

WEAVER STUDY GUIDES

Debt, Money, and Stewardship

Study Guide

Economics and Stewardship

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

LESSON 1

The Confederate Chaplains

March 16, 2003

Read Chapter 1 in the companion book, pages 5-21.

Major Themes

Uncompromising Commitment to Truth

Confederate chaplains refused to compromise their beliefs despite opposition, hardship, and danger, serving as models of steadfastness.

Lecture support: Weaver states, 'Those men bought the truth and refused to sell it. Today, we have men who bought the truth, but it's for sale.'

The Influence of Godly Chaplains

Chaplains had a profound spiritual and moral impact on soldiers, boosting morale and fostering revival, which even the enemy recognized and feared.

Lecture support: A Yankee colonel wrote that 'there's probably no class of officers whose influence is more powerful to keep up the spirits of the rebel than that of their chaplain.'

Sacrifice and Endurance in Service

Chaplains endured insufficient pay, lack of uniforms, and frontline dangers, often staying with the wounded and dying, exemplifying selfless service.

Lecture support: Chaplain Tichenor was captured at Gettysburg 'because he would not abandon the field. He would not leave the wounded and the dying.'

The Sovereignty of God in Life and Death

Belief in God's sovereign control over life and death gave chaplains and soldiers courage in battle, as seen in Dabney's teaching on special providence and Jackson's testimony.

Lecture support: Dabney taught, 'Every one of these strikes just where the Lord permits it to strike and nowhere else.'

Contrast Between Past and Present Christianity

Weaver contrasts the dedication of 19th-century chaplains and soldiers with modern comfort-seeking, compromising Christianity, calling for a return to biblical fidelity.

Lecture support: Weaver says, 'We have lost men who are willing to sacrifice everything for truth... How he compromises the truth in the face of battle.'

Christian Character Produces Better Soldiers

Chaplains observed that genuine Christians made the best soldiers, being more dutiful, less complaining, and more fearless in battle.

Lecture support: Chaplain Renfro said, 'I believe it was generally conclusive that religious men, that is Christian men, made the best soldiers.'

Key Arguments

Preachers were central to the Southern cause and were blamed by the North for the war.

Northern critics saw Southern preachers as instigators of secession and rebellion, making them targets of particular animosity.

Lecture support: Yankee Colonel Fish said, 'The preachers are more to blame for this war than any others. The best thing we could do would be to hang a few of them when we capture them.'

The scarcity of Bibles in the South was overcome by determined efforts.

The South initially depended on the North for Bible printing, but through smuggling and local production, they achieved independence in printing the Word of God.

Lecture support: A press release stated, 'it can now be said for the first time that the South is independent of the North, for the Word of God.'

Revival in the Confederate Army produced lasting conversions.

The high retention rate of converts under Chaplain J. William Jones (407 out of 410 survivors) demonstrates the depth and genuineness of the revival.

Lecture support: He found that only three of them were not continuing on with the Lord and serving Him as they should.

Chaplains actively participated in combat when necessary.

Many chaplains not only provided spiritual leadership but also fought alongside soldiers, believing civil tyranny was as evil as spiritual tyranny.

Lecture support: Chaplain Tichenor 'fought with the coolness of a veteran, killing with his own rifle a colonel, a major, and four privates.'

Modern Christianity has lost its willingness to endure hardship.

Weaver argues that contemporary believers prioritize comfort and avoid sacrifice, unlike the Confederate soldiers and chaplains who endured severe conditions.

Lecture support: Weaver asks, 'Do you think anybody in this country would walk by themselves five and six and seven miles one way... just so you can assemble at one point with believers and hear a message?'

Financial debt compromises the church's message.

Weaver contends that church debt forces preachers to soften their message to retain giving, contrasting with the cash-based, faith-dependent approach of earlier generations.

Lecture support: He says, 'He better trim his message if he wants to keep that money coming in or keep those people there.'

Scripture References

Hebrews 11:32-40

Weaver reads this passage as the foundation for his message, noting that the author mentions many heroes of faith he lacks time to detail, paralleling the many unheralded Confederate chaplains.

Psalms 31:15

Weaver references David's statement 'My times are in the hand of the Lord' to support the doctrine of God's sovereignty over life and death.

Job 14:5 (implied Job 7:1)

Weaver cites Job to affirm that there is an appointed time for man upon the earth, reinforcing the idea that God ordains both birth and death.

Proverbs 23:23

Weaver quotes 'Buy the truth, and sell it not' to contrast the Confederate chaplains' unwavering commitment with modern preachers' willingness to compromise.

2 Timothy 2:3

Weaver uses this verse to exhort believers to endure hardness as good soldiers of Jesus Christ, drawing a parallel to the physical endurance of Confederate Christian soldiers.

Discussion Questions

1. In what ways did the Confederate chaplains demonstrate an uncompromising commitment to truth, and how can we apply that example today?

Consider: Weaver contrasts the chaplains' refusal to sell the truth with modern preachers' compromises.

2. How did the belief in God's sovereignty over life and death affect the courage of chaplains and soldiers, and how should this doctrine influence our own fears?

Consider: Dabney's teaching on special providence and Jackson's testimony are highlighted.

3. What can we learn from the high retention rate of converts during the Confederate army revival compared to modern evangelism?

Consider: Chaplain Jones baptized 410 men, and only three survivors did not continue in faith.

4. Why did Northern officers fear the influence of Southern chaplains, and what does this reveal about the power of gospel preaching?

Consider: Yankee Colonel Hoffman refused chaplains access to prisoners due to their powerful influence.

5. How does the example of chaplains who fought alongside soldiers challenge or inform our understanding of the relationship between spiritual and civil duties?

Consider: Weaver states that civil tyranny was seen as just as evil as spiritual tyranny.

6. In what ways has the modern church's reliance on debt and comfort compromised its witness, and how can we return to a faith-based approach?

Consider: Weaver critiques church debt and cushioned pews as signs of lost endurance.

7. What does it mean to 'endure hardness as a good soldier of Jesus Christ' in our current cultural context?

Consider: Weaver applies 2 Timothy 2:3 to the need for modern believers to accept hardship.

8. How can we cultivate the kind of fearlessness and resolve seen in Stonewall Jackson, who felt 'as safe in battle as in bed'?

Consider: Jackson's testimony is given as an example of faith in God's appointed time.

Applications

Stand Uncompromisingly for Biblical Truth

Believers should refuse to compromise God's Word, even in the face of opposition or loss of support, following the example of the Confederate chaplains.

Lecture support: Weaver says, 'Those men bought the truth and refused to sell it. Today, we have men who bought the truth, but it's for sale.'

Trust in God's Sovereignty Over Life and Death

Christians should live with courage and fearlessness, knowing that God has appointed the time of their death and that they are immortal until their work is done.

Lecture support: Dabney taught, 'you're perfectly safe where the missiles of death fly thickest until Jehovah permits you to be stricken.'

Endure Hardship as a Good Soldier of Christ

Believers must be willing to endure discomfort, inconvenience, and sacrifice for the sake of the gospel, rather than prioritizing comfort and convenience.

Lecture support: Weaver applies 2 Timothy 2:3 and contrasts modern reluctance to endure with the sacrifices of Confederate soldiers.

Prioritize the Word of God and Its Distribution

Like the chaplains who risked much to get Bibles to soldiers, Christians should value and disseminate Scripture, recognizing its power to save and sustain.

