Covenant Theology: Blessings, Curses, and Sanctions: A Time Of Need

Study Guide

Covenant Theology

Weaver Bible College

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

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

Contents

Lesson 1: When the Heavens are Brass 4

Lesson 2: Charging God Foolishly 14

Lesson 3: Impotent Christians and an Impotent Church 23

Lesson 4: The Spirit of Whoredoms 31

Lesson 5: Implication of forsaking God's Laws 40

Lesson 6: Gods Sovereignty, Man's Instrumentality and the Weather 51

Lesson 7: A Curse Made Plain and Simple 60

Lesson 8: Promises and Limitations 68

Lesson 9: Stripped Naked 78

Lesson 10: Turning Back In The Day Of Battle 87

Lesson 11: Things That Go Together 95

Lesson 12: Consider Your Ways 102

Lesson 13: A Time Of Need 113

Lesson 14: Stop Your Fretting 121

Lesson 15: The Desire Of The Righteous 131

Lesson 16: When Disobedience Becomes Obedience 142

Lesson 17: The Faithful God 152

Lesson 18: How The Mighty Have Fallen 160

Lesson 19: Sent to War 169

Lesson 20: Destruction and Deliverance 177

Lesson 21: How to Die a Horrible Death and Destroy Others 187

Lesson 22: Where We Should Begin as a Nation - A Point of Beginning 197

Lesson 23: Do You Recognize War? 208

Lesson 24: What Kind of Liberty do you Want? 216

Lesson 25: Incrementalism, Invasion and Replacement 227

Lesson 26: Why Bad Things Happen to Good People 235

Online Lecture Resources 244

Using this guide

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

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

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

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

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

LESSON 1

When the Heavens are Brass

April 29, 2018

Read Chapter 1 in the companion book, pages 13-28 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Spiritual drought as a consequence of sin

Just as physical drought prevents rain from penetrating brass, unrepented sin causes a spiritual drought where prayers seem unanswered and life unfruitful.

Lecture support: Weaver states, 'just like a real physical famine can be an illustration of a spiritual famine, so likewise a real physical drought can be an illustration of a spiritual drought as well.'

God’s refusal to hear the rebellious

When people persist in known sin and refuse to obey God, He may withdraw His ear and not listen to their prayers.

Lecture support: Deuteronomy 1:45: 'the Lord would not hearken to your voice, nor give ear unto you.' Weaver says, 'There comes a time when God is not going to hear our prayers.'

The lex talionis in prayer

God often makes the punishment fit the crime: those who will not hear God will find that God will not hear them.

Lecture support: Weaver says, 'When you reach the stage that you will not hear God, at that point, God will not hear you. It's called the lex talionis, the law of retribution.'

True confession versus mere admission

Biblical confession (homologeo) means agreeing with God about the sinfulness of sin and turning from it, not simply acknowledging wrongdoing.

Lecture support: Weaver explains, 'the word confess means, I say the same thing that God says. Or, I agree with God. Or, I take the same attitude that God takes.'

Delayed obedience is disobedience

Obeying God's original command after He has given a new command due to sin is still rebellion and self-will.

Lecture support: Weaver says, 'Delayed obedience is disobedience. ... They were disobeying God's second command in order to obey His first command.'

Sin separates from God

Iniquities and sins create a barrier that causes God to hide His face and refuse to hear, even though He is able to hear.

Lecture support: Isaiah 59:2: 'your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear.'

Regarding iniquity blocks prayer

Even esteeming or gazing at sin in the heart is enough for God to refuse to hear, let alone engaging in it.

Lecture support: Psalm 66:18: 'If I regard iniquity in my heart, the Lord will not hear me.' Weaver emphasizes the Hebrew word ra'ah meaning to regard or esteem.

Repentance as the prerequisite for answered prayer

God's promise to hear and heal is conditioned on humbling, praying, seeking His face, and turning from wicked ways.

Lecture support: 2 Chronicles 7:14: 'if my people ... shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven.'

Key Arguments

Sin is the primary reason God does not hear prayer

Weaver argues that known sin, rebellion, and a lack of faith cause God to turn a deaf ear, not any limitation in God.

Lecture support: Weaver says, 'one of the main answers is because of sin in our lives. And it's not just sin, but it would be known sin, and it would be actually open rebellion.'

Israel's rebellion illustrates the principle

The events of Numbers 13-14 and Deuteronomy 1 show a pattern: God commands, people refuse, God judges, people weep, but God does not hear.

Lecture support: Deuteronomy 1:43-45: 'ye would not hear ... but rebelled ... and ye returned and wept before the Lord; but the Lord would not hearken to your voice.'

Mouthing confession without turning is insufficient

Acknowledging sin is not the same as biblical confession, which requires agreeing with God and turning from sin.

Lecture support: Weaver says, 'Mouthing a confession and mouthing a repentance is not necessarily the same as biblical confession and biblical repentance.'

Delayed obedience is still disobedience

When God gives a new command due to prior rebellion, insisting on obeying the original command is self-will and rebellion.

Lecture support: Weaver says, 'Delayed obedience is disobedience. ... They were disobeying God's second command in order to obey His first command.'

Scripture consistently warns that sin hinders prayer

Isaiah 59:1-2, Psalm 66:18, and Proverbs 28:9 all teach that iniquity, regarding sin, and rejecting God’s law cause Him not to hear.

Lecture support: Isaiah 59:2: 'your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear.'

The lex talionis applies to hearing

Because Israel would not hear God, God would not hear them. This retributive justice is a biblical pattern.

Lecture support: Weaver says, 'What you see in Deuteronomy 1 and verse 45 is the lex talionis of Scripture. ... They would not hear God. And God says, therefore, I will not hear you.'

Repentance is the only remedy

To avoid brass heavens, believers must repent of sin, refuse to regard iniquity, and submit to God’s commands.

Lecture support: Weaver says, 'If we do not want heavens to be brass to us, we must repent of our sins and turn from our sins. Do not regard iniquity in our hearts.'

Scripture References

Deuteronomy 28:23

The curse of brass heavens and iron earth as a divine sanction for disobedience.

Deuteronomy 28:24

The Lord will make the rain powder and dust, leading to destruction.

Leviticus 26:18-20

Parallel curse: heaven as iron, earth as brass, strength spent in vain.

Haggai 1:10-11

Amplification of the curse: drought on land, mountains, grain, wine, oil, and all labor.

Amos 8:11

A spiritual famine of hearing the word of God, illustrating spiritual drought.

Proverbs 15:8

The prayer of the upright is God's delight.

Proverbs 15:29

The Lord is far from the wicked but hears the prayer of the righteous.

Psalm 65:2

God is designated as the one who hears prayer.

Deuteronomy 1:39-45

Moses rehearses Israel's rebellion and God's refusal to hear their weeping.

Hebrews 12:15-17

Esau found no place of repentance though he sought it with tears, illustrating God's refusal.

Numbers 13:30

Caleb stills the people and urges them to go up and possess the land.

Numbers 14:6-10

Joshua and Caleb plead with the congregation not to rebel, but the people threaten to stone them.

Numbers 14:11-20

God threatens to destroy Israel; Moses intercedes and God pardons.

Numbers 14:26-35

God decrees that the rebellious generation will die in the wilderness.

1 John 1:9

If we confess our sins, God is faithful to forgive; Weaver explains true confession.

Isaiah 55:6-7

Seek the Lord while He may be found; the wicked must forsake his way to receive mercy.

Isaiah 59:1-2

God's hand is not shortened, but iniquities separate from God and cause Him not to hear.

Psalm 66:18

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

Proverbs 28:9

He that turns away his ear from hearing the law, even his prayer is an abomination.

Hosea 5:4-6

Israel and Judah seek the Lord with sacrifices but will not find Him because He has withdrawn.

Discussion Questions

1. What does the image of 'brass heavens' and 'iron earth' teach us about the spiritual condition of unanswered prayer?

Consider: Weaver introduces the physical curse and its spiritual application.

2. How does the rebellion of Israel in Numbers 13-14 illustrate the principle that God will not hear those who refuse to hear Him?

Consider: The historical example of Israel's sin and God's refusal to listen.

3. What is the difference between merely admitting sin and truly confessing it according to 1 John 1:9?

Consider: Weaver explains the Greek word homologeo and true confession.

4. Why is delayed obedience considered disobedience, and how did Israel demonstrate this?

Consider: Israel insisted on fighting after God told them to turn into the wilderness.

5. According to Psalm 66:18, what does it mean to 'regard iniquity' and how does that affect our prayers?

Consider: Weaver emphasizes the Hebrew word ra'ah and its implications.

6. How do Isaiah 59:1-2 and Proverbs 28:9 reinforce the message that sin hinders prayer?

Consider: These verses show that iniquity and rejecting God’s law cause Him not to hear.

7. What does 2 Chronicles 7:14 teach about the conditions for God to hear and heal, and how does this apply today?

Consider: Weaver contrasts popular use of the verse with its full requirement of turning from wicked ways.

8. What practical steps can we take to ensure that the heavens are not brass in our own prayer lives?

Consider: Weaver concludes with the call to repent, not regard iniquity, and submit to God.

Applications

Examine your heart for unconfessed sin

Believers must honestly assess whether known sin, rebellion, or regarding iniquity is hindering their prayers.

Lecture support: Weaver says, 'If we want heavens to be brass, just continue in sin and God will not hear us.'

Practice true biblical confession

Confession means agreeing with God about the sinfulness of sin and turning from it, not just admitting wrongdoing.

Lecture support: Weaver explains, 'the word confess means, I say the same thing that God says. Or, I agree with God.'

Obey God’s current commands, not past ones

Do not insist on obeying a previous directive when God has given new instructions due to changed circumstances or discipline.

Lecture support: Weaver says, 'Delayed obedience is disobedience. … They were disobeying God's second command in order to obey His first command.'

Refuse to regard iniquity

Do not esteem, gaze at, or entertain sinful thoughts; spit them out as Job eschewed evil.

Lecture support: Weaver says, 'Do not regard iniquity in our hearts. Do not let it dwell there. … Repent of them. Spit them out.'

Turn from wicked ways as a condition for answered prayer

Prayer for national or personal healing must be accompanied by genuine repentance and turning from sin, not just religious activity.

Lecture support: 2 Chronicles 7:14: 'if my people … shall turn from their wicked ways, then will I hear from heaven.'

Do not presume upon God’s hearing while in rebellion

Weeping, crying, or offering sacrifices will not move God if we are holding onto sin and refusing to obey.

Lecture support: Hosea 5:6: 'They shall go with their flocks … to seek the Lord; but they shall not find him.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 2

Charging God Foolishly

November 08, 2020

Read Chapter 2 in the companion book, pages 29-45 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Charging God Foolishly

The central sin of blaming God for suffering and affliction, rather than recognizing one's own sin or trusting God's sovereignty.

Lecture support: Weaver states, 'Sin, rebellion, exasperation, frustration, and ignorance oftentimes motivate us to charge God foolishly and wickedly as the source of our problems' (155.9-197.0s).

Patience and Waiting on God

Believers must learn to wait on the Lord instead of fretting or taking matters into their own hands, as God honors patient trust.

Lecture support: Weaver says, 'We must learn not to fret against the Lord no matter what our situation... we must learn to patiently wait upon God' (2941.4-2984.0s).

Accepting Personal Responsibility

Instead of shifting blame to God or others, we should acknowledge our own sins and failures as the cause of many afflictions.

Lecture support: Weaver notes, 'Most of our suffering, most of our affliction, we do bring upon ourselves? It's our sins, it's our disobedience' (2620.3-2657.2s).

Attack on God's Servants as Attack on God

Any verbal or physical attack on a Christian is an attack on God Himself, because it criticizes His providence and care for His children.

Lecture support: Weaver explains, 'Any attack upon one of God's children or one of God's servants is an attack upon God Himself' (2222.3-2239.4s).

The Danger of Unbelief and Impatience

The king's statement 'What should I wait for the Lord any longer?' reveals a heart of unbelief that leads to rebellion and violence against God's representative.

Lecture support: Weaver paraphrases the king: 'To hell with God. That's what he was saying. I don't need Him. I don't want Him. I don't believe Him' (2110.8-2137.2s).

God's Sovereignty in Judgment

God sends affliction and judgment as a consequence of sin, and it is foolish to rage against Him rather than repent.

Lecture support: Weaver cites Amos 3:6: 'Shall there be evil in the city and the Lord hath not done it?' (1997.2-2047.3s).

Key Arguments

Job as the Model of Not Charging God

Job lost everything yet worshiped and did not sin or charge God foolishly, demonstrating the faith and patience believers should emulate.

Lecture support: Weaver reads Job 1:20-22 and emphasizes, 'In all of this Job sinned not, nor charged God foolishly' (295.6-330.1s).

The King's Blame of God Was Foolish Because He Ignored His Own Sin

The king of Samaria (likely Jehoram) was an idolater who led Israel into sin, yet he blamed God for the famine instead of repenting.

Lecture support: Weaver says, 'Both Ahab and Jehoram had sufficient iniquity and sins... to bring the judgment of God... and the king of Samaria never thought at one time of assuming responsibility' (2728.4-2772.4s).

Cannibalism Is a Specific Curse for Covenant Disobedience

The horrific act of eating one's children is a prophesied judgment in Leviticus 26 and Deuteronomy 28 for rejecting God's law.

Lecture support: Weaver reads Leviticus 26:27-29: 'And you shall eat the flesh of your sons, and the flesh of your daughters you shall eat' (1362.1-1436.2s).

Attacking a Brother Is Attacking God's Providence

When we criticize or attack fellow believers, we are essentially telling God how to run His household, which is arrogant and sinful.

Lecture support: Weaver illustrates: 'God, why don't you educate these stupid children of yours? Why don't you discipline them?' (2513.3-2539.5s).

Waiting on God Is Commanded and Blessed

Scripture repeatedly commands waiting on the Lord, promising strength, deliverance, and honor for those who do so.

Lecture support: Weaver quotes Psalm 27:14: 'Wait on the Lord, be of good courage, and He shall strengthen thine heart' (3166.0-3194.2s).

Scripture References

2 Kings 6:24-33

The main text describing the siege of Samaria, the famine, cannibalism, and the king's charge against God and Elisha.

Job 1:20-22

Job's response to losing everything: he worshiped and did not sin or charge God foolishly.

Job 2:9-10

Job's wife tells him to curse God and die, but Job refuses to sin with his lips.

Numbers 14:21-24

God says the Israelites provoked Him ten times and will not enter the land, except Caleb who had another spirit.

2 Kings 3:1

Jehoram son of Ahab began to reign over Israel in Samaria, identifying the likely king in the narrative.

Leviticus 11:3

Clean animals part the hoof and chew the cud; donkeys are unclean, highlighting the desperation of eating an ass's head.

2 Kings 18:27

Rabshakeh threatens that the besieged will eat their own dung and drink their own urine, paralleling the extreme famine.

Leviticus 26:27-29

God warns that if Israel walks contrary to Him, they will eat the flesh of their sons and daughters.

Deuteronomy 28:49-58

Curses for disobedience include siege, cannibalism, and tender women eating their own children.

Lamentations 2:20

Jeremiah asks if women should eat their children, referring to the siege of Jerusalem.

Lamentations 4:10

Pitiful women have boiled their own children for food during the destruction of Jerusalem.

Amos 3:6

Shall there be evil in a city and the Lord has not done it? Affirming God's sovereignty over calamity.

Matthew 5:21-22

Jesus teaches that anger and insults against a brother are equivalent to murder and bring judgment.

Romans 14:4

Who are you to judge another's servant? To his own master he stands or falls.

Proverbs 19:3

The foolishness of man perverts his way, and his heart frets against the Lord.

Lamentations 3:39

Why should a living man complain, a man for the punishment of his sins?

1 Kings 18:17-18

Ahab blames Elijah for troubling Israel, but Elijah says the trouble comes from Ahab's idolatry.

Isaiah 59:1-2

God's hand is not shortened, but your iniquities have separated you from God.

Psalm 118:8-9

It is better to trust in the Lord than to put confidence in man or princes.

Hebrews 10:36

You have need of patience, that after you have done the will of God, you might receive the promise.

Discussion Questions

1. In what ways are we tempted to 'charge God foolishly' in our own lives when facing trials?

Consider: Weaver describes how we often blame God for our problems instead of examining our own sin or trusting His providence.

2. How does Job's response to suffering challenge our typical reactions to loss and hardship?

Consider: Job lost everything yet worshiped and did not sin; Weaver contrasts this with modern Christians' complaints.

3. Why is it so difficult to accept personal responsibility for our afflictions instead of blaming others or God?

Consider: Weaver notes that most suffering is self-inflicted through sin, yet we naturally shift blame like Adam.

4. What does it mean that an attack on a brother or sister in Christ is an attack on God Himself?

Consider: Weaver explains that criticizing a believer is criticizing God's providence and care for His children.

5. How can we cultivate patience and learn to wait on the Lord rather than fretting?

Consider: Weaver gives multiple Scripture references commanding waiting on God and promises blessings for those who do.

6. What does the king's statement 'What should I wait for the Lord any longer?' reveal about the danger of impatience and unbelief?

Consider: The king's words show a heart that has given up on God, leading to rebellion and violence.

7. How should we respond when we see fellow believers suffering or making mistakes, instead of criticizing them?

Consider: Weaver warns against judging God's servants, using Romans 14:4 to show that God is able to make them stand.

8. In what ways does our culture encourage a 'just-in-time' mentality that makes us forget our dependence on God for daily provision?

Consider: Weaver discusses modern grocery supply chains and how easily famine could occur, challenging our sense of self-sufficiency.

Applications

Do Not Fret Against the Lord

No matter how dire the situation, we must learn not to fret or charge God foolishly, but to wait patiently and accept whatever God sends.

Lecture support: Weaver says, 'We must learn not to fret against the Lord no matter what our situation... we must learn to patiently wait upon God and we must also learn to patiently accept whatever God sends our way' (2941.4-2984.0s).

Look to God, Not Man, for Help

Instead of relying on human leaders or resources, we should trust in the Lord for our needs, as the king admitted his own helplessness.

Lecture support: Weaver cites Psalm 118:8-9: 'It is better to trust in the Lord than to put confidence in man... in princes' (3115.2-3165.3s).

Wait Patiently on God

It is unreasonable to grow weary of waiting on God, for He blesses those who wait; we need patience to receive His promises.

Lecture support: Weaver quotes Hebrews 10:36: 'But you have need of patience, that after that you have done the will of God, you might receive the promise' (3279.3-3309.6s).

Accept Personal Responsibility

Rather than shifting blame, we should acknowledge our own sins and failures as the cause of many afflictions, and repent.

Lecture support: Weaver states, 'We have to learn not to shift blame, but learn to accept responsibility and say, I'm willing to do that for my life, my actions, my words, my deeds' (2872.4-2940.4s).

Guard Against Attacking Fellow Believers

Recognize that criticizing or attacking a brother in Christ is an attack on God Himself, and refrain from judging God's servants.

Lecture support: Weaver warns, 'We have no right to tell God how to educate, how to instruct, and how to discipline His children' (2540.1-2576.2s).

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 3

Impotent Christians and an Impotent Church

September 18, 2022

Read Chapter 3 in the companion book, pages 47-64 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Spiritual Impotence of Modern Christianity

The sermon diagnoses the powerlessness of individual Christians and the church, contrasting it with the early church's vitality and impact.

Lecture support: Weaver asks, 'Where is our power and where is our might? And why is it that Christians generally today have no power and no might, either with God or with man?'

Disobedience as the Root Cause of Powerlessness

The primary reason for the church's impotence is disobedience to God's law, which brings His curses and removes His blessing and strength.

Lecture support: He states, 'We're under His curse because we've disobeyed God. God's law is His rule for our lives. When we transgress and disobey, we violate His law and bring ourselves under a negative sanction.'

Sin as Desertion and Despisement of God

Sin is not merely disobedience but also desertion and despisement of God, treating Him with contempt, which leads to His forsaking of us.

Lecture support: He explains, 'Disobedience leads to desertion, and desertion leads to despisement... When we disobey God, we desert Him. And when we desert and forsake Him in righteousness and in justice, He deserts and forsakes us.'

The Inseparability of God and His Law

God and His law are one; to despise His commandments is to despise Him, as seen in David's sin and God's response.

Lecture support: Weaver says, 'You cannot maintain one attitude toward God and a different attitude toward His law... God and His law are inseparable.'

The Call to Repentance and Returning to God

The solution to powerlessness is to choose life by loving, obeying, and cleaving to God, who alone is our strength and joy.

Lecture support: He cites Deuteronomy 30:19-20 and says, 'If you choose life, he says that you're going to obey... you're not going to desert... you're not going to despise Him.'

Key Arguments

The early church had power and favor because of their devotion, unlike today's church.

Weaver argues that the early Christians' steadfastness in doctrine, fellowship, prayer, and generosity resulted in signs, wonders, and favor with people, which is absent today.

Lecture support: He reads Acts 2:42-47 and says, 'If we compared our lives to the early Christians... I think each of us would come to the realization that we really do not even measure up.'

The church has traded spiritual power for materialism and building-focused ministry.

He contends that the emphasis on church buildings and wealth has replaced the power to heal and transform lives, as illustrated by the conversation between a priest and a pastor.

Lecture support: He quotes the pastor's response: 'While that is true, neither can we anymore say with Peter, "In the name of Jesus Christ of Nazareth, rise up and walk."'

God's blessings and curses are inescapable and tied to obedience.

Using the Hebrew word 'nasag' (overtake), he argues that blessings and curses pursue people relentlessly based on their obedience or disobedience to God's law.

Lecture support: He says, 'God is telling you that they will run you down, they will fall over you, and there's absolutely nothing that you can do to thwart them.'

Disobedience is not just breaking rules but deserting and despising God.

He builds a case that sin progresses from disobedience to desertion to despisement, each bringing God's judgment, as seen in David's sin and Eli's house.

Lecture support: He explains, 'Disobedience leads to desertion, and desertion leads to despisement... When we refuse to hear Him and obey Him, we desert Him, and in that desertion is the highest contempt of despising Him.'

God's forsaking of His people is a severe judgment that leaves them powerless.

He argues that when God leaves people alone due to their forsaking of Him, they become helpless and devoured by evils, as warned in Deuteronomy 31:16-17.

Lecture support: He reads, 'Then my anger shall be kindled against them... and I will forsake them, and I will hide my face from them, and they shall be devoured.'

True strength and power come only from the Lord, not from human effort.

He emphasizes that God gives power to the faint and that waiting on the Lord renews strength, but this is contingent on obedience and faithfulness.

Lecture support: He quotes Isaiah 40:29-31 and says, 'He giveth power to the faint; and to them that have no might he increaseth strength.'

Scripture References

Deuteronomy 28:32

The key verse for the sermon, describing the loss of children and powerlessness as part of the curse for disobedience.

Genesis 32:28

God tells Jacob he has power with God and men, used to contrast with modern powerlessness.

Galatians 6:16

Identifies the Israel of God as those who walk according to the rule, linking Old Testament promises to New Testament believers.

Acts 2:42-47

Describes the early church's devotion and the resulting signs, wonders, and favor, used as a contrast to today's church.

Acts 5:1-11

The account of Ananias and Sapphira, used to show that the early church's sharing was voluntary, not communism.

Acts 5:13-14

Shows that the people magnified the believers and multitudes were added, highlighting the church's esteem.

Genesis 35:5

The terror of God fell on the cities, preserving Jacob's family, illustrating divine protection.

Deuteronomy 11:25

God promises to lay the fear and dread of Israel on the land, showing His power working through His people.

Joshua 2:9

Rahab confesses that terror of Israel has fallen on the inhabitants, confirming God's promise.

Acts 3:1-8

Peter heals the lame man, used in the illustration of trading power for wealth.

Hosea 8:14

Israel forgot his Maker and built temples, paralleling the modern church's focus on buildings.

Revelation 3:17

The Laodicean church thought it was rich but was wretched and poor, illustrating spiritual blindness.

Deuteronomy 28:1-14

The blessings for obedience, contrasted with the longer section on curses.

Deuteronomy 28:15-68

The curses for disobedience, which are four times as long as the blessings, emphasizing the severity.

Deuteronomy 28:2, 15

The word 'overtake' is used to show that blessings and curses pursue and catch up with people.

Deuteronomy 28:28-35

A detailed description of the helplessness and despair under God's curse, including madness, blindness, and loss of children.

Proverbs 26:2

The curse causeless shall not come, meaning there is always a reason for God's judgment.

Isaiah 33:22

The Lord is our judge, lawgiver, and king, establishing His authority to command.

James 4:12

There is one lawgiver who is able to save and destroy, reinforcing God's sole authority.

1 John 3:4

Sin is the transgression of the law, defining disobedience as lawlessness.

Discussion Questions

1. In what ways do you see the church today lacking the power and favor described in Acts 2:42-47?

Consider: Weaver contrasts the early church's devotion and impact with modern Christianity.

2. How might an overemphasis on church buildings and material wealth contribute to spiritual impotence?

Consider: He argues that the church has traded power for materialism, referencing Hosea 8:14 and Revelation 3:17.

3. Do you agree that disobedience to God's law is the primary reason for the church's powerlessness? Why or why not?

Consider: The sermon's main thesis is that curses for disobedience explain the lack of power.

4. How does the concept of sin as desertion and despisement of God change your understanding of disobedience?

Consider: Weaver explains that sin is not just breaking rules but forsaking and despising God.

5. What does it mean for God to 'leave us alone' as a form of judgment, and have you seen this in your life or church?

Consider: He discusses God's forsaking as a severe judgment, citing Matthew 15:14 and Deuteronomy 31:17.

6. How can we practically 'choose life' as described in Deuteronomy 30:19-20 in our daily walk?

Consider: The sermon concludes with a call to love, obey, and cleave to God.

Applications

Examine your life for areas of disobedience to God's law.

Weaver calls listeners to recognize that disobedience brings God's curse and powerlessness, urging self-examination.

Lecture support: He asks, 'Have you disobeyed God's law? Have you violated God's law? Have you transgressed His commandments?'

Repent of deserting and despising God through sin.

The sermon urges repentance from the deeper sins of desertion and despisement, not just outward disobedience.

Lecture support: In the closing prayer, he says, 'We realize, Lord, our sins, our disobedience, our desertion, our despisement. O Lord, forgive us.'

Choose life by loving, obeying, and cleaving to God.

Based on Deuteronomy 30:19-20, he calls for a deliberate choice to love and obey God as the path to life and strength.

Lecture support: He says, 'If you choose life, he says that you're going to obey... you're not going to desert... you're not going to despise Him.'

Depend on the Lord as your only source of strength and power.

Weaver emphasizes that true might comes from waiting on the Lord and rejoicing in Him, not from human effort.

Lecture support: He quotes Isaiah 40:31 and says, 'He giveth power to the faint; and to them that have no might he increaseth strength.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 4

The Spirit of Whoredoms

April 30, 2023

Read Chapter 4 in the companion book, pages 65-82 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Spiritual Adultery as Idolatry

The 'spirit of whoredoms' is primarily spiritual unfaithfulness - idolatry - against God, not just physical immorality. It is a perverse, erroneous spirit that leads people away from God's authority.

