's Prayer.

Lecture support: Weaver explains, 'That we may give thanks to thy holy name, and glory in thy praise. There's a purpose for this prayer.'

The Doctrine of Election as Motivation for Evangelism

God's election of a people ensures that preaching will be effective, motivating believers to endure and pray for the salvation of the elect.

Lecture support: Weaver says, 'The doctrine of election is a motivation to evangelism... God is going to save His elect, whoever they may be.'

Key Arguments

Most prayers are selfish and fail to align with God's will.

Weaver argues that believers often pray for their own lusts and fail to pray in faith, according to God's will, or with forgiveness.

Lecture support: He cites James 4:1-3 and says, 'Most of the time, however, we probably do not pray aright... we pray for our own lusts and desires.'

David's prayer in 1 Chronicles 16:35 is a model for enlarged, biblical prayer.

The prayer includes petitions for salvation, gathering, and deliverance, and it is given as a command to say these words.

Lecture support: Weaver states, 'David has written this psalm under the inspiration of the Holy Scriptures and the Holy Spirit. And notice, if you would, he says, "And say ye, Save us..."'

Salvation in the Bible encompasses more than eternal salvation.

Weaver demonstrates through multiple Scriptures that salvation can refer to physical deliverance, healing, and rescue from enemies.

Lecture support: He references 1 Samuel 14:45, Psalm 140:7, Jeremiah 8:20, Philippians 1:19, and Philippians 2:27.

Spiritual gathering requires like-mindedness through submission to Scripture.

Believers can be gathered together in mind and judgment even when physically separated by conforming to God's Word.

Lecture support: Weaver cites Romans 12:16, 15:5, 1 Corinthians 1:10, Philippians 2:2, and 1 Peter 4:1 to support the call to be of the same mind.

Disobedience to God leads to serving enemies.

Weaver argues from Deuteronomy 28 that the reason the heathen rule over God's people is their own sin and rebellion.

Lecture support: He reads Deuteronomy 28:43-48 and concludes, 'God's people are going to serve one or the other. We will either serve God or we will serve our enemies.'

The prayer for deliverance aligns with the Lord's Prayer and seeks the downfall of the wicked.

Praying 'deliver us from the heathen' is essentially praying 'Thy kingdom come' and desiring the establishment of the righteous.

Lecture support: Weaver says, 'When you pray, "Save thy people, O Lord, and gather us together and deliver us from the heathen," you are in essence saying, as our Lord taught us, "Thy kingdom come, thy will be done on earth as it is in heaven."'

Scripture References

1 Chronicles 16:35

The central text of the sermon, containing the three petitions: save us, gather us, deliver us.

James 4:1-3

Used to show that prayers are often unanswered because they are selfish and asked amiss.

Hebrews 6:10

Cited to assure that God does not forget the work and labor of love of His people.

1 Chronicles 16:1-3

Describes the rejoicing when the ark was brought into the tent David pitched.

2 Samuel 6:1-10

Recounts the first failed attempt to bring the ark to Jerusalem, resulting in Uzzah's death.

1 Chronicles 15:12-13

David acknowledges the first failure was because they did not seek God after the due order.

1 Chronicles 16:4-7

David appoints singers and musicians and delivers a psalm of thanks to Asaph.

2 Timothy 2:10

Paul endures all things for the elect's sake that they may obtain salvation.

Acts 13:48

As many as were ordained to eternal life believed, showing election as motivation for evangelism.

2 Thessalonians 2:13-14

God chose believers to salvation through sanctification of the Spirit and belief of the truth, called by the gospel.

1 Samuel 14:45

Jonathan's victory over the Philistines is called a 'great salvation,' meaning physical deliverance.

Psalms 140:7

David calls God the strength of his salvation in the day of battle, referring to physical protection.

Psalms 144:10

God gives salvation to kings, delivering David from the hurtful sword.

Jeremiah 8:19-20

The people lament they are not saved, meaning no deliverance from the oppressing army.

Philippians 1:19

Paul says his imprisonment will turn to his salvation through prayer, meaning release from prison.

Philippians 2:25-30

Epaphroditus was sick nigh unto death, but God had mercy on him, sparing his life as a form of salvation.

Revelation 2:10

The devil will cast some into prison, and believers are to be faithful unto death.

Hebrews 11:35-38

Saints were imprisoned and tortured, of whom the world was not worthy.

Hebrews 13:3

Believers are commanded to remember those in bonds as bound with them.

Deuteronomy 28:43-48

Curses for disobedience include serving enemies, showing that sin leads to heathen rule.

Discussion Questions

1. In what ways do our prayers tend to be selfish or limited to our immediate circle, and how can we broaden them to include all of God's people?

Consider: Weaver emphasizes that most prayers suffer from tunnel vision, focusing only on 'my ministry' or 'our ministry.'

2. How does understanding the various biblical meanings of 'salvation' (eternal, physical, deliverance from enemies) affect the way we pray for ourselves and others?

Consider: Weaver provides multiple Scripture examples showing salvation is not always eternal.

3. What does it mean to be 'gathered together' spiritually, and how can we pursue like-mindedness with believers in other locations?

Consider: Weaver explains that being gathered together is about thinking and acting alike through submission to Scripture.

- 4.** Why does Weaver argue that the rule of the wicked is a result of the disobedience of God's people, and how should this shape our prayers?

Consider: He cites Deuteronomy 28 to show that serving enemies is a curse for not serving God with joy.

- 5.** How can we practically remember and pray for imprisoned saints as commanded in Hebrews 13:3?

Consider: Weaver challenges the assumption that all prisoners deserve their fate and calls for empathy and prayer.

- 6.** In what ways does praying 'deliver us from the heathen' align with praying 'Thy kingdom come,' and what does this imply about our desire for cultural change?

Consider: Weaver connects the two prayers, suggesting a longing for the downfall of wicked systems.

Applications

Pray biblically by using Scripture in prayer.

Weaver encourages quoting Scripture in prayer as a way to ensure we are praying according to God's will.

Lecture support: He says, 'There's nothing better than quoting Scripture in prayer. One way that we know that we are praying biblically and scripturally is when we quote the Scripture.'

Broaden your prayers to include all of God's people.

Believers should pray for Christians in their state, country, and world, not just their own ministry.

Lecture support: Weaver asks, 'When you pray, are your prayers broad enough to include the Christians in this state? ... Are they broad enough to consider God's people in the world?'

Pray for the salvation of God's elect in every sense.

Pray for eternal salvation of the elect, as well as physical, economic, and emotional deliverance for God's people.

Lecture support: Weaver states, 'We do indeed need to learn to pray for the salvation of God's elect, whoever they are and wherever they may be.'

Seek spiritual unity by submitting to God's Word.

To be gathered together, believers must bring their lives into conformity to Scripture, resulting in like-mindedness.

Lecture support: Weaver says, 'We cannot believe alike unless each one of us submits his mind to the Word of God.'

Pray for deliverance from wicked rulers and systems.

Believers should daily pray for deliverance from the heathen, recognizing that the wicked seek to destroy Christianity.

Lecture support: Weaver says, 'I pray daily. In fact, many times a day that God would deliver us from our enemies, that he would deliver us from the hand of the heathen.'

Remember and pray for imprisoned saints.

Obey Hebrews 13:3 by remembering those in bonds as if bound with them, praying for their deliverance.

Lecture support: Weaver asks, 'How in the world can you and I fulfill Hebrews chapter 13 and verse 3 if we do not pray for those saints that are in prison?'

Pray for the downfall of the wicked and the establishment of the righteous.

The three petitions together imply a desire for God's kingdom to come and the wicked to be overthrown.

Lecture support: Weaver says, 'What we're saying is, "Lord, we want Thee to reign supremely and sovereignly. Let all the world know that Thou art God alone."'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 14

How to Know the Hand of God is Against a Nation

January 19, 2014

Read Chapter 14 in the companion book, pages 271-289.

Major Themes

God's Sovereign Judgment on Nations

God actively stretches out His hand in anger against nations that rebel against Him, as demonstrated in the destruction of Judah and Jerusalem.

Lecture support: Weaver cites Isaiah 5:25, Isaiah 9:21, and Jeremiah 15:6 to show God's hand stretched out in anger, and Lamentations 1 as the record of this judgment.

The Hand of the Lord as Divine Power

The hand of the Lord represents God's power to execute His will, whether in blessing or judgment, and is inseparable from His nature.

Lecture support: Weaver quotes Stephen Charnock on God's power and references Numbers 11:23 and 2 Kings 3:15 to illustrate the hand of the Lord in both promise and blessing.

Parallels Between Ancient Israel and Modern America

The sins and judgments that befell Judah are mirrored in contemporary America, indicating that God's hand is against the nation today.

Lecture support: Weaver repeatedly draws direct comparisons, such as America's debt making it a servant to lenders, the influx of foreigners, and the mocking of Christianity.

The Necessity of Christian Rulers

God requires civil rulers to be believers who study His law, and the absence of such rulers is a sign of judgment.

Lecture support: Weaver expounds Deuteronomy 17:14-20 and quotes John Jay to argue that America was founded as a Christian nation requiring Christian leaders.

Repentance as the Only Remedy

In light of God's immutable judgment, the only appropriate response is national and personal repentance, crying out for mercy, and pursuing biblical holiness.

Lecture support: In his applications, Weaver states, 'we must repent... cry to him for grace and mercy... determine in our lives that we're going to be biblical and... holy.'

Key Arguments

God's hand is against a nation when it becomes enslaved, whether to foreign or domestic powers.

Weaver argues that modern Americans are serfs to the federal government and international bankers, evidenced by property taxes and national debt.

Lecture support: He states, 'try not paying your property taxes... you're going to discover who's really in control' and cites Ecclesiastes 10:7 about servants on horses.

A nation under judgment loses respect and true friends internationally.

America's foreign policy of appeasement and its leaders' foolishness have led to isolation and mockery, similar to Judah's experience.

Lecture support: Weaver says, 'our president, his cabinet, and our political leaders are irresponsible buffoons' and notes polls showing Congress is less respected than toenail fungus.

Dwelling among the heathen is a sign of judgment, occurring today through immigration and multiculturalism.

The influx of foreigners, especially Muslims, and the loss of Christian distinctiveness indicate God's hand against America.

Lecture support: Weaver mentions Muslims blocking streets for prayer as a sign of dominion and states, 'Multiculturalism, diversity and multi-religions are not signs of success... they are signs that the hand of the Lord is against us.'

Apostasy and hypocrisy in the church are evidence of national judgment.

Most professing Christians and churches have abandoned biblical truth, fulfilling the description of none coming to the solemn feasts.

Lecture support: Weaver cites 1 John 2:3-4 and Hebrews 13:12-13 to argue that true Christianity is 'without the camp' and that the average church lacks the gospel.

God's judgment is seen when enemies rule over a nation.

The presence of non-Christian rulers and the prosperity of adversaries is a direct curse for disobedience, as outlined in Deuteronomy 28.

Lecture support: Weaver reads Deuteronomy 28:43-48 and Psalm 106:41, concluding, 'our enemies that hate Christ and hate Christianity rule over us.'

Widespread economic distress and a fraudulent monetary system are signs of God's hand.

Inflation, debt, and the need for both parents to work reflect the biblical curse of bartering precious things for bread.

Lecture support: Weaver compares modern economic struggles to Lamentations 1:11 and cites Proverbs 16:11 and Leviticus 19:35-36 on just weights and measures.

Scripture References

Lamentations 1:1-7

The primary text describing the desolation of Jerusalem, read at the beginning of the sermon.

Isaiah 5:25

Cited to show God's hand stretched out in anger against His people.

Isaiah 9:21

Another reference to God's hand stretched out still in judgment.

Jeremiah 15:6

God declares He will stretch out His hand to destroy because they have forsaken Him.

Numbers 11:23

Used to illustrate that God's hand is not shortened and can bring His word to pass.

2 Kings 3:15

The hand of the Lord came upon Elisha in blessing, showing the hand can be for good.

Ruth 1:13

Naomi says the hand of the Lord has gone out against her, showing judgment on an individual.

1 Samuel 3:11-14

God's judgment on Eli's house for not restraining his sons, showing judgment on a family.

1 Samuel 5:6

The hand of the Lord was heavy on Ashdod, showing judgment on a city.

Deuteronomy 2:15

The hand of the Lord was against the Israelites to destroy them, showing judgment on a people.

1 Samuel 12:15

Warning to Israel that if they rebel, God's hand will be against them as it was against their fathers.

Ecclesiastes 10:7

Servants on horses and princes walking, illustrating the upside-down order of society.

Deuteronomy 4:5-9

God's law set Israel apart as a wise nation; forsaking it leads to judgment.

Psalms 44:11, 14

God scattered Israel among the heathen and made them a byword, a sign of judgment.

1 John 2:3-4

Those who claim to know God but do not keep His commandments are liars, indicating hypocrisy.

Hebrews 12:22-24

Believers come to heavenly Zion, contrasting with the desolate earthly Zion.

Hebrews 13:12-13

Jesus suffered outside the gate; believers must go to Him bearing reproach.

Deuteronomy 17:14-20

Requirements for a king: chosen by God, an Israelite, not multiplying wealth, and reading the law daily.

Deuteronomy 28:43-48

Curses for disobedience, including strangers rising high and enemies ruling over Israel.

Psalm 106:41

God gave His people into the hand of the heathen, and those who hated them ruled over them.

Study notes

Discussion Questions

1. In what ways does the concept of being a 'serf or slave' apply to modern citizens, and how should Christians respond?

Consider: Weaver argues that Americans are serfs to the federal government and debt. This question explores the biblical and practical implications.

2. How can we discern whether the loss of international respect is a sign of God's judgment or simply political failure?

Consider: Weaver points to America's isolation and foolish foreign policy as evidence of judgment. This question probes the distinction.

3. What does it mean for a nation to 'dwell among the heathen' today, and how should the church respond to multiculturalism?

Consider: Weaver equates immigration and diversity with judgment. This question challenges believers to think biblically about cultural engagement.

4. How can we identify true apostasy versus genuine struggles in the church, and what is our responsibility?

Consider: Weaver claims most churches are filled with hypocrites. This question encourages discernment and action.

5. What does the Bible teach about the role of civil government, and how should Christians evaluate rulers?

Consider: Weaver expounds Deuteronomy 17 and John Jay's quote. This question explores the biblical standard for leaders.

6. In what ways does economic hardship reflect God's judgment, and how should believers respond to inflation and debt?

Consider: Weaver links worthless money to judgment. This question considers personal and collective responses.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 15

Are You Horrified Yet?

January 04, 2015

Read Chapter 15 in the companion book, pages 291-304.

Major Themes

The Nature of True Horror

True horror is a violent, burning distress over the root cause of evil - forsaking God's law - rather than mere fright at symptoms.

Lecture support: Weaver explains the Hebrew word for horror as a rage, violent heat, or storm, and states that we are usually horrified at symptoms, not the cause.

Forsaking God's Law as the Root of Evil

All horrific acts stem from individuals and societies abandoning God's law, which was designed to restrain evil through sanctions.

Lecture support: Weaver says, 'the root problem in each of these incidents is that these individuals forsook the law of God' and explains the restraining function of the law.

The Wickedness of the Sinner

David was horrified by the wickedness of those who completely desert God's law, becoming lawless and without restraint.

Lecture support: Weaver contrasts occasional sin with forsaking God's law, using the Hebrew meaning of 'forsake' as to desert, abandon, or apostatize.

The Wrath of God on the Lawless

God will not allow His law to be despised without executing righteous vengeance; He treads down and casts out the wicked like dross.

Lecture support: Weaver cites Psalm 119:118-120, Isaiah 63, and other passages to show God's judgment on those who forsake His law.

The Inevitability of Societal Collapse Without God's Law

When a nation abandons God's law, anarchy, chaos, and the law of the jungle inevitably follow, and man's laws cannot restrain the lawless.

Lecture support: Weaver states, 'when a nation forsakes and abandons and leaves behind God's law, all hell's going to break loose' and gives the example of the New Black Panther Party.

Concern for God's Honor Over Personal Safety

David was more horrified by the contempt shown to God than by any threat to his own safety, and believers should share this priority.

Lecture support: Weaver notes that David did not mention his own safety but was concerned about the insolence toward God.

Key Arguments

Horror should be directed at the cause, not the symptoms

People are horrified by gruesome crimes, but these are symptoms; the real horror is that people have forsaken God's law, which is the root cause.

Lecture support: Weaver says, 'We usually get horrified at the symptoms, not at the real problem' and illustrates with news stories.

God's law restrains evil through sanctions

God's law pronounces curses on those who violate it, and when sentence is not executed speedily, people are emboldened to do evil.

Lecture support: Weaver cites Ecclesiastes 8:11 and explains that the law is made for the lawless to restrain them.

Forsaking God's law is worse than occasional sin

David's horror is not over occasional sin but over a complete abandonment of God's law, where the law means nothing to the wicked.

Lecture support: Weaver explains the Hebrew word for 'forsake' and contrasts it with common sin, citing 1 Timothy 1:9-10.

A nation without God's law descends into anarchy

When a society casts off God's law, no human legislation can restrain evil, leading to chaos and the law of the jungle.

Lecture support: Weaver asks, 'If the wicked will not obey God and his law, what makes you think they're going to obey man's laws?' and cites the New Black Panther Party example.

God will judge those who forsake His law

Scripture shows that God treads down and casts out the wicked like dross; His wrath is certain and terrible.

Lecture support: Weaver cites Psalm 119:118-120, Isaiah 63:1-6, Amos 2:9, Isaiah 10:5-6, and other passages.

Believers must side with God and His law

Christians should be horrified at the forsaking of God's law and respond by obeying God's word and bringing their lives into conformity with it.