Lecture support: The South's effort to print Bibles independently and the soldier's letter expressing desperate need for a Bible.

Avoid Financial Debt That Compromises Ministry

Churches and individuals should avoid debt that pressures them to soften their message or compromise their principles, instead trusting God to provide.

Lecture support: Weaver warns that debt forces preachers to 'trim his message if he wants to keep that money coming in.'

Pray for Uncompromising Leaders and Receptive People

Weaver concludes by urging prayer for God to raise up preachers and congregations who will stand for truth without compromise, leading to national repentance.

Lecture support: Weaver prays, 'Give us men in the pulpits and men in the pew... who are willing to stand for Thy truth uncompromisingly.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

The Christian Character of Robert E. Lee

January 25, 2004

Read Chapter 2 in the companion book, pages 23-37.

Major Themes

Faith as the Foundation of Greatness

True greatness comes from God through faith, as exemplified by the heroes in Hebrews 11 and by Robert E. Lee.

Lecture support: Weaver states, 'It is God who makes men great. It is God who empowers men for His service, for His honor, and for His glory.'

Sincere Trust in Christ Alone

Lee's Christianity was genuine, marked by a humble reliance on Christ for salvation, not mere profession.

Lecture support: Lee said, 'I'm a poor sinner trusting in Christ alone for salvation.'

Biblical Work Ethic and Financial Integrity

Lee believed in honest labor, avoiding debt, and not accepting unearned money, reflecting scriptural principles.

Lecture support: Lee wrote to his son, 'It is easier... to make our wishes conform to our means than to make our means conform to our wishes.'

Overcoming Bitterness and Resentment

Lee exemplified the biblical command to love enemies and not repay evil for evil, even toward those who wronged him.

Lecture support: Lee rebuked a pastor for bitter remarks, quoting 'Love your enemies, bless them that persecute you.'

Justice Tempered with Mercy

Lee's pardon of a deserter illustrates how justice and mercy can coexist, mirroring God's character.

Lecture support: Lee approved the guilty verdict but pardoned the soldier, showing mercy alongside justice.

The Need for Godly Men Today

Weaver calls for modern men to emulate Lee's faith and character, grounded in Scripture and trust in God.

Lecture support: Weaver prays, 'God give us men like that today? And God make me a man like that.'

Key Arguments

Lee's Greatness Was Rooted in Faith

Lee's character and achievements were not self-derived but empowered by God, as seen in Hebrews 11.

Lecture support: Weaver says, 'It is God who makes men great... General Lee, like General Jackson, consecrated himself to Christ early in his manhood.'

Lee's Christianity Was Authentic and All-Encompassing

Lee's faith permeated every area of his life, with no division between secular and sacred.

Lecture support: Weaver states, 'For General Lee, there was no such thing as a division between the secular and the sacred.'

Debt Enslaves and Undermines Character

Lee taught that living within one's means preserves independence and avoids the slavery of debt, aligning with Romans 13:8.

Lecture support: Weaver explains, 'Lee understood that debt enslaved and that no one could maintain his character of independence and feeling as long as he was in debt.'

Bitterness Defiles Many

Using Hebrews 12:15, Weaver argues that bitterness not only harms the individual but spreads defilement to others.

Lecture support: Weaver reads, 'lest any root of bitterness springing up trouble you, and thereby many be defiled.'

Mercy and Justice Are Not Opposed

Lee's pardon of Edward Cooper shows that justice can be satisfied while extending mercy, reflecting God's nature.

Lecture support: Weaver says, 'General Lee knew justice must be served. But he also knew that he could mingle mercy with justice.'

Scripture References

Hebrews 11:32-39

Weaver reads this passage to introduce the 'hero's hall of fame' and the concept of great men of faith.

Romans 14:18

Cited to show that those who serve Christ are acceptable to God and approved by men.

Romans 13:8

Referenced to support the principle of avoiding debt: 'Owe no man anything.'

Proverbs 22:7

Quoted to illustrate that the borrower is servant to the lender.

Proverbs 22:1

Lee's refusal to sell his good name is linked to this verse: 'A good name is rather to be chosen than silver and gold.'

Hebrews 12:15

Read to warn against the root of bitterness that defiles many.

Ephesians 4:31-32

Cited to command putting away bitterness and forgiving as God forgave.

Romans 12:17-21

Read to instruct on not repaying evil for evil, but overcoming evil with good.

Proverbs 15:1

Referenced in the context of a soft answer turning away wrath.

Matthew 5:44

Lee quotes this verse to rebuke a pastor: 'Love your enemies, bless them that persecute you.'

Psalms 85:10

Quoted to illustrate the meeting of mercy and truth, righteousness and peace, as seen in Lee's life.

Discussion Questions

1. How does Hebrews 11 challenge our understanding of what makes a person truly great?

Consider: Weaver introduces the 'hero's hall of fame' to show that faith is the foundation of greatness.

2. In what ways did Lee's trust in Christ alone shape his daily life and decisions?

Consider: Lee's testimony and the observations of others highlight his sincere, all-encompassing faith.

3. What practical steps can we take to 'make our wishes conform to our means' in a culture that encourages debt?

Consider: Lee's advice to his son and his own financial integrity provide a biblical model for stewardship.

4. Why is bitterness so dangerous, and how can we guard against it when we have been wronged?

Consider: Weaver uses Hebrews 12:15 and Lee's example to warn against bitterness and promote forgiveness.

5. How does Lee's pardon of Edward Cooper illustrate the balance between justice and mercy?

Consider: The story of the deserter shows Lee's ability to uphold justice while extending mercy.

6. What can we learn from Lee's response to the taunting Union soldier at Gettysburg?

Consider: Lee's compassion toward a wounded enemy demonstrates overcoming evil with good.

Applications

Cultivate a sincere, humble faith in Christ alone

Like Lee, we should see ourselves as poor sinners trusting only in Christ for salvation, and live out that faith consistently.

Lecture support: Lee said, 'I'm a poor sinner trusting in Christ alone for salvation.'

Practice biblical financial stewardship

Avoid debt, live within your means, and refuse to compromise integrity for financial gain.

Lecture support: Lee taught, 'It is easier... to make our wishes conform to our means than to make our means conform to our wishes.'

Reject bitterness and choose forgiveness

When wronged, refuse to harbor resentment; instead, love your enemies and pray for them, as Lee did.

Lecture support: Lee said, 'I've never cherished toward them a bitter or vindictive feeling, and I've never seen the day when I did not pray for them.'

Balance justice with mercy

In positions of authority, seek to uphold what is right while showing compassion, reflecting God's character.

Lecture support: Lee approved the guilty verdict but pardoned the deserter, mingling mercy with justice.

Let your faith permeate every area of life

Do not compartmentalize the sacred and secular; do all for God's glory, as Lee did.

Lecture support: Weaver states, 'For General Lee, there was no such thing as a division between the secular and the sacred.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

Personal Life & Biblical Economics (Part 1)

August 14, 2014

Read Chapter 3 in the companion book, pages 39-58.

Major Themes

Biblical Definition of Money

True money is gold and silver by weight, as seen in Abraham's transaction and throughout Scripture.

Lecture support: Weaver states, 'only specie, that is gold and silver, is money. Secondly, money is by weight.'

Honest Weights and Measures

God commands just weights and measures, promising long life for obedience and judgment for dishonesty.