Lecture support: In the Old Testament, the word adultery only refers to the physical act about six times... Usually, the Old Testament word adultery refers to what you and I would call spiritual adultery, spiritual fornication, or simply idolatry.

Theological Immorality Precedes Physical Immorality

Physical sins like adultery and fornication are consequences of first committing spiritual adultery against God. If one is unafraid to sin against God, they will not fear sinning against a spouse.

Lecture support: If someone is unafraid to whore around on the sovereign, holy God of heaven and earth, how much less will he be afraid to whore around on his or her spouse?

The Deceitfulness of the Human Heart

The heart is deceitful and desperately wicked (Jeremiah 17:9). Rejecting God's Word leads to walking in the imagination of one's own evil heart, resulting in idolatry and error.

Lecture support: The heart is deceitful above all things, and desperately wicked: who can know it? So when you think you know the best way... your heart can deceive you so easily.

The Sufficiency of Christ as the Final Prophet

God has spoken fully and finally through Jesus Christ, the prophet like Moses. We are accountable to hear and obey all His words; seeking other sources is idolatry.

Lecture support: God gave us Jesus Christ. Jesus Christ is the full and final revelation of God... Do you understand that God holds us accountable? God holds us responsible and answerable to hear all the words of this book.

The Spirit of Whoredoms Hinders Repentance

Hosea 5:4 shows that the spirit of whoredoms prevents people from framing their doings to turn to God. This spirit must be dealt with before revival can occur.

Lecture support: They will not frame their doings to turn to the Lord. For the spirit of whoredoms is in the midst of them, and they have not known the Lord.

Key Arguments

The spirit of whoredoms is a pervasive, perverse, and erroneous spirit.

The sermon connects Hosea's 'spirit of whoredoms' with Isaiah's 'perverse spirit' and 1 John's 'spirit of error,' arguing it is a distorting influence that leads multitudes astray.

Lecture support: So the spirit of truth, then, is those that hear the word of God. The spirit of error would be those who do not hear the word of God. So I want you to connect... a spirit of whoredoms with a perverse spirit and with a spirit of error.

Physical immorality is a consequence of spiritual idolatry.

The rampant physical immorality in society is a result of theological immorality - rejecting God's authority. Spiritual adultery always precedes physical adultery.

Lecture support: The physical immorality that is rampant in this country... is a consequence and result of theological immorality. The spiritual always precedes the physical.

It is God's people who have the spirit of whoredoms.

Both 2 Chronicles 7:14 and Hosea 4:12 use 'my people,' indicating that the idolaters are God's covenant people. This applies to professing Christians today who refuse to obey God.

Lecture support: So the point I'm trying to make in Hosea chapter 4, it is God's people who are the idolaters. It is God's people who have the spirit of whoredoms.

Rejecting God's Word leads to walking in the imagination of one's own heart.

Jeremiah passages show that when people forsake God's law, they walk after the imagination of their evil heart, which leads to idolatry and going backward.

Lecture support: But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward and not forward.

Consulting idols is insane and makes one like them.

Asking counsel from wooden stocks and staffs is rhabdomancy, a foolish divination. Psalm 115 says idolaters become dead, dumb, and worthless like their idols.

Lecture support: They that make them are like unto them, dead, dumb, insane, worthless, useless. So is everyone that trusteth in them.

Jesus Christ is the prophet like Moses; we must hear Him.

Deuteronomy 18 promised a prophet; Acts 3 and 7 identify Him as Jesus. God holds us accountable to hear and obey all His words; refusing is the spirit of whoredoms.

Lecture support: For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me. Him shall you hear in all things whatsoever he shall say unto you.

The spirit of whoredoms prevents turning to God.

Hosea 5:4 explains why people will not humble themselves and pray as in 2 Chronicles 7:14: the spirit of whoredoms is in their midst, and they have not known the Lord.

Lecture support: They will not frame their doings to turn to the Lord. For the spirit of whoredoms is in the midst of them, and they have not known the Lord.

Scripture References

Hosea 4:12

Primary text: God's people ask counsel from stocks and staffs; the spirit of whoredoms causes them to err and go a-whoring from God.

Hosea 5:4

They will not frame their doings to turn to God because the spirit of whoredoms is in their midst and they have not known the Lord.

Isaiah 19:14

The Lord mingled a perverse spirit in Egypt, causing them to err in every work; the Hebrew word means distorting or warping.

1 John 4:6

Distinguishes the spirit of truth (those who hear God's Word) from the spirit of error (those who do not).

Zechariah 13:2

God will cut off the names of idols and cause the prophets and the unclean spirit to pass out of the land; connects unclean spirit with idolatry.

2 Chronicles 7:14

If God's people humble themselves, pray, seek His face, and turn from wicked ways, He will heal their land; used to show it is God's people who need to repent.

Jeremiah 10:23

The way of man is not in himself; it is not in man to direct his steps.

Jeremiah 17:9

The heart is deceitful above all things and desperately wicked; who can know it?

Proverbs 6:18

A heart that devises wicked imaginations and feet that are swift in running to mischief.

Jeremiah 7:23-24

God commanded obedience, but they walked in the counsels and imagination of their evil heart and went backward.

Jeremiah 9:13-14

They forsook God's law and walked after the imagination of their own heart and after Baalim.

Jeremiah 11:7-8

They obeyed not but walked in the imagination of their evil heart; therefore God brings the curses of the covenant.

Jeremiah 13:10

This evil people refuse to hear God's words, walk in the imagination of their heart, and walk after other gods.

Jeremiah 16:11-12

They have forsaken God, walked after other gods, and done worse than their fathers by walking after the imagination of their evil heart.

Psalm 115:4-8

Idols are silver and gold, made by men; they have mouths but speak not; those who make them are like them, and so is everyone who trusts in them.

Ezekiel 21:18-23

Nebuchadnezzar used divination (arrows, images, liver) to choose his path, but God directed him to Jerusalem for judgment.

Deuteronomy 18:9-19

Forbids divination, child sacrifice, witchcraft, etc.; promises a prophet like Moses whose words must be heeded.

Acts 3:18-23

Peter identifies Jesus as the prophet like Moses; every soul that will not hear Him shall be destroyed.

Acts 7:37-39

Stephen recounts Moses' prophecy of the coming prophet and Israel's refusal to obey.

Hebrews 12:25

See that you refuse not Him that speaks; if they escaped not who refused Him on earth, much more shall we not escape if we turn from Him who speaks from heaven.

Discussion Questions

1. In what ways might professing Christians today exhibit a 'spirit of whoredoms' by seeking counsel from sources other than God's Word?

Consider: The sermon argues that consulting stocks and staffs is like modern reliance on horoscopes, false prophets, or personal imagination instead of Scripture.

2. How does the principle that 'spiritual adultery precedes physical adultery' challenge our understanding of moral decline in society?

Consider: Weaver states that theological immorality leads to physical immorality; if one is unafraid to sin against God, they will not fear sinning against others.

3. Why is it significant that God addresses 'my people' in both 2 Chronicles 7:14 and Hosea 4:12? What does this imply about the need for repentance among believers?

Consider: The sermon emphasizes that it is God's covenant people who are the idolaters, not just the world.

4. How does the deceitfulness of the heart (Jeremiah 17:9) contribute to the spirit of whoredoms, and what is the remedy?

Consider: Weaver warns that trusting one's own heart leads to walking in imagination and idolatry; the remedy is submission to God's Word.

5. In what ways does Jesus fulfill the role of the prophet like Moses, and what does it mean for us to 'hear Him' today?

Consider: The sermon identifies Jesus as the final revelation of God; refusing His words is the spirit of whoredoms.

6. According to Hosea 5:4, why are people unable to 'frame their doings to turn to the Lord'? How can this spirit be overcome?

Consider: The spirit of whoredoms prevents turning; the sermon implies repentance and seeking God's grace are necessary.

Applications

Examine your sources of counsel

Evaluate whether you seek guidance from God's Word or from worldly sources like media, horoscopes, or personal feelings. Consulting anything other than Scripture is idolatry.

Lecture support: People are willing to listen to the news. They're willing to listen to their neighbors. They're willing to listen to TV, to movie theaters, to newspapers, to horoscopes. But they're not willing to listen to the word of God. That's the spirit of whoredoms.

Repent of spiritual adultery

Recognize that refusing to submit to God's commands is playing the harlot against Him. Repent of placing your will above God's will.

Lecture support: When you refuse to follow the Word of God... you're playing the harlot, that you have the spirit of whoredoms?

Humble yourself before God

Acknowledge God as Creator and Lord; humble yourself, pray, seek His face, and turn from wicked ways as 2 Chronicles 7:14 commands.

Lecture support: Why would we not humble ourselves before God? Why would we not acknowledge that everything we are, everything we have, is because of Him and His grace?

Submit to the whole counsel of God

Churches and individuals must preach, teach, and obey all of Scripture. Refusing any part is going a-whoring from God.

Lecture support: When the churches refuse to preach and teach the whole counsel of God, they're going astray from their God.

Pray for a teachable spirit

Pray as David did: 'Teach me to do thy will' (Psalm 143:10). Ask God to work holiness, obedience, and a turning from sin in your life.

Lecture support: Have you ever prayed, 'Lord, teach me to do thy will'? Have you ever prayed, 'Lord, make me holy as thou art holy...'?

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 5

Implication of forsaking God's Laws

May 07, 2023

Read Chapter 5 in the companion book, pages 83-101 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Forsaking God's Law Leads to Autonomy and Destruction

Rejecting God's law results in man becoming a law unto himself, which destroys individuals and society.

Lecture support: The alternative to God's law is man's law. Man, in rejecting God's law, becomes autonomous, and thus he becomes a law to himself.

Trust in Man vs. Trust in God

One either trusts in the Lord and His word or in man and the flesh; trusting man is a departure from God.

Lecture support: Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

Rebellion and Lying are Intertwined

All rebellious people are liars against God, denying His sovereignty, authority, and goodness.

Lecture support: All rebellious people are liars. That's what God said. They're actually lying against God.

Refusal to Hear God's Word is Refusal to Hear God

God speaks through His Word; rejecting the Word is rejecting God Himself, as they are inseparable.

Lecture support: If you have his word, you have him. If you do not have his word, you do not have him.

Desire for Smooth, Deceitful Messages

Rebellious people want flattering, palatable lies rather than the straight truth of God's demands.

Lecture support: Prophesy not unto us right things, speak unto us smooth things, prophesy deceits.

Judgment is Sudden and Complete

God's judgment on those who despise His word is likened to a bursting wall and shattered pottery, leaving nothing useful.

Lecture support: He shall break it as the breaking of a potter's vessel that is broken in pieces... there shall not be found... a sherd to take fire from the hearth.

God's Mercy and Patience

Even in judgment, God waits to be gracious and offers salvation to those who return to Him.

Lecture support: Therefore will the Lord wait that he may be gracious unto you.

National Application of These Principles

The same judgment for forsaking God's law applies to nations, including America, calling for repentance.

Lecture support: Look at where we are in America... we rejected God. We rejected His law system.

Key Arguments

Autonomy is not neutral but destructive

Forsaking God's law doesn't just create an alternative system; it leads to personal and societal ruin.

Lecture support: When one rebels against God... he's not only destroying himself, but also his family and society as well.

Trusting man is synonymous with departing from God

Putting confidence in human strength or wisdom is a heart departure from the Lord.

Lecture support: Cursed be the man that trusteth in man... whose heart departeth from the Lord.

Rebellion inherently involves lying against God

Rebellion denies God's character as chief good, lawgiver, and judge, making rebels liars.

Lecture support: He lies against God. He says God is not the chief good.

Moral inability, not physical, prevents hearing

People 'will not hear' because they refuse truth, not because they lack ears.

Lecture support: They will not hear. It's not that they cannot hear... they simply do not want truth.

Rejecting God's word equals rejecting God

One cannot separate God from His word; to despise the word is to despise God.

Lecture support: It's impossible to hold one attitude toward God and a different attitude toward His Word.

Judgment is inevitable and thorough

God's judgment on those who despise His word will be sudden, furious, and leave nothing useful.

Lecture support: Whose breaking cometh suddenly at an instant... he shall not spare.

God's mercy is extended even to the rebellious

Despite hatred and rebellion, God waits to be gracious and offers salvation through returning.

Lecture support: In returning and rest shall you be saved... and you would not.

National judgment mirrors individual judgment

The principles of Isaiah 30 apply to nations; America's rejection of God's law threatens similar judgment.

Lecture support: What I just preached from Isaiah chapter 30 certainly applies individually. But may I remind you, He's talking to a nation.

Scripture References

Isaiah 30:8-18

Primary text of the sermon, describing rebellion, judgment, and mercy.

Jeremiah 11:3-8

Curses for disobedience to God's covenant, setting the stage for Isaiah 30.

Jeremiah 17:5

Curse on those who trust in man and depart from the Lord.

Isaiah 30:1-3

Woe to rebellious children who take counsel not of God and trust in Egypt.

Isaiah 31:1

Woe to those who go to Egypt for help and do not look to the Holy One.

Psalm 118:8-9

Better to trust in the Lord than in man or princes.

Isaiah 1:3-4

Israel is dumber than ox and ass, a sinful nation that has forsaken the Lord.

Isaiah 3:8

Jerusalem ruined because their tongue and doings are against the Lord.

Isaiah 59:13

Transgressing and lying against the Lord, departing from God.

James 3:13-14

Do not lie against the truth; bitter envying and strife indicate lying against truth.

Deuteronomy 32:4

God is truth; His way is perfect.

John 14:6

Jesus is the way, the truth, and the life.

John 17:17

God's word is truth.

Jeremiah 29:19

God sent His word but they would not hear.

2 Timothy 4:3-4

Time will come when people will not endure sound doctrine but heap up teachers with itching ears.

Jeremiah 14:14

Prophets prophesy lies in God's name; He did not send them.

Colossians 2:8

Beware of philosophy and vain deceit after tradition of men.

2 Samuel 12:9-10

David despised the commandment and thus despised God; sword will not depart.

Leviticus 26:8

Blessing of obedience: five shall chase a hundred.

Deuteronomy 32:30

Curse: one chases a thousand when God sells them.

Discussion Questions

1. What are the practical ways we might be tempted to trust in 'Egypt' (human strength) rather than in God today?

Consider: Based on Israel's trust in Egypt for protection instead of God.

2. How can we discern whether our refusal to hear certain biblical teachings is a moral unwillingness rather than a lack of understanding?

Consider: The people 'will not hear' the law of the Lord.

3. In what ways might we be tempted to seek 'smooth things' from preachers or teachers rather than the straight truth of God's Word?

Consider: The demand for smooth, deceitful prophecies.

4. How does the inseparability of God and His Word affect our daily Bible reading and obedience?

Consider: If you have His word, you have Him; if not, you do not have Him.

5. What does it mean that God 'waits to be gracious'? How have you experienced this in your life?

Consider: God's patience and mercy despite rebellion.

6. How should the warning of sudden judgment (the bulging wall) influence our urgency in sharing the gospel?

Consider: Judgment comes suddenly like a bursting wall.

7. What are some signs that a nation has forsaken God's law, and what should the church's response be?

Consider: Application to America's rejection of God's law.

8. How can we cultivate a heart that truly 'returns and rests' in God rather than fleeing to human solutions?

Consider: God's call to return and rest for salvation.

Applications

Examine your trust

Evaluate whether you are trusting in God and His Word or in human strength and wisdom.

Lecture support: One either trusts in the Lord God and His law and His word, or one trusts in man and his law and his word.

Heed God's Word as God's voice

Recognize that refusing to hear Scripture is refusing God Himself; commit to hearing and obeying.

Lecture support: A refusal to hear the Word of God is a refusal to hear God.

Repent of rebellion and lying

Acknowledge that rebellion is lying against God and turn from it in repentance.

Lecture support: All rebellious people are liars... they're lying against God and denying His sovereignty.

Seek truth, not smooth messages

Desire the straight truth of God's Word even when it convicts, rather than flattering or deceitful teaching.

Lecture support: Prophesy not unto us right things, speak unto us smooth things, prophesy deceits.

Return and rest in God

Respond to God's merciful call by returning to Him in repentance and finding rest in quiet confidence.

Lecture support: In returning and rest shall you be saved; in quietness and confidence shall be your strength.

Wait on the Lord

Trust in God's timing and mercy, knowing He waits to be gracious to those who wait for Him.

Lecture support: Therefore will the Lord wait that he may be gracious unto you... blessed are all they that wait for him.

Pray for national repentance

Apply the message corporately by praying for America to return to God and His law.

Lecture support: Unless there is individual repentance and unless there is national repentance, you better watch out.

Thank God for His patience

Reflect on God's mercy in waiting for your repentance and give thanks for His grace.

Lecture support: He waited that he might be gracious unto us.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 6

Gods Sovereignty, Man's Instrumentality and the Weather

October 20, 2024

Read Chapter 6 in the companion book, pages 103-121 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's Sovereignty over Weather

God alone controls rain and weather, as stated in Jeremiah 14:22. Rain is a blessing, and drought is a judgment, both under His sovereign decree.

Lecture support: Jeremiah 14:22: 'Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things.'

Human Instrumentality in God's Plan

God often works through means, including human actions, to accomplish His purposes. This includes both righteous prayers (Joshua, Elijah) and wicked conspiracies.

Lecture support: Joshua 10:12-14: Joshua commanded the sun and moon to stand still, and God hearkened to his voice. James 5:17-18: Elijah prayed for drought and rain, and God answered.

The Problem of Evil and God's Control

God is not the author of evil but controls it, using even wicked acts (like the crucifixion) to bring about His redemptive purposes and greater glory.

Lecture support: Acts 2:23: Jesus was delivered by God's determinate counsel, yet crucified by wicked hands. Psalm 76:10: 'Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.'

Weather as a Weapon and Judgment

Weather can be manipulated by wicked men as a weapon, and God may allow this as judgment on sinful nations, just as He used Assyria and Babylon in the past.

Lecture support: Isaiah 10:5-6: God calls Assyria the rod of His anger, sent against a hypocritical nation. Job 37:13: God causes weather 'for correction, or for his land, or for mercy.'

Trust in God, Not Government

Believers should learn from disasters that government does not care for them; they must trust in the Lord and become self-sufficient, depending on God rather than princes.

Lecture support: Psalm 118:8-9: 'It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes.'

The Reality of Conspiracies

Conspiracies are real and biblical; they involve people 'breathing together' for wicked purposes, often against God and His people. Modern weather manipulation may be such a conspiracy.

Lecture support: Jeremiah 11:9: 'A conspiracy is found among the men of Judah.' Ezekiel 22:25: 'There is a conspiracy of her prophets.'

Key Arguments

Only God can cause rain, but He may use means.

Jeremiah 14:22 establishes that idols and the heavens themselves cannot produce rain; it comes by God's decree. However, God can work mediately through human actions, including technology.

Lecture support: Job 28:26: 'When he made a decree for the rain.' Joshua 10 and James 5 show human prayer affecting weather.

God's sovereignty extends over evil, using it for His glory.

God ordained the crucifixion, yet wicked men carried it out. Similarly, God may allow wicked men to manipulate weather as part of His judgment, but He limits and controls their actions.

Lecture support: Acts 2:23: Jesus delivered by God's counsel, slain by wicked hands. Psalm 76:10: wrath of man praises God, remainder restrained.

Modern weather manipulation is plausible and documented.

Whistleblowers, military papers (e.g., 'Weather as a Force Multiplier'), patents, and historical operations like Operation Popeye indicate that weather warfare is real and may be used today.

Lecture support: Quotes from Dane Wigington, Eric Hecker, HAARP whistleblower, and the 1996 Air Force paper.

God uses wicked nations to judge His people.

Assyria, Babylon, and Rome were instruments of God's judgment on Israel and Judah. Modern governments may similarly be used to judge nations, including America.

Lecture support: Isaiah 10:5-6: Assyria as rod of anger. Historical examples of Stalin, Mao, Pol Pot.

Believers must respond with trust and imprecatory prayer.

In light of potential weather warfare and divine judgment, Christians should trust God over government, pray against the wicked, and recognize that God limits evil for His glory and the good of His people.

Lecture support: Psalm 118:8-9; Hosea 13:9; imprecatory prayers like Psalm 7:9.

Scripture References

Jeremiah 14:22

Main text: only God can cause rain; idols and heavens cannot.

Deuteronomy 32:21

Vanities refer to false idols that provoke God to jealousy.

Leviticus 26:4

Rain in due season is a blessing from God.

Deuteronomy 11:11,14

The promised land drinks water of the rain of heaven; God gives rain in due season.

Deuteronomy 28:12,24

Rain as blessing; withholding rain as curse (powder and dust).

Amos 4:7-8

Withholding rain is God's judgment; rain on one city, not another.

Jeremiah 14:1-6

Description of the extreme drought in Judah.

Job 28:26

God made a decree for the rain.

Acts 15:18

Known unto God are all his works from the beginning.

Romans 11:33-36

God's judgments unsearchable; of him, through him, to him are all things.

Psalm 76:10

Surely the wrath of man shall praise thee; remainder of wrath restrained.

James 1:13

God cannot be tempted with evil, neither tempteth he any man.

Acts 2:22-24

Jesus delivered by God's counsel, crucified by wicked hands.

Joshua 10:12-14

Joshua commands sun and moon to stand still; God hearkens to a man.

James 5:17-18

Elijah prayed for drought and rain; weather manipulated by prayer.

Psalm 115:16

The heaven are the LORD's, but the earth hath he given to the children of men.

Amos 3:6

Shall there be evil in a city, and the LORD hath not done it?

Isaiah 10:5-7

Assyria as rod of God's anger, sent against hypocritical nation.

Job 37:9-13

Weather comes for correction, for his land, or for mercy.

Psalm 118:8-9

Better to trust in the LORD than in man or princes.

Discussion Questions

1. How does Jeremiah 14:22 shape our understanding of God's sovereignty over weather, and what implications does this have for how we interpret natural disasters?

Consider: Weaver emphasizes that only God can cause rain, and that rain is a blessing while drought is a judgment.

2. In what ways does the distinction between God's immediate and mediate work help us understand how He might use human technology or prayer to influence weather?

Consider: Weaver explains that God often works through means, as seen in Joshua 10 and James 5.

3. How should the biblical teaching that God controls evil (e.g., the crucifixion, Assyria) affect our response to the possibility of weather warfare or other wicked schemes?

Consider: Weaver argues that God uses wicked instruments for His purposes, limiting their actions.

4. What evidence does Weaver present for modern weather manipulation, and how should Christians evaluate such claims in light of Scripture?

Consider: Weaver cites whistleblowers, military documents, and historical operations.

5. How does the example of God using Assyria and Babylon to judge Israel inform our understanding of potential judgment on nations today?

Consider: Weaver references Isaiah 10 and historical destructions.

6. What practical steps does Weaver suggest believers take in response to the possibility of weather manipulation and government failure?

Consider: Applications include trusting God, becoming self-sufficient, and praying imprecatory prayers.

7. How does Psalm 76:10 ('the wrath of man shall praise thee') provide comfort and perspective when facing large-scale evil or disasters?

Consider: Weaver uses this verse to show that God limits and redirects evil for His glory.

8. In what ways might the concept of 'instrumentality' challenge or deepen our understanding of prayer and human responsibility in God's sovereign plan?

Consider: Weaver discusses how Joshua and Elijah's prayers affected weather, showing human participation in God's works.

Applications

Trust in God, not government

Believers should learn from disasters that government does not care for them; they must trust in the Lord and become self-sufficient, depending on God rather than princes.

Lecture support: Psalm 118:8-9; example of FEMA offering $750 after hurricanes.

Pray imprecatory prayers against the wicked

Christians should pray for the wickedness of the wicked to come to an end and for the just to be established, naming specific evildoers.

Lecture support: Psalm 7:9: 'Oh let the wickedness of the wicked come to an end; but establish the just.'

Recognize God's control over evil

Understand that God limits and uses even wicked actions for His glory and the good of His people, so we need not fear man's schemes beyond what God permits.

Lecture support: Psalm 76:10; Job 1-2 (Satan limited by God).

Become self-sufficient and independent of ungodly systems

In light of potential government failure or malice, believers should cultivate independence and mutual support within the body of Christ.

Lecture support: Example of sheriffs telling FEMA to stay out; Hosea 13:9 ('thou hast destroyed thyself').

View weather events as potential divine correction

Consider that hurricanes and other disasters may be God's rod of correction, calling for national repentance and personal holiness.

Lecture support: Job 37:13: 'He causeth it to come, whether for correction, or for his land, or for mercy.'

Do not fear man, but fear God

Since man can only go as far as God allows, believers should fear God rather than human conspiracies or weapons.

Lecture support: Matthew 10:28; Psalm 118:6.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 7

A Curse Made Plain and Simple

February 15, 2026

Read Chapter 7 in the companion book, pages 123-139 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Reality and Severity of Biblical Curses

God's curses are real, immutable, and pronounced on disobedience and rebellion, as seen in the Law and the Prophets.

Lecture support: Weaver reads curses from Deuteronomy 27 and explains that the people said 'Amen,' meaning 'so be it.' He states, 'God himself placed curses upon sin, disobedience, and rebellion.'

The Fulfillment of Curses in National Judgment

Isaiah 1:7 describes the literal fulfillment of covenant curses on Judah, with language drawn from Leviticus 26 and Deuteronomy 28.

Lecture support: He compares Isaiah 1:7 with Leviticus 26:31-33 and Jeremiah 44:22, showing the same words for desolation and waste.

The Helplessness of Watching Destruction

The curse includes the agony of seeing strangers devour one's land and family while being powerless to stop it.

Lecture support: Weaver emphasizes 'in your presence' and illustrates with Isaiah 13:16 and Lamentations 5:11, describing children dashed to pieces and wives ravished before one's eyes.

God Uses Foreign Nations as Instruments of Judgment

God sent Assyria and Babylon against Israel and Judah; similarly, He may use modern 'strangers' like Muslims to judge America.

Lecture support: He cites Jeremiah 5:15-17 and Psalm 17:13-14, calling the wicked God's sword and hand, and applies it to Muslim immigration.

The Call to Repentance and Remnant Faithfulness

Individuals and nations place themselves under curses by disobedience; only repentance and turning to God can bring help and preserve a remnant.

Lecture support: He quotes Hosea 13:9, 'O Israel, thou hast destroyed thyself; but in me is thine help,' and urges believers to be faithful to be part of the remnant.

Key Arguments

Curses are conditional upon disobedience

God's curses are activated by rebellion; one places oneself under a curse by disobeying God's law.

Lecture support: Weaver says, 'In reality, you curse yourself. The curse is already there. You just simply place yourself under that curse by your disobedient and by your rebellious actions.'

Isaiah 1:7 is a direct fulfillment of covenant curses

The desolation, burning, and devouring by strangers in Isaiah 1:7 match the curses pronounced in Leviticus 26 and Deuteronomy 28.

Lecture support: He reads Leviticus 26:31-33 and Jeremiah 44:22, showing the same language of desolation and waste.

The phrase 'in your presence' intensifies the curse

The curse is made more grievous because the victims must watch the destruction helplessly.