Lecture support: Weaver says, 'If you genuinely side with David and if you genuinely side the Lord, then you're not only going to obey, you're going to be continually and constantly bringing your life into conformity to the word of God.'

Scripture References

Psalms 119:53

The central text: 'Horror hath taken hold upon me because of the wicked that forsake thy law.'

Psalms 11:6

Cited by Albert Barnes to explain the Hebrew word for horror, translated as 'a horrible tempest' or 'burning.'

Lamentations 5:10

Cited by Barnes where the same Hebrew word is rendered 'terrible famine' or 'terrors' or 'storms.'

Ecclesiastes 8:11

Because sentence against an evil work is not executed speedily, the hearts of men are fully set to do evil.

Galatians 3:10

Those under the works of the law are under a curse, for it is written, 'Cursed is everyone that continues not in all things written in the book of the law to do them.'

Deuteronomy 28-29

Mentioned as containing both positive and negative sanctions of God's law.

Proverbs 8:35-36

Whoever finds Christ finds life and favor, but he who sins against Him wrongs his own soul; all who hate Him love death.

1 John 3:4

Sin is the transgression of the law; whoever commits sin transgresses the law.

Romans 3:23

All have sinned and come short of the glory of God.

1 Timothy 1:8-10

The law is good if used lawfully; it is made for the lawless and disobedient, listing various sins that violate the Ten Commandments.

Psalms 119:118-120

God treads down all who err from His statutes and puts away the wicked like dross; the psalmist trembles for fear of God's judgments.

Psalms 119:126

It is time for the Lord to work, for they have made void His law.

Isaiah 63:1-6

The Lord comes with dyed garments, treading the winepress of His wrath, trampling the people in His anger, and bringing down their strength.

Amos 2:9

God destroyed the Amorites as an example of His judgment on the wicked.

Isaiah 10:5-6

God sent Assyria as the rod of His anger against a hypocritical nation, to tread them down like mire in the streets.

Jeremiah 2:12-13

Be astonished, O heavens, for My people have committed two evils: they have forsaken Me, the fountain of living waters, and hewed out broken cisterns.

Jeremiah 5:30-31

A horrible thing is committed in the land: prophets prophesy falsely, priests rule by their own means, and the people love it; what will you do in the end?

Hosea 6:10-11

God has seen a horrible thing in Israel; He has set a harvest for Judah when He returns the captivity of His people.

Hosea 13:9

O Israel, thou hast destroyed thyself; but in Me is thine help.

1 Peter 4:18

If the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Study notes

Discussion Questions

1. What does it mean to be genuinely horrified according to the biblical definition, and how does that differ from our common use of the word?

Consider: Weaver explains the Hebrew word for horror as a violent, burning heat or storm, indicating deep distress over sin.

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2. Why do we tend to be horrified at the symptoms of evil rather than the root cause of forsaking God's law?

Consider: Weaver argues that we focus on horrific acts but miss that they stem from abandoning God's law.

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3. How does God's law function to restrain evil, and what happens when a society casts off those restraints?

Consider: Weaver explains the law's sanctions and cites Ecclesiastes 8:11 to show the consequences of delayed justice.

4. What is the difference between occasional sin and the willful forsaking of God's law that horrified David?

Consider: Weaver contrasts common sin with the Hebrew meaning of 'forsake' as to desert or apostatize.

5. In what ways do the contemporary news stories Weaver shares illustrate the consequences of forsaking God's law?

Consider: Weaver recounts stories of murder, starvation, and decapitation to show the symptoms of lawlessness.

6. How should the certainty of God's wrath on the lawless affect the way we pray and live?

Consider: Weaver cites multiple Scriptures showing God's judgment and calls believers to be horrified at the wrath of the sovereign.

7. What does it mean to be more concerned for God's honor than for our own safety, and how can we cultivate that priority?

Consider: Weaver notes that David was not concerned with his own safety but with the contempt shown to God.

8. How can we practically side with David and the Lord by bringing our lives into conformity to God's word?

Consider: Weaver urges obedience to God's statutes and continual alignment with His word as the proper response.

Applications

Be horrified at the root problem, not just the symptoms

Instead of merely being shocked by horrific crimes, recognize that they stem from forsaking God's law and direct your horror at that root cause.

Lecture support: Weaver says, 'We usually get horrified at the symptoms, not at the real problem' and urges horror at the forsaking of God's law.

Prioritize God's honor over personal safety

Like David, be more concerned about the contempt shown to God than about your own security, and let that shape your prayers and actions.

Lecture support: Weaver notes that David was not concerned with his safety but with the insolence toward God.

Observe society to cultivate righteous horror

Rather than watching horror movies, look at the moral decay in the nation - its economy, government, and judicial system - to be horrified at the forsaking of God's law.

Lecture support: Weaver says a Christian does not need TV horror movies; he simply needs to observe our society destroying itself.

Side with the Lord by obeying His word

In response to the horror of lawlessness, commit to obeying God's statutes and continually bringing your life into conformity with Scripture.

Lecture support: Weaver says, 'If you genuinely side with David and if you genuinely side the Lord, then you're not only going to obey, you're going to be continually and constantly bringing your life into conformity to the word of God.'

Recognize that self-destruction comes from forsaking God

Understand that when individuals or nations abandon God's law, they destroy themselves, and hope is found only in returning to Him.

Lecture support: Weaver quotes Hosea 13:9: 'O Israel, thou hast destroyed thyself, but in me is thine hope.'

Fear God's judgments and live righteously

Knowing that God will tread down the wicked like dross, cultivate a healthy fear of His judgments and strive to live in obedience.

Lecture support: Weaver cites Psalm 119:120: 'My flesh trembleth for fear of thee, for I am afraid of thy judgments.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 16

You Really Do Not Want to Know God's Will

June 12, 2016

Read Chapter 16 in the companion book, pages 305-320.

Major Themes

Hypocrisy in Seeking God's Will

Many profess to want God's will but only seek approval for their predetermined plans, revealing a hypocritical heart.

Lecture support: Weaver states, 'those who say that they really genuinely and truly want the will of God never really seek it for their lives... what they were saying... was nothing more than a pious platitude or spiritual exaggeration or simply a hypocritical statement.'

The Deceitfulness of the Human Heart

The heart is deceitful and desperately wicked, and people often deceive themselves about their own motives.

Lecture support: Weaver cites Jeremiah 17:9-10 and says, 'the heart is deceitful above all things, and desperately wicked... you don't know your heart.'

Blessings and Curses as Sanctions of God's Law

Obedience brings blessings that overtake us; disobedience brings curses that overtake us, as outlined in Deuteronomy 28.

Lecture support: Weaver explains, 'the wording is the same for the blessings and the curses. The blessings follow obedience and the curses follow disobedience... you can't outrun the curses of God.'

Rebellion Destroys Common Sense

When people rebel against God, their thinking becomes perverted and illogical, leading them to justify sin irrationally.

Lecture support: Weaver says, 'Rebellion and sin destroy even common sense. You cannot fight against God and be in your right mind.'

The Danger of Self-Justification

Instead of repenting, people often justify their sins by attacking the messenger or rationalizing their actions, which is an abomination to God.

Lecture support: Weaver references Luke 16:15 and says, 'justify yourself all you want to... it's an abomination in the sight of God.'

The Safety of Being in God's Will

The safest place for a child of God is in the center of His will, even when circumstances seem dangerous.

Lecture support: Weaver states, 'The safest place for any child of God is right smack dab in the middle of the will of God.'

Key Arguments

People who claim to want God's will often do not genuinely seek it.

Weaver argues that the common Christian claim of wanting God's will is often a pious platitude, as evidenced by a lack of actual seeking.

Lecture support: He says, 'those who say that they really genuinely and truly want the will of God never really seek it for their lives.'

The remnant only sought God's approval, not His direction.

The people had already decided to go to Egypt and only consulted Jeremiah to get divine endorsement for their plan.

Lecture support: Weaver states, 'they consulted God so that God could put his stamp of approval upon what they had already decided and determined to do.'

God's delayed answer demonstrates His sovereignty and our impatience.

The ten-day wait before God spoke shows that God is not bound by human emergencies and has absolute control over all rulers.

Lecture support: Weaver notes, 'We may be impatient, but God is not... God has absolute and total control even over the heathen.'

Disobedience leads to the very consequences we fear.

By fleeing to Egypt, the remnant ran directly into the sword, famine, and pestilence they sought to avoid, illustrating the principle of curses overtaking the disobedient.

Lecture support: Weaver says, 'If you go to Egypt, you're running into it... the curse is going to be the very thing that you're afraid of.'

Attacking God's messenger is a common tactic to justify rebellion.

The people called Jeremiah a liar to avoid admitting they were rebelling against God, a pattern seen when people reject biblical preaching.

Lecture support: Weaver explains, 'if you don't like the message, attack the messenger... they're justifying their rebellion and their sins by saying... we're not fighting against God.'

We are accountable to God's revealed will, not His secret will.

Believers must focus on obeying the clear commands of Scripture rather than speculating about God's hidden purposes.

Lecture support: Weaver cites Deuteronomy 29:29 and says, 'I may not know his secretive will, but right now that's none of my business. My business is his revealed will.'

Scripture References

Jeremiah 42:1-6

The remnant asks Jeremiah to seek God's will and vows to obey.

Jeremiah 42:4

Jeremiah promises to declare everything God says without holding back.

Jeremiah 42:5-6

The people call God as witness that they will obey His will.

Jeremiah 42:7-9

After ten days, God's word comes to Jeremiah, and he summons the people.

Jeremiah 42:10-12

God's will: remain in the land, and He will build, plant, and protect them.

Jeremiah 42:13-19

Warning against going to Egypt; the feared calamities will overtake them there.

Jeremiah 42:20

Jeremiah accuses them of dissembling in their hearts.

Jeremiah 42:21-22

Judgment pronounced: they will die by sword, famine, and pestilence in Egypt.

Jeremiah 43:1-3

The people accuse Jeremiah of lying and claim Baruch set him against them.

Jeremiah 43:4-7

The remnant disobeys, takes Jeremiah and Baruch, and goes to Egypt.

Jeremiah 43:8-13

God's prophecy that Nebuchadnezzar will conquer Egypt and destroy them.

Jeremiah 17:9-10

The heart is deceitful and desperately wicked; God searches the heart.

Deuteronomy 28:1-2, 14-15

Blessings for obedience and curses for disobedience, both overtaking the person.

Proverbs 21:1

The king's heart is in the Lord's hand; He turns it wherever He wills.

Ezekiel 33:11

God has no pleasure in the death of the wicked but desires repentance.

Luke 16:15

Jesus rebukes the Pharisees for justifying themselves before men.

Deuteronomy 29:29

Secret things belong to God; revealed things belong to us to obey.

Ephesians 5:17

Be not unwise, but understand what the will of the Lord is.

Proverbs 28:13

He who covers his sins will not prosper; confessing and forsaking brings mercy.

Isaiah 44:20

A deceived heart turns a person aside; he feeds on ashes.

Discussion Questions

1. In what ways might we be like the remnant, asking for God's will but really wanting His stamp on our own plans?

Consider: Weaver argues that most people who claim to want God's will are actually seeking approval for their predetermined decisions.

2. How does the ten-day delay in God's answer challenge our expectations of immediate guidance?

Consider: God waited ten days to answer the remnant's urgent request, teaching that He is not bound by our timetables.

3. Why is it so difficult to trust God's will when it seems counterintuitive or dangerous, like staying in the land?

Consider: God commanded the remnant to remain in a seemingly vulnerable position, promising protection.

4. What are some modern examples of 'running to Egypt' - seeking safety or solutions outside of God's revealed will?

Consider: The remnant fled to Egypt to escape perceived threats, only to encounter the very things they feared.

5. How can we guard against the self-deception described in Jeremiah 17:9?

Consider: Weaver emphasizes that the heart is deceitful and that we often do not know our own motives.

6. In what ways do we 'attack the messenger' today when confronted with uncomfortable biblical truth?

Consider: The remnant called Jeremiah a liar to avoid obeying God's word.

7. What does it practically look like to 'stay in the middle of God's will' in daily decisions?

Consider: Weaver concludes that the safest place is in God's will, which is found in His revealed Word.

8. How does the principle of Deuteronomy 29:29 free us from anxiety about God's secret will?

Consider: We are responsible for obeying what God has revealed, not for figuring out His hidden purposes.

Applications

Genuinely seek God's will through Scripture and preaching.

If we truly want God's will, we will read, study, and listen to His Word with an open heart and prayerful attitude.

Lecture support: Weaver says, 'If you want the will of God, you would read and study and listen to his word and apply it... attend the preaching and teaching of his word with an open heart and a prayerful attitude.'

Focus on God's revealed will, not His secret will.

We are accountable to obey the clear commands of Scripture rather than speculating about God's hidden purposes.

Lecture support: Weaver cites Deuteronomy 29:29 and says, 'My business is his revealed will.'

Repent and confess sin rather than justify it.

When we sin, we must acknowledge, confess, and turn from it instead of making excuses or blaming others.

Lecture support: Weaver says, 'We can't sit back and try to justify our actions... The thing to do is to repent and acknowledge them.'

Stay in the center of God's will as the safest place.

Obedience to God's commands, even when it seems risky, is the place of true safety and blessing.

Lecture support: Weaver states, 'The safest place for any child of God is right smack dab in the middle of the will of God.'

Do not seek God's approval for predetermined plans.

We must come to God with a willingness to change our plans, not merely to get endorsement for what we already want to do.

Lecture support: Weaver warns against the attitude of 'what they want is your stamp of approval upon what they've already determined that they're going to do.'

Trust God's timing even in urgent situations.

God's delays are not denials; He is sovereign over all circumstances and His timing is perfect.

Lecture support: Weaver notes, 'We may be impatient, but God is not... God has absolute and total control even over the heathen.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 17

Pastor John Weaver - The Fruit of Sin Part 3 of 3 Rebellious Children

January 30, 2012

Read Chapter 17 in the companion book, pages 321-336.

Major Themes

The Harvest of Sin

Rebellion against God inevitably leads to devastating consequences, both personally and nationally.

Lecture support: Weaver states, 'the harvest of rebellious children' is shown in the picture of a sick man and a desolate land (Isaiah 1:6-7).

National Judgment for National Sin

God judges nations for their collective sins, and America is under the same threat as ancient Israel.

Lecture support: Weaver lists America's sins - abortion, sodomy, idolatry - and warns, 'If we think for some way that we're going to escape the just wrath and punishment of God for those sins, we better read Isaiah chapter 1 all over again.'

The Faithfulness of God in Judgment

God's faithfulness means He will certainly judge sin just as He shows mercy.

Lecture support: Weaver cites Deuteronomy 7:9-10, saying, 'God is equally faithful in sending His judgment as He is in sending grace and mercy.'

Strangers as Instruments of Judgment

God uses foreign enemies ('strangers') to devour a rebellious nation's land and resources.

Lecture support: Weaver explains the Hebrew word 'zur' and applies it to illegal immigration and foreign influence in America.

The Remnant Preserved by Grace

Even in judgment, God preserves a faithful remnant, as promised in Isaiah 1:9.

Lecture support: Weaver says, 'God will never leave Himself without witness. God will always have His elect.'

Repentance as the Only Hope

The only way to avert judgment is individual and national repentance.

Lecture support: Weaver concludes, 'Our response should be one of repentance and faith.'

Key Arguments

Sin's consequences extend beyond the individual

Weaver argues that sin always affects families, churches, society, and the nation, not just the sinner.

Lecture support: He asks, 'Did Adam's sin just affect himself? And the answer is no.'

America is under God's judgment

Weaver contends that America's national sins have brought it under the same judgment described in Isaiah 1.

Lecture support: He says, 'We are not only going to be receiving judgment, we are already under judgment.'

God's faithfulness demands judgment

Because God is faithful, He must judge sin; His character guarantees both mercy and wrath.

Lecture support: Weaver states, 'It's the very faithfulness of God that guarantees not only God's mercy and grace, but also guarantees His judgment as well.'

Strangers are devouring America

Weaver applies Isaiah 1:7 to modern America, citing illegal immigration and foreign nationals in government as evidence of strangers destroying the land.

Lecture support: He says, 'Strangers are devouring our land in our presence. Just look what one illegal immigrant has done to the White House and to the country.'

Discipline becomes ineffective on the hardened

When people refuse to repent, God's discipline only makes them more rebellious, leading to final judgment.

Lecture support: Weaver references Isaiah 1:5, 'Why should you be stricken anymore? You will revolt more and more.'

God preserves a remnant

Even in the worst judgment, God spares a faithful remnant, as He did with Lot in Sodom.

Lecture support: Weaver says, 'God will always have His 7,000 that have never bowed the knee to Baal.'

Scripture References

Isaiah 1:1-9

The primary text of the sermon, describing God's indictment of rebellious Judah and Jerusalem.

Jeremiah 44:4

God pleads with His people not to commit abominable sins.

2 Chronicles 36:15-17

Illustrates how Israel mocked God's messengers until judgment came with no remedy.

Psalms 81:13

God's lament that His people would not hearken to Him.

Romans 3:18

Explains that wickedness stems from having no fear of God.

Galatians 6:7-8

The principle of sowing and reaping applied to sin and righteousness.

Romans 14:7

No one lives or dies to himself; sin affects others.

Hosea 8:7

They have sown the wind and shall reap the whirlwind.

Amos 4:6-13

God sent increasing judgments, yet Israel did not repent.

Ezekiel 14:21

God's four sore judgments: sword, famine, beasts, pestilence.

Jeremiah 50:25

The Lord has opened His armory and brought forth weapons of indignation.

Isaiah 11:5

Righteousness and faithfulness are the girdle of the Messiah.