Lecture support: Deuteronomy 25:13-16 is quoted, and Weaver says, 'a false measure and a false weight is an abomination to God.'

Constitutional Money

The U.S. Constitution requires gold and silver as legal tender, but this has been abandoned.

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

Inflation as Theft

Inflation is an increase in the money supply, not higher prices, and it steals value from people's money.

Lecture support: Weaver explains, 'Inflation is an increase in the money supply...your current money...is worth 50% less.'

The Federal Reserve as a Fraud

The Federal Reserve is a private bank that creates money out of nothing and profits at the public's expense.

Lecture support: Quotes from Treasury officials confirm notes are sold to the Fed at cost, then lent at face value plus interest.

The Worthlessness of Fiat Currency

Paper money has no intrinsic value and will eventually become worthless, as history demonstrates.

Lecture support: Weaver says, 'What you have in paper is worthless. What you have in electronic digits is worthless.'

Return to Biblical Economics

Believers must understand and practice God's economic principles to avoid judgment and collapse.

Lecture support: Weaver concludes, 'We need to come back to the law of the house, the law of God's house.'

Key Arguments

Money is defined by weight, not by government decree.

Abraham weighed out silver as current money, establishing that money must have intrinsic value by weight.

Lecture support: Genesis 23:16 says Abraham 'weighed him out current money with the merchant.'

Dishonest money leads to national judgment.

God promises long life for honest weights and death for dishonest ones, applying to nations and individuals.

Lecture support: Deuteronomy 25:15-16 and the promise of long life are linked to economic honesty.

The Constitution mandates gold and silver, not paper.

The founders explicitly rejected paper money and required gold and silver as legal tender.

Lecture support: Debates at the Constitutional Convention are cited, with Morris moving to strike 'emit bills on the credit of the United States.'

A dollar is a fixed unit of measurement, not a floating value.

The Coinage Act of 1792 defined a dollar as a specific weight of silver, a definition that cannot be changed.

Lecture support: Weaver states, 'You cannot change the measurement of a dollar any more than you can change the measurement of an inch.'

The Federal Reserve system is a private monopoly that enriches bankers.

The Fed creates money for two cents and lends it at face value plus interest, a fraudulent system.

Lecture support: Letters from the Treasury confirm the cost of printing notes and their sale to the Fed.

Inflation is a hidden tax that transfers wealth to bankers.

Increasing the money supply devalues existing money, effectively stealing from savers and wage earners.

Lecture support: Weaver explains, 'anytime the money supply has increased, what you have decreases.'

Paper and electronic money will become worthless.

Historical examples and the nature of fiat currency show that it inevitably collapses, leaving holders with nothing.

Lecture support: Weaver warns, 'you're going to wake up one day and you're going to find all of your electronic digits have disappeared.'

Scripture References

Genesis 23:16

Abraham weighed out 400 shekels of silver as current money with the merchant, demonstrating money by weight.

Deuteronomy 25:13-16

God commands just weights and measures, promising long life for obedience and calling dishonesty an abomination.

Exodus 20:12

The first promise of long life is honoring parents, mentioned alongside the economic promise.

Deuteronomy 22:5-6

A promise of long life related to treatment of animals, cited as another example of God's promises.

Genesis 13:2

Abram was rich in cattle, silver, and gold, showing silver and gold as wealth.

Isaiah 1:22

God's judgment on Israel for debasing silver, likened to watering down wine.

Ephesians 6:2-3

Paul reiterates the promise of long life for honoring parents, connected to the theme of obedience.

Study notes

Discussion Questions

1. How does the biblical definition of money as gold and silver by weight challenge our modern understanding of currency?

Consider: Weaver emphasizes that Abraham's transaction shows money must be weighed specie.

2. In what ways might our economic practices reflect 'divers weights and measures' that God calls an abomination?

Consider: Deuteronomy 25 is applied to modern dishonest money systems.

3. Why did the founders of the U.S. Constitution insist on gold and silver as legal tender, and what can we learn from their debates?

Consider: The Constitutional Convention debates are recounted to show the rejection of paper money.

4. How does the Federal Reserve system create money out of nothing, and what are the moral implications?

Consider: Weaver explains the process of printing notes for two cents and lending at face value.

5. What practical steps can Christians take to protect their families from the collapse of fiat currency?

Consider: Weaver urges acquiring gold, silver, and tangible assets as preparation.

6. How does inflation function as a hidden tax, and who benefits from it?

Consider: Inflation is defined as an increase in the money supply that transfers wealth to bankers.

7. What does it mean to have a 'law of the house' in economics, and how can we align our finances with God's law?

Consider: The sermon opens with the etymology of economics and the need for a biblical household law.

Applications

Understand true money

Learn the biblical and constitutional definition of money as gold and silver by weight, and recognize that Federal Reserve notes are not money.

Lecture support: Weaver says, 'only specie, that is gold and silver, is money' and explains the etymology of economics.

Use honest weights and measures

Ensure all economic dealings are just and honest, as God commands, to receive His blessing of long life.

Lecture support: Deuteronomy 25:13-16 is cited with the promise of long life for obedience.

Acquire tangible assets

Begin acquiring gold, silver, and useful implements to protect against the collapse of paper and electronic currency.

Lecture support: Weaver warns, 'if you do not begin getting and acquiring silver and gold now...you're going to wake up one day and...your paper money is absolutely worthless.'

Reject the fraudulent monetary system

Recognize the Federal Reserve as a private, for-profit fraud and avoid dependence on its currency.

Lecture support: Weaver states, 'The national debt is a fraud. The Federal Reserve is a fraud.'

Prepare for economic collapse

Take practical steps now to secure value outside the banking system, as the current system will collapse.

Lecture support: Quoting Hemphill, Weaver says, 'our present civilization may collapse unless it is widely understood.'

Return to God's economic law

Align household economics with biblical principles to avoid judgment and experience God's provision.

Lecture support: Weaver concludes, 'We need to come back to the law of the house, the law of God's house.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

Personal Life & Biblical Economics (Part 2)

August 15, 2014

Read Chapter 4 in the companion book, pages 59-79.

Major Themes

Biblical Prohibition of Debt

Scripture commands believers to owe nothing except love, and all biblical references to debt are negative, warning against borrowing and suretiship.

Lecture support: Weaver states, 'Every one of those passages, both direct and indirect, always deals with debt in a negative framework. In other words, there are no passages that encourage debt.'

Debt as Slavery

Borrowing makes one a servant or slave to the lender, creating a present-oriented mentality that hinders future planning.

Lecture support: Weaver quotes Proverbs 22:7 and explains, 'the borrower is the servant or the slave to the lender... I'm literally working for the bank.'

Suretiship Condemned

Cosigning or guaranteeing another's debt is repeatedly condemned in Proverbs as a snare and a mark of lacking understanding.

Lecture support: Weaver reads Proverbs 6:1-5 and 11:15, saying, 'God said if you become a surety even for your friend, it's because you're void of understanding.'

Historical Decline into Debt

Past generations lived largely debt-free, while modern society is consumed by debt due to inflation, lack of discipline, and a desire for instant gratification.

Lecture support: Weaver notes, 'in 1929... 95% of all homes were bought with cash. Only 5% were financed. In 1999... 95% of all homes were financed and only 5% with cash.'

Practical Financial Discipline

Believers should allocate income: 10% tithe, 10% emergency fund, 10% silver/gold, and live on 70%, avoiding debt and learning to do without.