Lecture support: Weaver explains, 'It is done before your eyes. And here's the worst part. You're not just simply observing it... There's absolutely nothing you can do about it.'

The 'overthrow' in Isaiah 1:7 signifies total annihilation

The Hebrew word for 'overthrown' is the same used for Sodom and Gomorrah, indicating complete destruction.

Lecture support: He compares Deuteronomy 29:23 and Isaiah 49:18, where the same word describes Sodom's overthrow, and quotes Calvin on the cruelty of foreign invaders.

Modern 'strangers' may be God's rod of judgment

Muslims in America, with their teachings and practices, could be the strangers God uses to devour the land as judgment for national sin.

Lecture support: He reads an article questioning Muslim loyalty and cites the doctrine of Taqiyyah, then references Psalm 17:13-14 where the wicked are God's sword.

Repentance is the only escape from the curse

Since the curse comes from disobedience, only turning back to God can avert destruction and preserve a remnant.

Lecture support: He quotes Hosea 13:9 and states, 'Unless we repent and turn back, we will witness not only the destruction of Europe, but the destruction of America as well.'

Scripture References

Isaiah 1:7

The primary text, describing the desolation of the land, burning of cities, and devouring by strangers as a curse fulfilled.

Galatians 1:8-9

Paul pronounces a curse (anathema) on anyone preaching a different gospel, showing that biblical curses exist in the New Testament.

Deuteronomy 27:15-26

A list of curses for various sins, with the people responding 'Amen,' illustrating the conditional nature of curses.

Leviticus 26:31-33

God promises to make cities waste and the land desolate as part of the curse for disobedience, using language echoed in Isaiah 1:7.

Jeremiah 5:15-17

God threatens to bring a foreign nation to devour the harvest and impoverish cities, paralleling the curse in Isaiah 1:7.

Jeremiah 44:22

The land became a desolation and a curse because of the people's abominations, confirming the cause of the judgment.

Jeremiah 38:17-18

Jeremiah warns Zedekiah that refusal to surrender will result in the city being burned with fire, a specific fulfillment of the curse.

Isaiah 13:16

Part of the curse: children dashed to pieces before their eyes, houses spoiled, wives ravished, illustrating helplessness.

Lamentations 5:11

Historical fulfillment: women ravished in Zion and maids in Judah when Babylon invaded.

Zechariah 14:2

Future judgment: God gathers nations against Jerusalem, houses rifled, women ravished, showing the pattern of curse.

Deuteronomy 29:23-28

The overthrow of the land is compared to Sodom and Gomorrah, using the same Hebrew word as Isaiah 1:7, indicating total destruction.

Isaiah 49:18

The overthrow is again compared to Sodom, with no man dwelling there, reinforcing the severity of the curse.

Psalm 17:13-14

The wicked are described as God's sword and hand, showing that God uses evil men as instruments of judgment.

Hosea 13:9

Israel destroyed itself through disobedience, but help is found only in God, summarizing the message of self-inflicted curse and divine mercy.

Discussion Questions

1. How does understanding biblical curses change your view of God's justice and holiness?

Consider: Weaver emphasizes that God's curses are real and immutable, just like His blessings.

2. In what ways do we 'place ourselves under a curse' through disobedience today?

Consider: He states that the curse is already there and we activate it by rebellion.

3. What does the phrase 'in your presence' teach us about the nature of divine judgment?

Consider: Weaver explains the agony of watching destruction helplessly.

4. How should Christians respond to the idea that God might use non-Christian nations or groups as instruments of judgment?

Consider: He argues that Muslims could be God's rod, just as Assyria and Babylon were.

5. What does it mean to be part of the 'remnant' in a nation under judgment?

Consider: Weaver calls for faithfulness to be among the remnant that is preserved.

6. How does Hosea 13:9 ('thou hast destroyed thyself; but in me is thine help') apply to personal and national repentance?

Consider: This verse summarizes the message of self-inflicted curse and divine help.

Applications

Examine your obedience to avoid self-inflicted curses

Recognize that disobedience places you under God's curse; examine your life for rebellion and turn from it.

Lecture support: Weaver says, 'If you do not wish to be cursed, do not be rebellious. Do not be disobedient.'

Trust God's sovereignty even when judgment comes through 'strangers'

Understand that God may use wicked people as His sword, and trust His purposes even in national calamity.

Lecture support: He cites Psalm 17:13-14 and the examples of Assyria and Babylon as God's instruments.

Repent personally and nationally to avert destruction

The only escape from the curse is repentance; pray for national turning back to God.

Lecture support: He warns, 'Unless we repent and turn back, we will witness... the destruction of America.'

Be part of the faithful remnant

In times of judgment, God preserves a remnant; commit to faithfulness and true worship to be among them.

Lecture support: Weaver states, 'I want to be in the remnant... we must be faithful and true to him.'

Find your help only in God

Acknowledge that self-destruction comes from sin, but help and salvation are found only in the Lord.

Lecture support: He quotes Hosea 13:9, 'O Israel, thou hast destroyed thyself; but in me is thine help.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 8

Promises and Limitations

March 01, 2026

Read Chapter 8 in the companion book, pages 141-159 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Unconditional vs. Conditional Promises

The Bible contains promises that are unconditional (based solely on God's sovereign will) and conditional (requiring human response). Recognizing the difference is crucial for understanding why some promises seem unfulfilled.

Lecture support: Weaver states: 'In the Bible there are two types of promises. Number one, there is an unconditional promise... There are absolutely no conditions attached to it... But then there are also what we know as conditional promises. And conditional promises certainly are based upon conditions.'

The Urgency of Seeking God in His Appointed Time

There is a limited window of God's special, favorable presence. If we neglect to seek Him when He draws near through preaching, providence, or conviction, that opportunity may be lost forever.

Lecture support: Weaver quotes Albert Barnes: 'God comes near to us in the preaching of his word... These are favorable times for salvation. Times which, if they are suffered to pass by unimproved, return no more.'

Repentance as a Change of Mind and Conduct

True repentance involves forsaking both wicked ways (external conduct) and wicked thoughts (internal mindset). Lasting change is impossible without a renewed mind.

Lecture support: Weaver explains: 'If there is no changing and repenting of the mind, there's not going to be any repenting or changing in the conduct.'

The Necessity of Thinking Biblically

Our thoughts determine our actions. To live in obedience, we must learn to think according to Scripture, putting on the mind of Christ through the renewal of our minds.

Lecture support: Weaver says: 'If you do not think biblically, you're not going to act biblically. If you think wrongly, you will act wrongly.'

God's Transcendent Thoughts and Ways

God's thoughts and ways are infinitely higher than human thoughts and ways. We must conform to His revealed will rather than expecting Him to approve our carnal thinking.

Lecture support: Weaver states: 'God is not going to condescend to think our thoughts, our thoughts are carnal and fleshly and human. God is not going to condescend to approve our ways. God demands that we conform to His Word, His will, His way.'

Dependence on God's Grace to Meet Conditions

Even the conditions of faith and repentance are gifts from God. We cannot fulfill them in our own strength but must rely on His enabling grace.

Lecture support: Weaver says: 'If God demands faith, faith is His gift. If God demands repentance, repentance is his gift. If God demands submission, submission is his gift.'

Key Arguments

Unconditional promises are grounded in God's character and fulfilled by His sovereign action alone.

Examples like the Noahic covenant, Abrahamic covenant, new covenant, Davidic covenant, and the promise of God's presence demonstrate that some promises depend entirely on God's faithfulness, not human performance.

Lecture support: Weaver says: 'Unconditional promises, then, are grounded upon God's character and are fulfilled through and by his sovereign action, even when human instruments fail.'

Conditional promises require meeting specific conditions such as obedience, faith, and repentance.

Passages like 2 Chronicles 7:14 and Matthew 6:33 show that blessings are contingent upon human response. The illustration of fixing a truck for payment clarifies the nature of conditional promises.

Lecture support: Weaver illustrates: 'I just promised him 1,000 Federal Reserve notes if he fixed my truck. If he doesn't fix my truck, I don't owe him the 1,000 Federal Reserve notes.'

Isaiah 55:6 implies a limited time of God's special, saving presence.

While God is omnipresent, His favorable, saving nearness is not always available. Scripture warns that those who reject His call may later seek Him and not find Him.

Lecture support: Weaver cites Proverbs 1:28: 'Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.'

The promise of mercy and pardon in Isaiah 55:7 is conditioned upon repentance of both ways and thoughts.

Forsaking wicked conduct is insufficient without forsaking wicked thinking. The mind is the root of behavior, and true conversion requires a change in thought patterns.

Lecture support: Weaver states: 'It is not just the way, it is not just the conduct that has to be changed, it is the way of thinking that must be changed as well.'

Lasting change comes only through the renewal of the mind according to Scripture.

Temporary behavioral changes fail because the underlying thinking remains unchanged. Romans 12:2 and Ephesians 4:23 command believers to be transformed by renewing their minds.

Lecture support: Weaver says: 'If you do not change your thinking and you say, "I'm going to quit that habit," you will quit it temporarily, but then you'll go back to it.'

God's thoughts and ways are infinitely higher, requiring us to learn to think His thoughts through His Word.

Isaiah 55:8-9 contrasts divine and human perspectives. Believers must learn Christ and be taught by Him to put off the old self and put on the new self created in righteousness.

Lecture support: Weaver explains: 'You have to learn Jesus Christ, and how you learn Jesus Christ is by learning his word, learning his precepts, learning his principles.'

Meeting God's conditions leads to joy, peace, and transformation, as depicted in Isaiah 55:10-13.

When we respond rightly to God's Word, it accomplishes His purposes, resulting in blessings symbolized by nature's rejoicing and the replacement of thorns with fruitful trees.

Lecture support: Weaver reads: 'For you shall go out with joy and be led forth with peace... instead of the thorn shall come up the fir tree.'

We are utterly dependent on God's grace to fulfill the conditions of His promises.

Faith, repentance, and submission are gifts from God. We must beseech Him to enable us to meet the conditions, for without Christ we can do nothing.

Lecture support: Weaver prays: 'We ask you in the name of Jesus Christ for your grace... help us to be able to change our thinking... without Him, we can do nothing.'

Scripture References

Isaiah 55:6-13

Primary sermon text; read at the opening and expounded throughout.

Genesis 9:11

Example of unconditional promise: God will never again destroy the world by flood.

Genesis 12-15

Unconditional promise to Abraham of a seed and blessing to all nations.

Jeremiah 31:31-34

Unconditional new covenant promise to write God's laws on hearts and minds.

Hebrews 8; 10

New covenant promise also mentioned in Hebrews.

2 Samuel 12

Unconditional promise to David of an everlasting dynasty.

Matthew 1:1

Jesus Christ is the son of David and Abraham, fulfilling the unconditional covenants.

Hebrews 13:5

Unconditional promise: 'I will never leave thee nor forsake thee.'

Psalm 23

God's presence even in the valley of the shadow of death.

2 Corinthians 1:20

All promises of God are 'yea' and 'Amen' in Christ.

Leviticus 26; Deuteronomy 28

Blessings conditioned on obedience, curses on disobedience.

2 Chronicles 7:14

Conditional promise: healing the land requires humility, prayer, seeking God's face, and turning from wicked ways.

Matthew 6:33

Conditional promise: seeking first God's kingdom and righteousness results in daily needs being supplied.

1 John 4:19

We love Him because He first loved us; God's enabling grace precedes our response.

Psalm 139:7-12

God's omnipresence: impossible to escape His presence.

Psalm 32:5-6

Prayer should be made in a time when God may be found; floods of great waters represent times He cannot be found.

Proverbs 1:23-31

Those who refuse God's call will later call and not be answered.

Isaiah 65:12

God numbers to the sword those who did not answer when He called.

Hosea 5:6

They shall seek the Lord but not find Him; He has withdrawn Himself.

Luke 19:44

Jerusalem destroyed because they did not know the time of their visitation.

Discussion Questions

1. What is the difference between an unconditional promise and a conditional promise in Scripture? Can you think of other examples beyond those mentioned in the sermon?

Consider: Weaver introduces the two types of promises at the beginning of the sermon.

2. How does understanding the distinction between unconditional and conditional promises affect the way we pray and claim God's promises?

Consider: The sermon explains that conditional promises require meeting conditions such as obedience and repentance.

3. What does it mean that there is a time when God 'may be found' and a time when He is 'near'? How can we recognize such times in our lives?

Consider: Weaver discusses the urgency of seeking God during His special, favorable presence.

4. Why is it dangerous to delay responding to God's call? What are some modern examples of 'missing the time of visitation'?

Consider: The sermon warns from Proverbs 1 and Luke 19 about the consequences of neglecting God's call.

5. In what ways does our thinking need to change in order to truly repent? How can we practically 'renew our minds' according to Romans 12:2?

Consider: Weaver emphasizes that repentance involves forsaking both wicked ways and wicked thoughts.

6. How does the mind of Christ (Philippians 2:5) contrast with our natural, fleshly thinking? What steps can we take to cultivate the mind of Christ?

Consider: The sermon describes the mind of Christ as submission, obedience, and pleasing the Father.

7. Why do temporary behavioral changes often fail? How does changing our thinking lead to lasting transformation?

Consider: Weaver argues that without a renewed mind, attempts to change conduct are short-lived.

8. How can we rely on God's grace to meet the conditions of His promises without falling into passivity or works-righteousness?

Consider: The sermon concludes that faith, repentance, and submission are gifts from God, yet we are called to actively seek Him.

Applications

Examine the nature of the promises you are claiming.

Determine whether a promise is unconditional or conditional. If conditional, identify the conditions and seek God's grace to meet them rather than assuming automatic fulfillment.

Lecture support: Weaver says: 'We cannot expect the fulfillment of that promise unless those particular conditions are met.'

Respond to God's call without delay.

Recognize that God draws near in special ways through preaching, providence, and conviction. Do not harden your heart or postpone repentance, for the opportunity may pass.

Lecture support: Weaver warns: 'These are favorable times for salvation. Times which, if they are suffered to pass by unimproved, return no more.'

Pursue repentance that includes a change of thinking.

Do not settle for merely altering external behaviors. Ask God to reveal and transform sinful thought patterns through His Word, leading to lasting change.

Lecture support: Weaver states: 'It is not just the way, it is not just the conduct that has to be changed, it is the way of thinking that must be changed as well.'

Renew your mind through Scripture.

Commit to regular, prayerful study of the Bible to learn God's thoughts and ways. Replace carnal, fleshly thinking with biblical truth in every area of life.

Lecture support: Weaver explains: 'You have to learn Jesus Christ, and how you learn Jesus Christ is by learning his word, learning his precepts, learning his principles.'

Cultivate the mind of Christ.

Seek to think and act in submission to the Father, always aiming to please Him, as Jesus did. Evaluate your decisions and reactions by whether they reflect Christ's mindset.

Lecture support: Weaver says: 'The mind of Christ is a mind of submission, obedience, walking in faith, and pleasing the Father.'

Depend on God's enabling grace.

Acknowledge that you cannot produce faith, repentance, or obedience in your own strength. Pray for God to grant these gifts and work in you to will and to do His good pleasure.

Lecture support: Weaver prays: 'We ask you in the name of Jesus Christ for your grace... help us to be able to change our thinking... without Him, we can do nothing.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 9

Stripped Naked

October 05, 2017

Read Chapter 9 in the companion book, pages 161-177 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Nakedness as Shame and Judgment

Nakedness in Scripture symbolizes shame, exposure, and divine judgment resulting from sin and rebellion against God.

Lecture support: Weaver states, 'the Bible does say that they stripped the Son of God... it would still be a humiliating and embarrassing situation' and 'individuals, families, churches, and even nations can be made naked through sin and rebellion.'

Christ's Atonement Covers Shame

Jesus endured the shame of being stripped and crucified to deal with the sin that makes humanity naked and ashamed.

Lecture support: Weaver says, 'He endured the cross, despising the shame... it is our sin that makes us naked, bare, and polluted, and only Jesus Christ can deal with that sin.'

Idolatry and Apostasy Strip Nations

Wicked rulers like Ahaz lead people into idolatry, stripping them of faith, culture, and protection, resulting in national judgment.

Lecture support: Weaver explains, 'Ahaz made them naked by driving them from their faith and their culture... he made them naked by exposing them to their enemies.'

God's Active Judgment in History

God is not distant but actively judges nations and rulers who rebel against Him, bringing them low.

Lecture support: Weaver asserts, 'God is not removed from the world which He created... He judges and He executes His righteous intervention either in judgment or deliverance.'

Cultural Cleansing as Attack on Faith

Modern removal of monuments and cultural symbols is an attack on Christian faith, because culture is religion externalized.

Lecture support: Weaver argues, 'They're not after our culture. They're after our faith. Because culture is religion externalized.'

Obedience as Protection

Only humble submission and obedience to God can protect individuals, families, churches, and nations from being stripped naked.

Lecture support: Weaver concludes, 'if we wish to maintain our history, our heritage... we can only do it by being in a submissive state and in obedience to Him and His law.'

Key Arguments

Sin causes shame and nakedness

Shame and embarrassment entered the world through sin; only Christ can remove that stigma.

Lecture support: Weaver says, 'shame and embarrassment came through sin and because of sin... Only Jesus Christ can remove the stigma of sin and rebellion.'

Jesus was stripped to bear our shame

Christ's humiliation in being stripped and crucified was part of His atoning work to cover our nakedness.

Lecture support: Weaver notes, 'He endured the cross, despising the shame... it is our sin that makes us naked, bare, and polluted, and only Jesus Christ can deal with that sin.'

Leaders can make a nation naked

Ahaz made Judah naked by leading them into idolatry, exposing them to enemies, and stealing from God.

Lecture support: Weaver states, 'Ahaz made them naked by driving them from their faith and their culture... he made them naked by exposing them to their enemies.'

God judges nations for wicked rulers

God brought Judah low because of Ahaz's transgressions, showing divine judgment on nations with ungodly leadership.

Lecture support: Weaver reads, 'For the LORD brought Judah low because of Ahaz king of Israel: for he made Judah naked, and transgressed sore against the LORD.'

Cultural attacks target Christian faith

The removal of Confederate monuments is not just cultural cleansing but an assault on the Christian faith that undergirds culture.

Lecture support: Weaver argues, 'They're not after our culture. They're after our faith. Because culture is religion externalized.'

Obedience prevents national nakedness

Righteousness exalts a nation, but sin brings reproach; only humble obedience to God can avert judgment.

Lecture support: Weaver cites Proverbs 14:34 and warns, 'if we sin against Him, we shall be found naked.'

Scripture References

2 Chronicles 28:19

Primary text: God brought Judah low because of Ahaz, who made Judah naked and transgressed against the Lord.

Genesis 2:23-25

Adam and Eve were naked and not ashamed before sin entered.

Genesis 3:9-11

After sin, Adam hid because he was naked and afraid.

Matthew 27:27-31

Soldiers stripped Jesus, put a scarlet robe on Him, mocked Him, and led Him to crucifixion.

John 19:23

Soldiers divided Jesus' garments and cast lots for His seamless coat.

Hebrews 12:1-3

Jesus endured the cross, despising the shame, and is set down at God's right hand.

Ezekiel 16:4-13

God found Israel as a naked, polluted infant and clothed and adorned her, picturing salvation.

2 Corinthians 5:1-4

Believers groan to be clothed with a heavenly body, not found naked.

Revelation 16:15

Blessed is he who keeps his garments, lest he walk naked and see shame.

Revelation 3:14-19

The Laodicean church is wretched, miserable, poor, blind, and naked; counseled to buy white raiment.

Exodus 32:1-6, 25

Aaron made the people naked to their shame by leading them into idolatry and licentiousness.

2 Chronicles 28:1-4

Ahaz walked in the ways of the kings of Israel, made molten images, and burned his children in the fire.

2 Chronicles 28:22-25

Ahaz sacrificed to the gods of Damascus, cut up temple vessels, shut the doors, and made altars everywhere.

2 Chronicles 28:5-8

God delivered Judah into the hands of Syria and Israel; 120,000 valiant men slain in one day.

2 Chronicles 28:16-21

Ahaz sought help from Assyria, but Edomites and Philistines also invaded; Tilgath-pilneser distressed him.

Psalm 127:1

Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman wakes in vain.

Proverbs 21:31

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

Proverbs 14:34

Righteousness exalts a nation, but sin is a reproach to any people.

Psalm 106:40-43

God's wrath was kindled; He gave His people into the hand of the heathen, and they that hated them ruled over them.

Deuteronomy 28:43-48

Curses for disobedience: strangers will rise high, and Israel will serve enemies in hunger, thirst, and nakedness.

Discussion Questions

1. How does the biblical concept of nakedness as shame relate to our understanding of sin and its consequences?

Consider: Weaver explains that shame and nakedness entered through sin, and only Christ can cover it.

2. In what ways can civil rulers today 'make a nation naked' similar to Ahaz?

Consider: Weaver draws parallels between Ahaz's actions and modern cultural cleansing and attacks on faith.

3. What does it mean for a church to be 'naked' like Laodicea, and how can we avoid that condition?

Consider: Weaver references Revelation 3 and the counsel to buy white raiment to cover shame.

4. How should Christians respond to the removal of monuments and cultural symbols that reflect Christian heritage?

Consider: Weaver argues that such removal is an attack on faith, not just culture.

5. What is the relationship between joyful service to God and national blessing or judgment?

Consider: Weaver cites Deuteronomy 28 to show that refusing joyful service leads to serving enemies in nakedness.

6. How does the example of Jesus being stripped and enduring shame encourage believers facing humiliation for their faith?

Consider: Weaver points to Hebrews 12:2, where Jesus despised the shame for the joy set before Him.

7. What practical steps can individuals and churches take to avoid being 'stripped naked' spiritually?

Consider: Weaver concludes with a call to humble obedience and submission to God's law.

Applications

Humble Submission to God

Believers must humbly submit to God and His Word to avoid being made naked by judgment.

Lecture support: Weaver says, 'I'd much rather submit to God in a humble manner and be blessed by God than I had to be ruined by Him.'

Guarding Against Idolatry

Individuals and churches must guard against idolatry and apostasy, which strip away spiritual covering.

Lecture support: Weaver warns that Ahaz 'stripped the people of their faith and led them into idolatry.'

Recognizing Cultural Attacks on Faith

Christians should recognize that attacks on cultural symbols are often attacks on the Christian faith itself.

Lecture support: Weaver states, 'They're not after our culture. They're after our faith.'

Trusting God, Not Political Alliances

Protection comes from the Lord, not from political alliances or human strength.

Lecture support: Weaver cites Psalm 127:1 and Proverbs 21:31 to emphasize divine protection.

Joyful Service to God

Serving God with joy and gladness is a safeguard against being given over to serve enemies.

Lecture support: Weaver references Deuteronomy 28:47-48 about serving God joyfully.

Personal Holiness and Watchfulness

Believers should keep their garments, meaning live in obedience and holiness, to avoid shame.

Lecture support: Weaver explains Revelation 16:15: 'Blessed is he that watcheth, and keepeth his garments.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 10

Turning Back In The Day Of Battle

November 20, 2018

Read Chapter 10 in the companion book, pages 179-197 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Covenantal Faithfulness and Its Consequences

Obedience to God's covenant brings blessing and courage; disobedience brings curses, fear, and cowardice.

Lecture support: Weaver states, 'They kept not the covenant of God and refused to walk in His law... covenantally unfaithfulness brought down these men, pure cowards.'

The Decline of Masculine Courage in the Church

Modern preachers and Christian men have become soft, effeminate, and cowardly compared to the bold leaders of the past.

Lecture support: Weaver says, 'Today you look around at most pastors and most preachers and you will find that they are soft, they are prissy, they are politically correct.'

The Church as Militant

The church is called to engage in constant spiritual warfare, not to retreat from conflict.

Lecture support: Weaver cites Webster's 1828 dictionary: 'the church militant, the Christian Church on earth, which is supposed to be engaged in constant warfare against its enemies.'

Trust in God Over Human Strength

True courage comes from reliance on God, not from weapons, numbers, or personal ability.

Lecture support: Weaver says, 'David didn't say, I'm an expert with a sling... he said, God who delivered me out of the paw of the bear... He's gonna deliver me from this Philistine.'

The Danger of Forgetting God's Works

Forgetfulness of God's past deliverances leads to ingratitude, disobedience, and spiritual cowardice.

Lecture support: Weaver says, 'They forgot His works and His wonders that He had shown them... Forgetfulness is a grave.'

The Influence of Fathers and Generational Sin

Children often follow the sinful patterns of their fathers, but God commands them to break from those patterns.

Lecture support: Weaver reads Ezekiel 20:18: 'Walk ye not in the statutes of your fathers, neither observe their judgments.'

Key Arguments

Covenantal unfaithfulness is the primary cause of Ephraim's cowardice.

Weaver argues that breaking God's covenant and refusing His law directly led to their loss of courage in battle.

Lecture support: Weaver says, 'The very first reason for their faint heart and their cowardly attitude and actions is what you and I would call covenantal unfaithfulness.'

Weapons and armor cannot produce courage.

Weaver contends that being well-armed does not make one valiant; only trust in God provides true courage.

Lecture support: Weaver says, 'Weapons do not make a valiant man. Weapons do not make a man courageous.'

Sin and disobedience make men cowards.

Weaver asserts that sin dispirits men, removing their fighting spirit and leaving them fearful.

Lecture support: Weaver says, 'Sin dispirits man. It takes away man's heart. One cannot and will not fight courageously and bravely apart from God and His truth.'

Forgetfulness of God leads to ingratitude and apostasy.

Weaver argues that neglecting God's works results in a lack of thankfulness, which fuels further rebellion.

Lecture support: Weaver says, 'They forgot His works and His wonders that He had shown them... covenantal ungratefulness.'

Modern America mirrors Ephraim's unfaithfulness.

Weaver applies the text to contemporary culture, claiming America has become covenantally unfaithful and ungrateful, producing a nation of cowards.

Lecture support: Weaver says, 'What happened to Ephraim has happened to America. We have become covenantally unfaithful and covenantally ungrateful.'

Scripture References

Psalm 78:1-11

The primary text of the sermon, read at the beginning, describing the stubbornness of Israel and Ephraim's retreat.

Proverbs 29:2

The text of Gad Hitchcock's election sermon, used to illustrate bold preaching against wicked rulers.

Exodus 15:3

Cited to show that the Lord is a man of war, supporting the concept of the church militant.

Deuteronomy 4:24

Mentioned in passing as part of the argument that God delivered Israel by war.

Numbers 21:14

Referenced to note the 'book of the wars of the Lord,' emphasizing the frequency of God's wars.

1 Chronicles 5

Cited to show that the privileges of the firstborn were given to Joseph.

Genesis 48:1

Referenced as the passage where Jacob assigned firstborn privileges to Ephraim.

Job 32:6-9

Used to argue that age does not always bring wisdom, and that young Elihu spoke truth.

1 Corinthians 11:1

Quoted to emphasize that we should follow men only as they follow Christ.

Ezekiel 20:18-19

Read to show God's command not to walk in the sinful statutes of fathers.

Psalm 20:7

Quoted to contrast trust in chariots and horses with trust in the name of the Lord.