Deuteronomy 7:9-10

God is faithful to keep covenant and to repay those who hate Him.

Psalms 119:75

David acknowledges God's faithful affliction.

Leviticus 26:22, 33, 43

Curses for disobedience include desolation of the land.

Deuteronomy 28:49-52

A foreign nation will besiege and destroy Israel for disobedience.

Micah 6:14-16

Futility and desolation as judgment for following Omri's statutes.

Hebrews 6:18

It is impossible for God to lie.

Isaiah 46:10

God's counsel shall stand, and He will do all His pleasure.

Proverbs 2:16

The strange woman (harlot) is a stranger who flatters with words.

Study notes

Discussion Questions

1. How does the picture of a sick, beaten man in Isaiah 1:6 help us understand the spiritual condition of a nation in rebellion?

Consider: Weaver explains that the man's wounds represent the nation's moral and spiritual decay.

2. In what ways do our personal sins affect our families, churches, and nation, according to the sermon?

Consider: Weaver argues that no sin is private; it always impacts others.

3. Why is God's faithfulness a guarantee of both mercy and judgment?

Consider: Weaver uses Deuteronomy 7:9-10 to show that God's character requires Him to judge sin.

4. What does the Bible mean by 'strangers' devouring the land, and how might this apply today?

Consider: Weaver defines 'strangers' as foreign enemies and applies it to illegal immigration and foreign influence.

5. How should Christians respond when they see their nation under God's judgment?

Consider: Weaver calls for repentance and faith, not despair or apathy.

6. What does it mean that God preserves a remnant, and how does that give hope?

Consider: Weaver points to Isaiah 1:9 and the example of Lot to show God's mercy in judgment.

7. Why does God sometimes stop speaking to or disciplining a people, and what does that signify?

Consider: Weaver explains that silence from God indicates He has given them over to their rebellion.

Applications

Examine personal and national sin

Believers should recognize that personal sins contribute to national judgment and repent individually.

Lecture support: Weaver says, 'Individual sins always break out into societal sins. And societal sins always break out in national sins.'

Fear God and turn from sin

A proper fear of God leads to repentance and obedience, averting judgment.

Lecture support: Weaver cites Romans 3:18 and calls for repentance: 'Our response should be one of repentance and faith.'

Trust God's faithfulness in judgment and mercy

Believers should trust that God will be faithful to His promises, both to judge sin and to preserve a remnant.

Lecture support: Weaver says, 'God is equally faithful in sending His judgment as He is in sending grace and mercy.'

Be vigilant against foreign influences that oppose God

Christians should be aware of and resist influences that seek to destroy the nation's Christian foundations.

Lecture support: Weaver warns about strangers devouring the land and cites examples of foreign influence in government.

Do not become hardened to God's discipline

When God disciplines, respond with repentance rather than increased rebellion.

Lecture support: Weaver warns that discipline can make people 'revolt more and more' if they refuse to heed it.

Be part of the faithful remnant

Strive to be among the righteous who remain faithful to God, knowing He preserves His own.

Lecture support: Weaver says, 'God will always have His elect. He will always have His remnant.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 18

The Covenant Applied

February 03, 2012

Read Chapter 18 in the companion book, pages 337-353.

Major Themes

God's Sanctions Are Unchanging

God's blessings and curses operate under both Old and New Covenants because God is immutable.

Lecture support: Weaver states, 'There are sanctions in the Old Covenant and there are sanctions in the New Covenant.' He cites Malachi 3:6 to show God does not change.

Covenantal Responsibility of the People

Citizens are accountable for the sins of their rulers when they allow or participate in them.

Lecture support: Weaver says, 'God is saying, both are responsible, both are accountable, and the people allowed their king to do what he did, and therefore God judges the people with the king.'

The Severity of Idolatry

Idolatry is a heinous sin that provokes God's wrath and leads to national judgment.

Lecture support: Manasseh's idolatry is described as worse than the Amorites, and God's judgment is pronounced because of it.

Delayed Judgment Does Not Mean Acquittal

God's judgment may be postponed, but it is certain; reprieves are not pardons.

Lecture support: Weaver notes the 57-year gap between Manasseh's death and Jerusalem's destruction, stating, 'Reprieves are not pardons.'

The Progression of National Apostasy

Idolatry follows a pattern: tolerated, promoted, funded, then true worship is maligned, and finally persecution and judgment come.

Lecture support: Weaver lists the six stages and applies them to contemporary America.

Sin by Silence

Remaining silent in the face of evil is consent and makes one a partaker in the sin.

Lecture support: Weaver cites Psalm 50:16-18, explaining that seeing a thief and not rebuking him is consenting with him.

Key Arguments

Sanctions are covenantal and apply today

Because God is immutable, the sanctions of Deuteronomy 28 and Leviticus 26 are still in effect under the New Covenant.

Lecture support: Weaver says, 'God is immutable. God is unchangeable. So the way that He has revealed Himself in the Old Covenant is exactly the same way that He's going to reveal Himself in the New Covenant.'

Rulers and people are judged together

God holds a nation accountable for the sins of its leaders because the people allowed or participated in them.

Lecture support: Weaver states, 'God is saying, both are responsible, both are accountable, and the people allowed their king to do what he did, and therefore God judges the people with the king.'

Manasseh's sin exceeded that of the Amorites

Manasseh's idolatry and seduction of Judah were worse than the nations God destroyed, justifying severe judgment.

Lecture support: Weaver reads 2 Kings 21:11: 'Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did.'

Judgment can be delayed for decades

God's judgment on Judah came 57 years after Manasseh's death, showing that reprieves are not pardons.

Lecture support: Weaver calculates the timeline: Manasseh died in 643 BC, Jerusalem fell in 586 BC, yet the reason given is Manasseh's sins.

America is following the same pattern as Judah

Idolatry in America is being tolerated, promoted, and funded, leading to the marginalization of true worship and impending judgment.

Lecture support: Weaver says, 'As it was in the days of Manasseh and in the land of Judah, so it is today in the land of Obama and America.'

Silence equals consent

Failing to rebuke evil makes one complicit in that evil, as Psalm 50 teaches.

Lecture support: Weaver explains Psalm 50:18: 'When thou sawest a thief, then thou consentedst with him... by silence, you are agreeing with their act.'

Scripture References

Jeremiah 15:4

God declares He will cause Judah to be removed into all kingdoms because of Manasseh's sins.

Deuteronomy 28

Cited as containing God's positive and negative sanctions for obedience and disobedience.

Leviticus 26

Mentioned alongside Deuteronomy 28 as a chapter of sanctions.

Hebrews 8:13

Used to show the Old Covenant is replaced by the New Covenant, but both are covenants with sanctions.

Malachi 3:6

Quoted to prove God's immutability, meaning His sanctions are unchanging.

2 Kings 20:21

Records Hezekiah's death and Manasseh's succession.

2 Kings 21:1-16

Details Manasseh's wicked reign, idolatry, and shedding of innocent blood.

2 Chronicles 33:1-10

Parallel account of Manasseh's sins, including child sacrifice and witchcraft.

2 Kings 23:12

Josiah destroys the altars Manasseh built in the temple courts.

2 Kings 23:6-7

Josiah removes the Asherah idol and tears down the houses of the sodomites near the temple.

2 Kings 21:11

States Manasseh did more wickedly than the Amorites.

Genesis 15:16

God told Abraham the iniquity of the Amorites was not yet full, explaining the delay in judgment.

Leviticus 18:24-25

The land vomited out the Canaanites because of their defilement.

Leviticus 20:22

Warning to Israel not to follow Canaanite ways lest the land spew them out.

2 Kings 21:9

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

2 Chronicles 12:1-2

Rehoboam forsook the law and led Israel into transgression, illustrating a pattern.

2 Kings 23:26-27

God's wrath remained against Judah because of Manasseh's provocations.

2 Kings 24:3-4

Judgment came upon Judah for Manasseh's sins and the innocent blood he shed.

Jeremiah 1:1-3

Jeremiah's ministry spanned from Josiah to the captivity, showing the timeline of judgment.

Psalms 50:16-18

Used to teach that silence in the face of sin is consent and makes one a partaker.

Discussion Questions

- 1.** How does the immutability of God (Malachi 3:6) affect our understanding of sanctions in the New Covenant?

Consider: Weaver argues that because God does not change, His sanctions apply today just as in the Old Testament.

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- 2.** In what ways are we responsible for the sins of our leaders, and how should we respond biblically?

Consider: The covenantal nature of government means the people are judged with their rulers when they allow or participate in sin.

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- 3.** Why does God sometimes delay judgment, and how should we interpret times of apparent peace?

Consider: Weaver emphasizes that reprieves are not pardons, using the 57-year gap before Jerusalem's fall.

4. What are the stages of idolatry's progression in a nation, and do you see these stages in our culture today?

Consider: Weaver outlines six stages from toleration to judgment and applies them to modern America.

5. How does Psalm 50:16-18 teach the concept of 'sin by silence,' and what are practical ways to avoid it?

Consider: Weaver explains that failing to rebuke evil makes one complicit in that evil.

6. What does Manasseh's possible personal repentance teach us about forgiveness and national consequences?

Consider: Even if Manasseh repented, the nation still reaped the consequences of his sins and their own.

7. How should the church respond when true worship is maligned and persecuted?

Consider: Weaver warns that true worshipers will be persecuted as idolatry advances.

8. What is the only biblical remedy for a nation under God's judgment, according to 2 Chronicles 7:14?

Consider: Weaver concludes with the call to humility, prayer, seeking God's face, and turning from wicked ways.

Applications

Recognize God's sanctions in personal and national life

Believers should understand that God's blessings and curses are real and operative today, affecting individuals, families, churches, and nations.

Lecture support: Weaver states, 'Sanctions, biblically speaking, always apply individually, familially, ecclesiastically, and nationally.'

Take responsibility for national sins

Christians must not remain silent or complicit in the sins of their leaders; they are accountable for what they allow.

Lecture support: Weaver says, 'God does indeed hold His people accountable and responsible for that which they allow their rulers to do.'

Do not mistake delayed judgment for acquittal

Just because God has not yet brought full judgment does not mean He has forgotten sin; repentance is urgent.

Lecture support: Weaver warns, 'Reprieves are not pardons... just because God delays His full judgment does not mean that it is not coming.'

Avoid the sin of silence

Failing to rebuke evil is tacit consent; believers must speak against sin in their spheres of influence.

Lecture support: Weaver explains Psalm 50: 'When you know what they're doing, and you do not rebuke them, reprove them, or expose them, by silence, you are agreeing with their act.'

Turn from wicked ways as the only hope for national healing

The promise of 2 Chronicles 7:14 is conditional upon God's people humbling themselves, praying, seeking His face, and turning from sin.

Lecture support: Weaver quotes the verse and says, 'If America does not turn, we will be destroyed.'

Live holy and obedient lives to receive God's blessings

Positive sanctions come through obedience; believers can experience blessing by living godly lives.

Lecture support: Weaver says, 'You can live holy, godly, obedient, and guess what? You're going to find blessing after blessing after blessing.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 19

Pastor John Weaver - Unlikely Revolutionaries

February 03, 2012

Read Chapter 19 in the companion book, pages 355-376.

Major Themes

God uses the weak and despised to accomplish His purposes

The men who came to David were distressed, in debt, and discontented - unlikely revolutionaries - yet God transformed them into mighty warriors.

Lecture support: Weaver states, 'This small band of misfits who were unlikely revolutionaries became mighty men through the power and the grace of God.'

The Christian duty to resist evil

Believers are called to hate evil and actively oppose wickedness, not to succumb to cynicism or fear of the powerful.

Lecture support: Weaver says, 'It is our duty. It is our responsibility before God to resist, expose, and fight against all kinds of wickednesses and ungodliness.'

Victory comes by God's Spirit, not human might

The battle against evil is won through reliance on God's power, not human strength, plans, or numbers.

Lecture support: Weaver quotes Zechariah 4:6 and says, 'The war against evil is not going to be won by our power, by our plans, by our program, by our ability, but it will be won by the power of God.'

The fear of God overcomes the fear of man

When God's people fear Him, their enemies often tremble, as seen in Rahab's testimony and the Philistines' reaction to the ark.

Lecture support: Weaver reads Joshua 2:9-11 and 1 Samuel 4, noting, 'The fear of God had already fallen upon those people.'

Godly leadership transforms and disciplines

David's captaincy turned a ragtag group into a disciplined, protective force that never plundered or murdered.

Lecture support: Weaver notes, 'Never in the scripture do you find them plundering or murdering... David succeeded in civilizing them and training them and making them profitable.'

Unjust debt and economic oppression

Many who fled to David were likely escaping unjust debts, akin to modern usury and economic slavery.

Lecture support: Weaver discusses Nehemiah 5 and Jeremiah 34, and says, 'In all probability, those men fleeing to David who were in debt were probably fleeing from what you and I would know as unjust debts.'

Key Arguments

Christians must not adopt a grasshopper mentality

Like the Israelite spies, modern believers often see themselves as powerless, but they should remember that God can make their enemies fear.

Lecture support: Weaver says, 'Modern day Christendom has adopted the attitude of the Israelites in Numbers 13... we were in our own sight as grasshoppers.'

The American Revolution exemplifies unlikely revolutionaries

The untrained colonial militias defeated the world's greatest military, showing that God can use the weak to overcome the strong.

Lecture support: Weaver states, 'Who would have ever thought that such a ragtag army of untrained men could take on the most powerful army and navy of that era and come out successfully?'

David's men were not mere rabble but oppressed people seeking deliverance

The distressed, indebted, and discontented were victims of Saul's tyranny, and they found in David a righteous leader.

Lecture support: Weaver explains, 'These men who were discontented were... tired and upset and angry with Saul's tyranny, with Saul's greed, his usurpation, his injustice.'

Unbelievers may join believers in fighting for liberty but must be under godly authority

Some of David's men were 'men of Belial,' yet David restrained their wickedness, showing that Christian rulers must enforce God's law.

Lecture support: Weaver says, 'Unbelievers may fight with believers for liberty and freedom... However, the unbelievers must be held in check by a Christian ruler who is in authority.'

God deliberately chooses the foolish and weak to shame the wise and strong

1 Corinthians 1:26-29 shows that God's pattern is to use the lowly to bring to nothing the mighty, so that no flesh may glory.

Lecture support: Weaver reads 1 Corinthians 1:26-29 and says, 'God hath chosen the foolish things of the world to confound the wise.'

Scripture References

1 Samuel 22:1-2

David escapes to the cave of Adullam, and those in distress, debt, and discontent gather to him.

Psalms 97:10

Ye that love the Lord hate evil.

Psalms 94:16

Who will rise up for me against the evildoers?

Numbers 13:33

The spies saw themselves as grasshoppers compared to the giants.

Joshua 2:9-11

Rahab tells the spies that the fear of God had fallen on Jericho.

1 Samuel 4:6-8

The Philistines fear when the ark of God comes into the Israelite camp.

Romans 8:31

If God be for us, who can be against us?

1 Samuel 13:2

Saul chose 3,000 fighting men, contrasting with David's 400.

2 Samuel 5:2

David led Israel out and brought them in when Saul was king.

1 Samuel 17:13

David's three eldest brothers followed Saul to battle.

Deuteronomy 28:53-57

The curse of siege and distress leading to cannibalism.

Jeremiah 19:9

God will cause them to eat their children in the siege and straightness.

1 Samuel 13:6

The men of Israel hid because they were in a straight (distressed) place.

2 Samuel 24:24

David insists on paying for Araunah's threshing floor, refusing to offer that which costs nothing.

Nehemiah 5:1-13

Nehemiah rebukes the nobles for exacting usury and enslaving their brethren.

Jeremiah 34:8-17

The people re-enslaved those they had freed, violating God's covenant.

Proverbs 22:7

The borrower is servant to the lender.

Ruth 1:20

Naomi says, 'Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.'

Exodus 1:14

The Egyptians made the Israelites' lives bitter with hard bondage.

Exodus 15:23

The waters of Marah were bitter.

Study notes

Discussion Questions

1. In what ways do modern Christians adopt a 'grasshopper mentality' when facing cultural or political giants?

Consider: Weaver compares the Israelite spies' fear to modern cynicism and unbelief.

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2. How can we discern between just and unjust debts, and what is our responsibility regarding economic oppression today?

Consider: Weaver discusses the biblical teaching on debt and usury, using Nehemiah 5 and Jeremiah 34.

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3. What does it look like for Christians to 'resist, expose, and fight against all kinds of wickednesses' in a practical sense?

Consider: Weaver states this as the Christian duty early in the sermon.

4. How does David's leadership over his 'misfits' model godly authority, especially in restraining the wicked?

Consider: Weaver highlights David's discipline and his overruling of the men of Belial in 1 Samuel 30.

5. Why does God choose to use the weak and despised to accomplish His purposes, according to 1 Corinthians 1?

Consider: Weaver reads and applies 1 Corinthians 1:21-29.

6. How can we cultivate a holy discontentment that leads to righteous action rather than sinful bitterness?

Consider: Weaver explains that the discontented were 'chafed' and ready to act against tyranny.

Applications

Reject cynicism and fear, and embrace the duty to resist evil

Christians must not be paralyzed by the apparent power of the wicked but must actively oppose ungodliness.

Lecture support: Weaver says, 'It is our duty. It is our responsibility before God to resist, expose, and fight against all kinds of wickednesses and ungodliness.'

Trust in God's power, not human strength

Victory over evil comes through reliance on God's Spirit, not through numbers, plans, or abilities.

Lecture support: Weaver quotes Zechariah 4:6 and says, 'The war against evil is not going to be won by our power... but it will be won by the power of God.'