Lecture support: Weaver advises, 'Whatever you make, the first 10% goes to the Lord... take 10 percent and put back as an emergency fund... take another 10% and buy silver and/or gold every month.'

Preparation for Economic Collapse

Christians should prepare for coming economic collapse by storing food, water, tools, and precious metals, and by acquiring practical skills.

Lecture support: Weaver says, 'the prudent man foreseeth the evil and hideth himself... you needed to be preparing, not only financially, but food-wise, water-wise, tool-wise.'

The Nature of True Money

Gold and silver are biblical money, while paper currency is a promise to pay that becomes worthless in hyperinflation.

Lecture support: Weaver shows Federal Reserve notes and states, 'a dollar is a dollar unit of silver or a dollar unit of gold. It is not a piece of paper.'

Wisdom in Charity and Bartering

In crisis, charity must be exercised with caution to avoid revealing resources, and bartering requires careful judgment to prevent violence.

Lecture support: Weaver quotes Selco: 'never give anybody anything... you barter, you make him give you something... don't let anybody know what you have.'

Key Arguments

Romans 13:8 is a Command, Not a Suggestion

The Greek word *opheilete* can be read as an imperative, making 'Owe no man anything' a direct command to avoid all debts except love.

Lecture support: Weaver says, 'I believe in the context, the imperative is that which it should be decided upon. So God is telling us that we're actually to acquit ourselves of debt in anything but love.'

Scripture Uniformly Condemns Debt

All 50 direct and 20 indirect biblical passages on debt treat it negatively, with no encouragement to borrow.

Lecture support: Weaver states, 'Every one of those passages, both direct and indirect, always deals with debt in a negative framework.'

Borrowing Enslaves the Borrower

Proverbs 22:7 teaches that the borrower becomes a servant to the lender, creating a slave mentality focused on the present.

Lecture support: Weaver explains, 'the borrower is the servant or the slave to the lender... I'm literally working for the bank.'

Suretiship is Foolish and Dangerous

Proverbs repeatedly warns against cosigning loans, calling it a snare and a sign of lacking understanding.

Lecture support: Weaver reads Proverbs 17:18: 'A man void of understanding striketh hands and becometh surety in the presence of his friend.'

Modern Debt is a Result of Present-Oriented Living

The shift from cash to credit reflects a slave mentality that prioritizes immediate gratification over future security.

Lecture support: Weaver says, 'we have ceased being a future-oriented people, and we have become a present-oriented people... we want what we want, and we want it right now.'

Christians Must Learn to Do Without

Rather than going into debt, believers should either earn more or learn to do without, trusting God's sovereignty in wealth distribution.

Lecture support: Weaver states, 'We're to do without rather than to go into debt... we can either make more money or we can learn to do without.'

Investing in Silver and Gold is Biblical Preparation

Consistent monthly purchase of silver and gold protects against inflation and provides lasting value, unlike paper currency.

Lecture support: Weaver advises, 'take another 10% and buy silver and/or gold every month... Paper money will be worth absolutely nothing.'

Prudent Preparation is a Biblical Mandate

Proverbs 22:3 calls believers to foresee danger and prepare, which includes storing food, water, tools, and acquiring skills.

Lecture support: Weaver quotes, 'the prudent man foreseeth the evil and hideth himself, and the simple pass on and are punished.'

Scripture References

Romans 13:1-8

Weaver uses Romans 13:8 to challenge unlimited submission to government and to introduce the command 'Owe no man anything.'

Romans 13:7-8

Weaver reads these verses to show the broader context of owing honor, fear, and custom, not just financial debt.

1 Peter 3:5-7

Weaver cites this passage to illustrate that husbands and wives owe each other honor and respect, expanding the concept of debt.

Ephesians 5:33

Weaver references this verse to show that wives owe reverence to their husbands.

Romans 13:10

Weaver notes that love is the fulfilling of the law, which is the only debt that remains.

Proverbs 22:7

Weaver quotes this verse to establish that the borrower is servant to the lender.

Proverbs 6:1-5

Weaver reads this passage to warn against suretiship, calling it a snare.

Proverbs 11:15

Weaver cites this verse to show that hating suretiship is the only way to be sure.

Proverbs 17:18

Weaver reads this verse to emphasize that becoming surety shows a lack of understanding.

Proverbs 20:16

Weaver quotes this verse as a warning against being surety for a stranger.

Proverbs 22:26

Weaver cites this verse to command believers not to be among those who strike hands or are sureties for debts.

Proverbs 27:13

Weaver references this verse as another warning against suretiship.

Genesis 43-44

Weaver uses the story of Judah becoming surety for Benjamin to illustrate the concept of suretiship.

Deuteronomy 8

Weaver references this chapter to affirm that God gives power to get wealth.

2 Kings 5:26

Weaver cites this verse to show that gold and silver are considered money in the Bible.

Proverbs 22:3

Weaver quotes this verse to encourage prudent preparation for coming evil.

Matthew 10:16

Weaver alludes to this verse when advising to be wise as serpents and harmless as doves in bartering.

Matthew 6:3

Weaver alludes to this verse when advising not to let the left hand know what the right hand is doing in charity.

Study notes

Discussion Questions

1. What does Romans 13:8 mean by 'Owe no man anything,' and how does the context expand beyond financial debt?

Consider: Weaver discusses the broader application of the verse to honor, fear, and respect owed to others.

2. Why does Scripture consistently treat debt negatively, and what are the consequences of borrowing according to Proverbs?

Consider: Weaver surveys multiple Proverbs that warn against debt and suretiship.

3. How does the historical shift from cash purchases to financing reflect a change in mindset, and what does this reveal about our culture?

Consider: Weaver contrasts 1929 and 1999 home financing statistics.

- 4.** In what ways does debt create a 'slave mentality,' and how does this affect a Christian's ability to serve God?

Consider: Weaver explains that debt makes one a servant to the lender and fosters present-oriented living.

- 5.** What practical steps can believers take to live debt-free, and how does the 10-10-10-70 plan align with biblical principles?

Consider: Weaver outlines his counsel for young married couples on tithing, saving, and investing.

- 6.** Why does Weaver recommend investing in silver and gold rather than saving paper currency, and what biblical basis does he provide?

Consider: Weaver shows Federal Reserve notes and explains the nature of money as gold and silver.

7. How should Christians balance charity with wisdom in a crisis, based on the advice from Selco and James Wesley Rawles?

Consider: Weaver shares Selco's experience in Bosnia and Rawles' recommendations on discreet giving.

8. What resources (books, websites, training) does Weaver recommend for preparation, and how can they help believers apply Proverbs 22:3?

Consider: Weaver lists Patriots, One Second After, survivalblog.com, shtfplan.com, and Medical Corps training.

Applications

Avoid All Unnecessary Debt

Believers should strive to live debt-free, paying off existing debts and avoiding new borrowing, in obedience to Romans 13:8.

Lecture support: Weaver says, 'We're to do without rather than to go into debt' and shares his personal testimony of getting out of debt.

Practice Financial Discipline

Implement a budget that prioritizes tithing, emergency savings, and investment in precious metals, living on the remainder.

Lecture support: Weaver advises, 'Whatever you make, the first 10% goes to the Lord... take 10 percent and put back as an emergency fund... take another 10% and buy silver and/or gold every month.'