Proverbs 21:31

Cited to affirm that safety is of the Lord, not in preparation for battle.

Psalm 140:7

Referenced as David's statement that God covered his head in the day of battle.

Psalm 127:1

Quoted to show that unless the Lord keeps the city, the watchman stays awake in vain.

1 Samuel 17:32-37

Read to illustrate David's trust in God rather than in armor or weapons.

Nehemiah 4:14

Quoted as an example of encouragement to fight for families and homes.

Psalm 76:5

Read to show that the stouthearted are spoiled and cannot find their hands.

Psalm 48:6

Cited to illustrate fear taking hold like a woman in travail.

Deuteronomy 4:23-24

Read as a warning not to forget God's covenant.

Deuteronomy 8:11

Read as another warning not to forget God's commandments.

Discussion Questions

1. In what ways have modern pastors and Christian men become 'soft, effeminate, and cowardly' compared to previous generations?

Consider: Weaver contrasts the boldness of 18th-century preachers with today's politically correct clergy.

2. How does covenantal unfaithfulness manifest in the church today, and what are its consequences?

Consider: Weaver argues that breaking God's covenant leads to cowardice and defeat.

3. What does it mean for the church to be 'militant,' and how should that shape our engagement with culture?

Consider: Weaver defends the concept of the church militant from Scripture and Webster's dictionary.

4. Why is trust in God more effective than trust in weapons or human strength when facing spiritual battles?

Consider: Weaver uses David and Goliath to illustrate reliance on God over armor.

5. How can we cultivate a heart of gratitude to prevent the forgetfulness that leads to apostasy?

Consider: Weaver warns that forgetting God's works leads to ingratitude and rebellion.

6. In what ways do fathers influence the spiritual courage or cowardice of their children, and how can we break negative cycles?

Consider: Weaver discusses the impact of fathers' examples and the command not to follow sinful patterns.

Applications

Examine your covenantal faithfulness

Weaver calls believers to assess whether they are keeping God's covenant and walking in His law, as unfaithfulness leads to spiritual cowardice.

Lecture support: Weaver says, 'They kept not the covenant of God and refused to walk in His law... covenantally unfaithfulness brought down these men.'

Cultivate gratitude for God's works

Weaver urges remembering God's past deliverances to maintain thankfulness and avoid the forgetfulness that leads to rebellion.

Lecture support: Weaver says, 'Had they remembered His works, had they remembered His wonders, they would have been filled with gratitude and thankfulness.'

Trust in God, not in human resources

Weaver warns against placing confidence in weapons, numbers, or personal ability, and instead calls for reliance on God.

Lecture support: Weaver says, 'Carnal confidence is worthless. When you start trusting in yourself and your power or your weaponry... it is absolutely worthless.'

Break from sinful generational patterns

Weaver instructs believers not to follow the sinful examples of fathers but to obey God's statutes instead.

Lecture support: Weaver reads Ezekiel 20:18: 'Walk ye not in the statutes of your fathers, neither observe their judgments.'

Stand boldly for truth despite opposition

Weaver encourages a return to the boldness of early American preachers who spoke truth to power without fear.

Lecture support: Weaver says, 'When we stand for truth, we will be assailed, that is for sure. But one thing for sure, it's going to take covenantal faithfulness and thankfulness to be able to stand.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 11

Things That Go Together

September 30, 2019

Read Chapter 11 in the companion book, pages 199-214 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Rebellion and tyranny are inseparable

Rejection of God and His Word always leads to oppressive rule and loss of liberty.

Lecture support: Weaver states, 'Rebellion is always the foundation of tyranny. Rejection of God, rejection of God's Word, rejection of the preaching and teaching of God's Word always leads to tyranny.'

The danger of trusting in man

Even the most godly men are sinners who will fail; reliance on human leaders instead of God brings a curse.

Lecture support: Weaver cites Jeremiah 17:5 and says, 'The best of men are sinners. The best of men fail. The best of men will let you down.'

Obedience to God produces true liberty

Freedom is found only in Christ and through submission to God's law, not in political systems.

Lecture support: Weaver says, 'There is no freedom apart from Jesus Christ. There is no freedom apart from the Word of God. There is no freedom apart from obedience.'

Divine vexation follows national apostasy

When a nation is without the true God, teaching priests, and God's law, God sends wars and adversity as judgment.

Lecture support: Weaver expounds 2 Chronicles 15:3-6, noting that without God and His Word, 'there was no peace... but great vexations.'

The deceitfulness of sin hardens the heart

Asa's sin led him to reject correction, imprison the prophet, and oppress his people, showing how sin escalates.

Lecture support: Weaver says, 'The deceitfulness of the human heart has deceived Asa. His sin has hardened his heart.'

Key Arguments

Asa’s fall demonstrates that past godliness does not guarantee future faithfulness

Asa began well but later relied on Syria instead of God, showing that even the best men can fall into sin.

Lecture support: Weaver contrasts Asa’s early reforms and victory over Ethiopia with his later bribery of Ben-Hadad.

Rejecting God’s Word leads to tyranny

When Asa refused to hear Hanani’s rebuke, he imprisoned the prophet and oppressed the people, illustrating the link between rebellion and tyranny.

Lecture support: Weaver says, 'Rebellion and tyranny. Rebellion is always the foundation of tyranny.'

Without the true God and His law, society collapses into violence and oppression

2 Chronicles 15:3-6 shows that absence of God, teaching priests, and law results in no peace and divine vexation.

Lecture support: Weaver reads the passage and explains, 'In those times there was no peace... but great vexations.'

Joash’s story confirms the pattern of rebellion leading to tyranny

After Jehoiada’s death, Joash turned to idolatry and murdered the prophet Zechariah and his brothers, proving the principle.

Lecture support: Weaver recounts 2 Chronicles 24 and says, 'He murdered the priests. He murdered the sons of the men who actually raised him.'

True liberty is found only in Christ and obedience to God

Political solutions cannot save; freedom comes from submission to God and His Word.

Lecture support: Weaver quotes James Madison and says, 'We have staked the future... upon the capacity of each and all of us to govern ourselves... according to the Ten Commandments of God.'

Scripture References

2 Chronicles 16:1-10

The account of Asa's treaty with Ben-Hadad and his persecution of Hanani.

2 Chronicles 14:1-6

Asa's early reign, his removal of idolatry, and God's blessing of rest.

2 Chronicles 14:7-15

Asa's building projects and his prayer for help against the Ethiopians.

2 Chronicles 15:7-15

Asa's covenant to seek the Lord and his removal of his mother's idolatry.

Psalm 118:8-9

It is better to trust in the Lord than in man or princes.

Jeremiah 17:5-6

Cursed is the man who trusts in man and makes flesh his arm.

2 Chronicles 36:11-12

Zedekiah did evil and did not humble himself before Jeremiah.

Luke 18:2

The unjust judge who feared not God nor regarded man.

2 Corinthians 3:17

Where the Spirit of the Lord is, there is liberty.

2 Chronicles 15:1-6

The prophecy of Azariah about Israel being without the true God and the resulting vexation.

2 Chronicles 24:1-2, 17-25

Joash's reign, his turn to idolatry after Jehoiada's death, and the murder of Zechariah.

Galatians 5:1

Stand fast in the liberty wherewith Christ has made us free.

John 8:36

If the Son makes you free, you shall be free indeed.

Discussion Questions

1. How does Asa's early faithfulness contrast with his later actions, and what warning does this provide for believers today?

Consider: Weaver highlights Asa's initial reforms and trust in God versus his later reliance on Syria.

2. Why does rebellion against God inevitably lead to tyranny, according to the sermon?

Consider: Weaver argues that rejecting God's Word removes the foundation for liberty and leads to oppression.

3. What does 2 Chronicles 15:3-6 teach about the condition of a nation without the true God and His law?

Consider: Weaver explains that absence of teaching priests and law results in divine vexation and societal chaos.

4. How does the story of Joash reinforce the principle that rebellion leads to tyranny?

Consider: Joash turned to idolatry after Jehoiada's death and murdered the prophets, showing the same pattern as Asa.

5. What is the relationship between obedience to God and true freedom, as presented in this message?

Consider: Weaver states that liberty is found only in Christ and through submission to God's Word.

Applications

Examine where you are trusting in man instead of God

Believers should evaluate whether they are relying on human leaders or government for security rather than on the Lord.

Lecture support: Weaver warns, 'Cursed be the man that trusteth in man, and maketh flesh his arm,' and says even godly men will fail.

Respond humbly to biblical correction

When confronted with sin through God’s Word, we must not react with anger or rejection like Asa, but with repentance.

Lecture support: Weaver notes Asa’s rage and imprisonment of Hanani as his greatest sin: refusing to listen to God.

Pursue liberty through obedience to Christ

True freedom is not political but spiritual, found in submission to Jesus and His Word.

Lecture support: Weaver says, 'Stand fast therefore in the liberty wherewith Christ hath made you free,' and emphasizes obedience.

Be alarmed at early encroachments on liberty

Citizens should heed Madison’s warning and resist small beginnings of tyranny rooted in rebellion against God.

Lecture support: Weaver quotes Madison: 'It is proper to take alarm at the first experiment on our liberties.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 12

Consider Your Ways

April 12, 2020

Read Chapter 12 in the companion book, pages 215-232 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Selfishness and Idolatry

The people prioritized their own houses and comfort over God's house, effectively making themselves idols.

Lecture support: Weaver states, 'The people in the days of Haggai were more concerned with their own welfare and their own comfort and their own financial security more than they were concerned with God and his worship.'

Divine Judgment for Disobedience

God actively sent agricultural, personal, and financial curses because His house lay waste.

Lecture support: Weaver reads Haggai 1:6,9-11 and comments, 'God sent those judgments. God said, "I did it. I blew upon it."'

The Tithe as Covenant Acknowledgment

Tithing is not merely giving money but a solemn act of avouching that the Lord is our God, and He avouches us as His people.

Lecture support: Weaver explains Deuteronomy 26:17-18, 'The act of tithing is an act of confessing and acknowledging that the Lord your God is your God... God also avouches that I'm His child.'

Repentance and Turning to God

Considering our ways requires recognizing sin, repenting, and turning to God, which leads to blessing.

Lecture support: Weaver says, 'Once we have identified our failings, our faults, our sins, we have to turn from them. We have to repent of them.'

Living by Biblical Principles, Not Feelings

Christians must evaluate their lives by unchanging biblical principles rather than emotions or circumstances.

Lecture support: Weaver states, 'Most Christians do not live by principles. They live by feelings... Principles never change.'

Seeking God's Kingdom First

Putting God first in obedience and worship results in His provision of all necessary things.

Lecture support: Weaver connects Haggai to Matthew 6:33, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'

The Deceitfulness of Riches

Financial prosperity is not a sign of God's blessing; it can be a curse that leads to trust in wealth.

Lecture support: Weaver says, 'The old Puritans always said God often curses his enemies with riches... they end up trusting in their riches.'

Key Arguments

Unconsidered ways lead to repeated failure and divine judgment.

Weaver argues that doing the same thing while expecting different results is insanity, and God's people were experiencing curses because they neglected His house.

Lecture support: He opens with the insanity definition and points to Haggai 1:6, 'Ye have sown much, and bring in little...' as evidence of judgment.

Tithing is a non-negotiable act of worship and acknowledgment of God's ownership.

The tithe belongs to the Lord and is holy; refusing to tithe is refusing to pay God's rent for the use of His earth.

Lecture support: Weaver cites Leviticus 27:30,32 and says, 'A tithe is nothing more than God's tax for the use of his earth.'

God actively causes economic and agricultural hardship when His people are selfish.

God said 'I did blow upon it' and 'I called for a drought,' showing direct divine intervention in their finances and crops.

Lecture support: Weaver reads Haggai 1:9-11 and emphasizes, 'God sent those judgments. God said, "I did it."'

Putting God first is the prerequisite for material and spiritual blessing.

Jesus' teaching in Matthew 6:33 parallels Haggai's message: seeking God's kingdom results in all needs being met.

Lecture support: Weaver states, 'That's exactly the message of Haggai... you put me first... and all these things are going to be added unto you.'

Self-examination must include repentance, fruit inspection, and principle alignment.

Considering our ways means recognizing sin, examining life's fruit, and ensuring we are not violating biblical principles.

Lecture support: Weaver outlines three steps: 'recognize and realize your failures... examine the fruit of our lives... whether or not we are violating a biblical principle.'

Obedience brings immediate and future blessing.

From Haggai 2:19, once the people repented and began building, God promised, 'from this day will I bless you.'

Lecture support: Weaver reads Haggai 2:15-19 and concludes, 'You repented. You put me first. From this day, I will bless you.'

Scripture References

Haggai 1:1-4

Introduction to the book; God questions the people's priorities in building their own ceiled houses while His house lies waste.

Haggai 1:5-7

Twice God commands, 'Consider your ways,' sandwiched around a description of their fruitless labor.

Haggai 1:6

Description of economic and personal curses: sowing much, reaping little; eating without satisfaction; wages put in a bag with holes.

Haggai 1:8

God commands them to go up to the mountain, bring wood, and build the house so He may take pleasure and be glorified.

Haggai 1:9-11

God explains He blew upon their harvest and called for a drought because His house lay waste while they ran to their own houses.

Haggai 1:12

Zerubbabel, Joshua, and the remnant obeyed the voice of the Lord and feared before Him.

Haggai 2:15-19

God contrasts the previous scarcity with the promised blessing from the day they laid the temple foundation.

Proverbs 14:12; 16:25

There is a way that seems right to a man, but its end is the way of death.

Psalm 1:6

The Lord knows the way of the righteous, but the way of the ungodly shall perish.

Deuteronomy 11:26-28

God sets before Israel a blessing and a curse, conditioned on obedience to His commandments.

Deuteronomy 30:19-20

God calls heaven and earth as witnesses that He has set before them life and death, blessing and cursing; choose life.

Jeremiah 21:8

God sets before the people the way of life and the way of death.

Leviticus 27:30,32

All the tithe of the land and herd is the Lord's and is holy unto the Lord.

Deuteronomy 26:1-19

The ceremony of firstfruits and tithing, including the avouching that the Lord is their God and He avouches them as His people.

Matthew 6:24-33

No man can serve God and mammon; seek first the kingdom of God and His righteousness, and all these things will be added.

Colossians 3:1-2

Set your affection on things above, not on things on the earth.

Romans 6:21

What fruit had ye then in those things whereof ye are now ashamed?

2 Corinthians 13:5

Examine yourselves, whether ye be in the faith; prove your own selves.

Matthew 7:16-20

By their fruits ye shall know them; a good tree cannot bring forth evil fruit.

Malachi 3:7

Return unto me, and I will return unto you, saith the Lord.

Discussion Questions

1. In what areas of life are you most tempted to prioritize your own comfort and security over God's worship and work?

Consider: Weaver emphasizes that the people of Haggai's day were more concerned with their own houses than God's house.

2. How does the concept of tithing as 'avouching' the Lord as your God change your perspective on giving?

Consider: Weaver explains from Deuteronomy 26 that tithing is a solemn act of acknowledging God's ownership and covenant relationship.

3. Have you ever experienced a season where it felt like your efforts were 'putting money into a bag with holes'? How did you respond?

Consider: Weaver describes the financial judgment in Haggai 1:6 and asks if listeners have been in a similar predicament.

4. What does it practically mean to 'seek first the kingdom of God' in your daily decisions about time, money, and priorities?

Consider: Weaver connects Haggai's message to Matthew 6:33, urging believers to put God first in all things.

5. Weaver outlines three steps to consider your ways: recognize sin, examine fruit, check principles. Which of these is most challenging for you, and why?

Consider: The sermon provides a practical framework for self-examination based on the command to consider our ways.

6. How can we distinguish between God's chastening for disobedience and the general trials of life?

Consider: Weaver notes that God sent specific judgments in Haggai, but also acknowledges that believers face tests and afflictions.

7. Why is it dangerous to equate financial prosperity with God's blessing? How does Psalm 73 inform this?

Consider: Weaver warns that wealth can be a curse and that many wicked people are rich, referencing Psalm 73.

8. What 'biblical principles' might you be violating that could be hindering God's blessing in your life?

Consider: Weaver stresses that we must live by principles, not feelings, and that violating God's principles leads to trouble.

Applications

Examine your priorities regarding God's house and your own house.

Evaluate whether you are investing more time, money, and energy in your personal comfort than in the worship and work of God.

Lecture support: Weaver asks, 'Is it time for you... to dwell in your ceiled houses, and this house lie waste?' and applies it to modern selfishness.

Faithfully tithe as an act of acknowledging God's ownership.

Tithing is not optional but a recognition that everything belongs to God; it is a solemn avowal of His lordship.

Lecture support: Weaver teaches that the tithe is the Lord's and holy, and that tithing is avouching God as our God.

Repent of selfishness and idolatry.

Identify areas where you have placed your desires above God, and turn from them in genuine repentance.

Lecture support: Weaver says, 'It does no good to recognize your sin... if you're not going to turn from it.'

Evaluate the fruit of your life for evidence of God's blessing or curse.

Look at your finances, satisfaction, and spiritual condition to see if you are experiencing the futility described in Haggai 1:6.

Lecture support: Weaver urges, 'Examine the fruit of our lives' and asks if everything you touch seems cursed.

Live by biblical principles rather than feelings or circumstances.

Make decisions based on the unchanging Word of God, not on emotions or temporary situations.

Lecture support: Weaver states, 'Most Christians do not live by principles. They live by feelings... Principles never change.'

Seek God's kingdom first in all areas of life.

Prioritize God's rule and righteousness, trusting that He will provide for your material needs as promised in Matthew 6:33.

Lecture support: Weaver says, 'We will never ever be successful as Christians until we learn to put God first.'

Do not trust in riches or equate wealth with God's favor.

Recognize that prosperity can be a snare and that many ungodly people are wealthy; value godliness over financial success.

Lecture support: Weaver warns, 'Financial success does not equal spirituality or the blessing of God.'

Ponder your path and prove your own work.

Regularly take time to think about your ways, compare them to Scripture, and make necessary changes.

Lecture support: Weaver cites Psalm 119:59 and Galatians 6:4, urging self-examination and turning to God's testimonies.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 13

A Time Of Need

August 24, 2020

Read Chapter 13 in the companion book, pages 233-249 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Priesthood of Christ

Jesus is our great High Priest, superior to the Levitical priesthood, who intercedes, advocates, and provides access to God.

Lecture support: Weaver expounds Hebrews 4:14, contrasting Christ's eternal priesthood with the temporary Levitical priests, and emphasizes His role as advocate and intercessor.

Bold Access to God

Believers are exhorted to come boldly and continually to the throne of grace through Christ to receive mercy and timely help.

Lecture support: Weaver explains the Greek present middle subjunctive in Hebrews 4:16, urging constant bold approach, and contrasts it with vain repetition.

Divine Help in Time of Need

God provides well-timed, opportune help to those who seek Him through Christ, especially in genuine needs.

Lecture support: Weaver defines 'time of need' as eukairos (good, seasonable time) and assures that God is never too early or too late.

The Sympathy of Christ

Christ was tempted in all points like us, yet without sin, so He can sympathize with our weaknesses and aid us.

Lecture support: Weaver cites Hebrews 4:15 and 2:17-18, noting Christ's experiences of hunger, weariness, and temptation.

National Judgment and the Need for Prayer

The wicked rule because the nation has forsaken God's law, and believers should pray for authorities to lead a quiet life.

Lecture support: Weaver references Deuteronomy 28:43-48 and 1 Timothy 2:1-3, linking current troubles to disobedience.

The Necessity of Revival

Only God can revive individuals, the church, and His work; believers should pray for revival.

Lecture support: Weaver quotes Psalms 85:6, 138:7, Isaiah 57:15, and Habakkuk 3:2, emphasizing God as the source of revival.

Key Arguments

Christ's priesthood is superior and eternal

Unlike Levitical priests who died, Christ lives forever with an unchangeable priesthood, able to save completely.

Lecture support: Weaver reads Hebrews 7:23-28, emphasizing Christ's eternal intercession and once-for-all sacrifice.

Believers must hold fast their confession

In light of Christ's priesthood, we are obligated to hold fast our profession of faith without wavering.

Lecture support: Weaver quotes John Gill on the danger of dropping this confession and the need for courage.

Christ's sinlessness enables true sympathy

Because Christ was tempted without sin and had no sin nature, He can perfectly sympathize and aid the tempted.

Lecture support: Weaver explains that there was no latent sin in Christ, citing John 8:46 and Gill's commentary.

Boldness is based on Christ's work, not our merit

We can come boldly because of Christ's acceptable sacrifice and resurrection, not our own goodness.

Lecture support: Weaver states that God raised Christ and seated Him at His right hand, proving acceptance.

Neglecting bold access displeases God

It is wicked and blasphemous when saints do not continually come boldly to God through Christ.

Lecture support: Weaver argues that dropping the practical implications of Christ's priesthood dishonors God.

Scripture References

Hebrews 4:14-16

Primary text of the sermon, emphasizing Christ as High Priest and the call to come boldly to the throne of grace.

Psalm 60:11

Cited to show the need for divine help because human help is vain.

Psalm 108:12

Same verse as Psalm 60:11, reinforcing the prayer for God's help.

Matthew 6:11

Jesus taught us to pray for daily bread, showing He knows our physical needs.

Matthew 6:31-33

God knows our needs for food and clothing; we should seek His kingdom first.

1 Timothy 2:1-3

Pray for all in authority so we may lead a quiet and peaceable life.

Proverbs 28:28

When the wicked rise, men hide themselves.

Proverbs 29:2

When the righteous rule, people rejoice; when the wicked rule, they mourn.

Deuteronomy 28:43-48

Curses for disobedience, including strangers ruling over Israel, applied to national judgment.

Psalm 7:9

David's cry for the wickedness of the wicked to end and the just to be established.

2 Thessalonians 3:2

Paul's request for deliverance from unreasonable and wicked men.

Psalm 85:6

Prayer for God to revive us again.

Psalm 138:7

Though I walk in trouble, You will revive me.

Isaiah 57:15

God dwells with the contrite and humble to revive their spirit.

Habakkuk 3:2

Prayer for God to revive His work in the midst of the years.

Hebrews 7:23-28

Christ's unchangeable priesthood and ability to save to the uttermost.

Hebrews 9:11-14

Christ entered the heavenly tabernacle by His own blood, obtaining eternal redemption.

1 John 2:1

Jesus Christ the righteous is our advocate with the Father.

Hebrews 1:3

Christ sat down at the right hand of the Majesty on high after purging our sins.

1 Timothy 2:5

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

Discussion Questions

1. What is the difference between a want and a genuine need, and how does this distinction affect our prayer life?

Consider: Weaver defines a need as something absolutely necessary without which we are helpless, and notes we often confuse wants with needs.

2. Why does Paul instruct us to pray for kings and authorities, and how should this shape our prayers today?

Consider: Weaver explains from 1 Timothy 2:1-3 that we pray for rulers so we may lead a quiet and peaceable life, not necessarily for their salvation.

3. In what ways have we practically dropped the doctrine of Christ's priesthood, and what are the consequences?

Consider: Weaver asserts that most Christians have dropped the implications of Christ's priesthood by not continually coming boldly to God.

4. How does Christ's sinlessness enhance His ability to sympathize with our temptations?

Consider: Weaver explains that Christ had no latent sin nature, so He perfectly understands temptation without being tainted by it.

5. What does it mean to come boldly to the throne of grace, and how is this different from vain repetition or importunity?

Consider: Weaver contrasts the bold, continual approach commanded in Hebrews 4:16 with the heathen's vain repetitions and the friend's importunity in Luke 11.

6. Why is it displeasing to God when believers do not continually come boldly to Him through Christ?

Consider: Weaver argues that neglecting this privilege is wicked and blasphemous because it dishonors Christ's priestly work.

Applications

Come boldly to God through Christ alone

Believers must approach God only through the person and work of Jesus Christ, not based on personal merit or bargaining.

Lecture support: Weaver warns against coming to God with promises of future obedience or past goodness, emphasizing Christ as the sole standing.

Continually practice bold access to the throne of grace

We are to keep on coming boldly to God, not just in emergencies, but as a constant practice.

Lecture support: Weaver explains the Greek tense in Hebrews 4:16 means 'keep on coming' and laments that many only pray in extreme crises.

Hold fast your confession of Christ's priesthood

Do not drop the doctrine or its practical implications; maintain a firm confession of Christ as High Priest.

Lecture support: Weaver quotes John Gill on the danger of dropping this confession and the need for courage and steadfastness.

Pray for civil authorities for the sake of a quiet and godly life

Pray for rulers so that believers may live peaceably and practice godliness without interference.

Lecture support: Weaver expounds 1 Timothy 2:1-3, stating the prayer is for our benefit, not necessarily the rulers' salvation.

Seek revival from God

Recognize that only God can revive individuals, the church, and His work; pray for revival.

Lecture support: Weaver cites multiple scriptures showing that revival is God's work and should be sought earnestly.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 14

Stop Your Fretting

January 22, 2021

Read Chapter 14 in the companion book, pages 251-268 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Fretting as Sin

Fretting is a sin that denies God's sovereignty, providence, justice, and love, and it harms believers mentally, emotionally, physically, and spiritually.

Lecture support: Weaver states, 'fretting is a sin' and 'it is a denial of God's sovereignty... a denial of God's providence... a denial of God's control.'

God's Sovereign Control

God is in complete control of all events, using even the wicked to accomplish His purposes, and nothing happens by accident.

Lecture support: Weaver says, 'God is sovereign. He has everything under control... Nothing happens by accident in a world ruled by God.'

Temporary Prosperity of the Wicked

The prosperity, pleasures, and power of the wicked are fleeting and will end in judgment, while the righteous have eternal security.

Lecture support: Weaver explains, 'the wicked shall perish... they shall be as the fat of lambs... their prosperity is transient.'

Trust and Rest in the Lord

Believers are commanded to trust, delight, commit, and rest in the Lord rather than fret, because God will bring about their vindication and provision.

Lecture support: Weaver emphasizes the commands in Psalm 37: 'Trust in the Lord... Delight thyself also in the Lord... Commit thy way unto the Lord... Rest in the Lord.'

The Failure of Wicked Plans

The plans of the wicked, including globalist agendas, will ultimately fail because God brings the counsel of the heathen to nothing.

Lecture support: Weaver cites Job 5:12, Psalm 33:10, and other verses to show that God 'disappointeth the devices of the crafty' and 'maketh the devices of the people of none effect.'

The End of the Righteous vs. the Wicked

The righteous may suffer temporarily, but their end is peace, while the wicked will be cut down and destroyed.

Lecture support: Weaver points to Psalm 37:37: 'Mark the perfect man and behold the upright for the end of that man is peace,' and contrasts it with the fate of the wicked.

Key Arguments

Fretting is a sin because it denies God's attributes

Fretting implies that God lacks power, wisdom, justice, or love to handle situations, making it a grievous sin.

Lecture support: Weaver argues, 'when we fret over something, we are saying in essence, Lord, you don't have the power, you don't have the wisdom to handle this situation... it is a denial of God's justice... a denial of God's love.'

God's care for His children is greater than for creation

Using Matthew 6 and Romans 8, Weaver argues from the lesser to the greater and the greater to the lesser to prove God will provide for believers.