Find hope in God's pattern of using the weak

When feeling small and powerless, remember that God delights in using the foolish and weak to confound the mighty.

Lecture support: Weaver reads 1 Corinthians 1:27-29 and says, 'God hath chosen the foolish things of the world to confound the wise.'

Submit to godly authority and discipline

Like David's men, believers should submit to righteous leadership that restrains wickedness and promotes justice.

Lecture support: Weaver notes that David's men never plundered or murdered and obeyed his commands, even when they disagreed.

Address economic injustice and usury

Christians should oppose unjust debt and economic oppression, following biblical principles of lending and debt forgiveness.

Lecture support: Weaver discusses Nehemiah 5 and Jeremiah 34, condemning usury and the re-enslavement of brethren.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 20

Pastor John Weaver - Where is thy God

March 14, 2012

Read Chapter 20 in the companion book, pages 377-395.

Major Themes

The Reproach of the Heathen

The question 'Where is thy God?' is a taunt from unbelievers when God's people suffer, implying God is absent or powerless. This reproach is both hurtful to believers and blasphemous against God.

Lecture support: Weaver states: 'The question, Where is thy God, was asked by the heathen. And the reason the heathen were asking that question was because they were reproaching the people of God, because God's judgment was against them.'

Covenantal Disobedience and National Judgment

Defeat, domination by enemies, and societal decay are curses for breaking God's covenant. These principles apply to modern nations that reject God's law.

Lecture support: Weaver cites Leviticus 26 and Deuteronomy 28, then says: 'Therefore a people, a country, a nation, a race, that thumbs their collective noses at God's righteous laws... will only produce a society of death.'

Christians as the Israel of God

New Testament believers are the true seed of Abraham and heirs of the promises, making them covenantally obligated to obey God's law just as Old Testament Israel was.

Lecture support: Weaver expounds Galatians 3:7, 16, 29 and 6:16: 'If ye be Christ's, then are ye Abraham's seed and heirs according to the promise... God's true Israel obeys Him.'

The Necessity of Corporate Repentance

Joel calls for a solemn assembly with fasting, involving everyone from elders to infants, because all are sinful and exposed to judgment. True fasting involves ethical obedience, not mere ritual.

Lecture support: Weaver says: 'God is saying that everyone is to participate. None are exempt. Why? Because everyone has an obligation and a duty to repent and to seek God's mercy.'

Prayer for God's Honor and Deliverance

The prescribed prayer in Joel 2:17 seeks mercy for God's people and protection of His reputation. Believers should pray for God to spare His heritage and to vindicate His name by judging enemies.

Lecture support: Weaver explains: 'What Joel is saying is this, you're being shut up to the absolute mercy of God... We do not want our God blasphemed and reproached and mocked and ridiculed.'

Divine Pardon and Restoration

Upon repentance and prayer, God promises to be jealous for His land, pity His people, restore material blessings, remove the enemy, and end reproach. Deliverance is entirely by God's grace.

Lecture support: Weaver reads Joel 2:18-21: 'Then will the Lord be jealous for His land and pity His people... I will no more make you reproach among the heathen.'

Judgment and Salvation Are Inseparable

Every act of deliverance for God's people involves judgment on His enemies. Praying for sparing God's heritage implies praying for the destruction of the wicked.

Lecture support: Weaver states: 'You can never have deliverance without judgment. Any and every time God delivers His people, He judges His enemies.'

The Urgency of Repentance in Modern America

Weaver applies Joel's message to contemporary America, citing abortion, sodomy, corrupt government, and apathy among professing Christians as evidence of judgment and the need for immediate repentance.

Lecture support: Weaver asks: 'Does it bother you... How about the murder of all the babies in the womb? How about the rise of the sodomites?... Does it make you want to pray, Lord, spare thy people?'

Key Arguments

The heathen's taunt reveals God's judgment on His people.

When the heathen ask 'Where is thy God?', it is because God's people are suffering under His judgment for their sins, giving occasion for mockery.

Lecture support: Weaver says: 'The reason the heathen were asking that question was because they were reproaching the people of God, because God's judgment was against them.'

National calamities are covenantal curses for disobedience.

Leviticus 26 and Deuteronomy 28 list curses including enemy domination for breaking God's law. These principles apply to any nation that rejects God's commandments.

Lecture support: Weaver reads Leviticus 26:14-21 and Deuteronomy 28:15, 43-48, then states: 'So you want to know why, basically, we're under the rule of our enemies? The answer is because we've been disobedient.'

New Testament believers are the true Israel and bound to God's law.

Galatians 3 and 6 identify those of faith in Christ as Abraham's seed and the Israel of God, making them heirs of the promises and obligated to obey God's law.

Lecture support: Weaver expounds Galatians 3:7, 29 and 6:16: 'If ye be Christ's, then are ye Abraham's seed and heirs according to the promise... God's true Israel obeys Him.'

True fasting is ethical obedience, not mere ritual.

Isaiah 58 defines a sanctified fast as loosing bands of wickedness, freeing the oppressed, feeding the hungry, and covering the naked - not just outward affliction.

Lecture support: Weaver reads Isaiah 58:6-7 and says: 'My kind of fast, he says, is for you to obey me and do what is right and honor me according to my law.'

Prayer must plead for God's mercy and His honor.

Joel 2:17 provides a model prayer: 'Spare thy people, O Lord, and give not thine heritage to reproach.' This seeks both compassion for the people and protection of God's reputation.

Lecture support: Weaver states: 'What Joel is saying is this, you're being shut up to the absolute mercy of God... We do not want our God blasphemed and reproached.'

God promises pardon and restoration upon repentance.

Joel 2:18-21 promises that if the people repent, God will be jealous for His land, pity His people, restore agricultural blessings, and remove the northern army, ending reproach.

Lecture support: Weaver reads Joel 2:18-21 and says: 'God's pardon is based upon his grace and his mercy... He is the one that must give us repentance.'

Deliverance requires judgment on God's enemies.

Biblical examples (Exodus, Lot, Noah) show that salvation for God's people coincides with destruction of the wicked. Praying for deliverance implies praying for God to arise in judgment.

Lecture support: Weaver says: 'You can never have deliverance without judgment... When you're praying, spare thy people, O God... What you're praying is this, deliverance for God's people, and destruction for God's enemies.'

Obedient believers are promised victory over enemies.

Isaiah 54:17, Micah 7:7-10, and 2 Chronicles 7:14 assure that no weapon formed against God's obedient people will prosper, and He will heal their land if they humble themselves and pray.

Lecture support: Weaver reads Isaiah 54:17: 'No weapon that is formed against thee shall prosper,' and Micah 7:8-10: 'Rejoice not against me, O mine enemy! When I fall, I shall arise.'

Scripture References

Joel 2:15-18

Primary text of the sermon; calls for a solemn assembly, fasting, and prayer for God to spare His people and not give them to reproach.

Psalms 115:3

David's answer that God is in the heavens and does whatever He pleases, affirming divine sovereignty.

1 Timothy 3:16

The mystery of godliness: God was manifest in the flesh, referring to Christ's incarnation.

John 1:14

The Word became flesh and dwelt among us, revealing Christ's glory.

Matthew 28:18

All power in heaven and earth is given to Christ, affirming His authority.

Judges 6:11-13

Gideon questions why Israel suffers if the Lord is with them, paralleling the heathen's taunt.

Lamentations 1:7

Jerusalem's adversaries mocked her Sabbaths during affliction, illustrating heathen reproach.

Psalms 42:3, 10

David's enemies taunt him daily, 'Where is thy God?' while he is in distress.

Psalms 79:10

Asaph asks why the heathen should say 'Where is their God?' and prays for vengeance to be known among them.

Psalm 115:2

The heathen ask, 'Where is now their God?' as a reproach.

Leviticus 26:14-21

Curses for disobedience, including terror, consumption, and enemy domination; cited as the reason for national defeat.

Deuteronomy 28:15, 43-48

Curses for disobedience, including the stranger rising above and becoming the head; applied to modern America.

Galatians 3:7, 9, 16, 29

Those of faith are Abraham's children and heirs according to the promise; Christ is the seed to whom promises were made.

Galatians 6:16

The Israel of God are those who walk according to the rule (canon) of Scripture.

Isaiah 58:1-12

God defines a true fast as loosing bands of wickedness, feeding the hungry, and obeying His law, not mere ritual.

Deuteronomy 32:9

The Lord's portion is His people; Jacob is the lot of His inheritance.

Psalm 94:1-7

The wicked break God's people in pieces and afflict His heritage, showing the danger of heathen rule.

Deuteronomy 9:25-29

Moses intercedes for Israel, arguing that destroying them would cause the Egyptians to reproach God's power.

Psalm 80:19

David prays, 'Turn us again, O Lord God of hosts... and we shall be saved.'

Psalm 85:4

A prayer: 'Turn us, O God of our salvation, and cause thine anger toward us to cease.'

Discussion Questions

1. In what ways do we see the heathen's taunt 'Where is thy God?' in our culture today?

Consider: Weaver applies the question to modern America, citing persecution and mockery of Christians.

2. How should we understand the relationship between national calamities and covenantal disobedience according to Leviticus 26 and Deuteronomy 28?

Consider: Weaver argues that curses for disobedience apply to nations that reject God's law.

3. What does it mean that Christians are the 'Israel of God' and how does that affect our view of Old Testament law?

Consider: Weaver expounds Galatians 3 and 6 to show believers are Abraham's seed and obligated to obey God's law.

4. What is a 'sanctified fast' according to Isaiah 58, and how does it differ from mere ritual fasting?

Consider: Weaver explains that true fasting involves ethical obedience and care for the oppressed.

5. Why does Joel 2:17 instruct the priests to pray between the porch and the altar, and what does this teach about intercessory prayer?

Consider: Weaver notes the specific location and petitions given to the priests as a model for prayer.

6. How can we reconcile prayers for God's mercy with prayers for His judgment on enemies, as seen in Psalms 79, 9, and 68?

Consider: Weaver argues that deliverance and judgment are inseparable; we should pray for God to vindicate His name.

7. What promises does God give to those who repent and obey, according to Joel 2:18-21 and Isaiah 54:17?

Consider: Weaver highlights promises of restoration, protection, and victory for the obedient.

8. How should the church respond to the moral and political decay described in the sermon?

Consider: Weaver calls for sounding the alarm, solemn assembly, repentance, and prayer for national healing.

Applications

Sound the alarm and call for solemn assembly.

Believers must recognize the urgency of God's judgment and publicly call for corporate repentance, fasting, and prayer.

Lecture support: Weaver says: 'It's time to sound the trumpets. It's time to call for a solemn fast and a solemn assembly.'

Engage in true fasting that includes ethical obedience.

Fasting should be accompanied by loosing bands of wickedness, feeding the hungry, and obeying God's law, not just outward rituals.

Lecture support: Weaver expounds Isaiah 58: 'My kind of fast, he says, is for you to obey me and do what is right and honor me according to my law.'

Pray the specific petitions of Joel 2:17.

Pray for God to spare His people, not give His heritage to reproach, and prevent heathen rule, motivated by concern for God's honor.

Lecture support: Weaver urges: 'Spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them.'

Repent of national and personal sins.

Acknowledge that societal evils like abortion, sodomy, and corrupt government are symptoms of covenant unfaithfulness requiring repentance.

Lecture support: Weaver lists sins and asks: 'Does it make you want to pray, Lord, spare thy people?'

Pray for God to arise in judgment against His enemies.

Since deliverance requires judgment, pray for God to vindicate His name by destroying those who mock Him and oppress His people.

Lecture support: Weaver cites Psalm 68:1: 'Let God arise. Let His enemies be scattered.'

Trust in God's promises of victory for the obedient.

Believe that no weapon formed against God's servants will prosper and that He will heal the land if His people humble themselves and pray.

Lecture support: Weaver reads Isaiah 54:17 and 2 Chronicles 7:14 as assurances for those who obey.

Include all ages in repentance and worship.

Joel's call includes infants and newlyweds, teaching that no one is exempt from sin or judgment; families should lead in corporate repentance.

Lecture support: Weaver notes: 'Even the bride and the bridegroom are to give up the delight of their hearts and take part in the penitential and mournful worship.'

Recognize that salvation is entirely by God's mercy.

We cannot trust in our own righteousness; we must flee to God for grace, praying for Him to turn us so we can be saved.

Lecture support: Weaver says: 'If God doesn't have mercy on us, we're sunk... He is the one that must give us repentance.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 21

Something is Going to Get a Hold on You

June 19, 2012

Read Chapter 21 in the companion book, pages 397-412.

Major Themes

The Inescapable Power of God's Word

God's Word will inevitably take hold of every person, either in judgment or blessing, and no one can outrun or escape it.

Lecture support: Weaver states, 'God's Word is far more powerful than any tiger, or any moccasin or any lynx... did they not take hold of your fathers?' (Zechariah 1:6).

Sin Provokes God's Righteous Displeasure

Sin is a direct affront to God, provoking His anger and creating a controversy that demands resolution.

Lecture support: Weaver explains, 'Sin provokes God. It provokes God to anger. It angers Him. It displeases Him. Sin is a challenge and a dare to God to do His worst.'

Repentance as the Condition for Reconciliation

God graciously offers reconciliation to sinners, but only on the condition of genuine repentance and turning to Him.

Lecture support: Weaver says, 'God is the one that has been sinned against... Yet in grace and in mercy, he offers to be reconciled to a sinful and disobedient people only if they will repent and turn to Him.'

The Failure of Disobedient Fatherhood

Fathers who fail to repent and obey God set a destructive example for their children, leading to generational judgment.

Lecture support: Weaver comments on Zechariah 1:4, 'If you really want to know what it means to be a failure as a father, you need to understand verse 4... if we fail to repent and turn to God by faith in Jesus Christ, we have failed totally and completely.'

The Enduring Nature of God's Word

Though prophets die, God's Word never perishes; it remains active and will be fulfilled exactly as declared.

Lecture support: Weaver interprets Zechariah 1:5, 'Men may die, but God's Word never dies... the words that they preach, the words that they taught are still true, and they still live forever.'

The Certainty of Divine Retribution

God's judgments are not empty threats; He executes exactly what He declares, and His Word overtakes sinners like a pursuing enemy.

Lecture support: Weaver cites Deuteronomy 28:45, 'all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed.'

Key Arguments

God's Word is an active force that takes hold of people

The central argument is that God's words and statutes, spoken through the prophets, actively overtook the disobedient fathers, proving that divine declarations are not passive but dynamically accomplish their purpose.

Lecture support: Weaver emphasizes Zechariah 1:6, 'But my words and my statutes... did they not take hold of your fathers?' and explains the Hebrew meaning of 'take hold' as to catch, lay hold on, and fall upon.

Sin creates an unwinnable controversy with God

Sin is not merely a mistake but a personal offense against God that initiates a dispute or quarrel which can only end in judgment unless there is repentance.

Lecture support: Weaver defines 'controversy' from Hosea 4:1 and 12:2 as a quarrel, strife, or bone of contention, and states, 'sin creates a controversy which we cannot possibly win.'

Repentance is the only way to avert judgment

God's offer of reconciliation in Zechariah 1:3 is conditioned upon turning to Him; without repentance, the controversy will be resolved by God's vengeance.

Lecture support: Weaver says, 'if you will turn to Him with your heart, then God will turn to you... when there is no repentance on the part of God's people, the controversy will be resolved by God's judgment.'

The example of the fathers serves as a warning

The history of Israel's fathers demonstrates that disobedience leads to destruction, and the command 'be not as your fathers' is a call to learn from their fate rather than repeat it.

Lecture support: Weaver cites multiple passages (1 Samuel 12:15, 2 Chronicles 30:7-8, Jeremiah 11:7-8) where God warns against imitating the fathers' rebellion.

God's blessings are as certain as His curses

Just as curses overtake the disobedient, blessings overtake the obedient (Deuteronomy 28:1-2), showing that God's Word works both ways with equal certainty.

Lecture support: Weaver reads Deuteronomy 28:1-2 and states, 'Just like you cannot outrun God's curses, you cannot outrun God's blessings... they will chase you down, they will knock you down, they will fall all over you.'

Scripture References

Zechariah 1:1-6

The primary text of the sermon, introducing the prophecy and the theme of God's Word taking hold.

Ezra 5:1

Mentioned to establish Zechariah as a colleague of Haggai in the rebuilding of the temple.

Matthew 23:35

Cited to suggest that Zechariah son of Berechiah may be the prophet slain between the temple and altar.

Hosea 4:1

Used to define 'controversy' as a dispute God has with His people because of lack of truth, mercy, and knowledge.

Hosea 12:2

Further illustration of God's controversy with Judah, leading to punishment according to their ways.

Micah 6:2

Quoted to show God's controversy with His people and His pleading with Israel.

Isaiah 34:8

Referenced to show that the controversy of Zion will be resolved by the day of the Lord's vengeance.

Deuteronomy 29:27

Illustrates the sore displeasure of God, rooting out the people in anger and wrath.

Deuteronomy 32:22

Describes God's anger as a fire burning to the lowest hell, consuming the earth.

Psalms 90:11

Quoted to emphasize the terrifying power of God's anger.

Jeremiah 2:11-13

Shows Israel's wickedness in forsaking God, the fountain of living waters, for broken cisterns.

Jeremiah 2:32

Highlights how Israel forgot God days without number.

Malachi 3:7

God's call to return to Him, with the people's response 'wherein shall we return?'

James 4:8

Encourages drawing near to God with cleansed hands and purified hearts.

Hosea 4:6

Explains the lex talionis: because fathers forgot God's law, God will forget their children.

1 Samuel 12:15

Warns that if they rebel, the hand of the Lord will be against them as it was against their fathers.