Learn Contentment and Delayed Gratification

Resist the cultural pressure to acquire immediately; instead, save and wait, trusting God's provision.

Lecture support: Weaver warns against the mentality of 'we want what we want, and we want it right now' and shares how he and his wife learned to do without.

Prepare for Economic Hardship

Store food, water, tools, and precious metals, and acquire practical skills like first aid and gardening, as a prudent response to potential collapse.

Lecture support: Weaver says, 'you needed to be preparing, not only financially, but food-wise, water-wise, tool-wise' and recommends specific resources.

Exercise Wisdom in Charity

In times of crisis, give discreetly and consider bartering to avoid revealing resources, while still showing Christian love.

Lecture support: Weaver quotes Selco: 'never give anybody anything... you barter, you make him give you something... don't let anybody know what you have.'

Educate Yourself on Biblical Economics

Study Scripture's teaching on money, debt, and stewardship to align your life with God's economic principles.

Lecture support: Weaver states, 'to the extent that you and I are both ignorant of God's law and do not have our lives in conformity to God's law... to that extent we are ignorant and... rebellious.'

Invest in Tangible Assets

Regularly purchase silver and gold as a hedge against inflation and currency collapse, recognizing them as biblical money.

Lecture support: Weaver advises consistent monthly purchases and says, 'Paper money will be worth absolutely nothing. Electronic digits will be worth absolutely nothing.'

Develop Practical Survival Skills

Take training in medical care, gardening, and other self-sufficiency skills to be prepared for emergencies.

Lecture support: Weaver shares his experience at Medical Corps and recommends learning suturing, setting bones, and using heirloom seeds.

Study notes

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Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

Biblical Money And Inflation

June 07, 2017

Read Chapter 5 in the companion book, pages 81-101.

Major Themes

Biblical Definition of Money

The Bible defines real money as gold and silver by weight, not paper notes.

Lecture support: Genesis 23:16 shows Abraham weighing silver as 'current money with the merchant.'

Honesty in Economics

God demands perfect and just weights and measures; dishonest money is an abomination.

Lecture support: Deuteronomy 25:13-16 commands just weights and promises long life for obedience.

Inflation as Monetary Expansion

Inflation is not rising prices but the decrease in purchasing power caused by increasing the money supply.

Lecture support: Weaver explains that printing more paper money cuts the value of existing currency in half.

Historical Failure of Fiat Currency

Paper currencies like the Continental and German marks became worthless, leading to economic collapse.

Lecture support: Weaver cites the Continental currency's worthlessness and German hyperinflation stories.

Constitutional Money

The U.S. Constitution only authorizes coining gold and silver, not printing paper money.

Lecture support: Article 1, Section 8 and Section 10 restrict states to gold and silver coin as legal tender.

The Federal Reserve as Fraud

The Federal Reserve creates money from nothing and loans it at interest, enriching bankers at public expense.

Lecture support: Weaver describes the process of Congress borrowing from the Fed and paying interest on printed notes.

Theft of Purchasing Power

Paper money has lost value over time, while gold and silver retain purchasing power.

Lecture support: A 1963 silver quarter still buys a gallon of gas; a \$20 gold piece is worth over \$1,300 today.

God's Judgment on Dishonest Systems

God condemns debased money and will judge nations that violate His economic laws.

Lecture support: Isaiah 1:22 condemns silver become dross; Weaver warns of collapse for thumbing our nose at God.

Key Arguments

Specie is the only biblical money

Gold and silver, weighed and current, are the only forms of money recognized in Scripture.

Lecture support: Genesis 23:16 describes Abraham weighing silver as 'current money with the merchant.'

Paper money is not money but an IOU

Federal Reserve notes are not money; they are notes (IOUs) that have no intrinsic value.

Lecture support: Weaver points out the bill says 'Federal Reserve Note' and explains a note is an IOU.

Inflation is caused by increasing the money supply

When more paper currency is printed, the value of existing currency decreases, causing prices to rise.

Lecture support: Weaver explains that doubling the money supply cuts the value of existing money in half.

The Constitution prohibits paper money

The founders intentionally excluded the power to emit bills of credit, limiting Congress to coin money.

Lecture support: Article 1, Section 8 gives power to coin money; Section 10 forbids states from making anything but gold and silver tender.

The Federal Reserve system is fraudulent

The Fed creates money at virtually no cost and loans it to the government at face value plus interest.

Lecture support: Weaver details the process: Treasury prints notes, sells to Fed at cost, Fed loans to Congress at interest.

Legal tender laws force acceptance of bad money

Legal tender laws are only needed to make people accept dishonest money; good money needs no such compulsion.

Lecture support: Weaver quotes Salmon P. Chase and Stephen T. Byington on the purpose of legal tender laws.

Gold and silver preserve wealth over time

While paper money loses purchasing power, gold and silver maintain their value across decades.

Lecture support: A 1963 silver quarter still buys a gallon of gas; a \$20 gold piece is worth over \$1,300 today.

God will judge dishonest economic systems

Nations that debase money and defraud people face divine judgment and collapse.

Lecture support: Isaiah 1:22 condemns debased silver; Weaver warns that collapse is certain for defying God's law.

Scripture References

Genesis 23:1-20

Abraham purchases the cave of Machpelah from Ephron with 400 shekels of silver, weighed as current money.

Genesis 23:16

Abraham weighed the silver, current money with the merchant, illustrating biblical money as weighed specie.

Deuteronomy 25:13-16

God commands perfect and just weights and measures, promising long life for obedience.

Exodus 20:12

The first promise of long life: honor father and mother.

Ephesians 6:3

Repeats the promise of long life for honoring parents.

Deuteronomy 22:6-7

The second promise of long life: letting a mother bird go when taking young or eggs.

Genesis 13:2

Abram was very rich in cattle, silver, and gold, showing silver and gold as wealth.

Isaiah 1:22

God condemns debased silver and watered-down wine as symbols of dishonesty.

Proverbs 12:10

A righteous man regards the life of his beast, cited in context of animal treatment and long life.

Study notes

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Discussion Questions

1. According to Genesis 23:16, what are the three characteristics of biblical money?

Consider: Weaver highlights that money is specie (gold/silver), by weight, and current (honest).

2. Why does God command perfect and just weights and measures, and what promise is attached?

Consider: Deuteronomy 25:13-16 links honest economics with long life.

3. How does the history of the Continental currency illustrate the dangers of fiat money?

Consider: Weaver describes its worthlessness and the phrase 'not worth a continental.'

4. What did the founders intend by giving Congress power to 'coin money' rather than 'print money'?

Consider: The Constitutional Convention debates show a deliberate rejection of paper money.

5. How does the Federal Reserve system create money and contribute to inflation?

Consider: Weaver explains the process of printing notes and loaning them at interest.

6. Why are legal tender laws necessary for paper money but not for gold and silver?

Consider: Quotes from Chase and Byington argue legal tender is for dishonest money.

7. How does the example of the \$20 gold piece versus the \$20 Federal Reserve note demonstrate the theft of purchasing power?

Consider: Weaver contrasts their values to show how paper money has lost value.

8. What does Isaiah 1:22 teach about God's view of debased money?

Consider: God condemns silver become dross as a symbol of dishonesty.

Applications

Understand what real money is

Learn the biblical and constitutional definition of money as gold and silver by weight.

Lecture support: Weaver emphasizes that most people are fooled about money and need to study Scripture and history.