Lecture support: Weaver explains, 'If God is going to take care of the birds... how much more is he going to take care of his own children?' and 'if God has given us Jesus Christ, how much more shall he give us all things?'

Envying the wicked is foolish because their end is destruction

Asaph's realization in Psalm 73 shows that the wicked are in slippery places and will be cast down, so believers should not envy their temporary success.

Lecture support: Weaver quotes Psalm 73: 'When I went into the sanctuary of God, then understood I their end. Thou settest them in slippery places: thou castedst them down into destruction.'

The wicked are in power because the righteous have forsaken God

Deuteronomy 28 teaches that wicked rulers are a curse for disobedience, and Proverbs 29:2 shows that people mourn under wicked rule.

Lecture support: Weaver states, 'the wicked are in power because the righteous have forsaken God and His law' and cites Deuteronomy 28:45-48.

God will ultimately judge the wicked and vindicate the righteous

Psalm 58 and other passages promise that God will break the teeth of the wicked and the righteous will rejoice in His vengeance.

Lecture support: Weaver reads Psalm 58: 'Break their teeth, O God, in their mouth... The righteous shall rejoice when he seeth the vengeance.'

The little of the righteous is better than the riches of the wicked

Psalm 37:16-17 assures that God upholds the righteous, and their small provision is more valuable than the wealth of many wicked.

Lecture support: Weaver cites Psalm 37:16-17: 'A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.'

Scripture References

Psalm 37:1-7

The primary text of the sermon, containing the command not to fret and promises for the righteous.

Matthew 6:25-34

Jesus' teaching against worry, used to argue that God cares for His children more than birds and flowers.

Romans 8:31-32

Paul's argument that if God gave His Son, He will freely give all things, used to counter fretting.

Proverbs 3:31

Command not to envy the oppressor.

Proverbs 23:17

Instruction not to envy sinners but to fear the Lord.

Proverbs 24:19

Command not to fret because of evil men or envy the wicked.

Psalm 73:1-22

Asaph's struggle with envying the prosperity of the wicked until he understood their end.

Proverbs 24:1

Warning not to envy evil men or desire to be with them.

Hebrews 11:25

Moses chose affliction over the pleasures of sin for a season.

Luke 8:14

The seed among thorns represents those choked by cares, riches, and pleasures of this life.

2 Timothy 3:4

Men will be lovers of pleasure more than lovers of God.

Titus 3:3

Before conversion, believers served various lusts and pleasures.

Nahum 1:2-3

God is jealous and will take vengeance on His adversaries; He will not acquit the wicked.

Deuteronomy 28:45-48

Curses for disobedience, including serving enemies, because Israel did not serve God with joyfulness.

Proverbs 28:28

When the wicked rise, men hide themselves; when they perish, the righteous increase.

Proverbs 29:2

When the righteous are in authority, the people rejoice; when the wicked rule, the people mourn.

Psalm 94:20-21

The throne of iniquity frames mischief by law and gathers against the soul of the righteous.

Job 5:12

God disappoints the devices of the crafty so their hands cannot perform their enterprise.

Psalm 33:10

The Lord brings the counsel of the heathen to nothing and makes the devices of the people of none effect.

Proverbs 19:21

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

Discussion Questions

1. In what ways have you seen fretting affect you mentally, emotionally, physically, or spiritually?

Consider: Weaver explains that fretting is a sin that harms us in multiple dimensions.

2. How does the argument from the lesser to the greater in Matthew 6 help you trust God for daily needs?

Consider: Jesus uses birds and flowers to illustrate God's care.

3. Why do you think Christians sometimes envy the prosperity or pleasures of the wicked?

Consider: Weaver discusses Asaph's struggle in Psalm 73 and the temptation to envy.

4. How can remembering the temporary nature of sin's pleasures help you resist temptation?

Consider: The pleasures of sin are only for a season, but the consequences remain.

5. What current events or global plans tempt you to fret, and how does Psalm 37 address those fears?

Consider: Weaver mentions the Great Reset and wicked rulers as examples.

6. How does the truth that 'the little that a righteous man hath is better than the riches of many wicked' change your perspective on material possessions?

Consider: Psalm 37:16-17 is cited to show God's provision.

7. What practical steps can you take to 'trust in the Lord, delight in the Lord, commit your way to the Lord, and rest in the Lord' this week?

Consider: These commands from Psalm 37 are the antidote to fretting.

8. How does the Puritan quote 'With God, there are no contingencies' challenge or comfort you in your current circumstances?

Consider: The quote emphasizes God's absolute sovereignty.

Applications

Confess fretting as sin

Acknowledge that fretting is a sin against God and repent of it, recognizing it as a denial of His sovereignty and love.

Lecture support: Weaver states, 'fretting is a sin' and 'we have sinned against thee by fretting' in his closing prayer.

Trust God's provision

Instead of worrying about food, clothing, or other needs, trust that God will provide as He does for the birds and flowers.

Lecture support: Weaver uses Matthew 6 to argue that God knows our needs and will supply them.

Do not envy the wicked

Resist the temptation to be jealous of the prosperity, pleasures, or power of the ungodly, knowing their end is destruction.

Lecture support: Weaver warns against envying the wicked and points to Asaph's realization in Psalm 73.

Rest in God's sovereignty over world events

When faced with wicked plans and global conspiracies, remember that God brings the counsel of the heathen to nothing and is in control.

Lecture support: Weaver cites Psalm 33:10 and other verses to show that God frustrates the plans of the wicked.

Delight in the Lord

Find joy and satisfaction in God Himself rather than in circumstances, knowing He will give the desires of your heart.

Lecture support: Weaver emphasizes the command to 'Delight thyself also in the Lord' from Psalm 37:4.

Commit your way to the Lord

Entrust your plans, reputation, and future to God, trusting Him to bring forth your righteousness and justice.

Lecture support: Weaver points to Psalm 37:5-6, which promises that God will bring it to pass.

Wait patiently for God's justice

Instead of taking matters into your own hands, rest in the Lord and wait for Him to deal with the wicked in His time.

Lecture support: Weaver quotes Psalm 37:7: 'Rest in the Lord and wait patiently for him.'

Read Psalm 37 daily to combat fretting

Weaver recommends reading Psalm 37 every day for a couple of months to internalize its promises and overcome a habit of fretting.

Lecture support: Weaver says, 'if you are a fretter... I would recommend that you read this psalm every day for a couple of months.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 15

The Desire Of The Righteous

January 17, 2022

Read Chapter 15 in the companion book, pages 269-288 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Nature of Desires

Desires are not inherently sinful; they can be holy or wicked. The Greek word epithumeo is used in both good and bad senses in Scripture.

Lecture support: Weaver explains that epithumeo means to set one's passion upon something, and cites Luke 22:15 and 1 Peter 2:2 as examples of righteous desires.

Fearing God's Name Equals Fearing God

In the Bible, the name of the Lord represents His person. To fear His name is to fear Him, and to despise His name is to despise Him.

Lecture support: Weaver uses Deuteronomy 28:58-59, Psalm 20:1,5,7, and Malachi 1:6 to show the interchangeability of God's name and His person.

Fear of God and Obedience Are Inseparable

True fear of the Lord always results in obedience to His commandments. It is impossible to fear God and remain disobedient.

Lecture support: Leviticus 19:14,32; 25:17; Deuteronomy 10:12; 13:4; and 1 Samuel 12:24 are cited to prove that fearing God is directly linked to obeying Him.

Judgment for Lack of Fear

Failure to fear God brings severe judgment, both individually and nationally. This is evident in the curses of Leviticus 26 and Deuteronomy 28.

Lecture support: Weaver reads extensively from Deuteronomy 28:58-67, detailing plagues, diseases, and scattering as consequences for not fearing God's name.

The Fear of God Restrains Sin

The fear of God is the only thing that stops abuse, theft, and oppression. Nehemiah's integrity and the negative example of the nobles in Nehemiah 5 illustrate this.

Lecture support: Nehemiah 5:9,15 show that the nobles sinned because they did not fear God, while Nehemiah refrained from exploiting his office because he feared God.

Special Blessings for Those Who Fear the Lord

God's eye, angelic protection, provision, and deliverance are promised to those who fear Him. The ultimate blessing is the rising of the Sun of righteousness with healing.

Lecture support: Psalm 33:18; 34:7,9; Isaiah 59:19; and Malachi 4:2 are quoted to show the blessings reserved for those who fear the Lord.

Key Arguments

Desires are morally neutral; their object determines their righteousness.

The Greek word for lust/desire (epithumeo) is used both positively and negatively in Scripture, proving that desires themselves are not sinful.

Lecture support: Weaver cites Luke 22:15 ('With desire I have desired') and 1 Peter 2:2 ('desire the sincere milk of the word') as positive uses of the same word used for evil lusts.

God hears the prayers of those who desire to fear His name.

Nehemiah specifically prays for servants who 'desire to fear thy name,' implying that God is attentive to such prayers and that not all servants qualify.

Lecture support: Nehemiah 1:11 is the foundational text; Weaver argues that Nehemiah's prayer is for serious, God-fearing servants, not those merely playing at religion.

God giving us our own desires can be a judgment.

When God grants wicked desires, it is a form of judgment, as seen when He gave Israel quail until it became loathsome and then struck them down.

Lecture support: Psalm 78:29-31 states, 'he gave them their own desire... the wrath of God came upon them.' Weaver calls this one of the most severe judgments.

Fearing God's name is synonymous with fearing God Himself.

The name of the Lord represents His person throughout Scripture; therefore, to fear His name is to fear Him, and to despise His name is to despise Him.

Lecture support: Deuteronomy 28:58 equates fearing 'this glorious and fearful name' with fearing the Lord; Psalm 20 uses 'the Lord' and 'the name of the God of Jacob' interchangeably.

Obedience is the proof of fearing God.

Multiple Old Testament laws connect specific commands to the fear of God, showing that if one truly fears God, he will obey; disobedience proves a lack of fear.

Lecture support: Leviticus 19:14,32; 25:17; Deuteronomy 10:12; 13:4 all link fearing God with specific acts of obedience.

The absence of the fear of God explains societal and political corruption.

Weaver applies the biblical principle to modern government, stating that the problems in Washington D.C., Tallahassee, and Atlanta stem from a lack of the fear of God.

Lecture support: He explicitly says, 'If you would like to know what is wrong with Washington, D.C., there's no fear of God there.'

The fear of God is the only effective restraint against abuse of power.

Nehemiah's refusal to exploit his governorship contrasts with the former governors and modern politicians, demonstrating that only the fear of God prevents corruption.

Lecture support: Nehemiah 5:15: 'But so did not I, because of the fear of God.' Weaver states, 'The only thing that will stop the abuse of office... is the fear of God.'

A professed fear of God without obedience is false religion.

The Samaritans in 2 Kings 17 claimed to fear the Lord while serving idols, which God rejected as not truly fearing Him. This mirrors contemporary Christendom.

Lecture support: 2 Kings 17:32-34: 'They feared the Lord, and served their own gods... they fear not the Lord.' Weaver says this describes much of modern Christianity.

Scripture References

Nehemiah 1:11

The foundational text of the sermon; Nehemiah prays for servants who desire to fear God's name.

Psalm 10:3

The wicked boast of their heart's desire and bless the covetous whom the Lord abhors.

Psalm 112:10

The desire of the wicked shall perish.

James 4:2

Lusts and desires lead to murder, fighting, and war; the Greek word epithumeo is used.

Luke 22:15

Jesus uses 'desire' (epithumeo) in a good sense, longing to eat the Passover with His disciples.

1 Peter 2:2

Believers are to desire the sincere milk of the word, using the same Greek word for desire.

Nehemiah 1:3-4

Nehemiah hears of Jerusalem's affliction and mourns, fasts, and prays.

Galatians 6:10

Do good to all, especially to the household of faith, paralleling Nehemiah's focused prayer.

Psalm 38:9

All my desire is before thee; my groaning is not hid from thee.

Numbers 11:18-20

God promises to give Israel meat for a whole month until it becomes loathsome because they despised Him.

Psalm 78:23-31

God gave Israel their own desire (meat) but sent wrath while it was still in their mouths.

Deuteronomy 28:58-59

If Israel does not fear the glorious and fearful name of the Lord, plagues will come.

Exodus 20:7

Taking the Lord's name in vain is equated with cursing God; His name represents Himself.

Deuteronomy 6:13

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

Psalm 20:1,5,7

The Lord and the name of God are used interchangeably, showing the name represents His person.

Leviticus 19:14,32; 25:17

Commands not to curse the deaf, honor the aged, and not oppress are tied to fearing God.

Deuteronomy 10:12; 13:4

What God requires: fear Him, walk in His ways, love Him, serve Him, keep His commandments.

Leviticus 26:14-17

Curses for disobedience: terror, consumption, enemies eating harvest, fleeing when none pursue.

Deuteronomy 28:58-67

Extended curses for not fearing the Lord's name, including plagues, scattering, and constant fear.

Psalm 36:1-4

The wicked have no fear of God before their eyes, leading to flattery, deceit, and mischief.

Discussion Questions

1. If God would grant you one desire, what would it be? How does your answer compare to desiring to fear His name?

Consider: Weaver opens the sermon with this personal challenge, asking listeners to examine their deepest desires.

2. How can we distinguish between holy desires and wicked desires in our own hearts?

Consider: The sermon explains that desires are not inherently sinful but must be evaluated by their object and alignment with Scripture.

3. Why does Nehemiah specifically pray for servants who 'desire to fear thy name'? What does this imply about other servants?

Consider: Weaver highlights the qualifying phrase in Nehemiah 1:11 and discusses the difference between serious and nominal servants.

4. In what ways might God giving us our own desires be a form of judgment? Can you think of biblical or personal examples?

Consider: Using Psalm 78:29-31, Weaver argues that God granting sinful desires is a severe judgment.

5. How does the fear of God practically restrain sin in your life? Can you identify areas where a lack of fear has led to compromise?

Consider: The negative and positive illustrations from Nehemiah 5 show that the fear of God directly affects ethical behavior.

6. What are the differences between a biblical fear of God and a mere outward profession of fearing Him, as seen in 2 Kings 17?

Consider: The Samaritans claimed to fear the Lord while serving idols; Weaver says this describes much of modern Christendom.

7. What specific blessings are promised to those who fear the Lord, and how have you experienced them?

Consider: Psalm 33:18; 34:7,9; Isaiah 59:19; and Malachi 4:2 are cited as promises for those who fear God.

8. How can we cultivate a genuine desire to fear the Lord in a culture that largely ignores Him?

Consider: Weaver concludes by urging separation and seeking God's face to develop a true fear of His name.

Applications

Examine Your Deepest Desire

Ask yourself what one desire you would want God to grant. If it is not to fear His name, your priorities may be misaligned with Scripture.

Lecture support: Weaver begins by asking, 'If you could have only one desire granted you by the grace and mercy of God, what would that desire be?' and later urges, 'do we really and truly desire to fear the name of the Lord?'

Pray for God-Fearing Servants

Follow Nehemiah's example by praying specifically for pastors and Christian workers who genuinely desire to fear God, not just for all servants generally.

Lecture support: Nehemiah 1:11 shows Nehemiah praying for 'thy servants who desire to fear thy name'; Weaver says we should focus our most fervent prayers on such servants.

Recognize God's Judgment in Granted Sinful Desires

Understand that when God allows you to have what you sinfully crave, it may be a form of judgment, not blessing. Repent of demanding your own way.

Lecture support: Psalm 78:29-31: 'he gave them their own desire... the wrath of God came upon them.' Weaver calls this 'one of the most severe judgments of God.'

Let the Fear of God Govern Your Conduct

In your workplace, family, and church, let the fear of God restrain you from dishonesty, exploitation, and taking advantage of others.

Lecture support: Nehemiah 5:15: 'But so did not I, because of the fear of God.' Weaver says the fear of God is the only thing that stops abuse of office and fraud.

Avoid Syncretistic 'Fear' of God

Do not claim to fear the Lord while serving your own idols (money, pleasure, self). True fear of God is proven by obedience to His Word alone.

Lecture support: 2 Kings 17:32-34 describes those who 'feared the Lord, and served their own gods'; God says 'they fear not the Lord.' Weaver applies this to modern Christianity.

Make Fearing God Your Whole Duty

Embrace Ecclesiastes 12:13 as your life's purpose: fear God and keep His commandments. This is not optional but the entire duty of man.

Lecture support: Weaver concludes with Ecclesiastes 12:13 and Malachi 4:2, urging believers to seek obedience in every area of life because they desire to fear His name.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 16

When Disobedience Becomes Obedience

July 05, 2022

Read Chapter 16 in the companion book, pages 289-306 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's Objective Standard vs. Human Subjective Standards

God's law-word is the only objective standard for faith and practice, while human standards are selfish and humanistic.

Lecture support: Weaver states, 'God's objective standard is His law word. It is the only objective standard... All of our subjective standards arise and originate from within... based upon our desires and our determination.'

Delegated Authority and Its Limits

All human authority is delegated by God and therefore limited; no authority can command what contradicts God's law.

Lecture support: Weaver says, 'All authority is delegated... Delegated authority is always limited. It is defined and is always confined... No parent has authority above and beyond the word of God.'

Obedience to God Over Man

When human commands conflict with God's commands, believers must obey God, even if it means disobeying human authority.

Lecture support: Weaver cites Acts 5:29, 'We ought to obey God rather than men,' and applies it to Shadrach, Meshach, and Abednego, Daniel, and the apostles.

Resistance to Tyranny as Obedience to God

Resisting unlawful, tyrannical authority is not rebellion but obedience to God, a principle affirmed by historical figures and Scripture.

Lecture support: Weaver quotes Tyndale, Franklin, and Jefferson on 'Resistance to tyranny is obedience to God' and discusses the Virginia flag's motto 'Sic Semper Tyrannis.'

Authoritarianism vs. Rule of Law

Authoritarianism is blind submission to authority without regard to law, contrasting with biblical and constitutional rule of law.

Lecture support: Weaver defines authoritarianism as 'the principle of blind submission to authority as opposed to individual freedom of thought and action' and critiques modern examples.

The Consequences of Forsaking God's Standard

Rejecting God's law leads to societal decay, tyranny, and loss of liberty, as seen in America's departure from its founding principles.

Lecture support: Weaver says, 'We've turned from the Word of God as our standard... consequently we find ourselves today in an extremely deplorable situation.'

Key Arguments

Disobedience to Man Can Be Obedience to God

When human authority commands what God forbids, disobeying that authority is actually obeying God.

Lecture support: Weaver uses the hypothetical of a father commanding his son to rob a bank: 'His disobedience to me would become obedience unto God at that particular point.'

All Authority is Delegated and Limited

Since God alone is sovereign, any human authority is delegated and cannot exceed the bounds God sets.

Lecture support: Weaver states, 'There's only one sovereign, there's only one supreme, and that is God himself. So any authority that anyone has on earth... is always delegated.'

Scripture Provides Examples of Righteous Resistance

Shadrach, Meshach, and Abednego, Daniel, the apostles, and Moses' parents all disobeyed human commands to obey God, and God honored their obedience.

Lecture support: Weaver examines Daniel 3, Daniel 6, Acts 5, and Exodus 2/Hebrews 11 to show that these figures 'had a totally different standard' and were willing to suffer consequences.

Modern Authoritarianism Rejects God's Law

Today's rulers exercise arbitrary power without constitutional or biblical basis, and many Christians have submitted blindly.

Lecture support: Weaver says, 'We're not only no longer ruled by the Word of God as our standard. We're no longer ruled by the Constitution... we're not even ruled by law. We're being ruled by what is known as authoritarianism.'

Resistance is Not Rebellion

There is a difference between rebellion against lawful authority and resistance to unlawful, usurped authority.

Lecture support: Weaver states, 'Rebellion can only be to lawful authority. Resistance is to authority that is unlawful and is usurped and or stolen.'

Returning to God's Standard is the Only Solution

To regain liberty and avoid destruction, individuals and society must return to God's objective standard, the Bible.

Lecture support: Weaver concludes, 'If we want our liberty... we have to come back to God's objective standard and obey it and be willing to suffer whatever consequences.'

Scripture References

Daniel 3:13-23

Read as the main text, describing Nebuchadnezzar's command to worship the image and the three Hebrews' refusal.

Ephesians 6:1-3

Cited to show the blessing of obedience to parents and the implied curse of disobedience.

Job 38:11

Alluded to in describing the limits of delegated authority: 'Hitherto shalt thou come and no further.'

2 Corinthians 10:4-5

Explained as spiritual warfare, casting down imaginations and bringing every thought captive to Christ.

2 Samuel 1:19

Quoted to lament the fall of America: 'How are the mighty fallen.'

Daniel 3:12

Cited to show that the golden image was distinct from Nebuchadnezzar's gods, implying it was an image of himself.

Daniel 3:14

Used to reinforce that the image was separate from the gods, supporting the idea it was an image of the king.

Isaiah 14:14

Referenced as a prophecy about the king of Babylon's pride, connecting to Nebuchadnezzar's image.

Daniel 6:6-11

Read to show the decree forbidding prayer to anyone but the king, and Daniel's continued prayer.

Daniel 6:1-5

Explained to show the envy of the presidents and princes and their plot against Daniel.

1 Kings 8:41-43

Cited as the basis for Daniel praying toward Jerusalem, following Solomon's dedicatory prayer.

Acts 5:29

Quoted as the apostles' response to the council: 'We ought to obey God rather than men.'

Acts 5:17-21

Described to show the apostles' imprisonment and angelic deliverance, with the command to keep preaching.

Acts 5:27-28

Quoted to show the council's accusation and the apostles' reply.

Exodus 2:1-3

Read to show Moses' parents hiding him and placing him in an ark.

Exodus 1:22

Cited as Pharaoh's command to cast every Hebrew son into the river.

Acts 7:19

Quoted to show that the Hebrews cast out their own children to comply with Pharaoh's command.

Hebrews 11:23

Cited to show that by faith Moses' parents hid him, not fearing the king's commandment.

2 Corinthians 3:17

Quoted: 'Where the Spirit of the Lord is, there is liberty,' to emphasize spiritual liberty as the basis for civil liberty.

Discussion Questions

1. How does the concept of delegated authority affect the way we view commands from parents, pastors, and government officials?

Consider: Weaver teaches that all authority is delegated by God and therefore limited; this question explores practical implications.

2. In what situations might a Christian be called to disobey human authority, and how can we discern if that disobedience is obedience to God?

Consider: The sermon gives examples like the three Hebrews and Daniel; this question asks for personal application.

3. What is the difference between rebellion and resistance, and why is this distinction important for Christians today?

Consider: Weaver explicitly differentiates the two, stating rebellion is against lawful authority while resistance is against unlawful authority.

4. How have we as a society 'rejected God's law as our standard,' and what are the visible consequences?

Consider: Weaver points to the pandemic response and loss of liberties as evidence; this question encourages reflection on current events.

5. What does it mean to 'bring every thought into captivity to the obedience of Christ' in the context of evaluating cultural and political messages?

Consider: Based on 2 Corinthians 10:5, Weaver applies this to thinking biblically about all areas of life.

6. How can we cultivate the kind of faith that is 'not afraid of the king's commandment' like Moses' parents?

Consider: Hebrews 11:23 says they did not fear the king's command; this question explores developing such courage.

7. What role should the historical founding documents of America play in our understanding of biblical standards for government?

Consider: Weaver cites colonial charters that explicitly reference God's law; this question probes their relevance today.

Applications

Evaluate Your Standard

Examine whether your life is governed by God's objective standard (His Word) or by subjective humanistic standards.

Lecture support: Weaver asks, 'What is your standard? ... we either must submit to God's standard, His law word, or we're going to submit to the standard of man.'

Question Authority

Do not blindly submit to human authority; ask by what authority they command and whether it aligns with God's law.

Lecture support: Weaver says, 'Question authority: by what authority do you have to direct me to do anything? Who gave you that authority?'

Resist Unlawful Commands

When human laws or commands contradict God's Word, resist them as an act of obedience to God, not rebellion.

Lecture support: Weaver states, 'When we refuse wickedness, when we disobey ungodly and wicked laws, it is not rebellion, it is resistance.'

Be Willing to Suffer Consequences

Like Shadrach, Meshach, and Abednego, be prepared to face consequences for obeying God rather than men.

Lecture support: Weaver notes they 'were willing to face the consequences' and 'were delivered from the consequences because of their obedience.'

Return to God's Law as the Standard

Individually and corporately, return to the Bible as the ultimate authority for faith and practice to restore liberty.

Lecture support: Weaver concludes, 'If we want our liberty... we have to come back to God's objective standard and obey it.'

Cultivate a Habit of Prayer

Develop a consistent prayer life so that when crises come, you are already in communion with God, like Daniel.

Lecture support: Weaver says, 'The way to pray effectively when you're in trouble is to be used to praying before you get into trouble.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 17

The Faithful God

August 24, 2023

Read Chapter 17 in the companion book, pages 307-324 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Faithfulness of God

God is inherently faithful; it is essential to His being. He never fails, forgets, or forfeits His word, and His faithfulness is seen in creation, covenants, and salvation.

Lecture support: Weaver quotes Deuteronomy 7:9 and A.W. Pink: 'This quality is essential to his being. Without it, he would not be God.' He also cites Psalm 36:5 and Lamentations 3:22-23.

Human Unfaithfulness

Unfaithfulness is a pervasive sin in modern society and even among Christians, seen in broken promises, marital infidelity, and neglect of spiritual duties.

Lecture support: Weaver says, 'Unfaithfulness is one of the sins and the evils of our modern day,' and gives examples of unfaithful spouses, children, and preachers.

Faithfulness in Small Things

Faithfulness in minor matters demonstrates character and prepares one for greater responsibilities; unfaithfulness in small things disqualifies from true riches.

Lecture support: Weaver expounds Luke 16:10-13 and quotes Adam Clarke and John Calvin on the principle that fidelity in little things leads to fidelity in greater things.

God's Faithfulness in Salvation and Sanctification

God faithfully calls, justifies, sanctifies, and preserves believers, completing the work He began until the day of Christ.

Lecture support: Weaver cites 1 Corinthians 1:9, Philippians 1:6, and 1 Thessalonians 5:23-24 to show God's ongoing faithful work in believers.

God's Faithfulness in Trials

God limits temptations to what believers can bear and provides a way of escape; He pities His children and knows their frame.

Lecture support: Weaver references 1 Corinthians 10:13 and Psalm 103:13-14, emphasizing that God will not allow temptation beyond our ability.

Counted Faithful in Christ

Though believers are unfaithful, God counts them faithful because they are in Christ, who is perfectly faithful; this grace should motivate greater faithfulness.

Lecture support: Weaver points to Revelation 17:14 and 1 Timothy 1:12, explaining that Paul was counted faithful because of his union with Christ.

Key Arguments

God's faithfulness is foundational to His character and all His works.

Without faithfulness, God would not be God; He is clothed with faithfulness, and every promise, covenant, and threat He will fulfill.

Lecture support: Weaver quotes A.W. Pink: 'For God to be unfaithful would be to act contrary to his nature, which is impossible.' He also cites Numbers 23:19.