2 Chronicles 30:7-8

Commands not to be stiff-necked like the fathers, but to yield to the Lord.

Jeremiah 11:7-8

God's earnest protest to the fathers to obey His voice, which they refused.

John 6:49

Jesus' statement that the fathers ate manna and are dead, underscoring their mortality.

Acts 7:51

Stephen's accusation that the Jews resist the Holy Spirit as their fathers did.

Study notes

Discussion Questions

1. In what ways does sin create a 'controversy' between us and God, and how does that controversy get resolved?

Consider: Weaver defines controversy as a quarrel or dispute God has with sinners, resolved either by repentance or judgment.

2. Why is it significant that God, the offended party, is the one who offers reconciliation? What does this teach us about His character?

Consider: Weaver emphasizes that God offers to be reconciled despite being sinned against, showing grace and mercy.

3. How does the command 'be not as your fathers' apply to fathers today, and what are the consequences of failing to set a godly example?

Consider: Weaver discusses the failure of fatherhood when fathers do not repent and obey God, affecting their children.

4. What does it mean that God's Word 'took hold' of the fathers, and how should that reality affect our attitude toward Scripture?

Consider: Weaver explains the Hebrew meaning of 'take hold' as catching and overtaking, showing the active power of God's Word.

5. How can we be sure that God's blessings will overtake us just as certainly as His curses? What is required of us?

Consider: Weaver points to Deuteronomy 28:1-2 as the promise that blessings chase down the obedient.

6. Why do people often think they can escape the consequences of sin when others did not? How does the sermon address this self-deception?

Consider: Weaver uses the bank robber illustration to show that sinners falsely believe they are smarter than those who were caught.

Applications

Repent and turn to God to receive reconciliation

Weaver urges that we must repent from the heart and turn to God, who graciously offers to be reconciled to sinners.

Lecture support: He states, 'if you will turn to Him with your heart, then God will turn to you' and 'it is not enough for you and I to turn from sin, we must turn to God as He commands.'

Do not imitate the disobedience of previous generations

The sermon applies the warning 'be not as your fathers' by calling listeners to avoid the hard-hearted, rebellious patterns of those who rejected God's Word.

Lecture support: Weaver says, 'Don't be disobedient, don't be hard-hearted, Don't be stiff-necked. Don't be rebellious. Don't be self-willed.'

Fear God's Word and do not presume upon His grace

Weaver warns that we cannot outrun God's judgment and must not think we can sin without consequences.

Lecture support: He cautions, 'Do not think that if you commit the same sins that somehow you will escape. You will not.'

Obey God's Word to experience His overtaking blessings

The sermon concludes with the application that just as curses overtake the disobedient, blessings overtake those who hearken diligently to God's voice.

Lecture support: Weaver reads Deuteronomy 28:1-2 and says, 'if you obey me, my blessings are going to come upon you. They will chase you down.'

Set a godly example as fathers and leaders

Weaver applies the text to fathers, urging them to repent and obey God so as not to lead their children into destruction.

Lecture support: He states, 'if we fail to repent and turn to God by faith in Jesus Christ, we have failed totally and completely' as fathers.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 22

To Teach Them War

October 31, 2013

Read Chapter 22 in the companion book, pages 413-434.

Major Themes

The Nature of War and Death

War and death are not inherently evil; death is a consequence of sin and for believers an entrance to eternal life. God uses war and destruction as instruments of justice and correction.

Lecture support: Weaver states, 'War is not evil in and of itself, even though it is associated with death and destruction. Moreover, death and destruction are not evil in and of themselves.' He cites 2 Corinthians 5:1-4 and Amos 3:6.

God as a Man of War

God is immutable and is called a man of war in both Old and New Testaments. Jesus Christ engages in war and will judge and make war in righteousness.

Lecture support: Weaver quotes Exodus 15:3, 'The Lord is a man of war,' and Revelation 19:11, 'in righteousness he doth judge and make war.'

The Necessity of Learning to Fight

God intentionally left enemies to teach Israel war because the new generation lacked experience and courage. Believers today must learn to fight spiritually, mentally, and physically.

Lecture support: Judges 3:1-2 is cited: 'to teach them war, at the least such as before knew nothing thereof.' Weaver explains Israel's cowardice in Exodus 13:17-18.

Spiritual Warfare and the Mind

The primary battlefield is the mind, where strongholds of imagination and thoughts must be brought into obedience to Christ using spiritual weapons.

Lecture support: Weaver expounds 2 Corinthians 10:3-5, emphasizing that 'the weapons of our warfare are not carnal' and that man's stronghold is his mind.

The Connection Between Warfare and Worship

True warfare is conducted in faith and obedience, which is an act of worship. Victory comes from God, not human strength, and praise is a weapon in battle.

Lecture support: Examples include Joshua worshipping before Jericho (Joshua 5) and Jehoshaphat appointing singers, leading to God setting ambushments (2 Chronicles 20).

Obedience as the Condition for Victory

God's blessings in warfare are conditional upon obedience to His commandments. Disobedience leads to defeat and enemy domination.

Lecture support: Weaver cites Leviticus 26 and Deuteronomy 28, contrasting blessings for obedience (enemies flee) with curses for disobedience (enemies reign).

The Cost of Liberty

Freedom is not free; it requires sacrifice, vigilance, and a willingness to fight. Those who do not value liberty will lose it.

Lecture support: Quotes from Thomas Jefferson and Benjamin Franklin are used to illustrate that liberty must be refreshed with blood and that those who trade liberty for safety deserve neither.

Key Arguments

War is not inherently evil

War involves death and destruction, but these are not evil in themselves. Death is a consequence of sin and for believers a transition to eternal life. God Himself is a man of war and engages in war righteously.

Lecture support: Weaver says, 'War is not evil in and of itself... death and destruction are not evil in and of themselves.' He cites Exodus 15:3 and Revelation 19:11.

God commands both defensive and offensive wars

While defensive wars are just, God also commanded offensive wars against Midian and Amalek, proving that offensive wars can be holy when ordained by God.

Lecture support: Numbers 31:1-3 and 1 Samuel 15:1-3 are cited as examples of God-commanded offensive wars.

God leaves enemies to teach His people war

The new generation in Israel did not know war, so God left nations to teach them. This principle applies to believers today who must learn to fight in all areas of life.

Lecture support: Judges 3:1-2 is the primary text. Weaver explains Israel's unpreparedness in Exodus 13:17-18 and Numbers 13-14.

Spiritual warfare targets the mind

The mind is the primary stronghold where imaginations and thoughts exalt themselves against God. Believers must use spiritual weapons to bring every thought captive to Christ.

Lecture support: 2 Corinthians 10:3-5 is expounded: 'Casting down imaginations... bringing into captivity every thought to the obedience of Christ.'

Worship is integral to warfare

Fighting in faith and obedience is an act of worship. Praise and reliance on God bring victory, as seen in Jehoshaphat's battle where singers led the army.

Lecture support: 2 Chronicles 20:15-22 shows that when Judah began to sing and praise, the Lord set ambushments and the enemy destroyed themselves.

Victory depends on obedience, not human strength

Israel's victories came from God, not their own sword. Disobedience, as with Achan, leads to defeat. Believers must fight in obedience to God's commands.

Lecture support: Psalm 44:1-8 states, 'They got not the land in possession by their own sword.' Joshua 7 shows defeat due to sin.

Liberty requires continual sacrifice and resistance

Freedom is maintained only by those willing to fight for it. A generation that does not value liberty will lose it, becoming slaves.

Lecture support: Quotes from D.H. Lawrence, John Stuart Mill, Thomas Jefferson, and Benjamin Franklin support this argument.

Scripture References

Judges 3:1-5

The primary text of the sermon, explaining that God left nations to teach Israel war and to prove their obedience.

2 Corinthians 5:1-4

Paul describes death as a putting off of the earthly tabernacle to be clothed with a heavenly dwelling, showing death is not evil for believers.

Amos 3:6

God brings affliction and calamity upon a city, demonstrating His sovereignty over disaster.

Job 37:13

God causes weather to come for correction, for His land, or for mercy.

Habakkuk 1:12

God ordained the Babylonians for judgment and correction of His people.

Genesis 14:2

The first mention of war in the Bible, where kings made war for conquest and booty.

Revelation 19:11, 19

Jesus Christ makes war in righteousness, and the beast and kings gather to make war against Him.

Exodus 15:3

The Lord is a man of war; the Lord is His name.

Ecclesiastes 3:8

There is a time for war and a time for peace.

Proverbs 20:18; 24:6

War should be made with wise counsel and good advice.

Deuteronomy 20:19; 21:10

Instructions for besieging a city and going to war, using 'when' not 'if,' showing war is assumed.

Numbers 31:1-3

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

1 Samuel 15:1-3

God commands Saul to utterly destroy Amalek for what they did to Israel 400 years earlier.

Exodus 13:17-18

God led Israel the long way to avoid war with the Philistines because the people were cowardly.

Deuteronomy 1:2

The journey from Horeb to Kadesh-barnea was 11 days, but Israel spent 40 years in the wilderness due to refusal to fight.

2 Samuel 22:35; Psalm 144:1

David testifies that God taught his hands to war and his fingers to fight.

Psalm 21:8-13

God has enemies and will destroy them.

Psalm 139:19-24

David hates God's enemies with perfect hatred and counts them his own enemies.

2 Corinthians 10:3-5

The weapons of our warfare are spiritual, for pulling down strongholds in the mind.

Joshua 5:13-15

Joshua meets the captain of the Lord's host and worships before the battle of Jericho.

Study notes

Discussion Questions

1. How does the biblical view of war as not inherently evil challenge modern cultural assumptions about all war being wrong?

Consider: Weaver begins by stating that war, death, and destruction are not evil in themselves, citing Scripture to support this.

2. In what ways does God's command of offensive wars in the Old Testament (e.g., against Midian and Amalek) shape our understanding of divine justice and holy war?

Consider: Weaver uses Numbers 31 and 1 Samuel 15 to show that God commanded offensive wars for righteous purposes.

3. Why did God leave enemies in the land to teach Israel war, and how does this principle apply to the spiritual battles believers face today?

Consider: The sermon's main text, Judges 3:1-2, is explained as God's design to teach war to a generation that had not known it.

4. What does it mean to 'war after the flesh' versus using spiritual weapons, and how can we practically bring every thought captive to Christ?

Consider: Weaver expounds 2 Corinthians 10:3-5, focusing on the mind as the primary battlefield.

5. How does the story of Jehoshaphat in 2 Chronicles 20 demonstrate the connection between worship and warfare, and what can we learn from his example?

Consider: Jehoshaphat appointed singers to praise the Lord, and God set ambushments against the enemy.

6. What are the covenantal blessings and curses related to warfare in Leviticus 26 and Deuteronomy 28, and how do they apply to the church today?

Consider: Weaver contrasts the promises of victory for obedience with the threats of defeat for disobedience.

7. How can we cultivate a willingness to fight for truth and liberty without becoming militant or unloving, as suggested by the quotes from Jefferson and Franklin?

Consider: The sermon concludes with historical quotes about the cost of liberty and the need for resistance.

Applications

Learn to fight spiritually

Believers must engage in spiritual warfare using God's weapons, not carnal ones, to bring every thought into obedience to Christ.

Lecture support: Weaver says, 'You have to learn to fight. You have to learn the art of war mentally and emotionally just to fight this fight.' He cites 2 Corinthians 10:3-5.

Fight in faith and obedience

Victory in any battle - spiritual, mental, or physical - depends on obeying God's commands and trusting in His power, not our own strength.

Lecture support: Weaver states, 'The only way to fight is to fight biblically and scripturally and in obedience.' He uses Amaziah's choice in 2 Chronicles 25 as an example.

Value and defend liberty

Freedom is not free; it requires sacrifice and a willingness to fight. Believers should not take liberty for granted but be ready to preserve it.

Lecture support: Weaver quotes D.H. Lawrence and John Stuart Mill to warn against the complacency that leads to losing liberty.

Connect worship with warfare

Praise and reliance on God are integral to fighting our battles. Like Jehoshaphat, we should seek the Lord and worship Him in the face of enemies.

Lecture support: Weaver highlights 2 Chronicles 20, where singing and praise preceded God's deliverance.

Teach the next generation to fight

Parents and leaders must ensure that the next generation learns both the art of war and the art of worship, so they do not fall into idolatry and servitude.

Lecture support: Weaver points to Judges 2:10-13, where a generation arose that knew not the Lord because they had not fought.

Recognize our enemies

Believers have enemies - spiritual and sometimes physical - and must not be naive about the reality of opposition to God and His people.

Lecture support: Weaver cites Psalm 139:19-22, where David hates God's enemies with perfect hatred, and John 15:18-20.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 23

Heaven on Earth

November 17, 2015

Read Chapter 23 in the companion book, pages 435-453.

Major Themes

Obedience as the Foundation for Blessing

Obedience to God's commandments is the key to experiencing heaven on earth, both individually and corporately.

Lecture support: Weaver states, 'if you obey Me you are going to be blessed. If you disobey Me you are going to be cursed' (Deut. 11:13-17).

The Sufficiency and Centrality of God's Word

God's Word must be internalized and govern every aspect of life, not merely memorized but loved and obeyed.

Lecture support: Weaver emphasizes laying up God's words in heart and soul, binding them on hands and as frontlets between eyes (Deut. 11:18).

Heavenly Wisdom vs. Hellish Wisdom

True wisdom from above is pure, peaceable, gentle, and easy to be entreated, contrasting with earthly, sensual, devilish wisdom that produces strife.

Lecture support: Weaver contrasts James 3:15-17, noting that most professing Christians exhibit hellish wisdom rather than heavenly.

The Believer's Walk as Evidence of Faith

A heavenly walk is the natural outflow of being filled with God's Word and wisdom, characterized by obedience and fruitfulness.

Lecture support: Weaver cites Colossians 1:9-10, praying to be filled with knowledge and wisdom so as to walk worthy of the Lord.

Covenant Sanctions and National Consequences

God's covenant includes blessings for obedience and curses for disobedience, affecting not just individuals but nations.

Lecture support: Weaver explains Deuteronomy 28:43-48, where disobedience leads to the stranger ruling over Israel.

Eternal Life as Present Relational Knowledge

Eternal life is knowing God through Christ, beginning now and consummated in eternity, not merely endless existence.

Lecture support: Weaver quotes John 17:3, 'This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.'

Key Arguments

Man's utopian dreams are futile without God

Fallen man cannot create a perfect society; only a biblical order rooted in obedience to God can produce true peace and prosperity.

Lecture support: Weaver says, 'the only society that fallen man can produce is a society of death' and 'utopia literally means no place.'

God's chastisement is designed to produce holiness and strength

First-hand knowledge of God's judgments should lead to fear, submission, and ultimately strength, not cowardice.

Lecture support: Weaver references Hebrews 12:5-11, showing that chastening yields the peaceable fruit of righteousness.

New Covenant believers have greater reasons for obedience than Israel

Since we have been given Christ and all things, our motivation to obey should exceed Israel's gratitude for Canaan.

Lecture support: Weaver points to 1 Corinthians 3:21-23 and Romans 8:17, 32, showing we are joint heirs with Christ.

Heaven on earth requires saturation with Scripture

God's Word must be constantly before us, taught diligently to children, and displayed in our homes.

Lecture support: Weaver expounds Deuteronomy 11:18-20, emphasizing talking of God's words in all daily activities.

Heavenly wisdom is marked by being 'easy to be entreated'

A key characteristic of heavenly wisdom is a cooperative, agreeable spirit that fosters peace in homes and churches.

Lecture support: Weaver explains James 3:17, 'easy to be entreated' means not hard to get along with, not selfish or controlling.

National decline is due to the disobedience of God's people

The problem is not primarily wicked rulers but the failure of God's people to obey, which leads to domination by the wicked.

Lecture support: Weaver states, 'We are where we are today in our nation because of the disobedience of the children of God.'

Scripture References

Deuteronomy 11:18-21

Primary text commanding the laying up of God's words in heart and soul, teaching them to children, and writing them on doorposts, promising days of heaven on earth.

Proverbs 8:35-36

Wisdom personified (Christ) says whoever finds Him finds life, but those who hate Him love death, showing man without God produces a society of death.

Revelation 21:1-2

John sees a new heaven and new earth, and the New Jerusalem coming down from God, indicating an eschatological heaven on earth.

Deuteronomy 10:20-22

Command to fear, serve, cleave to God, and remember His great acts, leading to the command to love and obey in chapter 11.

Deuteronomy 11:2-7

Reminder of God's chastisement and miracles in Egypt and the wilderness, intended to produce fear and obedience.

Hebrews 12:5-11

God chastens those He loves as sons, yielding the peaceable fruit of righteousness; chastisement should lead to submission and holiness.

Deuteronomy 11:8-9

Therefore keep all commandments that you may be strong and possess the land flowing with milk and honey.

Deuteronomy 11:10-12

The land of Canaan is not like Egypt; it drinks rain from heaven and is cared for by God year-round.

1 Corinthians 1:29-31

God has made Christ our wisdom, righteousness, sanctification, and redemption, so we glory only in the Lord.

1 Corinthians 3:21-23

All things are yours - Paul, Apollos, Cephas, the world, life, death, things present, things to come - and you are Christ's.

Romans 8:14-17

Believers are led by the Spirit, are children and heirs of God, joint heirs with Christ, if we suffer with Him.

Romans 8:32

God did not spare His own Son but delivered Him up for us all; how will He not also freely give us all things?

Deuteronomy 11:13-17

If you obey, God will send rain and harvest; if you turn to other gods, He will shut up heaven and you will perish.

Revelation 22:3

In the eternal state there will be no more curse, and God's servants will serve Him.

John 17:3

This is eternal life: that they may know You, the only true God, and Jesus Christ whom You have sent.