Recognize the fraud of fiat currency

See Federal Reserve notes as IOUs, not money, and understand how inflation steals purchasing power.

Lecture support: Weaver explains the Federal Reserve scam and the loss of value over time.

Seek honest weights and measures

Apply God's command for just weights to personal and societal economics, avoiding dishonesty.

Lecture support: Deuteronomy 25 commands perfect weights; dishonest money is an abomination.

Be wise as serpents regarding money

Use wisdom to protect wealth by understanding real assets like gold, silver, and productive goods.

Lecture support: Weaver advises being wise as serpents and harmless as doves to survive economic turmoil.

Prepare for economic judgment

Recognize that God judges nations with dishonest economic systems, and prepare accordingly.

Lecture support: Weaver warns that collapse is certain for defying God's law, citing Isaiah 1:22.

Reject legal tender deception

Understand that legal tender laws force acceptance of bad money and are a form of theft.

Lecture support: Weaver quotes Chase and Byington on the dishonest purpose of legal tender laws.

Value gold and silver as biblical money

Recognize that gold and silver have been money throughout history and retain value.

Lecture support: Weaver shows that a 1963 silver quarter still buys gas, while paper loses value.

Teach others about biblical economics

Share the truth about money with family and church to build a godly economic understanding.

Lecture support: Weaver stresses the need for God's people to understand money to survive as a people.

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

Pastor John Weaver - Deceit And Manipulation

September 06, 2020

Read Chapter 6 in the companion book, pages 103-122.

Major Themes

The Prevalence of Deception

Deception is widespread in the world, in religion, and even among Christians. Satan is the ultimate deceiver, and many deceivers deny Christ's incarnation.

Lecture support: Weaver cites Revelation 20:10, 2 John 1:7, and multiple warnings like 'Be not deceived' in 1 Corinthians 6:9 and Galatians 6:7.

Proper vs. Improper Deceit

Not all deceit is sinful; God has used deception to protect His people and defeat enemies. Warfare and spying inherently involve deception.

Lecture support: Examples from 1 Samuel 16 (Samuel's sacrifice cover), 2 Kings 7 (God causing Syrians to hear phantom armies), and 1 Kings 22 (lying spirit sent to Ahab's prophets).

Withholding Truth from Tyrants

Believers are not obligated to tell the truth to those who will abuse it to harm others or violate God's commands.

Lecture support: Illustrations of hiding a neighbor from a murderer and not disclosing hidden money to a robber; principle taught explicitly.

Judging by Appearances

Things are not always as they appear; we must not judge by outward appearances but by righteous judgment.

Lecture support: The Gibeonites' moldy bread and worn clothes deceived Israel; Jesus warned against judging by appearance (John 7:24) and called Pharisees whitewashed tombs.

The Necessity of Seeking God's Counsel

The central failure in Joshua 9 was that Israel did not seek counsel from the Lord. We must rely on God's guidance, not our own understanding.

Lecture support: Joshua 9:14 explicitly states they 'asked not counsel at the mouth of the LORD'; Proverbs 3:5-7 warns against leaning on our own understanding.

Deception as Manipulation and Control

Deception is always aimed at manipulating or controlling others to get one's own way.

Lecture support: The Gibeonites deceived to secure a league and save their lives; Weaver states 'Deception is always for manipulation or control.'

Key Arguments

Deceit is not always sinful

Scripture shows God using or permitting deception in certain contexts, such as warfare and protecting His people from tyrants.

Lecture support: God instructed Samuel to use a sacrifice as a cover (1 Samuel 16); God caused Syrians to hear phantom armies (2 Kings 7); God sent a lying spirit to Ahab's prophets (1 Kings 22).

We do not owe truth to those who will abuse it

There is a biblical principle that truth may be withheld from those who intend to use it for evil.

Lecture support: Weaver explicitly states, 'You do not owe the truth to someone who's going to abuse the truth' and gives practical illustrations.

Appearances are often deceptive

Judging by outward appearances leads to error; we must seek righteous judgment.

Lecture support: The Gibeonites' props deceived Israel; Jesus condemned the Pharisees for outward righteousness masking inward corruption (Matthew 23:27-28).

Evasive answers signal deception

When people refuse to give straight answers to simple questions, it indicates deceit.

Lecture support: The Gibeonites evaded Joshua's direct questions about their identity and origin, only saying they were from a 'very far country.'

Religious language can be used to manipulate

People may use pious talk to gain trust and achieve selfish ends.

Lecture support: The Gibeonites claimed to come because of God's fame, but later admitted they acted out of fear for their lives (Joshua 9:24).

Failure to seek God's counsel leads to deception

The root cause of Israel's deception was neglecting to inquire of the Lord.

Lecture support: Joshua 9:14 explicitly says they 'asked not counsel at the mouth of the LORD'; Proverbs 3:5-7 commands trust in God over our own understanding.

Self-deception is a real danger

The heart is deceitful, and we often deceive ourselves by refusing to accept truth or personal responsibility.

Lecture support: Jeremiah 17:9 says 'The heart is deceitful above all things'; Weaver states 'we often deceive ourselves simply because we do not want to believe the truth.'

Only God's Word can protect us from deception

We must learn to think biblically and rely on Scripture to avoid being deceived.

Lecture support: Weaver says, 'We can only be saved from deception by God and his word' and emphasizes learning and applying biblical principles.

Scripture References

Joshua 9:3-27

The entire passage read at the beginning, detailing the Gibeonites' deception and its aftermath.

Revelation 20:10

Satan is called the deceiver who will be cast into the lake of fire.

2 John 1:7

Many deceivers deny that Jesus Christ has come in the flesh; such are deceivers and antichrists.

Deuteronomy 11:16

Warning to take heed lest your heart be deceived and you turn to other gods.

Obadiah 1:3

The pride of Edom's heart deceived them, thinking they were secure.

Romans 7:11

Sin, taking occasion by the commandment, deceived Paul and slew him.

1 Corinthians 6:9-10

Warning not to be deceived: the unrighteous will not inherit the kingdom of God.

1 Corinthians 15:33

Be not deceived: evil communications corrupt good manners.

Galatians 6:7

Be not deceived; God is not mocked: whatever a man sows, that he will reap.

Titus 3:3

Before conversion, we were foolish, disobedient, deceived, serving various lusts.

2 Timothy 3:13

Evil men and seducers will grow worse, deceiving and being deceived.

1 Samuel 16:1-2

God instructs Samuel to use a sacrifice as a cover to anoint David, deceiving Saul.

2 Kings 7:5-7

God caused the Syrians to hear phantom armies, deceiving them into fleeing.

1 Kings 22:13-23

God sent a lying spirit into the mouths of Ahab's prophets to deceive him.

Luke 21:8

Jesus warns to take heed not to be deceived by false Christs.

Proverbs 22:7

The rich rule over the poor, and the borrower is servant to the lender.

Jeremiah 17:9

The heart is deceitful above all things and desperately wicked.

John 7:24

Judge not according to appearance, but judge righteous judgment.

Matthew 23:27-28

Pharisees are like whitewashed tombs, beautiful outwardly but full of dead bones.

Proverbs 3:5-7

Trust in the Lord with all your heart; lean not on your own understanding.

Study notes

Discussion Questions

- 1.** In what situations might it be biblically permissible to withhold truth or use deception? How do we determine when it is appropriate?