Human unfaithfulness is a serious sin that contrasts with God's nature.

Unfaithfulness devastates homes, churches, and society; believers are called to emulate God's faithfulness, not the world's unreliability.

Lecture support: Weaver asks, 'Have you ever considered in how many ways that you've been unfaithful to Jesus Christ?' and discusses Psalm 15:4 on keeping one's word.

Faithfulness in small matters is the test of true character.

Jesus taught that those faithful in little will be faithful in much; unfaithfulness in money or small duties reveals an inability to handle spiritual riches.

Lecture support: Weaver expounds Luke 16:10-12 and quotes Calvin: 'Christ, therefore, exhorts his disciples to act faithfully in small matters.'

God's faithfulness guarantees the completion of salvation.

God who calls also sanctifies and preserves; He will finish the good work He started, ensuring believers are blameless at Christ's coming.

Lecture support: Weaver cites Philippians 1:6 and 1 Thessalonians 5:23-24: 'Faithful is he that calleth you, who also will do it.'

God's faithfulness in trials provides comfort and assurance.

God knows our limits and will not allow temptation beyond our ability; He pities us as a father pities his children and provides escape.

Lecture support: Weaver references 1 Corinthians 10:13 and Psalm 103:13-14, and says, 'God knows exactly what it will take to sanctify you.'

Believers are counted faithful only in Christ.

Despite personal unfaithfulness, God esteems believers faithful because they are united with Christ, the faithful witness; this imputed faithfulness should inspire holy living.

Lecture support: Weaver explains 1 Timothy 1:12: 'He only counted him faithful... because he's in Jesus Christ, who is perfect.'

Scripture References

Deuteronomy 7:9

Introduction of the theme: God is the faithful God who keeps covenant and mercy.

Lamentations 3:22-23

God's mercies are new every morning; great is His faithfulness.

Psalm 50:1

God calls the earth from sunrise to sunset, showing His sovereign faithfulness.

Psalm 74:16

The day and night belong to God; He prepared the light and sun.

Genesis 8:22

While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease.

Acts 14:17

God gave rain from heaven and fruitful seasons, filling hearts with food and gladness.

Psalm 15:1-4

A faithful man swears to his own hurt and does not change; he will dwell in God's holy hill.

Mark 14:33-38

Jesus asks Peter, James, and John to watch one hour, but they sleep, illustrating human unfaithfulness.

Luke 16:10-13

He that is faithful in least is faithful in much; you cannot serve God and mammon.

1 Corinthians 10:31

Whether you eat or drink, do all to the glory of God, showing faithfulness in small things.

Zechariah 4:10

Do not despise the day of small things.

Deuteronomy 28:1-2, 15

Blessings for obedience and curses for disobedience; God is faithful to His word.

Psalm 119:86, 138

All God's commandments are faithful; His testimonies are righteous and very faithful.

1 Corinthians 1:9

God is faithful, by whom you were called unto the fellowship of His Son.

Romans 1:6-7

Believers are the called of Jesus Christ, called to be saints.

Philippians 1:6

He who began a good work in you will perform it until the day of Jesus Christ.

1 Thessalonians 5:23-24

Faithful is He who calls you, who also will do it - sanctify and preserve you.

1 Corinthians 10:13

God is faithful, who will not allow you to be tempted above what you are able, but will make a way of escape.

Psalm 103:13-14

Like a father pities his children, the Lord pities those who fear Him; He knows our frame, remembers we are dust.

1 Peter 4:19

Let those who suffer according to God's will commit their souls to Him as a faithful Creator.

Discussion Questions

1. In what ways does recognizing God's faithfulness in creation (sunrise, seasons, harvests) change how you view daily life?

Consider: Weaver emphasizes that everything we take for granted depends on God's faithfulness (Genesis 8:22; Acts 14:17).

2. How does the concept of being 'faithful in that which is least' (Luke 16:10) challenge your current habits in small areas like prayer, giving, or keeping promises?

Consider: Weaver explains that small acts of faithfulness prepare us for greater responsibilities and spiritual blessings.

3. Why is it significant that God 'counts' us faithful in Christ (1 Timothy 1:12) even when we are unfaithful? How should this affect our motivation for holy living?

Consider: Weaver concludes that our standing as faithful is based on union with Christ, not our own perfection.

4. Weaver says, 'Unfaithfulness is one of the sins and the evils of our modern day.' Where do you see unfaithfulness most prevalent in society or the church, and how can believers counter it?

Consider: Weaver discusses unfaithfulness in homes, families, and among preachers, and calls for emulating God's faithfulness.

5. How does the promise of 1 Corinthians 10:13 (God will not allow temptation beyond what we can bear) provide comfort in your current trials?

Consider: Weaver highlights God's faithfulness in limiting temptations and providing escape, tied to His knowledge of our frame.

6. What does it mean that God's eyes are 'upon the faithful of the land' (Psalm 101:6)? How does this encourage you to pursue faithfulness?

Consider: Weaver quotes John Gill's interpretation that Christ looks for faithful ministers and members to bless and dwell with them.

Applications

Meditate on God's Faithfulness

Weaver encourages believers to meditate on God's faithfulness daily, letting it challenge their own unfaithfulness and produce praise.

Lecture support: Weaver says, 'I would really encourage you to do today is this: to really meditate and concentrate on the faithfulness of God and let this sink deeply into your heart.'

Be Faithful in Small Things

Believers should prove their faithfulness in minor duties like housework, yard work, or keeping promises, as these prepare them for greater responsibilities.

Lecture support: Weaver states, 'A housewife can keep a house clean for the honor and glory of God... It's the little things.'

Keep Your Word

Christians should be people of integrity who keep their commitments even when it is costly, reflecting God's faithfulness.

Lecture support: Weaver cites Psalm 15:4: 'He that sweareth to his own hurt and changeth not,' and laments the lack of such character today.

Trust God in Trials

When facing temptation or suffering, believers should rely on God's promise to limit the trial and provide escape, knowing He pities their weakness.

Lecture support: Weaver references 1 Corinthians 10:13 and Psalm 103:13-14, and says, 'God knows exactly what it will take to sanctify you.'

Emulate God's Faithfulness

Since God is faithful and calls us to be holy as He is holy, believers must strive to be faithful in all areas of life, including church attendance, prayer, and giving.

Lecture support: Weaver asks, 'If the holiness of God demands that we be holy, does not the faithfulness of God demand that we be faithful?'

Live Up to Your Calling in Christ

Because God counts believers faithful in Christ, they should endeavor to live faithfully, not letting Him down, and seek to hear 'Well done, good and faithful servant.'

Lecture support: Weaver says, 'If God graciously counts us faithful in Jesus Christ, we should never let him down... Help me to live up to your estimation of me.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 18

How The Mighty Have Fallen

January 02, 2024

Read Chapter 18 in the companion book, pages 325-343 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Fall of the Mighty

The message centers on how individuals and nations that were once great can fall due to disobedience and turning away from God.

Lecture support: Title 'How the Mighty Have Fallen' and repeated references to David's lament over Saul and Jonathan, and America's decline.

God's Sovereignty in Raising and Destroying Nations

God is like a potter who can build up or tear down nations based on their response to His word.

Lecture support: Jeremiah 18:1-10 quoted and explained.

The Consequences of National Disobedience

Disobedience brings curses, including strangers ruling over the nation and God fighting against His own people.

Lecture support: Deuteronomy 28:43-44, Jeremiah 32:33, Isaiah 63:10 cited.

America's Christian Heritage

Early American state constitutions explicitly required Christian faith for public office, showing the nation was founded on Christianity.

Lecture support: Quotations from constitutions of North Carolina, South Carolina, Massachusetts, New Hampshire, Vermont, Tennessee, Mississippi, Delaware.

The Inseparability of Christianity and Liberty

Historical observers like Tocqueville noted that Americans intimately combined Christianity and liberty; loss of Christianity leads to loss of freedom.

Lecture support: Tocqueville quotes: 'The Americans combine the notions of Christianity and liberty so intimately...' and 2 Corinthians 3:17.

Gradual Loss of Freedom Through Government Overreach

Tocqueville predicted that despotism would come gradually by debasing men and increasing government control over small details of life.

Lecture support: Extended Tocqueville quote about 'immense and protective power' and 'network of petty, complicated, detailed, and uniform rules.'

The Need for Repentance

The only remedy for national decline is repentance by individuals, families, churches, and the nation.

Lecture support: Closing exhortation and prayer.

Key Arguments

David's righteous response to Saul prefigures God's dealings with nations

David never retaliated against Saul despite opportunities, recognizing Saul as the Lord's anointed; this illustrates a biblical attitude toward authority even when it is wicked.

Lecture support: 1 Samuel 24 and 26 accounts of David sparing Saul.

God rejects those who reject Him, whether individuals or nations

Saul was rejected by God for disobedience; the same principle applies to nations as shown in Jeremiah 18.

Lecture support: 1 Samuel 15:25-28 and Jeremiah 18:1-10.

America's current moral and political decay is a direct result of forsaking God

Weaver lists societal ills - socialism, debauched economy, destroyed manliness, impotent churches - as evidence of turning from God.

Lecture support: Descriptions of America's decline from 11:17 to 13:29.

The Bible explicitly warns that disobedience leads to strangers ruling over a nation

Deuteronomy 28:43-44 predicts that the stranger within will rise high and lend to the native, becoming the head.

Lecture support: Reading of Deuteronomy 28:43-44.

Early American law required Christian faith for civil office, proving the nation's Christian foundation

Multiple state constitutions from 1776-1817 explicitly required belief in God, the Bible, and Christianity for officeholders.

Lecture support: Quotations from North Carolina, South Carolina, Massachusetts, New Hampshire, Vermont, Tennessee, Mississippi, Delaware constitutions.

The U.S. Constitution's 'no religious test' clause originally meant no denominational test, not exclusion of Christianity

Weaver argues that 'religion' in 1787 meant denomination, so Article VI only prohibited favoring one Christian sect over another.

Lecture support: Explanation of Article VI and Tennessee Constitution's simultaneous requirement of Christian belief and prohibition of religious test.

Tocqueville observed that Christianity was the foremost political institution in America and essential to liberty

Tocqueville's writings show that in the 1830s, Christianity was universally seen as the foundation of American freedom and morality.

Lecture support: Multiple Tocqueville quotes from 'Democracy in America.'

Loss of freedom occurs incrementally as government assumes control over small details of life

Tocqueville predicted that despotism would come by debasing men and regulating minor things, leading to dependence and loss of self-government.

Lecture support: Tocqueville's prediction about 'immense and protective power' and 'subject in minor things.'

Scripture References

2 Samuel 1:27

David's lament: 'How are the mighty fallen, and the weapons of war perished!'

2 Samuel 1:17-19

David's lamentation over Saul and Jonathan, teaching the children of Israel the use of the bow.

1 Samuel 24:4-6

David cuts off Saul's skirt but refuses to kill him because Saul is the Lord's anointed.

1 Samuel 26:8-11

David again spares Saul's life, refusing to stretch forth his hand against the Lord's anointed.

1 Samuel 15:25-28

Saul rejected by God for disobedience; the kingdom torn from him.

Jeremiah 18:1-10

The potter and the clay: God can build up or destroy nations based on their response.

Deuteronomy 28:1-14

Blessings for obedience.

Deuteronomy 28:15-68

Curses for disobedience, including strangers rising to rule.

Jeremiah 32:32-33

Israel turned their back on God despite His teaching.

Jeremiah 18:17

God will show them the back and not the face in the day of calamity.

Isaiah 63:10

They rebelled and vexed His Holy Spirit; therefore He turned to be their enemy.

2 Corinthians 3:17

Where the Spirit of the Lord is, there is liberty.

Romans 1:28

God gave them over to a reprobate mind because they did not like to retain God in their knowledge.

Discussion Questions

1. How does David's response to Saul in 1 Samuel 24 and 26 model a biblical attitude toward ungodly authority?

Consider: Weaver contrasts David's refusal to harm Saul with modern attitudes toward government.

2. In what ways does Jeremiah 18's potter and clay analogy apply to nations today?

Consider: Weaver uses this passage to argue that God can build up or destroy nations based on their obedience.

3. What evidence from early American state constitutions most surprised you about the Christian character of the nation's founding?

Consider: Weaver reads multiple constitutions requiring Christian faith for office.

4. How does Tocqueville's observation that Americans 'combine the notions of Christianity and liberty so intimately' challenge modern views of separation of church and state?

Consider: Weaver quotes Tocqueville to show the historical link between Christianity and freedom.

5. Do you see Tocqueville's prediction of gradual despotism through 'subject in minor things' being fulfilled today? Give examples.

Consider: Weaver applies Tocqueville's warning to modern government overreach.

6. What does it mean for God to 'turn His back' on a nation, and what are the signs that this may be happening?

Consider: Weaver discusses Jeremiah 18:17 and Isaiah 63:10 in relation to America.

7. How should the church respond to the moral and spiritual decline described in this message?

Consider: Weaver calls for repentance by individuals, families, churches, and the nation.

Applications

Recognize the depth of America's fall from its Christian foundations

Weaver urges listeners to understand how far the nation has fallen from its original Christian character, which should provoke fear and prayer.

Lecture support: Weaver's statement: 'If you really perceive how far we have fallen - number one, it ought to really scare you. Number two, it ought to really make you cry out and pray to God.'

Repent as individuals, families, churches, and as a nation

The only remedy for national judgment is turning back to God in repentance and obedience.

Lecture support: Weaver's closing exhortation: 'Unless we repent as individuals, as families, as churches, and as a nation, we're going to be right back under a George.'

Understand that loss of small freedoms leads to total loss of liberty

Weaver applies Tocqueville's warning that giving up minor liberties gradually leads to despotism, urging vigilance in all areas of life.

Lecture support: Explanation of Tocqueville's quote about freedom in slight things being most important.

Cry out to God for mercy and revival

Weaver models prayer for God to turn the people back to Himself, acknowledging desperate need.

Lecture support: Closing prayer: 'Lord, turn us, and we shall be turned. Quicken us, and we shall fall upon Thy name.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 19

Sent to War

February 21, 2024

Read Chapter 19 in the companion book, pages 345-362 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God as a Man of War

War is not inherently sinful; God Himself engages in war and ordains it for His purposes.

Lecture support: Exodus 15:3 says 'The Lord is a man of war'; Revelation 19:11 shows Christ making war in righteousness.

Just vs. Unjust Wars

Many wars are unjust, fought for profit or empire, but just wars are ordained by God for deliverance or judgment.

Lecture support: Reference to Smedley Butler's 'War is a Racket' and criticism of the military-industrial complex.

Obedience in War

It is a sin to refuse to go to war when God sends, and a sin to go to war unsent by God.

Lecture support: Numbers 14 punishment for refusing to fight; Numbers 14:40-45 punishment for fighting without God's permission.

Divine Providence in War

When God sends His people to war, He providentially directs their strategies and grants victory.

Lecture support: David's two battles in 2 Samuel 5; Joshua's ambush at Ai in Joshua 8; Asa's victory in 2 Chronicles 14.

Discerning God's Will for War

Believers can discern God's sending through united holy resolve, obedience to His law with promised victory, and actual victory.

Lecture support: Judges 20:1 (united as one man); Leviticus 26:7-8 (promise of victory); Psalm 18 (thanksgiving for victory).

The Reality of Enemies

God and His people have enemies, some violent, and defense is permitted to protect the kingdom.

Lecture support: Psalm 83 describes enemies conspiring to destroy Israel; Philippians 3:18 mentions enemies of the cross.

Key Arguments

War is not inherently sinful

If war were sinful, God would not engage in it; Scripture shows God as a man of war and Christ making war in righteousness.

Lecture support: Exodus 15:3; Revelation 19:11; Deuteronomy 4:34; 1 Chronicles 5:22.

God commands His people to war

God explicitly sent Israel to war against Canaanites, Midianites, Amalekites, and others, punishing disobedience.

Lecture support: Numbers 31:1-3; Joshua 6:1-2; 1 Samuel 15:1-3; Numbers 14 punishment.

Refusing to fight when God commands is sin

The sin of Reuben, Gad, and Manasseh would have been refusing to help their brethren in war; Jeremiah 48:10 curses those who withhold the sword.

Lecture support: Numbers 32:23 'be sure your sin will find you out'; Jeremiah 48:10 'cursed be he that keepeth back his sword from blood'.

God providentially directs battles

God gave specific tactical instructions to David and Joshua, and delivered Asa against overwhelming odds.

Lecture support: 2 Samuel 5:18-25; Joshua 8:1-2; 2 Chronicles 14:8-15.

Victory is a sign of God's sending

When God sends His people to war, He grants victory; defeat indicates lack of divine sanction.

Lecture support: Psalm 18:39-48; Psalm 20:6-9; Leviticus 26:7-8 promises of victory for obedience.

Arms for defense, not offense

Weapons may be used to defend the kingdom of God, but not to extend it; this is a key distinction.

Lecture support: Psalm 83 imprecatory prayer against violent enemies; Nehemiah 4 example of self-defense.

Scripture References

2 Chronicles 6:34-35

Solomon's prayer at the temple dedication, asking God to hear His people when they go to war as He sends them.

Exodus 15:3

Declares the Lord is a man of war, establishing that war is not inherently sinful.

Deuteronomy 4:34

God brought Israel out of Egypt by war, among other means.

Exodus 17:16

The Lord will have war with Amalek from generation to generation.

1 Chronicles 5:22

Many slain because the war was of God.

Numbers 21:14

Reference to the book of the wars of the Lord.

Revelation 19:11-16

Christ makes war in righteousness, showing New Testament continuity.

Numbers 13:30-14:45

Israel's refusal to fight and subsequent punishment; fighting without God's permission also punished.

Numbers 32:16-23

The sin of Reuben, Gad, and Manasseh would be refusing to help in war; 'be sure your sin will find you out'.

Numbers 31:1-3

God commands Moses to avenge Israel on the Midianites, sending them to war.

Joshua 6:1-2

God tells Joshua He has given Jericho into his hand, directing the conquest.

1 Samuel 15:1-3

God sends Saul to utterly destroy Amalek.

Numbers 10:9

If you go to war against an oppressing enemy, blow trumpets and be remembered before God.

Deuteronomy 21:10

When you go to war, indicating the certainty of war.

Jeremiah 48:10

Cursed is he who keeps back his sword from blood when doing the Lord's work.

Philippians 3:18

Many are enemies of the cross of Christ.

1 Corinthians 15:25

Christ must reign until all enemies are under His feet.

Psalm 83

Imprecatory prayer against violent enemies conspiring to destroy Israel.

2 Samuel 5:18-25

David inquires of the Lord and receives different battle strategies, showing divine direction.

Joshua 8:1-2

God directs Joshua to set an ambush behind Ai.

Discussion Questions

1. How does understanding God as a 'man of war' (Exodus 15:3) challenge or affirm your view of war?

Consider: Weaver argues that war is not inherently sinful because God engages in it.

2. What criteria would you use to distinguish between a just war and an unjust war based on this message?

Consider: Weaver criticizes wars for profit and empire, and emphasizes God's sending as the key.

3. In what ways might Christians today be tempted to 'keep back their sword from blood' (Jeremiah 48:10) when God calls them to act?

Consider: Weaver warns against refusing to fight when God commands, citing this verse.

4. How can we practically discern a 'united holy resolve' among God's people today, as seen in Judges 20:1?

Consider: Weaver lists this as the first sign of God's sending to war.

5. What role does prayer play in seeking God's direction for conflict, based on David's example in 2 Samuel 5?

Consider: David inquired of the Lord before each battle and received specific strategies.

6. How does the distinction between using arms to defend the kingdom versus extending it apply to modern self-defense or national defense?

Consider: Weaver states we may defend but not extend the kingdom with weapons.

Applications

Seek God's will before engaging in conflict

Believers must inquire of the Lord and ensure they are sent by Him before going to war, avoiding both presumption and cowardice.

Lecture support: David inquired of the Lord in 2 Samuel 5:19, 23; the sin of going unsent in Numbers 14:40-45.

Cultivate a holy and obedient life for God's blessing in battle

Victory in war is tied to obedience and holiness; God requires cleanliness and godliness in the camp (Deuteronomy 23).

Lecture support: Leviticus 26:7-8 promises victory for obedience; reference to camp cleanliness.

Recognize the reality of enemies and the need for defense

Christians should not be naive about enemies; there are times when self-defense or war is necessary to protect life and the kingdom.

Lecture support: Psalm 83 describes violent enemies; Nehemiah 4 example of self-defense.

Trust in God's providence and promises in times of war

When God sends, He also directs and delivers; believers should rely on His promises rather than human strength.

Lecture support: Asa's prayer in 2 Chronicles 14:11; Psalm 20:7 'some trust in chariots'.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 20

Destruction and Deliverance

April 27, 2024

Read Chapter 20 in the companion book, pages 363-379 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical vs. Humanistic Counsel

All counsel is either rooted in God's Word or in humanistic thinking; there is no neutral ground, and the choice determines destruction or deliverance.

Lecture support: Weaver states, 'there's a vast difference... between biblical counseling and humanistic counseling' and 'you're either following biblical counsel or you're following humanistic counsel.'

The Progression of Sin

Sin begins small but builds into greater wickedness, as seen in the enticement of sinners in Proverbs 1:10-19.

Lecture support: He says, 'one sin always leads to another sin... it builds and builds and builds until it comes to a crescendo.'

The Call of Wisdom and Human Refusal

God's wisdom cries out publicly, but people often refuse to listen, leading to their own destruction.

Lecture support: Weaver reads Proverbs 1:20-23 and comments on the refusal of Israel to hear God's prophets.

Consequences of Rejecting God's Counsel

Those who despise God's counsel will face calamity, and God will not answer when they cry out in distress.

Lecture support: He cites Proverbs 1:24-31 and Zechariah 7:11-13, emphasizing the lex talionis principle.

Deliverance Through Obedience and Seeking

Deliverance comes to those who actively seek God's wisdom, incline their ear, and obey His commandments.

Lecture support: Weaver expounds Proverbs 2:1-9 and 1:33, stressing the conditional 'if' and the promise of safety.

The Choice Between Life and Death

God sets before His people life and death, blessing and cursing, and commands them to choose life by obeying His Word.

Lecture support: He references Deuteronomy 11:26, 30:19, and Jeremiah 21:8, urging believers to 'choose life.'

Key Arguments

Counsel is Inescapable and Determines Destiny

Every person lives by some form of counsel, and the source of that counsel - biblical or humanistic - determines whether they experience destruction or deliverance.

Lecture support: Weaver says, 'our entire lives are based upon counsel... most people have never really understood that most counseling is absolutely humanistic to the core.'

Worldly Wisdom is Crafty but Wicked

Examples like Jonadab and Ahithophel show that humanistic counsel can be shrewd and effective for evil purposes, but it is contrary to God.

Lecture support: He describes Jonadab as 'a very subtil man' and Ahithophel's counsel as 'wicked, wrong, and vile' yet designed to unify Absalom's followers.

Sin Escalates from Small Beginnings

The enticement of sinners in Proverbs 1 illustrates how listening to ungodly counsel leads from small compromises to grave sins like robbery and murder.

Lecture support: Weaver explains, 'you start out with something small, but it builds up into something absolutely abominable and great in wickedness.'

Rejecting God's Counsel Invites Divine Retribution

God's response to those who refuse His wisdom is to laugh at their calamity and refuse to answer when they cry out, a just retribution for their prior rejection.

Lecture support: He quotes Proverbs 1:26-28 and Zechariah 7:13, 'as he cried, and they would not hear; so they cried, and I would not hear.'

Active Seeking is Required for Understanding

Biblical wisdom is not passively received; it requires diligent effort - crying out, seeking as for hidden treasure - before God grants understanding.

Lecture support: Weaver emphasizes the conditional 'if' in Proverbs 2:1-5 and says, 'God is not going to give us truth willy-nilly.'

Obedience Brings Deliverance from Evil

Those who embrace God's wisdom are delivered from the way of evil men and the seduction of the strange woman, preserving their path in righteousness.

Lecture support: He reads Proverbs 2:10-19, noting that wisdom 'shall preserve thee' and 'deliver thee from the way of the evil man.'

Life and Death are Set Before Us

God explicitly presents a choice between life and death, blessing and cursing, and commands His people to choose life through obedience.

Lecture support: Weaver cites Deuteronomy 30:19, 'I have set before you life and death, blessing and cursing: therefore choose life.'

Scripture References

Proverbs 1:1-4

Introduction to the purpose of Proverbs: to know wisdom, instruction, and discretion.

Proverbs 1:5-7

A wise man will hear and increase learning; the fear of the Lord is the beginning of knowledge.

Proverbs 11:14

Where no counsel is, the people fall; in the multitude of counselors there is safety.

Proverbs 15:22

Without counsel purposes are disappointed; in the multitude of counselors they are established.

Proverbs 24:6

By wise counsel you shall make your war; in the multitude of counselors there is safety.

Jeremiah 4:22

God's people are foolish, wise to do evil but to do good they have no knowledge.

1 Corinthians 3:19

The wisdom of this world is foolishness with God; He takes the wise in their own craftiness.

2 Samuel 13:1-14

Jonadab's subtle counsel to Amnon to rape Tamar, illustrating worldly wisdom used for evil.

2 Samuel 16:20-23

Ahithophel's counsel to Absalom to lie with his father's concubines, a wicked but shrewd plan.

James 3:13-18

Contrast between earthly, sensual, devilish wisdom and the wisdom from above that is pure and peaceable.

Proverbs 1:10-19

Warning against enticement by sinners; their path leads to destruction.

Psalm 1:1

Blessed is the man who walks not in the counsel of the ungodly, nor stands in the way of sinners.

Proverbs 1:20-23

Wisdom cries out in the streets, calling the simple to turn at her reproof.

Proverbs 1:24-32

Because they refused God's counsel, He will laugh at their calamity and not answer when they call.

Proverbs 1:33

Whoever listens to wisdom will dwell safely and be quiet from fear of evil.

Isaiah 55:3

Incline your ear and come to Me; hear, and your soul shall live; I will make an everlasting covenant with you.

2 Kings 17:13-14

Israel refused to hear the prophets and hardened their necks, not believing in the Lord.

Leviticus 26:14-17

If you despise My statutes, I will appoint terror and consumption over you; your enemies will eat your seed.

Isaiah 30:8-14

Because they despise God's word and trust in oppression, their iniquity will break them like a potter's vessel.

Proverbs 2:1-9

If you receive My words and cry for understanding, then you will understand the fear of the Lord and find knowledge.

Discussion Questions

1. What are some practical ways to distinguish between biblical counsel and humanistic counsel in everyday decisions?

Consider: Weaver emphasizes that all counsel is either biblical or humanistic, with no neutral ground.

2. How does the example of Jonadab and Ahithophel challenge our understanding of 'wisdom' in the world?

Consider: These men were shrewd and their counsel was effective for evil, showing that worldly wisdom can be crafty.

3. In what ways does sin 'build and build' in our lives, and how can we recognize the small steps that lead to greater sin?

Consider: Weaver warns that sin begins small but escalates, using Proverbs 1:10-19 as an illustration.

4. Why does God 'laugh' at the calamity of those who reject His counsel, and how should this affect our view of His justice?