Hebrews 5:11-12

The Hebrews were dull of hearing and needed milk, not solid food, though they ought to be teachers.

James 3:13-18

Contrast between earthly, sensual, devilish wisdom (producing envy and strife) and heavenly wisdom (pure, peaceable, gentle, easy to be entreated).

Colossians 1:9-10

Paul prays that believers be filled with the knowledge of God's will in all wisdom and spiritual understanding, to walk worthy of the Lord.

Deuteronomy 11:22-23

If you diligently keep all these commandments, the Lord will drive out nations before you and you will possess greater nations.

Deuteronomy 28:43-48

Because of disobedience, the stranger will rise above you, lend to you, and be the head; you will serve your enemies in hunger and want.

Study notes

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

Discussion Questions

1. What does the Greek origin of 'utopia' teach us about man's attempts to create a perfect society apart from God?

Consider: Weaver explains that 'utopia' means 'no place,' showing the futility of humanistic utopian dreams.

2. How does the concept of 'heaven on earth' in Deuteronomy 11 differ from the eschatological view in Revelation 21?

Consider: Weaver distinguishes between the future New Jerusalem and the present experience of blessing through obedience.

3. In what ways have New Covenant believers received more than Israel, and how should that affect our obedience?

Consider: Weaver contrasts the gift of Canaan with our inheritance as joint heirs with Christ.

4. What does it mean to 'lay up' God's words in our hearts, and how is that different from mere memorization?

Consider: Weaver stresses that God's Word must be loved and cherished, not just recited.

5. What are the marks of heavenly wisdom according to James 3:17, and which one is most lacking in our homes and churches?

Consider: Weaver highlights 'easy to be entreated' as a key, often missing, characteristic.

6. How does the promise of dominion through obedience (Deut. 11:22-23) apply to the church today?

Consider: Weaver argues that biblical dominion is tied to obedience, not political activism.

7. Why does Weaver say the problem in our nation is not primarily the White House or Congress but the disobedience of God's people?

Consider: He points to Deuteronomy 28:43-48, where disobedience leads to the enemy ruling over God's people.

Applications

Internalize God's Word daily

Believers must not only read but deeply cherish and obey Scripture, allowing it to govern every thought and action.

Lecture support: Weaver says, 'you must lay these words up in your heart and in your soul there to be loved and cherished' (Deut. 11:18).

Teach God's Word diligently to children

Parents are to instruct their children in God's commandments at all times, in every setting, making His Word central in the home.

Lecture support: Weaver expounds Deuteronomy 11:19, 'you shall teach them your children, speaking of them when thou sittest in thine house...'

Pursue heavenly wisdom, not hellish wisdom

Examine whether your life exhibits the peaceable, gentle, easily entreated wisdom from above or the envy and strife of earthly wisdom.

Lecture support: Weaver contrasts James 3:15-17 and asks, 'which wisdom do I exhibit?'

Cultivate an 'easily entreated' spirit

Be cooperative, agreeable, and not hard to get along with, fostering peace in relationships and communities.

Lecture support: Weaver explains that 'easy to be entreated' means not selfish, demanding, or controlling.

Walk worthy of the Lord

Let your conduct be consistent with the gospel, bearing fruit in every good work and growing in the knowledge of God.

Lecture support: Weaver cites Colossians 1:10, 'that you might walk worthy of the Lord unto all pleasing.'

Obey God to experience dominion and blessing

Corporate and national blessing comes through the obedience of God's people, not through political means.

Lecture support: Weaver states, 'if you will obey Me... I will drive out all these nations for you' (Deut. 11:22-23).

Repent of disobedience as the root of national decline

Instead of blaming leaders, the church must acknowledge its own disobedience and return to God's Word and ways.

Lecture support: Weaver says, 'the problem is with God's people being disobedient. Stop pointing fingers.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 24

Pastor John Weaver - Reality, Faith And Obedience

June 16, 2016

Read Chapter 24 in the companion book, pages 455-470.

Major Themes

God's Sovereignty in Defining Reality

Reality is not subjective or man-made; it is determined solely by God. Human fantasies and utopian dreams are illusions that will be shattered by God's truth.

Lecture support: Man does not determine reality. God is the determiner of reality. Reality is not what I think. Reality is not what I desire. Reality is not what I wish. Reality is what God determines.

The Objective Nature of Redemption

Christ's salvation is an objective historical fact, accomplished outside of us, just as the Exodus was. It is not dependent on feelings but on the finished work of Christ.

Lecture support: Jesus Christ in His person and His work are the objective basis for our salvation. Just like the Exodus, what God did outside of the children of Israel, so Jesus Christ, the work that He did, is outside of us. It is an objective fact.

Human Rebellion and Idolatry

Sin is rebellion against God, dethroning Him and enthroning self. It denies God's attributes and provokes His judgment. Even professing Christians often live in rebellion.

Lecture support: Sin dethrones God and enthrones itself. That's it. No wonder God says, 'Oh, do not that abominable thing which I hate.'

The Consequences of Disobedience

When people refuse to hearken to God, He gives them over to their own lusts, which is a severe judgment. America is described as on a collision course with divine judgment.

Lecture support: So I gave them up to their own hearts' lust, and they walked in their own counsels. Do you know God does not have to rage in arms against us to destroy us? All He has to do is leave us to ourselves, and we'll destroy ourselves.

Blessings of Faith and Obedience

Obedience to God brings peace, provision, protection, and revival. These blessings are spiritual fruits found only in Christ, not in political or worldly systems.

Lecture support: God said, 'If you had just obeyed Me, all of these blessings, all of these benefits would be yours.'

The Need for Personal and Corporate Revival

Revival begins with individuals praying 'revive me.' God dwells with the humble and contrite to revive them. National and ecclesiastical revival starts with personal repentance.

Lecture support: David says, 'Lord, revive me.' ... God says, 'I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble.'

Key Arguments

Reality is God-determined, not man-made

Human attempts to create utopias are futile because reality is fixed by God. Denial does not negate God's reality.

Lecture support: The word 'utopia' in our English language is derived from the Greek... literally means 'no place.' It doesn't exist. It is not reality. The only reality is God's reality.

The Exodus as an objective type of Christ's salvation

The historical deliverance from Egypt is an undeniable fact that pictures the objective work of Christ. Both are real, accomplished acts of God.

Lecture support: The Exodus was and is an objective fact. It is something that is real and genuine. Nothing can change it. ... It was a picture. It was a type. It was an emblem of the salvation that we have in Jesus Christ.

Christ's resurrection declares His Sonship and validates His work

The resurrection is the divine declaration that Jesus is the Son of God, confirming the objective reality of His saving work.

Lecture support: Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

The new covenant is administered by the risen Christ

Christ's death enacted the new covenant, and His resurrection ensures its perfect administration without fraud or corruption.

Lecture support: He gave His life to put it into effect. Then He rose from the dead that He might administer the covenant that He made. So in this covenant, there is no fraud. There is no corruption.

Sin is a direct challenge to God's character and authority

Sin denies God's sovereignty, sufficiency, justice, and omniscience. It is an attempt to dethrone God and enthrone self.

Lecture support: Sin is the dare of God's justice, the rape of His mercy, the jeer of His patience, the slight of His power, the contempt of His love.

God's judgment often means giving people over to their own desires

The worst judgment is not active destruction but being left to one's own lusts, which leads to self-destruction.

Lecture support: So I gave them up to their own hearts' lust, and they walked in their own counsels.

Obedience is the pathway to divine blessing

God promises to subdue enemies and provide abundantly if His people would hearken and walk in His ways.

Lecture support: Oh, that my people had hearkened unto me, and Israel had walked in my ways! I should have soon subdued their enemies... He should have fed them also with the finest of the wheat.

Revival must begin with individual repentance

Corporate revival is necessary, but it starts with personal cries for God to revive the individual heart.

Lecture support: David says, 'Though I walk in the midst of trouble, thou wilt revive me.' ... Have you ever stopped to think that all of that ecclesiastical and national revival begins with individuals?

Scripture References

Psalms 81:10-16

The primary text of the sermon, read at the beginning and referenced throughout. It speaks of God's deliverance, Israel's rebellion, and the blessings of obedience.

Exodus 20:2

God identifies Himself as the deliverer from Egypt, paralleling Psalm 81:10.

Hosea 13:4

God again declares He is the Lord from Egypt, emphasizing His unique role as Savior.

1 Corinthians 5:7

Christ is our Passover sacrificed for us, connecting the Exodus lamb to Jesus.

Hebrews 9:12-17

Christ's blood obtained eternal redemption; His death enacted the new covenant.

Romans 1:3-4

Jesus declared the Son of God with power by the resurrection.

Acts 5:30-31

God exalted Jesus to give repentance and forgiveness.

1 Corinthians 6:19-20

Believers are bought with a price and should glorify God.

Isaiah 1:3

The ox knows its owner, but Israel does not know or consider God.

Colossians 3:5

Covetousness is idolatry.

Jeremiah 44:2-4

God calls idolatry the abominable thing He hates.

Micah 4:3-4

Peace and prosperity under one's own vine and fig tree.

Psalms 85:4-9

A prayer for God to turn His people and grant revival and glory in the land.

Psalms 138:7

David's confidence that God will revive him in trouble.

Isaiah 57:15

God dwells with the humble and contrite to revive them.

Habakkuk 3:2

A prayer for God to revive His work.

Psalms 80:3,7,19

Repeated plea: 'Turn us again, O God, and cause thy face to shine; and we shall be saved.'

Psalm 85:4

Turn us, O God of our salvation, and cause thine anger toward us to cease.

John 19:30

Jesus said, 'It is finished,' indicating the completion of His work.

Deuteronomy 28

Mentioned as containing blessings for obedience and curses for disobedience.

Study notes

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

Discussion Questions

1. In what ways do we live in a 'fantasy world' regarding our sin and God's judgment, and how can we cultivate a biblical view of reality?

Consider: Weaver describes how most people, even Christians, live in denial about sin and judgment.

2. How does understanding salvation as an objective fact accomplished by Christ change the way we live and witness?

Consider: The sermon emphasizes that salvation is outside of us, not based on feelings.

3. What are some modern examples of 'teaching rebellion' that we might encounter in churches or culture?

Consider: Weaver mentions the concept of teaching rebellion from Jeremiah and applies it to preachers who avoid the whole counsel of God.

4. Why is being 'given over to our own hearts' lusts' such a severe judgment, and how can we guard against it?

Consider: The sermon explains that God's passive judgment of leaving us to ourselves leads to self-destruction.

5. What blessings might we be missing individually and as a church due to lack of faith and obedience?

Consider: Weaver asks listeners to consider the benefits forfeited through disobedience.

6. How can we practically pray for and pursue personal revival, as David did in Psalm 138:7?

Consider: The sermon stresses that corporate revival begins with individuals crying out for personal reviving.

7. In what ways does sin 'dethrone God and enthrone self' in our daily decisions?

Consider: Quoting Venning, Weaver explains that every sin is a violation of the first commandment.

8. How does the resurrection of Christ serve as the objective proof of His identity and the validity of our faith?

Consider: Romans 1:3-4 is used to show that the resurrection declares Jesus as the Son of God.

Applications

Rejoice in the objective reality of Christ's finished work

Believers should be thankful that salvation is an accomplished historical fact, not dependent on our feelings or additions.

Lecture support: We must first of all be thankful and grateful and rejoice in the fact that our Lord's salvation is an objective reality. It is history. It is fact.

Turn from personal and corporate sin

We must deal with sin individually, familially, ecclesiastically, and nationally, praying for God to turn us back to Himself.

Lecture support: Our sins - personal, ecclesiastical, familial, or national - must be dealt with, and we must turn from our sins and disobediences.

Consider the blessings forfeited through disobedience

Reflect on the peace, provision, and protection missed because of lack of faith and obedience, and pursue God's way.

Lecture support: We need to really, genuinely consider all the blessings and benefits that we are missing because of our sin and disobedience.

Pray for personal revival

Instead of only praying for national or church revival, individuals should cry out 'Lord, revive me' as David did.

Lecture support: David says, 'Lord, revive me.' ... Have you ever stopped to think that all of that ecclesiastical and national revival begins with individuals?

Trust in Christ alone for salvation

There is no other way of salvation; we must embrace Jesus Christ by faith and repentance, not rely on our own efforts.

Lecture support: You will either be saved through Jesus Christ or you will never be saved. It's just that simple.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 25

Pastor John Weaver - You Really Do Not Want To Know God's Will, Do You?

July 03, 2016

Read Chapter 25 in the companion book, pages 471-485.

Major Themes

Hypocrisy in Seeking God's Will

Many profess to want God's will but only seek approval for their predetermined plans, revealing a hypocritical heart.

Lecture support: Weaver states, 'those who say that they really genuinely and truly want the will of God never really seek it for their lives... what they were saying... was nothing more than a pious platitude, or spiritual exaggeration, or simply a hypocritical statement.'

The Deceitfulness of the Human Heart

The heart is inherently deceitful, leading people to self-deception about their motives and rebellion against God.

Lecture support: Weaver cites Jeremiah 17:9-10 and explains, 'they deceived themselves... The heart is deceitful above all things, and desperately wicked: who can know it?'

Obedience Brings Blessing, Disobedience Brings Curses

God's Word contains sanctions: blessings follow obedience and overtake the obedient, while curses follow disobedience and overtake the disobedient.

Lecture support: Weaver references Deuteronomy 28:1-2, 15, and explains, 'The blessings follow obedience, and the curses follow disobedience... you can't outrun the curses of God.'

Justifying Sin by Attacking God's Messenger

Rebellious people often vilify God's messengers to avoid appearing to resist God, claiming the message is merely human opinion.

Lecture support: Weaver says, 'They are denying then that what He said is of God... So now they are justifying their rebellion... by saying... we are not fighting against God... What we're resisting is that preacher that's not telling the truth.'

The Sovereignty of God Over Nations and Kings

God has absolute control over even heathen rulers, turning their hearts as He wills, so His people need not fear.

Lecture support: Weaver quotes Proverbs 21:1 and says, 'God has absolute and total control even over the heathen... The king's heart is in the hand of the Lord.'

The Necessity of Repentance Over Self-Justification

Instead of justifying sin, believers must confess, forsake, and repent of wrongdoing to receive mercy.

Lecture support: Weaver cites Proverbs 28:13 and says, 'We can't sit back and try to justify our actions... The thing to do is to repent and acknowledge them.'

Key Arguments

Professed desire for God's will is often insincere

People who claim to want God's will frequently never seek it, indicating their statement is a pious platitude rather than genuine intent.

Lecture support: Weaver says, 'those who say that they really genuinely and truly want the will of God never really seek it for their lives... what they were saying... was nothing more than a pious platitude.'

God's delayed answer demonstrates His sovereignty and our impatience

The ten-day wait for God's reply shows that God is not bound by human emergencies and remains in control.

Lecture support: Weaver notes, 'We are in an emergency situation and God doesn't speak for ten days. Which teaches us something. It teaches us we may be impatient, but God is not.'

The remnant's promise was a self-deception

The people deceived themselves into thinking they would obey, but their hearts were already set on going to Egypt.

Lecture support: Weaver explains, 'they deceived themselves... Jeremiah said, You dissembled in your hearts... you erred. You went astray. You were led astray. You were deceived. You played the hypocrite.'

Rebellion destroys common sense

The people's illogical accusations against Jeremiah and Baruch show that sin and rebellion pervert rational thinking.

Lecture support: Weaver states, 'Rebellion and sin destroy even common sense. You cannot fight against God and be in your right mind.'

Disobedience leads to the very consequences one fears

By fleeing to Egypt, the remnant ran directly into the sword, famine, and pestilence they sought to avoid.

Lecture support: Weaver says, 'You are going to run into the very thing that you're running away from... When you have disobedience, you have destruction.'

The safest place is in the center of God's will

Obedience to God's revealed will is the place of ultimate safety and protection for believers.

Lecture support: Weaver declares, 'The safest place for any child of God is right smack dab in the middle of the will of God.'

Scripture References

Jeremiah 42:1-6

The remnant asks Jeremiah to seek God's will and vows to obey whatever God says.

Jeremiah 42:7-9

After ten days, God's word comes to Jeremiah, and he summons the people to deliver the message.

Jeremiah 42:10-12

God's will: stay in the land, and He will build, plant, and protect them; do not fear Babylon.

Jeremiah 42:13-19

Warning: if they go to Egypt, the sword, famine, and pestilence they fear will overtake them there.

Jeremiah 42:20

Jeremiah accuses the people of dissembling in their hearts when they asked for God's will.

Jeremiah 42:21-22

Jeremiah declares they will die by sword, famine, and pestilence in Egypt because they disobeyed.

Jeremiah 43:1-3

The people accuse Jeremiah of lying and claim Baruch set him against them.

Jeremiah 43:4-7

The remnant disobeys, takes everyone including Jeremiah and Baruch, and goes to Egypt.

Jeremiah 43:8-13

God pronounces judgment: Nebuchadnezzar will conquer Egypt and bring destruction upon the remnant.

Jeremiah 17:9-10

The heart is deceitful and desperately wicked; God searches the heart and tests the mind.

Deuteronomy 28:1-2, 14-15

Blessings for obedience and curses for disobedience; both will overtake the person.

Proverbs 21:1

The king's heart is in the hand of the Lord; He turns it wherever He wills.

Ezekiel 33:11

God takes no pleasure in the death of the wicked but desires they turn and live.

Luke 16:15

Jesus rebukes the Pharisees for justifying themselves before men, but God knows their hearts.

Deuteronomy 29:29

The secret things belong to God, but the revealed things belong to us so we may obey.