Consider: Weaver argues that we do not owe truth to those who will abuse it, citing examples like hiding someone from a murderer.

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- 2.** How can we guard against judging by appearances in our daily lives and in the church?

Consider: The Gibeonites deceived Israel through appearances; Jesus warned against judging by outward appearance.

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- 3.** What are some modern examples of 'religious language' being used to manipulate believers?

Consider: The Gibeonites used pious talk about God's fame to mask their true motives.

4. Why is it so easy to trust our own judgment instead of seeking God's counsel? What practical steps can help us seek God's guidance?

Consider: Joshua and the elders failed because they did not seek counsel from the Lord.

5. In what areas are Christians today most susceptible to deception (e.g., money, media, politics)? How can we apply biblical principles to avoid being deceived?

Consider: Weaver listed several areas of modern deception, including fiat money, debt, propaganda, and false religion.

6. How does the statement 'If you think you cannot be deceived, you already are deceived' challenge our self-perception?

Consider: Weaver emphasized the danger of overconfidence in our own judgment.

7. What does it mean to 'think biblically and scripturally' when evaluating information or claims?

Consider: Weaver concluded that only God's Word can save us from deception.

Applications

Seek God's counsel in all decisions

Before making decisions, especially when something seems obvious, we must pray and consult Scripture rather than relying on our own understanding.

Lecture support: Joshua 9:14 shows the failure to seek counsel; Proverbs 3:5-7 commands trust in God over our own understanding.

Do not judge by appearances

We must be cautious about drawing conclusions based on outward appearances, whether about people, situations, or teachings.

Lecture support: The Gibeonites' props deceived Israel; Jesus taught to judge righteous judgment (John 7:24).

Be wary of evasive answers

When people avoid straightforward questions, it may indicate deceit; we should press for clarity or be cautious.

Lecture support: The Gibeonites evaded Joshua's simple questions about their identity and origin.

Test religious claims by fruit, not just words

We should examine the lives and motives of those who use religious language, not just accept their professions.

Lecture support: The Gibeonites claimed to come because of God's fame but later admitted fear for their lives (Joshua 9:24).

Recognize the purpose of deception

Understand that deception is always aimed at manipulation or control; this awareness can help us resist it.

Lecture support: Weaver states, 'Deception is always for manipulation or control.'

Guard against self-deception

Acknowledge the deceitfulness of our own hearts and the danger of thinking we cannot be deceived.

Lecture support: Jeremiah 17:9; Weaver says, 'If you think that you cannot be deceived, you already are deceived.'

Use discernment with money and debt

Christians should understand biblical principles of money (weight-based) and avoid the slavery of debt.

Lecture support: Weaver explains the Coinage Act of 1792 and Proverbs 22:7 on debt as slavery.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 7

Pastor John Weaver - Unfaithful And Unjust Stewards

July 07, 2022

Read Chapter 7 in the companion book, pages 123-139.

Major Themes

Faithfulness as a Divine Attribute to be Imitated

God is called the faithful God, and believers are commanded to be conformed to His image, thus they must be faithful in every area of life.

Lecture support: Weaver cites Deuteronomy 7:9, 1 Corinthians 1:9, Lamentations 3:22-23, and 2 Timothy 2:13 to show God's faithfulness, then argues that since we are to be conformed to Christ's image, we must be faithful.

Stewardship of All Possessions

Everything we have belongs to God; we are merely stewards entrusted with His goods, and we must use them for His honor and for eternal benefit.

Lecture support: Weaver states, 'Do you realize that everything that we possess has been given to us? We actually don't own anything.' He quotes Proverbs 24:1 and references Job's response to loss.

The Test of Faithfulness in Small Things

How we handle the least (worldly wealth) determines whether God will entrust us with true spiritual riches; unfaithfulness in small things disqualifies us from greater things.

Lecture support: Weaver expounds Luke 16:10-11, emphasizing that 'the possessions in which you and I are entrusted... are the small things' and that God withholds grace from the unfaithful.

The Danger of Selfishness and Serving Mammon

The unjust steward's ultimate sin was total self-concern without regard for his master, mirroring Christians who serve themselves rather than God.

Lecture support: Weaver says, 'This is the ultimate sin of all unfaithful stewards... the unjust steward is totally unconcerned about his master and is only concerned with himself.'

Worldly Wisdom vs. Godly Wisdom

The children of this world are shrewd in securing their temporal future, but believers must use their resources wisely for eternal purposes without resorting to dishonesty.

Lecture support: Weaver quotes John Trapp: 'A swine that wanders can make better shift to get home to the trough than a sheep can to the fold,' and discusses the need to be wise in spiritual affairs.

Key Arguments

Faithfulness is the greatest ability

Dependability surpasses talent; an unfaithful person's gifts are worthless, and employers prefer faithful workers over talented but undependable ones.

Lecture support: Weaver quotes Dr. Bob Jones Sr.: 'The greatest ability is dependability,' and argues that unfaithfulness renders gifts practically worthless.

Everyone is a steward accountable to God

All people, not just Christians, are stewards of God's goods, and will be called to give an account of their stewardship.

Lecture support: Weaver cites Dr. Lightfoot's quote: 'Man is a steward, in whose hands the goods of this house are delivered... If he behave himself well, he shall find favor... If not, he shall be turned out.'

Unfaithfulness in mammon forfeits true riches

If we cannot be faithful with worldly wealth (the least), God will not entrust us with spiritual graces, wisdom, and glory (the true riches).

Lecture support: Weaver expounds Luke 16:11, asking, 'If we cannot be faithful in that which is small... why would God give us the true riches?' and quotes Matthew Henry on God withholding grace from covetous people.

Serving God and mammon is impossible

No one can serve two masters; we must choose to serve God faithfully in all things, including our handling of money and possessions.

Lecture support: Weaver explains Luke 16:13, stating, 'If you're going to just serve yourself, have at it. But if you're going to serve the Lord Jesus Christ, then you must have at it as well.'

Great revivals require faithfulness in little things

We cannot expect God to do great things (like national revival) if we are not faithful in daily, small matters such as Bible reading, prayer, and tithing.

Lecture support: Weaver argues, 'If you and I cannot be faithful in our daily lives... what makes us think that God's going to do something great for us?'

Scripture References

Luke 16:1-13

The primary passage expounded throughout the sermon, containing the parable of the unjust steward and Jesus' teaching on faithfulness and mammon.

1 Corinthians 4:1-2

Cited to establish that Christians are stewards of the mysteries of God and that faithfulness is required of stewards.

Deuteronomy 7:9

Referenced to show that one of God's names is 'the faithful God.'

1 Corinthians 1:9

Quoted to affirm that God is faithful, by whom believers were called into fellowship with Christ.

Lamentations 3:22-23

Mentioned as a passage Christians should quote daily, emphasizing God's mercies and faithfulness that are new every morning.

2 Timothy 2:13

Quoted to show that even if we are faithless, God remains faithful, for He cannot deny Himself.

Colossians 1:17

Alluded to when Weaver says, 'by him all things consist,' to illustrate that God's faithfulness holds everything together.

1 Corinthians 7:31

Cited to support the idea that believers should use the world without abusing it.

Proverbs 24:1

Quoted to assert that the earth and everything in it belongs to the Lord, reinforcing the concept of stewardship.