Consider: Proverbs 1:26 describes God mocking when fear comes, a difficult concept that Weaver explains as retribution.

5. What does it mean to 'seek wisdom as silver' in a practical, daily sense?

Consider: Weaver stresses the active pursuit of wisdom from Proverbs 2:4, contrasting passive reception with diligent effort.

6. How does the promise of deliverance from the 'strange woman' apply to modern temptations?

Consider: Proverbs 2:16-19 warns against the seduction of the strange woman, which Weaver applies to any enticement away from God's path.

7. What does it mean to 'choose life' in the context of Deuteronomy 30:19, and how do we do that daily?

Consider: Weaver concludes with the call to choose life by obeying God's commandments, making it a personal decision.

8. How can we examine our lives to determine whether we are following biblical or humanistic counsel?

Consider: Weaver asks listeners to examine their lives by comparing their thoughts and actions to Scripture.

Applications

Examine the Source of Your Counsel

Evaluate whether the advice you follow in life - from media, friends, or your own reasoning - is rooted in Scripture or humanistic thinking.

Lecture support: Weaver states, 'our entire lives are based upon counsel... most people have never really understood that most counseling is absolutely humanistic to the core.'

Reject Ungodly Counsel Immediately

When sinners entice you, do not consent or associate with them; turn away from their path to avoid the progression of sin.

Lecture support: He says, 'My son, if sinners entice thee, consent thou not... ignore them. Do not listen to them.'

Actively Pursue God's Wisdom

Do not expect wisdom to come passively; cry out for understanding, seek it as hidden treasure through diligent Bible study and prayer.

Lecture support: Weaver emphasizes, 'God is not going to give us truth willy-nilly... you must consider... ponder it, meditate on it.'

Choose Life by Obeying God's Commandments

Make a conscious decision to align your life with God's Word, recognizing that obedience leads to blessing and deliverance.

Lecture support: He cites Deuteronomy 30:19 and urges, 'choose life, that both thou and thy seed may live.'

Heed God's Voice Before It Is Too Late

Respond to God's call now, lest you face calamity and find that He no longer answers your cries.

Lecture support: Weaver warns from Proverbs 1:28, 'Then shall they call upon me, but I will not answer.'

Examine Your Life for Biblical Consistency

Regularly assess whether your thoughts and actions reflect biblical wisdom or worldly thinking, as your life reveals your true counsel.

Lecture support: He says, 'Examine your life. See if what you're doing is biblical... We can always tell... by what we think and what we do.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 21

How to Die a Horrible Death and Destroy Others

April 27, 2024

Read Chapter 21 in the companion book, pages 381-395 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Divine Judgment for Rebellion

God consistently judges rebellion and disobedience, as seen in Zedekiah's fate and the destruction of Jerusalem.

Lecture support: Weaver states, 'God is immutable, He does not change, and neither do His judgments,' and references Leviticus 26 and Deuteronomy 28.

The Fear of Man vs. Fear of God

Zedekiah's fear of being mocked by the Jews led him to reject God's clear command, illustrating the snare of fearing man.

Lecture support: Zedekiah said, 'I am afraid of the Jews... lest they deliver me into their hand, and they mock me,' and Weaver cites Proverbs 29:25.

The Importance of Keeping Oaths

God expected Zedekiah to honor his oath to Nebuchadnezzar, even though both were wicked, because integrity reflects on God's name.

Lecture support: Weaver references 2 Chronicles 36:13 and Ezekiel 17, and quotes Psalm 15:4 about swearing to one's own hurt.

Rejecting God's Word Leads to Destruction

The root cause of Zedekiah's downfall was his refusal to humble himself before the word of God spoken by Jeremiah.

Lecture support: 2 Chronicles 36:12 says he 'humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord.'

Sovereignty of God Over Nations

God used the heathen king Nebuchadnezzar as His servant to execute judgment on rebellious nations.

Lecture support: Weaver cites Jeremiah 25:9, 27:6, and 43:10 where Nebuchadnezzar is called 'my servant.'

The Responsibility of Rulers

Wicked rulers who reject God's word lead their nations into destruction, as seen in Zedekiah and modern parallels.

Lecture support: Weaver says, 'it was the rulers who were the main ones who were leading the people into destruction,' and applies it to America.

The Necessity of Faith in Christ

Dying without Jesus Christ results in a horrible death of anguish and terror, as warned in John 8:24.

Lecture support: Weaver states, 'If you wish to die a horrible death... all you need to do is to reject and die without the Lord Jesus Christ.'

Key Arguments

History repeats because man repeats sin

Man's repeated rebellion leads to repeated divine judgment, not because history cycles but because God's justice is consistent.

Lecture support: Weaver says, 'history does not repeat itself. Men just continue to repeat the same sins... and God judges us exactly the same.'

Zedekiah's judgment was just

Though a king of David's line, Zedekiah was a criminal who deserved his punishment because of his evil deeds.

Lecture support: Weaver quotes Matthew Henry and says, 'Zedekiah was indeed a criminal,' citing Jeremiah 52:2.

God's word was clear and simple

Jeremiah plainly told Zedekiah that surrender would save his life and the city, but he refused.

Lecture support: Weaver reads Jeremiah 38:17-18 and comments, 'to me, this is very cut and dry.'

Fear of mockery outweighed fear of God

Zedekiah's pride made him more afraid of being teased than of the horrific consequences of disobedience.

Lecture support: Weaver says, 'I'd be more afraid of having my eyes gouged out... but he was afraid of being mocked and teased.'

Oath-breaking is a serious sin

Zedekiah's violation of his oath sworn by God brought severe judgment, showing God's demand for integrity.

Lecture support: Weaver reads Ezekiel 17:19-20: 'mine oath that he hath despised... will I recompense upon his own head.'

Refusal to humble before God's word is the root cause

The ultimate reason for the destruction was that Zedekiah and the people mocked God's messengers and despised His words.

Lecture support: Weaver reads 2 Chronicles 36:16: 'they mocked the messengers of God, and despised his words... till there was no remedy.'

Modern rulers are repeating Zedekiah's error

Today's leaders who reject God's word are leading their nations to similar destruction.

Lecture support: Weaver says, 'the very same thing is happening in America... they're all refusing to listen to the Word of God.'

Wicked governments frame mischief by law

Psalm 94:20 shows that a throne of iniquity cannot have fellowship with God when it legalizes sin.

Lecture support: Weaver explains, 'shall the wicked civil government have fellowship with God when that wicked civil government makes sin legal?'

Scripture References

Jeremiah 52:1-11

Read as the primary text describing Zedekiah's reign, capture, and judgment.

Leviticus 26

Referenced as teaching that curses follow disobedience.

Deuteronomy 28

Referenced alongside Leviticus 26 as teaching blessings for obedience and curses for disobedience.

2 Kings 24

Mentioned as containing the full story of Zedekiah's rebellion.

2 Chronicles 36

Mentioned as containing the full story and later read for details on Zedekiah's oath and rebellion.

Jeremiah 21-39

Mentioned as containing the detailed account of Zedekiah's reign.

Proverbs 25:26

Quoted to illustrate that a righteous man falling before the wicked is a troubled fountain, but Zedekiah was not righteous.

2 Chronicles 36:5

Read to show Jehoiakim's evil reign for comparison with Zedekiah.

2 Kings 24:1

Read to show Jehoiakim's rebellion after serving Nebuchadnezzar.

Jeremiah 25:9

Read to show God calling Nebuchadnezzar 'my servant' to bring judgment.

Jeremiah 27:5-6

Read to show God giving all lands into Nebuchadnezzar's hand.

Jeremiah 43:10

Read to show God again calling Nebuchadnezzar 'my servant.'

Jeremiah 37:1-10

Read to show Zedekiah's request for prayer and Jeremiah's prophecy of destruction.

Jeremiah 37:17-20

Read to show Zedekiah's secret inquiry and Jeremiah's answer of deliverance to Babylon.

Jeremiah 38:14-18

Read to show Jeremiah's clear offer of life if Zedekiah surrenders.

Jeremiah 38:19

Read to show Zedekiah's fear of the Jews who had fallen to the Chaldeans.

Proverbs 29:25

Quoted to explain the snare of fearing man.

2 Kings 24:17-20

Read to show Nebuchadnezzar made Zedekiah king and Zedekiah rebelled.

2 Chronicles 36:13

Read to show Zedekiah swore by God and then rebelled.

Ezekiel 17:11-21

Read to show God's judgment on Zedekiah for breaking his oath.

Discussion Questions

1. In what ways do we see the fear of man influencing our decisions today, and how can we overcome it?

Consider: Zedekiah feared being mocked by the Jews more than he feared God's judgment.

2. How does the concept of keeping oaths, even to our own hurt, apply in modern business, legal, and personal relationships?

Consider: Weaver emphasized Psalm 15:4 and Zedekiah's broken oath.

3. What are some examples of 'thrones of iniquity' framing mischief by law in our society, and how should Christians respond?

Consider: Weaver applied Psalm 94:20 to modern governments legalizing sin.

4. Why is humbling ourselves before God's word so difficult, and what practical steps can we take to cultivate humility?

Consider: Zedekiah's root sin was not humbling himself before Jeremiah's message from God.

5. How can we discern when a leader or government is leading a nation toward destruction, and what is our responsibility?

Consider: Weaver argued that rulers who reject God's word destroy their nations.

6. In what ways does the account of Zedekiah challenge our view of God's sovereignty over even wicked rulers?

Consider: God called Nebuchadnezzar 'my servant' to execute judgment.

7. What does it mean to 'die in your sins,' and how does faith in Christ change that outcome?

Consider: Weaver concluded with the warning from John 8:24.

Applications

Submit to God's Word

Like Zedekiah, we must humble ourselves before the clear teaching of Scripture rather than rejecting it out of pride or fear.

Lecture support: Weaver states, 'he humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord,' and applies it to modern refusal to hear God's word.

Fear God, Not Man

We should trust in the Lord rather than be ensnared by the fear of what others think or say.

Lecture support: Weaver cites Proverbs 29:25 and Zedekiah's fear of mockery.

Keep Your Oaths

Christians must be people of integrity who keep their word, even when it is costly, reflecting God's faithfulness.

Lecture support: Weaver emphasizes Psalm 15:4 and God's judgment on Zedekiah's oath-breaking.

Trust in Christ to Avoid a Horrible Death

The only way to escape dying in anguish and terror is to believe in Jesus Christ and not reject Him.

Lecture support: Weaver says, 'If you wish to die a horrible death... all you need to do is to reject and die without the Lord Jesus Christ,' quoting John 8:24.

Recognize the Consequences of National Sin

We should understand that when a nation's leaders and people reject God, judgment follows, and we should pray and act accordingly.

Lecture support: Weaver applies the destruction of Jerusalem to modern America and other nations.

Do Not Be Deceived by False Prophets

We must test all teaching against God's word and not listen to those who promise peace when God has declared judgment.

Lecture support: Weaver notes Jeremiah's jab at the false prophets who said Nebuchadnezzar would not come.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 22

Where We Should Begin as a Nation - A Point of Beginning

September 29, 2024

Read Chapter 22 in the companion book, pages 397-415 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The necessity of a point of beginning for national reformation

Every resolution requires a starting point; for national deliverance, that point is serious, solemn seeking of God.

Lecture support: Weaver states, 'Every problem has a resolution, but every resolution has a point of beginning.'

Tyranny as a consequence of rejecting God's law

Economic and governmental tyranny, including endless taxation and licensing, results from abandoning God's law.

Lecture support: Weaver says, 'Political and governmental tyranny began with the rejection of God's law.'

Humility as the prerequisite for prayer and repentance

Humility must precede effective prayer and turning from wickedness, as seen in 2 Chronicles 7:14.

Lecture support: Weaver emphasizes, 'If you don't humble yourself, you're never going to pray.'

God's decrees establish our duties

Knowing God's sovereign plan does not excuse us from the duty to pray and fast; God ordains both ends and means.

Lecture support: Weaver explains, 'God has not only ordained the end, He's also ordained the means to reach that end.'

Confession of sin and justifying God

True repentance involves acknowledging God's righteousness and our shame, justifying God's judgments.

Lecture support: Weaver says, 'Daniel is justifying God and condemning himself and his people.'

America's parallel to Israel's judgment

America is under God's just judgment for forsaking His law, just as Israel was, and must respond with confession.

Lecture support: Weaver asks, 'How eager are you to say that America is getting what she deserves?'

God's mercy as the only hope

Deliverance depends entirely on God's mercy and forgiveness, not human effort.

Lecture support: Weaver states, 'Our only hope lies in God himself. He must be merciful to us.'

Key Arguments

Daniel's example provides the biblical pattern for national repentance

Daniel's response to tyranny - prayer, fasting, sackcloth, ashes, and confession - is the model for America today.

Lecture support: Weaver says, 'Daniel was in a position much like we are in today... So here then is our point of beginning.'

Licensing and taxation are forms of tyranny stemming from lawlessness

The legal definition of a license shows that many ordinary activities have been made unlawful, reflecting rejection of God's law.

Lecture support: Weaver quotes Black's Law Dictionary: 'A permission accorded by a competent authority conferring a right to do some act which without such authorization would be illegal.'

Self-government under God's law is the alternative to tyranny

Without internal governance by God's word, external tyranny is inevitable.

Lecture support: Weaver quotes John Winthrop: '...must necessarily be controlled either by a power within or a power without them, either by the word of God or by the strong law of man, either by the Bible or the bayonet.'

Seriousness and solemnity are required for effective prayer

Daniel's use of fasting, sackcloth, and ashes demonstrates an earnestness that modern Christians often lack.

Lecture support: Weaver says, 'I think one of the largest problems... is the fact that most of us are just simply playing church.'

Refusal to hear God's prophets is the root of national sin

Israel's departure from God's law was due to rejecting the prophets; America similarly rejects truth.

Lecture support: Weaver states, 'This is actually the source of all of our problems. We won't hear. We will not listen.'

God's judgments are just and should be acknowledged

Daniel's confession of confusion of face and justification of God shows that America must admit its deserved punishment.

Lecture support: Weaver says, 'God is just in punishing America exactly the way he was just in punishing Judah, Jerusalem, and Israel.'

Fasting and prayer are means God uses to bring deliverance

Joel 1-2 calls for fasting, weeping, and mourning as the proper response to impending judgment.

Lecture support: Weaver reads Joel 1:14: 'Sanctify ye a fast, call a solemn assembly... and cry unto the Lord.'

Scripture References

Daniel 9:1-11

The primary text; Daniel's prayer of confession and supplication.

Jeremiah 25:12

Prophecy of seventy years of captivity and punishment of Babylon.

Jeremiah 29:10

Promise of return after seventy years.

Psalm 121:1-2

Illustration of looking to the Lord for help, as Daniel did.

Daniel 10:3

Example of a partial fast.

Job 2:8

Job sitting in ashes as a sign of mourning.

2 Chronicles 7:14

Conditional promise of healing if God's people humble themselves and pray.

Isaiah 57:15

God dwells with the humble and contrite.

Jeremiah 29:13

Promise of finding God when sought with all the heart.

Psalm 2

God's derision of rebellious kings; assurance of their fall.

Psalm 89:7

God is to be held in reverence.

Luke 11:2

The Lord's Prayer model of honoring God first.

Deuteronomy 1:43

Israel's rebellion and refusal to hear.

Jeremiah 29:19

God sent prophets but the people would not hear.

Luke 7:29

The people justified God by accepting John's baptism of repentance.

Leviticus 26:39-42

Promise of restoration if Israel confesses iniquity and humbles themselves.

Deuteronomy 28:45-58

Curses for disobedience, including siege and cannibalism.

Isaiah 33:22

The Lord is judge, lawgiver, and king.

James 4:12

There is one lawgiver able to save and destroy.

Joel 1:6-14; 2:12-13

Call to fasting, weeping, and turning to the Lord.

Discussion Questions

1. What does it mean to have a 'point of beginning' in addressing national problems, and why is Daniel's example relevant?

Consider: Weaver introduces the concept that every resolution needs a starting point, using Daniel 9.

2. How does the rejection of God's law lead to economic and governmental tyranny?

Consider: Weaver connects fiat currency, taxation, and licensing to lawlessness.

3. In what ways do modern Christians lack the seriousness and solemnity that Daniel demonstrated?

Consider: Weaver critiques 'playing church' and contrasts it with Daniel's fasting and sackcloth.

4. Why is humility the prerequisite for prayer and repentance according to 2 Chronicles 7:14?

Consider: Weaver explains that without humility, one will not truly pray or turn from sin.

5. How does knowing God's sovereign plan motivate rather than excuse our prayers?

Consider: Weaver argues that God's decrees establish our duty to pray and fast.

6. What does it mean to 'justify God' in confession, and how did Daniel do this?

Consider: Weaver explains the forensic term and applies it to Daniel's prayer.

7. In what ways is America parallel to Israel in experiencing God's judgment?

Consider: Weaver draws parallels between the curses in Deuteronomy 28 and modern America.

8. What practical steps can we take to 'rend our hearts' and turn to the Lord as Joel describes?

Consider: Weaver cites Joel 2:12-13 as the point of beginning for national repentance.

Applications

Set your face to seek the Lord with seriousness

Imitate Daniel by prioritizing earnest prayer, fasting, and humility as the starting point for personal and national reformation.

Lecture support: Weaver says, 'There must be seriousness and a solemnity of purpose for the will of God to be accomplished in deliverance.'

Humble yourself before God

Cultivate a contrite and humble spirit, recognizing that pride prevents true prayer and repentance.

Lecture support: Weaver states, 'If you don't humble yourself, you're never going to pray.'

Pray against tyrants and for God's intervention

Even knowing God's sovereign plan, actively pray for the downfall of wicked rulers and the establishment of righteousness.

Lecture support: Weaver says, 'I do pray against them. I call them by name before the Lord.'

Confess national and personal sins

Acknowledge that America's troubles are just judgment for forsaking God's law, and confess specific sins of rebellion and disobedience.

Lecture support: Weaver says, 'God is just in punishing America exactly the way he was just in punishing Judah.'

Justify God in your confession

In prayer, affirm God's righteousness and accept the shame of sin, appealing only to His mercy.

Lecture support: Weaver explains, 'Daniel is justifying God and condemning himself and his people.'

Engage in fasting as a spiritual discipline

Practice fasting - whether absolute, normal, or partial - as a means of humbling yourself and seeking God's will above fleshly desires.

Lecture support: Weaver describes three types of fasting and says, 'Fasting... is really a means not only of humiliating yourself, it's also a means of denying your flesh.'

Hear and obey God's Word

Reverse the pattern of rebellion by listening to God's precepts and the messages of faithful preachers.

Lecture support: Weaver says, 'This is actually the source of all of our problems. We won't hear.'

Trust in God's mercy alone

Recognize that deliverance depends entirely on God's forgiveness and grace, not human effort.

Lecture support: Weaver states, 'Our only hope lies in God himself. He must be merciful to us.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 23

Do You Recognize War?

November 30, 2024

Read Chapter 23 in the companion book, pages 417-431 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Warfare Beyond the Physical

War is not limited to physical combat; it includes spiritual, psychological, economic, and informational battles.

Lecture support: Weaver states, 'Not all warfare is physical. Not all warfare involves immediate death or immediate dying.' He uses Balak's example to show warring through curses and seduction.

Mind Control as a Weapon

Whoever controls the mind controls the body, actions, and life; thus, information warfare is a primary battleground.

Lecture support: Weaver says, 'Whoever controls the mind controls the body. Whoever controls the mind controls the life, the thinking, the conduct, the actions.'

Spiritual Warfare Requires Spiritual Armor

Christians are commanded to put on the whole armor of God because they are in a real spiritual war against demonic forces.

Lecture support: Weaver reads Ephesians 6:10-18 and asks, 'If we are not at war, why does God command us to put on armor?'

The Danger of a Non-Biblical Mindset

A person's thinking determines their actions; without a biblical mindset, one will be dominated by worldly lies and sin.

Lecture support: Weaver explains, 'If you believe right, if you think right, you're going to act right. If you believe wrongly and you think wrongly, you're going to act wickedly.'

Government as an Agent of Warfare

Governments can war against their own people through economic policies, promotion of immorality, and propaganda.

Lecture support: Weaver cites welfare, inflation, foreign aid, and legalized perversion as forms of governmental warfare.

Key Arguments

Balak's war was not physical but spiritual and strategic

Balak warred against Israel by hiring Balaam to curse them and later by seducing them into sin, not by direct battle.

Lecture support: Weaver cites Joshua 24:9 and Judges 11:25 to show Balak never physically fought Israel, and Numbers 31:16 to show Balaam's counsel led to Israel's sin.

The Hebrew word for war can mean 'to eat'

The word 'lakam' is translated 'eat' in some contexts, indicating that war can involve consuming or destroying a people without physical combat.

Lecture support: Weaver references Deuteronomy 28:33, Psalm 14:4, and Psalm 27:2 where 'eat up' is used for destruction.

Mindset determines conduct

People act out what they think and believe; therefore, controlling information and beliefs is a form of warfare.

Lecture support: Weaver states, 'You actually live out that which you think and that which you believe,' and cites Proverbs 23:7 and Matthew 15:18-19.

Balaam's counsel was a premeditated plan to destroy Israel

Balaam advised Balak to entice Israel into idolatry and fornication so that God would judge them, a strategy to fight without fighting.

Lecture support: Weaver reads Numbers 31:16 and Micah 6:5 to show Balaam's counsel caused Israel to trespass.

Modern governments wage war on their own people

Through welfare, inflation, foreign aid, and moral corruption, governments war against honest citizens and biblical values.

Lecture support: Weaver gives examples of U.S. foreign aid amounts and contrasts them with FEMA assistance to hurricane victims.

Christians must recognize spiritual war and use God's armor

The command to put on the whole armor of God in Ephesians 6 proves that believers are in a war and must be equipped.

Lecture support: Weaver reads Ephesians 6:10-18 and argues that armor is only needed for war.

Scripture References

Joshua 24:9

Balak warred against Israel by sending Balaam to curse them.

Numbers 31:7

Israel warred against Midian and slew all the males.

1 Kings 20:1

Ben-Hadad and 32 kings besieged Samaria.

Judges 8:10

120,000 men that drew the sword fell in battle.

2 Chronicles 28:6

Pekah slew 120,000 valiant men in one day because they forsook the Lord.

Deuteronomy 28:33

A nation will eat up the fruit of the land as a curse for disobedience.

Psalm 14:4

Workers of iniquity eat up God's people as bread.

Psalm 27:2

The wicked came to eat up David's flesh.

Judges 11:12-26

Jephthah argues that Balak never physically fought Israel.

Proverbs 23:7

As a man thinks in his heart, so is he.

Psalm 10:1-6

The wicked say in their heart they shall not be moved or be in adversity.

Psalm 116:10

I believed, therefore have I spoken.

Matthew 15:18-19

Out of the heart proceed evil thoughts and actions.

Numbers 22:1-6

Balak sent for Balaam to curse Israel because they were too mighty.

2 Peter 2:15

Balaam loved the wages of unrighteousness.

Jude 11

They ran greedily after the error of Balaam for reward.

Numbers 24:10-11

Balak's anger was kindled against Balaam for blessing Israel.

Numbers 25:1-9

Israel committed whoredom with Moabite women and joined to Baalpeor, resulting in a plague.

1 Corinthians 10:6-8

Paul cites Israel's idolatry and fornication as examples, noting 23,000 fell in one day.

Numbers 31:16

Balaam's counsel caused Israel to trespass against the Lord in the matter of Peor.

Discussion Questions

1. In what ways have you experienced 'warfare' that was not physical, such as through information, economics, or moral pressure?

Consider: Weaver argues that war can be waged in many realms beyond the physical.

2. How does the example of Balak and Balaam illustrate the strategy of 'fighting without fighting'?

Consider: Weaver explains how Balak used Balaam to curse Israel and later seduced them into sin.

3. Why is it dangerous to excuse personal sin by pointing to the sins of leaders or the majority?

Consider: Weaver warns against emulating rulers when they sin, using the example of the princes slain in Numbers 25.

4. What are some modern examples of governments warring against their own people through policy?

Consider: Weaver cites welfare, inflation, foreign aid, and promotion of immorality.

5. How can we practically 'put on the whole armor of God' in our daily lives?

Consider: Weaver reads Ephesians 6 and emphasizes the need for spiritual armor.

6. What does it mean to have a 'biblical mindset,' and how can we cultivate it?

Consider: Weaver stresses that right thinking leads to right living and protection from deception.

Applications

Recognize the reality of spiritual and ideological warfare

Believers must acknowledge that they are in a war and stop being naive about the battles being waged against their minds and morals.

Lecture support: Weaver says, 'Most Christians do not even recognize war. They don't realize we are in a war.'

Guard your mind with biblical truth

Since whoever controls the mind controls the person, Christians must fill their minds with Scripture to resist worldly lies.

Lecture support: Weaver states, 'The only way that we can be protected is by biblical truth with a biblical mindset.'

Do not emulate sinful leaders

Christians must not excuse their own sin by pointing to the sins of politicians or cultural elites; each person is accountable to God.

Lecture support: Weaver warns, 'You cannot excuse your sin... by saying, But everybody's doing it.'

Put on the whole armor of God

Believers are commanded to actively use the spiritual armor described in Ephesians 6 to stand against the devil's schemes.

Lecture support: Weaver reads Ephesians 6:10-18 and asks why God would provide armor if not for war.

Reject worldly methods of fighting

Like David refusing Saul's armor, Christians must rely on God's proven methods rather than worldly strategies.

Lecture support: Weaver recounts David's words, 'I cannot go with these; for I have not proved them,' and his victory with a sling.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 24

What Kind of Liberty do you Want?

December 01, 2024

Read Chapter 24 in the companion book, pages 433-451 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

True Liberty is Obedience to God

Liberty is not the power to do as one pleases but the power to obey God and keep His Word.

Lecture support: Weaver states, 'Freedom and liberty are to be found in obedience... Liberty or freedom is not the power to do what you please... Liberty and freedom happen to be the power to obey God, to keep and honor His Word.'

Sin is Slavery

Sin brings bondage; whoever commits sin is a slave of sin, and only Christ can set us free from its dominion.

Lecture support: Weaver cites John 8:34 and Romans 6, saying, 'Sin not only brings slavery, sin is slavery... Whoever commits sin is the slave of sin.'

God's Ownership and Economic Freedom

The land belongs to God, and the Jubilee provisions teach that debt is slavery and that God's law promotes economic liberty.

Lecture support: Weaver explains Leviticus 25:23, 'The land shall not be sold forever... for the land is mine,' and Proverbs 22:7, 'the borrower is slave to the lender.'

The Two Kinds of Liberty

God offers a liberty of obedience leading to life, and a liberty of judgment leading to death and destruction for the disobedient.

Lecture support: From Jeremiah 34:17, Weaver says, 'Behold, I proclaim a liberty for you... to the sword, to the pestilence, and to the famine.'

Liberty in Christ Alone

True spiritual liberty is found only in Jesus Christ, who came to preach deliverance to the captives and set at liberty the bruised.