Ephesians 5:17

Do not be unwise, but understand what the will of the Lord is.

Proverbs 28:13

Whoever confesses and forsakes sin will have mercy, but covering sin leads to lack of prosperity.

Isaiah 44:20

A deceived heart has turned him aside; he feeds on ashes.

Discussion Questions

1. In what ways might we be like the remnant, claiming to want God's will but actually seeking approval for our own plans?

Consider: Weaver argues that many Christians make pious statements about wanting God's will without genuinely seeking it.

2. How does the ten-day delay in God's answer challenge our expectations of immediate guidance, and what does it teach about God's sovereignty?

Consider: God waited ten days to answer the remnant's urgent request, demonstrating His control and timing.

3. Why is the human heart described as deceitful, and how can we guard against self-deception in our spiritual lives?

Consider: Weaver emphasizes Jeremiah 17:9 and the danger of dissembling in our hearts.

- 4.** How do people today 'attack the messenger' when they dislike a biblical message, and what are the spiritual dangers of doing so?

Consider: The remnant accused Jeremiah of lying and being influenced by Baruch to justify their rebellion.

- 5.** What does the fable of the man meeting Death in Baghdad illustrate about the consequences of running from God's will?

Consider: Weaver uses the fable to show that fleeing from God's direction leads directly into the feared outcome.

- 6.** How can we practically cultivate a genuine desire to know and obey God's revealed will in our daily decisions?

Consider: Weaver challenges listeners to read Scripture, attend preaching, and pray with an open heart.

7. Why is self-justification so tempting when we sin, and what does Proverbs 28:13 teach about the path to mercy?

Consider: Weaver contrasts the remnant's justifications with the biblical call to confess and forsake sin.

Applications

Examine your sincerity in seeking God's will

Evaluate whether your professed desire for God's will is genuine or merely a pious platitude; true seeking involves studying Scripture, attending to preaching, and prayerful openness.

Lecture support: Weaver says, 'If you want the will of God you would read and study and listen to His Word, apply it... you would attend the preaching and teaching of His Word with an open heart and a prayerful attitude.'

Trust God's timing and sovereignty in crises

When facing urgent situations, remember that God is not impatient or fearful; He controls even hostile powers, so wait on His direction without panic.

Lecture support: Weaver notes, 'We may be impatient, but God is not. And we may be frightful and upset, but God is not... God has absolute and total control even over the heathen.'

Obey God's revealed will rather than seeking secret knowledge

Focus on obeying the clear commands of Scripture (the revealed will) instead of speculating about God's secret purposes; obedience brings blessing.

Lecture support: Weaver cites Deuteronomy 29:29 and says, 'I'm not to concern myself about God's secretive will... I'm to be concerned about His revealed will.'

Repent and confess sin instead of justifying it

When you sin, acknowledge it, confess it, and turn from it rather than making excuses or blaming others; covering sin leads to lack of prosperity.

Lecture support: Weaver says, 'We can't sit back and try to justify our actions... The thing to do is to repent and acknowledge them... Whoso confesseth and forsaketh his sins shall have mercy.'

Remain in the center of God's will for safety

The safest place for a believer is in obedience to God's will; fleeing from it leads to the very destruction one fears.

Lecture support: Weaver declares, 'The safest place for any child of God is right smack dab in the middle of the will of God.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 26

Pastor John Weaver - Rejected And Forsaken

September 30, 2016

Read Chapter 26 in the companion book, pages 487-501.

Major Themes

Divine Rejection and Forsaking

God actively rejects and forsakes individuals, vocations, and entire nations when they persistently rebel against Him.

Lecture support: Jeremiah 7:29 says 'the Lord hath rejected and forsaken the generation of his wrath.'

Sin Separates from God

Human iniquity creates a barrier between people and God, hiding His face and causing Him not to hear.

Lecture support: Isaiah 59:1-2 states 'your iniquities have separated between you and your God.'

Forsaking God's Law Leads to Moral Chaos

When a society discards God's law as the objective standard, everyone does what is right in their own eyes, leading to corruption.

Lecture support: Jeremiah 9:13 says 'Because they have forsaken my law...' and the speaker applies this to modern moral confusion.

National Judgment for National Sin

God judges entire nations for idolatry and rebellion, using foreign powers as instruments of His wrath.

Lecture support: 2 Chronicles 36:15-17 describes God sending the Chaldeans against Judah because they mocked His messengers.

The Immutability of God

God's character and judgments do not change; what He did to ancient Israel He will do to modern nations that rebel.

Lecture support: The speaker states 'God is immutable. He does not change. And consequently, His judgments do not change.'

Urgency of Repentance

The only escape from divine wrath is genuine repentance, turning back to God in obedience and worship.

Lecture support: The speaker concludes 'it's either return or burn, repent or perish.'

Key Arguments

Human rejection mirrors divine rejection but is less mourned

People are devastated by spousal rejection but rarely consider the horror of being rejected by God due to sin.

Lecture support: The speaker contrasts human divorce pain with the lack of concern over divine forsaking.

God's rejection can be individual, vocational, or national

Scripture shows God rejecting Esau, Saul, Eli's house, and entire nations like Israel and Judah.

Lecture support: References to Romans 9:13, 1 Samuel 15:23, Hosea 4:6, and 2 Kings 17:20.

Shiloh is the pattern of divine forsaking

God forsook the tabernacle at Shiloh due to idolatry and corruption, and He promised to do the same to Jerusalem.

Lecture support: Psalm 78:58-62 and Jeremiah 7:12-14 show God's abandonment of Shiloh as a warning.

Modern America parallels Jeremiah's generation

Today's society has forsaken God's law, resulting in government-sanctioned sin, moral confusion, and no repentance.

Lecture support: The speaker cites abortion, sodomy, transgenderism, and educational indoctrination as evidence.

Wicked government frames mischief by law

Psalm 94:20-21 describes a throne of iniquity that legalizes sin and condemns the righteous.

Lecture support: The speaker applies this to modern government promoting abortion and sexual perversions.

Forsaking God's law removes objective morality

Without God's law, individuals become a law unto themselves, leading to societal chaos.

Lecture support: The teenage movie star's statement 'I'm a law to myself' illustrates the rejection of divine standards.

God's judgments are certain and severe

Leviticus 26 and Deuteronomy 28 promise terror, disease, enemy oppression, and destruction for disobedience.

Lecture support: Leviticus 26:16-18 warns of terror, consumption, and sevenfold punishment.

Repentance must begin with the individual

National change starts with personal repentance, obedience, and worship; individuals cannot repent for others.

Lecture support: The speaker emphasizes 'I can't repent for him... The only one that I have control over is this one.'

Scripture References

Jeremiah 7:29

Key text: God commands Jerusalem to cut off hair and lament because He has rejected and forsaken the generation of His wrath.

Psalms 22:1

Prophetic cry of Christ on the cross: 'My God, my God, why hast thou forsaken me?'

Psalms 38:1

David's prayer: 'Forsake me not, O Lord; O my God, be not far from me.'

Isaiah 59:1-2

Sin separates people from God; His hand is not shortened, but iniquities hide His face.

2 Chronicles 12:5

Shemaiah tells Rehoboam: 'Ye have forsaken me, and therefore have I also left you in the hand of Shishak.'

2 Chronicles 24:20

Zechariah says: 'Because ye have forsaken the Lord, he hath also forsaken you.'

Jeremiah 7:3-11

God calls Judah to amend their ways and not trust in lying words or the temple while practicing sin.

Jeremiah 7:12-15

God tells Judah to look at Shiloh as an example of what He will do to the temple and cast them out.

Jeremiah 7:16-20

God forbids prayer for the people because of their idolatry, provoking Him to anger.

Jeremiah 7:23-28

God commanded obedience, but they walked in evil imagination and hardened their necks.

Romans 9:13

God's individual rejection: 'Jacob have I loved, but Esau have I hated.'

1 Samuel 15:23

Saul rejected God's word, so God rejected him from being king.

Hosea 4:6

God rejects priests who reject knowledge: 'thou shalt be no priest to me.'

2 Kings 17:20

God rejected all the seed of Israel and delivered them to spoilers.

Jeremiah 6:30

Reprobate silver shall men call them, because the Lord hath rejected them.

Psalms 78:58-62

God forsook the tabernacle of Shiloh, delivered His strength into captivity, and gave His people to the sword.

Jeremiah 8:6

No man repented of wickedness; everyone turned to his own course like a horse rushing into battle.

Psalms 94:20-21

The throne of iniquity frames mischief by law and condemns innocent blood.

Jeremiah 9:13-16

Because they forsook God's law, He will feed them with wormwood and scatter them among the heathen.

Jeremiah 23:39-40

God will utterly forget and forsake them, bringing everlasting reproach and perpetual shame.

Study notes

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

Discussion Questions

1. Why do you think people are more distressed by human rejection than by the prospect of divine rejection?

Consider: The speaker contrasts the pain of spousal abandonment with the lack of concern over being forsaken by God.

2. In what ways does our society resemble the generation described in Jeremiah 7?

Consider: The message draws parallels between ancient Judah's idolatry and modern moral decay.

3. How should Christians respond when civil government legalizes what God calls sin?

Consider: Psalm 94:20-21 is cited regarding a throne of iniquity that frames mischief by law.

- 4.** What does the example of Shiloh teach us about the danger of presuming on God's presence while living in sin?

Consider: God forsook the tabernacle at Shiloh despite its sacred history because of the people's corruption.

- 5.** How can we cultivate genuine repentance in our own lives and encourage it in our families and churches?

Consider: The speaker stresses that repentance must start with the individual before it can spread corporately.

- 6.** What does it mean practically to 'obey God's voice and walk in all His ways' in today's culture?

Consider: Jeremiah 7:23 commands obedience as the condition for being God's people.

7. How does the immutability of God affect our understanding of national judgment?

Consider: The speaker argues that because God does not change, His judgments on ancient nations apply today.

8. What are some signs that a nation or church may be under God's rejection?

Consider: The message describes consequences like enemy oppression, moral confusion, and divine silence.

Applications

Personal Repentance

Each individual must examine their own life, repent of sin, and turn back to God in obedience.

Lecture support: The speaker says, 'I must personally repent, be obedient in my life, and worship Him and Him alone.'

Recognize Divine Judgment

Believers should discern the signs of God's judgment on society and not be spiritually asleep.

Lecture support: The quote from Bob McCurry warns that Christians have been 'asleep' while the nation declines.

Uphold God's Law as the Standard

Reject the notion that individuals can be a law unto themselves; submit to God's objective moral law.

Lecture support: The teenage star's statement 'I'm a law to myself' is contrasted with the need for God's law.

Fear God's Wrath

Cultivate a healthy fear of God's indignation to motivate holy living and urgent witness.

Lecture support: Nahum 1:6 asks 'Who can stand before his indignation?' to emphasize the terror of divine wrath.

Corporate Responsibility

While repentance starts individually, families, churches, and the nation must collectively return to God.

Lecture support: The speaker notes that families, churches, and government are made up of individuals who must do right.

Avoid Trusting in Religious External

Do not rely on church attendance or heritage while living in disobedience, as Judah trusted in the temple.

Lecture support: Jeremiah 7:4 warns against trusting in lying words like 'The temple of the Lord.'

Pray for National Mercy

Though judgment is deserved, believers should plead for God's grace and mercy on the nation.

Lecture support: The closing prayer asks God for grace, mercy, and wisdom to understand what is happening.

Study notes

[illegible]

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 27

Pastor John Weaver - Are You Horrified Yet?

December 18, 2016

Read Chapter 27 in the companion book, pages 503-516.

Major Themes

The Nature of True Horror

True horror is a violent, burning distress over sin and its consequences, not mere fear or disgust at symptoms.

Lecture support: Weaver explains the Hebrew word for horror as a rage, burning heat, or tempest, citing Albert Barnes and Thomas Manton.

Symptoms vs. Root Cause of Evil

Society is horrified by violent crimes (symptoms) but ignores the root cause: forsaking God's law.

Lecture support: Weaver states, 'we're usually horrified at a symptom and not at the cause' and illustrates with news stories of murder and starvation.

The Restraining Power of God's Law

God's law restrains evil through sanctions; when sanctions are delayed or removed, wickedness increases.

Lecture support: Weaver cites Ecclesiastes 8:11 and argues that swift execution of murderers would restrain others.

Forsaking God's Law Leads to Lawlessness

To forsake God's law is to abandon all restraint, leading to anarchy and the law of the jungle.

Lecture support: Weaver defines 'forsake' as to desert, leave, abandon, apostatize, and warns of societal collapse.

The Wrath of God on the Wicked

God will tread down and cast out those who forsake His law; His judgment is certain and terrible.

Lecture support: Weaver references Psalm 119:118-120, Isaiah 63, and Amos 2:9 to show God's past and future judgment.

Prioritizing God's Honor Over Personal Safety

David's horror was for God's honor, not his own safety; believers should share this concern.

Lecture support: Weaver notes David was not horrified by cruel designs against himself but by contempt for God.

Key Arguments

Horror should be directed at the forsaking of God's law, not just its symptoms.

Weaver argues that the root problem behind horrific crimes is the abandonment of God's law, and we should be horrified at that cause.

Lecture support: He states, 'David placed his finger on the source of the real problem when he said... Horror hath taken hold upon me because of the wicked that forsake thy law.'

God's law restrains evil through sanctions, and their removal leads to increased wickedness.

When negative sanctions are not executed, people are emboldened to do evil, as Ecclesiastes 8:11 teaches.

Lecture support: Weaver quotes Ecclesiastes 8:11 and gives the example of a man who considered murder because he thought he'd only serve seven years.

Forsaking God's law is a total abandonment, not occasional sin.

David's horror was specifically at those who completely desert and apostatize from God's law, becoming lawless.

Lecture support: Weaver explains the Hebrew word for 'forsake' and contrasts it with occasional sin, citing 1 Timothy 1:9-10.

A nation that forsakes God's law will descend into anarchy and chaos.

Without God's law as a restraint, society will be ruled by the law of the jungle, leading to increasing violence and tyranny.

Lecture support: Weaver warns, 'when a nation forsakes and abandons and leaves behind God's law, all hell's going to break loose.'

God's wrath on those who forsake His law is certain and severe.

David was horrified not only at sin but at the inevitable judgment of God, who treads down the wicked like dross.

Lecture support: Weaver cites Psalm 119:118-120 and Isaiah 63:1-6 to show God's trampling judgment.

Believers should be more concerned for God's honor than their own safety.

David's horror was rooted in zeal for God's glory, not fear for his own life, and Christians should emulate this priority.

Lecture support: Weaver states, 'David was more concerned for God's honor and glory than for his own safety.'

Scripture References

Psalms 119:53

The central text: 'Horror hath taken hold upon me because of the wicked that forsake thy law.'

Psalms 11:6

Cited by Albert Barnes to illustrate the Hebrew word for horror, translated 'horrible tempest' or 'burning.'

Lamentations 5:10

Mentioned by Barnes as another occurrence of the Hebrew word, rendered 'terrible famine' or 'terrors.'

Ecclesiastes 8:11

Because sentence against an evil work is not executed speedily, hearts are set to do evil.

Galatians 3:10

Those under the works of the law are under a curse; cited to show the curse for disobedience.

Deuteronomy 28-29

Referenced as containing positive and negative sanctions of God's law.

Proverbs 8:35-36

Whoever finds Christ finds life; he that sins against Him wrongs his own soul and loves death.

1 John 3:4

Sin is the transgression of the law; used to define sin as law-breaking.

Romans 3:23

All have sinned and come short of the glory of God; cited to show the universality of sin.

1 Timothy 1:8-10

The law is good if used lawfully; it is made for the lawless and disobedient, listing various sins.

Psalms 119:118-120

God treads down those who err from His statutes and puts away the wicked like dross; David fears His judgments.

Psalms 119:126

It is time for the Lord to work, for they have made void His law.

Isaiah 63:1-6

The Lord treads the winepress of His fury, staining His garments with the blood of the wicked.

Amos 2:9

God destroyed the Amorites as an example of His judgment on the wicked.

Isaiah 10:5-6

God sent Assyria as the rod of His anger to tread down hypocritical Israel like mire.

Jeremiah 2:12-13

Be horribly afraid, for My people have forsaken Me, the fountain of living waters.

Jeremiah 5:30-31

A wonderful and horrible thing is committed: prophets prophesy falsely, and priests bear rule by their means.

Hosea 6:10-11

God has seen a horrible thing in Israel; He has set a harvest for Judah's judgment.

Hosea 13:9

O Israel, thou hast destroyed thyself; but in Me is thine help.

1 Peter 4:18

If the righteous scarcely be saved, where shall the ungodly and sinner appear?

Discussion Questions

1. What does it mean to be genuinely horrified according to Psalm 119:53, and how does this differ from our common use of the word?

Consider: Weaver explains the Hebrew word for horror as a burning tempest, not mere fear or disgust.

2. Why do we tend to be horrified at symptoms rather than the root cause of evil, and how can we shift our focus?

Consider: Weaver argues that crimes are symptoms of forsaking God's law, which is the real problem.

3. How does God's law function to restrain evil in society, and what happens when that restraint is removed?

Consider: Weaver discusses sanctions and cites Ecclesiastes 8:11 on delayed justice.

4. What is the difference between occasional sin and forsaking God's law, and why is the latter so dangerous?

Consider: Weaver defines 'forsake' as total abandonment and apostasy, leading to lawlessness.

5. In what ways do we see the 'law of the jungle' replacing God's law in our culture today?

Consider: Weaver warns that without God's law, anarchy and chaos prevail.

6. How should the certainty of God's wrath on the wicked affect our prayers and actions?

Consider: Weaver emphasizes David's horror at God's judgment and the prophetic warnings.