Lecture support: Weaver quotes Luke 4:18 and says, 'True liberty and true freedom is only found in the Lord Jesus Christ.'

The War Between Flesh and Spirit

Believers experience a constant internal war; the flesh lusts against the Spirit, and we cannot use liberty as an occasion for the flesh.

Lecture support: Weaver expounds Galatians 5:17, 'For the flesh lusteth against the spirit... so that you cannot do the things that you would.'

Civil Liberty Depends on Spiritual Liberty

Where the Spirit of the Lord is, there is liberty; nations without God's Word lack true freedom.

Lecture support: Weaver says, 'Civil liberty and all other liberties are based upon spiritual liberty. Where there is no spiritual liberty, there is no civil liberty.'

The Call to Choose Obedience

Believers must choose the liberty of obedience to Christ or face the liberty of judgment; true liberty begins in saving grace.

Lecture support: Weaver concludes, 'What kind of liberty do you want? Do you want liberty to obey or liberty to be judged?'

Key Arguments

Liberty is defined biblically as the power to obey God, not to sin.

Weaver argues that most people misunderstand liberty because they impose a fleshly or humanistic meaning; Scripture defines liberty as obedience to God's law.

Lecture support: He says, 'Liberty or freedom is not the power to do as you desire. That is licentiousness. Liberty and freedom happen to be the power to obey God.'

Debt is a form of slavery, and God's economic laws promote freedom.

Using Proverbs 22:7 and the Jubilee, Weaver contends that debt enslaves, and God's sabbatical system was designed to prevent perpetual bondage.

Lecture support: He states, 'Debt then is slavery in and of itself. The one that is in debt cannot do as he pleases... he is now the servant to the individual who loaned him that money.'

Sin is inherently slavery, and only Christ can liberate from its dominion.

Weaver argues from John 8:34 and Romans 6 that sin is a slave master, and believers have died to sin's lordship through union with Christ.

Lecture support: He says, 'Sin not only brings slavery, sin is slavery... We were bond slaves to sin... Freedom then from the lordship of sin is only found in Jesus Christ.'

There are two kinds of liberty: one to obey and one to be judged.

From Jeremiah 34, Weaver shows that when people reject God's commanded liberty, He proclaims a liberty of destruction - sword, pestilence, and famine.

Lecture support: He reads Jeremiah 34:17, 'Behold, I proclaim a liberty for you... to the sword, to the pestilence, and to the famine,' and calls it the liberty of judgment.

True liberty begins in saving grace through Jesus Christ.

Weaver argues that no one can come to Christ apart from the Father's drawing, and that repentance and faith are where true freedom starts.

Lecture support: He says, 'True liberty, true freedom begins in grace, in coming savingly to Jesus Christ... when the Father draws us to Christ and we bow before him in repentance and faith.'

Civil liberty is dependent on spiritual liberty.

Weaver contends that nations without the Word of God and the Spirit of God lack true freedom, citing Samuel Adams on the Constitution's moral foundation.

Lecture support: He says, 'Civil liberty and all other liberties are based upon spiritual liberty. Where there is no spiritual liberty, there is no civil liberty.'

Believers cannot use liberty as a cover for sin.

Weaver argues from Galatians 5:13 and 1 Peter 2:16 that Christian liberty is not a license for the flesh but a call to serve one another in love.

Lecture support: He says, 'We cannot use our liberty and freedom that we have in Jesus Christ as a cover for our sin... use not liberty for an occasion of the flesh.'

America's current troubles are a result of disobedience and judgment.

Weaver suggests that the nation's decline is God's judgment, and that returning to obedience is the only remedy.

Lecture support: He says, 'You wonder what's going on in this country? It's judgment. And the more we disobey, the more severe it's going to become.'

Scripture References

Leviticus 25:10

Introduction to the Year of Jubilee and the proclamation of liberty.

Leviticus 25:23

God's declaration that the land is His and not to be sold permanently.

Leviticus 25:1-18

The full context of the sabbatical year and Jubilee regulations.

Proverbs 22:7

The rich rule over the poor, and the borrower is slave to the lender.

Leviticus 26:33-43

The curse for disobedience: the land will enjoy its Sabbaths while the people are in captivity.

2 Chronicles 36:20-21

The 70-year captivity fulfilled the word of the Lord by Jeremiah so the land could enjoy its Sabbaths.

Daniel 9:1-2

Daniel understood from Jeremiah's writings that the desolations of Jerusalem would last 70 years.

John 8:34

Jesus said whoever commits sin is the slave of sin.

Romans 6:11-19

Believers are to reckon themselves dead to sin and alive to God; sin shall not have dominion.

Galatians 5:1

Stand fast in the liberty wherewith Christ has made us free.

Luke 4:17-18

Jesus came to preach deliverance to the captives and set at liberty the bruised.

Psalm 119:45

David said, 'I will walk at liberty, for I seek thy precepts.'

James 2:12

The law of liberty is another name for the Word of God.

2 Corinthians 3:17

Where the Spirit of the Lord is, there is liberty.

Galatians 5:13

You have been called to liberty; only do not use liberty as an occasion for the flesh.

1 Peter 2:16

As free, not using your liberty as a cloak for maliciousness.

Galatians 5:17

The flesh lusts against the Spirit, and the Spirit against the flesh; they are contrary.

Romans 8:19-21

Creation waits for the manifestation of the sons of God and will be delivered from bondage into glorious liberty.

Jeremiah 34:6-22

The covenant to release Hebrew slaves, their disobedience, and God's proclamation of liberty to the sword.

John 6:44

No man can come to Christ unless the Father draws him.

Discussion Questions

1. How does the world's definition of liberty differ from the biblical definition presented in this message?

Consider: Weaver contrasts the fleshly/humanistic view of liberty as doing what one pleases with the biblical view of liberty as the power to obey God.

2. In what ways is debt a form of slavery, and how does the Year of Jubilee address this?

Consider: Weaver explains Proverbs 22:7 and the Jubilee's provision for returning land and releasing servants, showing God's economic principles.

3. What does it mean practically to 'reckon yourselves dead indeed unto sin' (Romans 6:11)?

Consider: Weaver discusses the believer's position in Christ and the call to not let sin reign in our mortal bodies.

4. How can we distinguish between using our liberty in Christ and using it as an occasion for the flesh?

Consider: Weaver warns against using liberty as a cover for sin, citing Galatians 5:13 and 1 Peter 2:16.

5. What does the war between the flesh and the Spirit look like in daily life, and how do we walk in the Spirit?

Consider: Weaver explains Galatians 5:17 and the contrary nature of flesh and Spirit, emphasizing the constant internal conflict.

6. How does the account in Jeremiah 34 illustrate the two kinds of liberty?

Consider: Weaver contrasts the people's initial obedience in releasing slaves with their later disobedience, leading to God's proclamation of judgment.

7. What evidence do we see in our nation today that might indicate we are experiencing the 'liberty of judgment'?

Consider: Weaver suggests that America's troubles are a form of judgment and calls for heartfelt obedience and return to God.

8. How does the fourfold state of man help us understand our current struggle with sin and our future hope?

Consider: Weaver outlines Thomas Boston's states: innocence, depravity, grace, and immortality, highlighting the tension in the state of grace.

Applications

Choose the liberty of obedience over the liberty of judgment.

Weaver calls believers to consciously choose to obey Christ and walk in the true liberty He purchased, rather than face the destructive liberty of judgment.

Lecture support: He says, 'We must choose as to whether or not we're going to obey Christ in the liberty and freedom that he purchased for us, or we're going to disobey him and have the liberty of judgment.'

Return to heartfelt obedience to God.

In light of America's situation, Weaver urges a return to God through obedience, suggesting that continued disobedience will bring increased judgment.

Lecture support: He says, 'I would suggest that we begin a heartfelt obedience unto God, and we return to Him, or else we're going to find the liberty of judgment.'

Do not use Christian liberty as a cover for sin.

Believers must not treat their freedom in Christ as a license to indulge the flesh; instead, they are to serve one another in love.

Lecture support: He says, 'We cannot use our liberty and freedom that we have in Jesus Christ as a cover for our sin... use not liberty for an occasion of the flesh, but by love serve one another.'

Recognize that true freedom begins with saving faith in Christ.

Weaver emphasizes that no one can come to Christ apart from the Father's drawing, and that repentance and faith are the starting point of true liberty.

Lecture support: He says, 'True liberty, true freedom begins in grace, in coming savingly to Jesus Christ... when the Father draws us to Christ and we bow before him in repentance and faith.'

Yield your members as instruments of righteousness.

Just as believers once yielded their bodies to sin, they are now to deliberately yield their members to God for righteousness.

Lecture support: He says, 'Even so now yield your members servants to righteousness unto holiness.'

Choose wisely for the sake of future generations.

Weaver warns that the choice between obedience and judgment affects not only individuals but their children, grandchildren, and nation.

Lecture support: He says, 'When you consider it's not just your life, but your children, your grandchildren... you better choose wisely.'

Serve the Lord as a household.

Weaver references Joshua's declaration, 'As for me and my house, we will serve the Lord,' as the model for family commitment.

Lecture support: He says, 'What was it Joshua said? Choose which God you're going to serve... As for me and my house, we will serve the Lord God.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 25

Incrementalism, Invasion and Replacement

February 09, 2025

Read Chapter 25 in the companion book, pages 453-472 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Incremental Nature of Sin and Judgment

Sin and national judgment do not happen suddenly but progress step by step, as seen in Israel's gradual idolatry and America's moral decline.

Lecture support: Weaver states, 'Sin is always accomplished incrementally. It always leads to judgment.' and traces Israel's secret sins to open rebellion.

Rejection of God's Law as Idolatry

Walking in man's statutes instead of God's law is equated with idolatry and treason against God as King, Judge, and Lawgiver.

Lecture support: He cites 2 Kings 17:8 and Micah 6:14-16, saying, 'God is equating idolatry with walking in the statutes or the laws of the ungodly.'

God's Sovereignty in Judgment

God uses foreign nations as instruments of judgment, and His judgments are consistent across time because He is immutable.

Lecture support: Weaver says, 'God is immutable... the reason He judged Israel as a nation is the same reason He will judge America as a nation.'

Incremental Restoration and Repentance

Just as sin progresses incrementally, restoration must begin with individual repentance and spread outward, not relying on top-down political change.

Lecture support: He explains, 'We may also be restored by increments... I have to start with myself... Once my heart is right with God, I can work on my family.'

The Danger of Divided Loyalties

Assimilation of foreigners with different religions and cultures leads to divided households and national dissolution, as seen in Samaria and warned by Theodore Roosevelt.

Lecture support: Weaver quotes Roosevelt: 'There can be no divided allegiance here... we have room for but one sole loyalty, and that is loyalty to the American people.'

Key Arguments

Sin begins secretly in the mind

All sin starts with secret thoughts and justifications before manifesting outwardly, as Israel's idolatry began in the chambers of their imagery.

Lecture support: Weaver references Ezekiel 8:12 and says, 'All of this idolatry and all of this rebellion was in the minds and the hearts of the Israelites.'

Rejecting God's law is rejecting God's kingship

When a nation adopts man-made laws contrary to God's law, it commits treason by replacing God as sovereign.

Lecture support: He states, 'When we reject God's law... it is rejection of God as king, as sovereign. And what we're doing then is establishing and replacing man as king.'

God's judgment includes invasion and replacement

The Assyrian conquest and population transfer in 2 Kings 17 exemplify God's pattern of judgment: invasion, removal, and replacement with foreigners.

Lecture support: Weaver reads 2 Kings 17:24 and says, 'Nations that have been invaded, overwhelmed, captured, removed, and replaced are clear evidences of God's judgment.'

America is following Israel's pattern

America has incrementally abandoned its Christian heritage through legal and cultural shifts, mirroring Israel's idolatry and inviting similar judgment.

Lecture support: He lists examples: 'We kicked prayer and Bible reading out of the governmental schools... we've allowed Moloch worship in the sacrifice of our children, in abortion.'

Repentance must be personal and incremental

National revival cannot be imposed from the top; it must start with individual repentance and spread through families and churches.

Lecture support: Weaver says, 'I cannot control Washington, D.C... But by the grace of God, there's one person I can control, and that's myself.'

Scripture References

2 Kings 17:1-6

Introduction to the fall of Samaria under King Hoshea and the Assyrian siege.

Exodus 20:11

God created the world in six days, illustrating incremental creation.

Psalm 33:8-9

God spoke and creation stood fast, yet He chose to create incrementally.

Colossians 1:16

All things were created by Christ and for Him.

Revelation 4:11

God created all things for His pleasure.

Acts 14:17

God gives fruitful seasons, showing incremental providence.

Isaiah 28:9-10

Knowledge is taught precept upon precept, line upon line, incrementally.

1 Timothy 4:1-2

In latter times some will depart from the faith, having seared consciences.

1 Corinthians 15:33

Evil communications corrupt good manners, referring to companionship.

Psalm 1:1

The progression from walking in ungodly counsel to sitting with scorners.

Colossians 3:5

Covetousness is idolatry.

1 Samuel 8

Israel rejected God as king by demanding a human king.

Isaiah 33:22

The Lord is our judge, lawgiver, and king.

James 4:12

There is one lawgiver, God, who is able to save and destroy.

Acts 5:29

We ought to obey God rather than men.

Micah 6:14-16

God curses Israel for walking in the statutes of Omri and Ahab.

Ezekiel 8:12

The ancients of Israel did idolatry in the dark, in the chambers of their imagery.

Deuteronomy 28:45-52

Curses for disobedience, including invasion by a foreign nation.

2 Kings 18:11-12

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

Proverbs 16:7

When a man's ways please the Lord, He makes even his enemies to be at peace with him.

Discussion Questions

1. How does the concept of incrementalism help explain both personal spiritual growth and personal spiritual decline?

Consider: Weaver explains that knowledge of God comes incrementally (Isaiah 28:9-10) and sin also progresses step by step (Psalm 1:1).

2. In what ways does rejecting God's law equate to idolatry and treason against God as King?

Consider: Weaver argues from 2 Kings 17:8 and Micah 6 that walking in man's statutes is idolatry and rejection of God's sovereignty.

3. What parallels do you see between Israel's incremental idolatry in 2 Kings 17 and modern American culture?

Consider: Weaver lists examples like prayer removal, abortion, and sexual immorality as modern parallels to Israel's sins.

4. Why does God sometimes use foreign invasion and replacement as judgment, and how should Christians respond to such events?

Consider: Weaver explains the Assyrian conquest as God's judgment and warns that America may face similar consequences.

5. What does it mean to repent incrementally, and how can we start this process in our own lives and communities?

Consider: Weaver emphasizes starting with personal repentance and then influencing family, church, and community.

6. How does Proverbs 16:7 offer hope for incremental restoration, and what conditions does it require?

Consider: Weaver quotes the verse to show that pleasing God can lead to peace with enemies, providing time for restoration.

Applications

Examine personal incremental sin

Recognize that sin often begins with small compromises and secret thoughts; regularly examine your heart and mind for early signs of spiritual decline.

Lecture support: Weaver says, 'All of this idolatry and all of this rebellion was in the minds and the hearts of the Israelites' and warns against searing the conscience.

Submit to God's law as ultimate authority

Evaluate whether you are obeying God's commands or man's statutes in areas where they conflict, and choose to obey God rather than men.

Lecture support: He states, 'When man's law contradicts God's law... we ought to obey God rather than men' (Acts 5:29).

Prioritize worship and church attendance

Do not allow sports, hobbies, or personal feelings to take precedence over corporate worship and the gathering of the saints.

Lecture support: Weaver laments that people skip church for hunting or because they 'didn't feel like going,' and says, 'You go to church to worship God.'

Guard against divided loyalties

In a nation with many religions and cultures, maintain undivided loyalty to God and His Word, and be cautious about intermarriage with unbelievers.

Lecture support: He warns about divided households and quotes Roosevelt on sole loyalty to American principles, implying spiritual loyalty to God.

Begin personal and family repentance

Start with your own repentance and then lead your family in turning back to God, trusting that incremental change can spread to the church and community.

Lecture support: Weaver says, 'I have to start with myself... Once my heart is right with God, I can work on my family.'

Trust God to make enemies at peace

As you seek to please God, believe that He can restrain opposition and provide opportunities for restoration, as promised in Proverbs 16:7.

Lecture support: He quotes Proverbs 16:7 and says, 'If we just started pleasing God and obeying Him, we would have extra opportunity, extra time.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 26

Why Bad Things Happen to Good People

August 11, 2025

Read Chapter 26 in the companion book, pages 473-491 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Interpretation of Good and Bad

Human definitions of good and bad are limited; what appears bad may be part of God's good plan.

Lecture support: Weaver uses illustrations of a fall uncovering a gold coin and a traffic stop leading to a settlement to show that outcomes can redefine events.

Human Sinfulness

All people are sinners, and suffering can be a consequence of sin or a means of chastisement.

Lecture support: Weaver cites Romans 3:10-18 and Paul's thorn in the flesh (2 Corinthians 12) as examples of sin-related suffering.

Suffering as a Gift of Grace

Suffering for Christ is a gracious gift, not a punishment, and is given to some believers for their sanctification.

Lecture support: Philippians 1:29 uses charizomai, indicating suffering is a favor; Paul desired fellowship in Christ's sufferings (Philippians 3:10).

God's Sovereignty in Suffering

God ordains suffering for His glory and the believer's ultimate good, as seen in the man born blind and the Israelites' hunger.

Lecture support: John 9:3 states the man was born blind so God's works could be displayed; Deuteronomy 8:2-3 shows God allowed hunger to teach dependence.

The Goodness of God's Providence

Romans 8:28 assures that all things work for good for those who love God, even when circumstances seem adverse.

Lecture support: Weaver repeatedly references Romans 8:28 and uses Stonewall Jackson's testimony to illustrate trust in providence.

Key Arguments

No one is inherently good

Scripture declares all are sinners; only those transformed by God's grace can be called good.

Lecture support: Romans 3:10-12 says 'there is none that doeth good, no, not one'; Jesus said only God is good (Mark 10:18).

Suffering can be chastisement for sin

God may use physical affliction to correct or prevent sin, as with Paul's thorn in the flesh.

Lecture support: 2 Corinthians 12:7 says the thorn was given 'lest I should be exalted above measure'; Deuteronomy 28 lists sicknesses as curses for disobedience.

Suffering is a gift for believers

Philippians 1:29 teaches that suffering for Christ is granted as a favor, not a burden.

Lecture support: The Greek word charizomai means to show favor; Paul was shown how much he must suffer (Acts 9:16).

God sovereignly ordains suffering for His glory

Some suffering has no direct link to personal sin but serves to display God's works and teach dependence.

Lecture support: John 9:3 says the man's blindness was 'that the works of God should be made manifest'; Deuteronomy 8:3 shows God allowed hunger to teach reliance on His word.

All things work for good for believers

Romans 8:28 is the foundational promise that God orchestrates every event for the ultimate good of His people.

Lecture support: Weaver cites Romans 8:28 multiple times and uses Jacob's story and Jackson's testimony as illustrations.

Scripture References

Genesis 42:36

Jacob's lament that all things are against him, used to introduce the theme of misinterpretation of circumstances.

Romans 3:10-18

Cited to prove that no one is righteous or does good apart from God.

Romans 7:18-19

Paul's admission that no good dwells in his flesh, supporting human sinfulness.

Mark 10:17-18

Jesus' response to the rich young ruler that only God is good, emphasizing divine goodness.

Psalm 112:5

Describes a good man as generous and discreet, showing that biblical goodness comes from God.

Proverbs 2:20

Equates walking in the way of good men with keeping the paths of the righteous.

Proverbs 12:2

A good man obtains favor from the Lord, indicating divine grace.

Proverbs 13:22

A good man leaves an inheritance, showing the fruit of righteousness.

Micah 7:2

The good man has perished; the Hebrew word chasid means godly or saint, indicating true goodness is rare.

Matthew 12:35

A good man brings forth good things from a good heart, which is given by God.

Acts 11:24

Barnabas is described as a good man, full of the Holy Spirit and faith.

Romans 8:28

All things work together for good for those who love God and are called according to His purpose.

Romans 8:18

Present sufferings are not worthy to be compared with future glory.

Romans 6:11-12

Believers are to reckon themselves dead to sin and not let sin reign, though sin still resides.

2 Corinthians 12:1-10

Paul's thorn in the flesh was given to prevent pride, showing suffering as a preventative measure.

Galatians 6:11

Paul wrote with large letters, possibly due to poor eyesight, hinting at his thorn.

Deuteronomy 28:27-35

God threatens sickness as a curse for disobedience, linking sin and physical affliction.

Micah 6:13

God makes people sick in smiting them because of their sins.

Micah 7:9

The speaker will bear the Lord's indignation because of sin.

Lamentations 3:27

It is good for a man to bear the yoke in his youth, implying suffering for sin.

Discussion Questions

1. How do our personal definitions of 'good' and 'bad' differ from God's perspective, and how can we align our view with Scripture?

Consider: Weaver begins by arguing that 'bad' and 'good' are matters of interpretation, using illustrations like the gold coin and the traffic stop.

2. In what ways does the biblical truth that 'there is none good' challenge our tendency to categorize people as good or bad based on behavior?

Consider: Weaver cites Romans 3 and Mark 10 to show that only God is good and that goodness in humans comes from grace.

3. How can we discern whether our suffering is a result of personal sin, a gift of grace, or simply God's sovereign purpose?

Consider: The three reasons for suffering are outlined: sin, salvation, and sovereignty.

4. What does it mean that suffering is 'given' (charizomai) to believers, and how should this change our attitude toward hardship?

Consider: Weaver explains the Greek word in Philippians 1:29, indicating suffering is a favor or grace gift.

5. How does the story of the man born blind in John 9 reshape our understanding of disabilities and suffering?

Consider: Jesus said the man's blindness was for God's works to be displayed, not because of sin.

6. What can we learn from Stonewall Jackson's response to his wounding about trusting God's providence in personal tragedy?

Consider: Jackson's quotes show his complete acquiescence to God's will and his belief that the calamity was a blessing.

7. How does the promise of Romans 8:28 practically help us endure and interpret difficult circumstances?

Consider: Weaver repeatedly returns to this verse as the foundation for understanding God's good purposes in all things.

8. In what ways does God's chastening produce 'the peaceable fruit of righteousness' in our lives, according to Hebrews 12?

Consider: Weaver concludes with the application that chastening, though painful, yields holiness and righteousness.

Applications

Interpret circumstances through Scripture

Believers must learn to view all events through the lens of God's Word, trusting that what seems bad is ultimately for good.

Lecture support: Weaver states, 'We need to learn to interpret everything through the lenses of Scripture' and uses Jacob's misinterpretation as a warning.

Cultivate contentment and faith like Stonewall Jackson

We need the faith and understanding that Jackson had to see affliction as a blessing and to trust God's will without complaint.

Lecture support: Weaver says, 'If we had his faith, if we had his understanding of Romans 8, verse 28 alone, it would cure most of our whining, griping, and complaining.'

Accept chastening as profitable

God's discipline, though painful, is always for our profit and produces righteousness; we should submit to it as from a loving Father.

Lecture support: Weaver explains Hebrews 12:9-11, noting that chastening yields 'the peaceable fruit of righteousness.'

Thank God for daily mercies

Recognize that we are not worthy of the least of God's mercies and that His compassions are new every morning.

Lecture support: Weaver shares his personal practice of thanking God for keeping him alive each night and morning, citing Lamentations 3:22-23.

View suffering as a gift

When suffering for Christ's sake, consider it a gracious gift (charizomai) that draws us closer to the Father and conforms us to Christ.

Lecture support: Weaver emphasizes Philippians 1:29 and the Greek word meaning 'to show favor,' urging believers to see suffering as a special grace.

Personal Response and Notes

Student notes after reading the assigned chapter

Online Lecture Resources

Select the lecture link in the PDF or scan its lecture QR code.

Lesson 1: When the Heavens are Brass

Lecture JW00423

Open this lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00423&transcript=ai&pc_view=formatted

Lesson 2: Charging God Foolishly

Lecture JW00298

Open this lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00298&transcript=ai&pc_view=formatted

Lesson 3: Impotent Christians and an Impotent Church

Lecture JW00198

Open this lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00198&transcript=ai&pc_view=formatted

Lesson 4: The Spirit of Whoredoms

Lecture JW00166

Open this lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00166&transcript=ai&pc_view=formatted

Lesson 5: Implication of forsaking God's Laws

Lecture JW00165

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00165&transcript=ai&pc_view=formatted

Lesson 6: Gods Sovereignty, Man's Instrumentality and the Weather

Lecture JW00078

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00078&transcript=ai&pc_view=formatted

Lesson 7: A Curse Made Plain and Simple

Lecture JW00010

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00010&transcript=ai&pc_view=formatted

Lesson 8: Promises and Limitations

Lecture JW00008

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00008&transcript=ai&pc_view=formatted

Lesson 9: Stripped Naked

Lecture JW01492

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01492&transcript=ai&pc_view=formatted

Lesson 10: Turning Back In The Day Of Battle

Lecture JW01517

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01517&transcript=ai&pc_view=formatted

Lesson 11: Things That Go Together

Lecture JW01555

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01555&transcript=ai&pc_view=formatted

Lesson 12: Consider Your Ways

Lecture JW01572

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01572&transcript=ai&pc_view=formatted

Lesson 13: A Time Of Need

Lecture JW01583

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01583&transcript=ai&pc_view=formatted

Lesson 14: Stop Your Fretting

Lecture JW01600

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01600&transcript=ai&pc_view=formatted

Lesson 15: The Desire Of The Righteous

Lecture JW01645

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01645&transcript=ai&pc_view=formatted

Lesson 16: When Disobedience Becomes Obedience

Lecture JW01667

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01667&transcript=ai&pc_view=formatted

Lesson 17: The Faithful God

Lecture JW01716

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01716&transcript=ai&pc_view=formatted

Lesson 18: How The Mighty Have Fallen

Lecture JW01730

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01730&transcript=ai&pc_view=formatted

Lesson 19: Sent to War

Lecture JW01740

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01740&transcript=ai&pc_view=formatted

Lesson 20: Destruction and Deliverance

Lecture JW01742

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01742&transcript=ai&pc_view=formatted

Lesson 21: How to Die a Horrible Death and Destroy Others

Lecture JW01746

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01746&transcript=ai&pc_view=formatted

Lesson 22: Where We Should Begin as a Nation - A Point of Beginning

Lecture JW01760

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01760&transcript=ai&pc_view=formatted

Lesson 23: Do You Recognize War?

Lecture JW01764

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01764&transcript=ai&pc_view=formatted

Lesson 24: What Kind of Liberty do you Want?

Lecture JW01775

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01775&transcript=ai&pc_view=formatted

Lesson 25: Incrementalism, Invasion and Replacement

Lecture JW01777

Open this lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01777&transcript=ai&pc_view=formatted

Lesson 26: Why Bad Things Happen to Good People

Lecture JW01800

Open this lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01800&transcript=ai&pc_view=formatted

Source information and review

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

Chapter order and reading ranges follow the October 1, 2026 completed manuscript manifests. The source record paths, hashes, field coverage, attribution notes, and reading editions are recorded in the companion manifest.