7. What does it look like to be more concerned for God's honor than for our own safety in today's world?

Consider: Weaver applies David's example of prioritizing God's glory over personal safety.

8. How can we cultivate a holy horror at societal sin without becoming desensitized or overwhelmed?

Consider: Weaver suggests observing societal decay as a source of horror rather than entertainment.

Applications

Be horrified at the root cause, not just symptoms.

Recognize that societal evils stem from forsaking God's law, and direct your horror at that abandonment.

Lecture support: Weaver states, 'we're usually horrified at a symptom and not at the cause' and urges focus on the problem of lawlessness.

Prioritize God's honor over personal safety.

Like David, be more concerned about contempt for God than about your own security.

Lecture support: Weaver notes, 'David was more concerned for God's honor and glory than for his own safety.'

Find horror in societal decay, not in entertainment.

Instead of watching horror movies, observe the real horror of a nation destroying itself by forsaking God's law.

Lecture support: Weaver says, 'A Christian does not need to watch TV and horror movies to be horrified. He simply needs to observe our society.'

Side with David and the Lord by obeying God's Word.

Commit to bringing your life into conformity with God's statutes, judgments, and commandments.

Lecture support: Weaver exhorts, 'If you genuinely side with David... you're going to be continually and constantly bringing your life into conformity to the Word of God.'

Trust in God's help, not man's.

Recognize that vain is the help of man; rely on God for deliverance from trouble.

Lecture support: Weaver quotes Psalm 60:11 in his closing prayer: 'Give us help from trouble: for vain is the help of man.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 28

Pastor John Weaver - There Is A Price To Pay For Forsaking God

January 12, 2017

Read Chapter 28 in the companion book, pages 517-533.

Major Themes

Forsaking God brings judgment

The central message is that abandoning God and His law inevitably leads to divine punishment in various forms - military, political, economic - as seen in Ahaz's reign.

Lecture support: Weaver repeatedly states, 'There is a price to pay for forsaking God,' and cites 2 Chronicles 28:6: 'because they had forsaken the Lord God of their fathers.'

Salvation is not in politics

Weaver emphasizes that no political leader or system can save America; only Jesus Christ is Savior, and national hope must be in returning to God, not in elections.

Lecture support: He says, 'Each of us should understand by now that salvation is not in politics. Salvation is not in politicians. And there is no man that is a Savior except the Lord Jesus Christ.'

Idolatry as spiritual adultery

Ahaz's worship of Baal and Molech is presented as a perversion of true religion; all men are religious, but turning from God leads to serving false gods.

Lecture support: Weaver explains, 'All men are religious in nature. Every man serves some god... when someone turns from the one true and the living God, it does not mean that they cease to be religious. It just means that they've turned to another god.'

God's jealousy and judgment in history

God is a jealous God who will not share His glory with idols; He judges covenant-breaking nations in time and history, not just eternally.

Lecture support: Weaver cites Exodus 34:14 and Isaiah 42:8, and says, 'For a covenant people, there is always a judgment in time and history as well.'

The danger of wicked leadership

Ahaz's personal wickedness brought disaster on the entire nation; leaders who forsake God make their people 'naked' - exposed to shame, contempt, and danger.

Lecture support: Weaver states, 'God brought Judah low because of Ahaz... he made Judah naked, and transgressed sore against the Lord.'

Personal faithfulness amid national apostasy

Even if the nation continues to rebel, believers must determine to do what is right and biblical, standing as witnesses against evil and for God's truth.

Lecture support: Weaver exhorts, 'If everybody else in this country does what is wrong and wicked, you ought to determine in your heart that you're going to do what is right and biblical and holy and godly.'

Key Arguments

Ahaz's reign demonstrates the consequences of forsaking God

Weaver argues that the detailed punishments in 2 Chronicles 28 - military defeat, political shame, economic ruin - are direct results of Ahaz's idolatry and covenant-breaking.

Lecture support: He says, 'What 2 Chronicles 28 does is it details the punishment of Ahaz for his sins... because they have forsaken God and His covenant.'

Military might is useless without God

Weaver contends that no amount of military technology or preparation can protect a nation that has forsaken God, citing Proverbs 21:31 and Psalm 127:1.

Lecture support: He states, 'Military armaments, military preparation, military skill are absolutely worthless when one forsakes God and His law.'

Political alliances with the ungodly fail

Ahaz's appeal to Assyria brought distress, not help, and cost him the temple treasures; God forbids such alliances, and they lead to further judgment.

Lecture support: Weaver notes, 'Tiglath-Pileser king of Assyria came unto him, and distressed him, but strengthened him not... his alliance with the king of Assyria came to absolutely nothing.'

Sin strips and exposes a nation

The phrase 'made Judah naked' signifies that sin debases, shames, and leaves a people helpless before enemies, as Aaron's golden calf did to Israel.

Lecture support: Weaver explains, 'When one is stripped naked publicly, it is a time of shame, humiliation, contempt, helplessness, and danger.'

Repentance is the only solution

Weaver concludes that America must repent or perish; no political change can avert judgment if the nation continues in idolatry and lawlessness.

Lecture support: He says, 'Unless we turn back to God, no matter who's in the White House, it's still going downhill.'

Scripture References

2 Chronicles 28:1-27

The entire chapter is read as the primary text, detailing Ahaz's reign and God's judgments.

2 Chronicles 27:6

Jotham became mighty because he prepared his ways before the Lord, contrasting with Ahaz.

2 Kings 17:7-8

Evidence that Israel feared other gods by walking in the statutes of the heathen.

2 Kings 16:3-4

Parallel account of Ahaz's idolatry and child sacrifice.

2 Thessalonians 2:11-12

God sends strong delusion to those who reject truth, causing them to believe a lie.

1 Kings 18:8

Elijah tells Ahab that he, not Elijah, troubled Israel by forsaking God's commandments.

Exodus 34:14

God's name is Jealous; He is a jealous God.

Isaiah 42:8

God will not give His glory to another or praise to graven images.

Deuteronomy 4:24

God is a consuming fire, a jealous God.

Proverbs 21:31

The horse is prepared for battle, but safety is of the Lord.

Psalms 33:17

A horse is a vain thing for safety; neither shall he deliver any by his great strength.

Psalms 127:1

Except the Lord build the house and keep the city, human efforts are in vain.

2 Chronicles 24:20

Zechariah warns that forsaking the Lord leads to being forsaken by Him.

2 Chronicles 12:5

God tells Rehoboam that because they forsook Him, He left them in the hand of Shishak.

2 Chronicles 21:10

Edom and Libnah revolted because Jehoram forsook the Lord.

2 Chronicles 24:24

A small Syrian army defeated a great host because they had forsaken the Lord.

Leviticus 26

Blessings for obedience and curses for disobedience.

Deuteronomy 28

Blessings for obedience and curses for disobedience.

Deuteronomy 29:9

Keep the words of the covenant to prosper in all you do.

2 Chronicles 7:22

Evil comes because they forsook the Lord and served other gods.

Discussion Questions

1. In what ways does the reign of Ahaz parallel the spiritual and moral condition of modern America?

Consider: Weaver draws explicit parallels between Ahaz's idolatry and America's forsaking of its Christian foundations.

2. Why does Weaver insist that 'salvation is not in politics'? How should this affect a Christian's engagement with political issues?

Consider: He argues that no political leader can save the nation; only Christ can.

3. What does it mean for a nation to be 'made naked' by its leaders' sins? Can you think of contemporary examples?

Consider: Weaver explains that sin exposes a nation to shame, contempt, and danger, as Ahaz did to Judah.

4. How does the concept of God's jealousy (Exodus 34:14) challenge common views of God's character?

Consider: Weaver emphasizes that God is a jealous God who will not share His glory with idols.

5. Ahaz responded to distress by sinning even more (2 Chronicles 28:22). Why do people often harden their hearts in times of trouble instead of repenting?

Consider: Weaver points out Ahaz's irrational escalation of idolatry when under judgment.

6. What does it look like for Christians to 'do what is right and biblical and holy and godly' when the surrounding culture is increasingly hostile?

Consider: Weaver's concluding exhortation to personal faithfulness regardless of national trends.

Applications

Trust in God, not political leaders

Believers must place their ultimate hope in Jesus Christ alone, not in any political figure or party, recognizing that national salvation requires spiritual repentance.

Lecture support: Weaver states, 'Salvation is not in politics. Salvation is not in politicians. And there is no man that is a Savior except the Lord Jesus Christ.'

Examine personal and national idolatry

Identify and turn from any 'gods' - money, pleasure, self - that have replaced the true God, both individually and corporately as a nation.

Lecture support: Weaver explains that all men serve some god; turning from God leads to idolatry.

Recognize that sin brings shame and vulnerability

Understand that forsaking God's law strips individuals and nations of protection, leaving them exposed to moral and physical dangers.

Lecture support: Weaver says Ahaz 'made Judah naked' - a state of shame, contempt, and helplessness.

Do not rely on military or economic strength

National security and prosperity depend on obedience to God, not on armaments or wealth; trust in these is vain without God's blessing.

Lecture support: Weaver cites Proverbs 21:31 and Psalm 127:1 to show that safety is of the Lord.

Respond to distress with repentance, not more sin

In times of trouble, instead of hardening one's heart or seeking ungodly alliances, turn to God in repentance and obedience.

Lecture support: Ahaz in his distress trespassed yet more against the Lord, which led to further ruin.

Commit to personal righteousness regardless of culture

Even if the nation continues in rebellion, individual believers must determine to do what is right, serving as witnesses to God's truth.

Lecture support: Weaver exhorts, 'If everybody else in this country does what is wrong and wicked, you ought to determine in your heart that you're going to do what is right and biblical and holy and godly.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 29

Judgment and Redemption

October 03, 2017

Read Chapter 29 in the companion book, pages 535-551.

Major Themes

Inseparability of Judgment and Redemption

Biblical redemption cannot occur without judgment; they are two sides of the same divine act.

Lecture support: Weaver states, 'Zion shall be redeemed with judgment' (Isaiah 1:27) and argues from Scripture that 'it's almost impossible to have one without the other.'

God's Judgment on His Own Professing People

God's adversaries in Isaiah 1 are not pagans but the covenant people who have become corrupt.

Lecture support: Weaver emphasizes that God says He will ease Himself of His adversaries, referring to Judah and Jerusalem, not heathens.

Purification Through Judgment

Judgment functions as a refining fire that removes dross (sin) and restores purity to God's people.

Lecture support: Isaiah 1:25 speaks of purging dross and taking away tin; Weaver explains this as God removing sin through fiery judgments.

The Cross as Redemption Through Judgment

Christ's atoning death is the supreme example of redemption accomplished by judgment falling on a substitute.

Lecture support: Weaver cites 1 Peter 1:18-19, Romans 3:24-26, and 2 Corinthians 5:21 to show that we were redeemed by Christ's blood, which satisfied God's justice.

The Righteousness of Praying for Judgment on the Wicked

It is biblical to pray for the destruction of God's enemies and the establishment of the righteous.

Lecture support: Weaver quotes Psalm 7:9 and states, 'It is a righteous and holy prayer to pray for the destruction of God's enemies and the elevation of God's people.'

Key Arguments

Redemption Requires Judgment

Every biblical act of deliverance involved judgment on the oppressors or on a substitute.

Lecture support: Weaver lists Noah's flood, the Exodus, the conquest of Canaan, and ultimately Christ's crucifixion as examples.

God's People Can Become His Enemies

When God's people rebel persistently, He turns to fight against them as adversaries.

Lecture support: Isaiah 63:10 is cited: 'they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy.'

Judgment Teaches Righteousness

God's judgments in the earth cause some to learn righteousness, though the wicked remain unresponsive.

Lecture support: Isaiah 26:9-10 is quoted: 'when thy judgments are in the earth, the inhabitants of the world will learn righteousness.'

Wicked Rulers Corrupt a Nation; Godly Rulers Foster Revival

Major idolatries were introduced by wicked rulers, while major revivals occurred under godly rulers.

Lecture support: Weaver cites Jeroboam, Manasseh, Solomon for idolatry; Josiah, Hezekiah, Uzziah for revival.

The Destruction of the Wicked Is Necessary for the Righteous to Flourish

God's promise to restore judges and counselors follows the purging of dross, indicating that the wicked must be removed.

Lecture support: Isaiah 1:26-28 shows restoration after judgment; Weaver states, 'the destruction of the wicked is needed and necessary for the establishment of the righteous.'

Scripture References

Isaiah 1:21-31

The primary text of the sermon, describing Jerusalem's harlotry, God's purging judgment, and the promise of redemption with judgment.

Genesis 14:18-20

Example of 'padah' used as deliverance without ransom when Abraham rescued Lot.

Genesis 37:21

Reuben delivered Joseph from his brothers, another instance of 'padah' without a ransom price.

Hosea 1:2-3

God commands Hosea to marry an impure woman to illustrate Israel's unfaithfulness.

Hosea 3:1-3

Hosea redeems Gomer from the slave market, illustrating redemption with a price.

Isaiah 1:1

Identifies the audience as Judah and Jerusalem during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.

Isaiah 1:2-15

Overview of Judah's rebellion, corruption, and empty worship.

Isaiah 1:16-20

God's call to reason, wash, and obey, with promises of blessing or destruction.

Isaiah 26:8-12

The righteous wait for God's judgments, which teach the inhabitants of the world righteousness.

Ezekiel 5:13

God says He will be comforted when His fury is accomplished upon the wicked.

Deuteronomy 28:63

As the Lord rejoiced to do good, so He will rejoice to destroy the disobedient.

Isaiah 63:9-10

God redeemed Israel but they rebelled, so He turned to be their enemy and fought against them.

Jeremiah 1:10

Jeremiah's commission to root out, pull down, destroy, and then build and plant.

Psalms 34:21

Evil shall slay the wicked, and those who hate the righteous shall be desolate.

Psalms 37:10, 17, 20, 28, 38

The wicked will be cut off and destroyed, but the meek shall inherit the earth.

Psalms 92:7

The wicked spring up like grass only to be destroyed forever.

2 Thessalonians 1:7-10

Christ's return in flaming fire to take vengeance on those who do not know God.

1 Peter 1:18-20

We were redeemed not with silver and gold but with the precious blood of Christ.

Romans 3:24-26

Christ is set forth as a propitiation to declare God's righteousness in justifying believers.

2 Corinthians 5:21

God made Christ sin for us so that we might become the righteousness of God in Him.

Discussion Questions

1. Why do you think Christians often separate judgment and redemption, and how does Isaiah 1:27 challenge that separation?

Consider: Weaver opens by noting that the average Christian does not associate judgment and redemption.

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2. In what ways does the cross of Christ demonstrate that redemption comes through judgment?

Consider: Weaver uses 1 Peter 1, Romans 3, and 2 Corinthians 5 to show Christ bore judgment for our redemption.

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3. How should the truth that God sometimes turns against His own professing people affect our self-examination?

Consider: Isaiah 63:10 and Isaiah 1:24 show God fighting against rebellious covenant people.

4. What does it mean for judgment to be a 'friend' to believers, and how have you experienced this?

Consider: Weaver states, 'Judgment is not our enemy. It is our friend,' citing Psalm 119:67, 71.

5. Is it loving to pray for the destruction of the wicked? How does Psalm 7:9 guide such prayers?

Consider: Weaver calls it a 'righteous and holy prayer' to pray for the end of wickedness.

6. How do wicked rulers influence a nation toward idolatry, and what can we learn from the biblical pattern of godly rulers and revival?

Consider: Weaver contrasts Jeroboam/Manasseh with Josiah/Hezekiah to show the impact of civil leaders.

Personal Application and Notes

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

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

Additional notes or questions to discuss

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

Lesson 1: How to Overcome or Overthrow Our Enemies

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Lesson 2: Holy War/Just War

Lecture JW01065

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Lesson 3: Faith & Gratefulness

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Lesson 4: When God Gives Up His People

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Lesson 5: God's Answer to America's Problems

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Lesson 6: The Testimony of the LORD

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Lesson 7: God's Answer to America's Problems

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Lesson 8: Why God Allowed the Slaughter of the Priest

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Lesson 9: 2 Sanctification & Sexual Purity

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Lesson 10: The Lord as Defender

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Lesson 11: When Prayer Is Useless

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Lesson 12: The Price of True Deliverance

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Lesson 13: A Needful and Necessary Prayer

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Lesson 14: How to Know the Hand of God is Against a Nation

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Lesson 15: Are You Horrified Yet?

Lecture JW00562

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Lesson 16: You Really Do Not Want to Know God's Will

Lecture JW00496

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Lesson 17: Pastor John Weaver - The Fruit of Sin Part 3 of 3 Rebellious Children

Lecture JW01212

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Lesson 18: The Covenant Applied

Lecture JW01240

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Lesson 19: Pastor John Weaver - Unlikely Revolutionaries

Lecture JW01242

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Lesson 20: Pastor John Weaver - Where is thy God

Lecture JW01301

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Lesson 21: Something is Going to Get a Hold on You

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Lesson 22: To Teach Them War

Lecture JW01371

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Lesson 23: Heaven on Earth

Lecture JW01409

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Lesson 24: Pastor John Weaver - Reality, Faith And Obedience

Lecture JW01433

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Lesson 25: Pastor John Weaver - You Really Do Not Want To Know God's Will, Do You?

Lecture JW01435

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Lesson 26: Pastor John Weaver - Rejected And Forsaken

Lecture JW01445

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Lesson 27: Pastor John Weaver - Are You Horrified Yet?

Lecture JW01456

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Lesson 28: Pastor John Weaver - There Is A Price To Pay For Forsaking God

Lecture JW01469

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Lesson 29: Judgment and Redemption

Lecture JW01489

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Source information

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

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.