1 Corinthians 11:31-32

Referenced by Matthew Henry (quoted by Weaver) to urge self-judgment to avoid being judged and chastened by the Lord.

Zechariah 4:10

Alluded to with the phrase 'despise not the day of small things' to emphasize not overlooking little things.

Ecclesiastes 11:1

Quoted by Matthew Henry (cited by Weaver) to encourage casting bread upon the waters, using resources for future eternal benefit.

Job 1:21

Referenced when Weaver recounts Job's response to losing everything: 'Naked came I out of my mother's womb, and naked shall I return thither; the LORD gave, and the LORD hath taken away.'

Study notes

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

Discussion Questions

1. In what ways does our culture value talent over dependability, and how can we cultivate faithfulness as a primary virtue?

Consider: Weaver argues that the greatest ability is dependability, and that unfaithfulness renders gifts worthless.

2. How does recognizing that we own nothing and are stewards of God's possessions change our attitude toward money, property, and giving?

Consider: Weaver emphasizes that everything belongs to God and we are merely stewards, citing Proverbs 24:1 and Job's example.

3. What are some 'small things' in our lives where we may be unfaithful, and how might that unfaithfulness affect our spiritual growth?

Consider: The sermon stresses that faithfulness in the least (unrighteous mammon) is the test for receiving true riches.

4. Why is it impossible to serve both God and mammon, and what practical steps can we take to ensure we are serving God with our resources?

Consider: Weaver explains Luke 16:13, stating that we must choose to serve God faithfully in all areas, including finances.

5. How can we be 'wise as serpents' in using worldly wealth for eternal purposes without adopting the dishonest methods of the world?

Consider: The sermon discusses the shrewdness of the unjust steward and the need for believers to be wise in spiritual affairs.

6. What does it mean that God withholds His grace from covetous worldly people, and how should this warning affect our pursuit of wealth?

Consider: Weaver quotes Matthew Henry on God withholding grace from those unfaithful in worldly wealth.

7. How does faithfulness in daily disciplines like Bible reading, prayer, and tithing relate to experiencing revival or greater spiritual impact?

Consider: Weaver argues that great revivals and greater ministries depend on being faithful in small, daily matters.

Applications

Cultivate faithfulness in all areas of life

Believers must strive to be faithful in every area - marriage, business, money, promises - as a reflection of God's faithfulness and as a testimony to others.

Lecture support: Weaver states, 'We must learn to be faithful in our marriages, in our businesses, in our money, in our promises, and in every area of life.'

Use possessions for eternal benefit

Manage all possessions and benefits not only for this life but also for the life to come, using the world without abusing it.

Lecture support: Weaver says, 'We are to manage all of our possessions... not only for the sake of this life or this world, but also for that which is to come.'

Be faithful in tithing and offerings

Faithfulness in giving tithes and offerings is a test of faithfulness in the unrighteous mammon, which determines whether God will entrust true riches.

Lecture support: Weaver asks, 'Do you tithe? Do you give offerings? Do you use that which God has given you for his honor and glory?'

Prioritize a clear conscience over riches

Value your testimony and a clean conscience more than wealth, and keep your word honestly in all dealings.

Lecture support: Weaver asks, 'Which means more to you, your riches, your possessions, or your testimony? Would you rather have riches or a clear and clean conscience?'

Be faithful in small ministries to receive greater ones

If we desire a greater ministry or revival, we must first be faithful in the smaller, seemingly insignificant ministries and daily disciplines.

Lecture support: Weaver states, 'If we want a greater ministry, we have to be faithful in the smaller, insignificant, and little ministries.'

Judge yourself to avoid God's judgment

Take a proper accounting of how you are using God's gifts, judging yourself so that you will not be judged and chastened by the Lord.

Lecture support: Weaver quotes Matthew Henry and 1 Corinthians 11:31-32, urging self-judgment regarding the use of God's entrustments.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 8

Pastor John Weaver - What is Your Name Worth

August 13, 2025

Read Chapter 8 in the companion book, pages 141-158.

Major Themes

The Supreme Value of a Good Name

A good name, defined as character and integrity, is more desirable than great riches or precious ointment, serving as one's monument and reputation.

Lecture support: Proverbs 22:1: 'A good name is rather to be chosen than great riches, and loving kindness rather than silver and gold.' Weaver explains that 'name' (shem) means reputation, glory, memorial, monument.

The Danger of Selling One's Name Cheaply

Many people destroy their good name through immorality, pride, temper, or debt, often for momentary satisfaction, and such loss is catastrophic and not easily recovered.

Lecture support: Weaver states: 'Many people are willing to sell their names... very cheaply. They will sell their names for the satisfaction of their flesh, for pride, for control, for impatience or temper.' He cites Proverbs 5:9: 'Lest thou give thine honour unto others.'

The Bondage of Debt

Debt makes one a slave to the lender, and Christians should avoid it; unbiblical church debt leads to destruction.

Lecture support: Proverbs 22:7: 'The borrower is servant to the lender.' Weaver explains 'servant' is 'ebed,' meaning slave. He says, 'If God ordains it, God will pay for it.'

The Destructiveness of Strife and Contention

Strife among believers, especially over non-essential doctrines, dishonors God and ruins testimonies; it is honorable to cease from strife.

Lecture support: Proverbs 20:3: 'It is an honour for a man to cease from strife.' Weaver laments name-calling over eschatology and says, 'If believers and pastors would quit fighting each other and direct all of our energies toward our common enemy, it would not be long before we were victorious.'

Restoration Through Repentance and Reconciliation

A good name can be recovered through repentance, obedience, and biblical reconciliation, taking responsibility to make things right regardless of fault.

Lecture support: Matthew 5:23-24 and 18:15 are cited. Weaver says, 'We must not only turn from that which is wicked and wrong, but we must reach out to those individuals whom we have hurt... We must learn to apologize, ask forgiveness, make restitution, and seek reconciliation.'

The Example of Jesus' Name

Jesus' name is the ultimate good name, given by the Father, and believers should maintain their names as He did.

Lecture support: Weaver quotes Spurgeon on the name Jesus: 'It is the glory of our Lord to be a Savior, Jesus.' He concludes, 'Just like Jesus Christ maintained His good name, we need to maintain our good name.'

Key Arguments

A good name is a monument of character, not popularity.

The Hebrew word 'shem' means name, reputation, glory, memorial, monument; thus a good name reflects one's true character and testimony.

Lecture support: Weaver explains: 'Your name is your monument. Your name is your memorial. Your name is your reputation and your testimony.'

Honor is lost through sin and folly.

Immorality, pride, and foolish actions cause one to give honor to others and lay it in the dust, as seen in Proverbs 5 and Psalm 7.

Lecture support: Proverbs 5:9: 'Lest thou give thine honour unto others.' Psalm 7:5: 'Let the enemy... lay mine honour in the dust.'

Debt is a form of slavery that dishonors one's name.

Borrowing makes one a slave to the lender, and Christians should avoid debt; church debt often stems from unbiblical visions.

Lecture support: Proverbs 22:7: 'The borrower is servant to the lender.' Weaver says, 'The man in debt is not free. The man in debt is a slave.'

Strife among believers destroys testimony and honor.

Contentions over non-essential doctrines lead to name-calling and division, making Christians easy prey for the enemy.

Lecture support: Proverbs 20:3: 'It is an honour for a man to cease from strife.' Weaver says, 'As long as we're divided and as long as we're fighting each other, we are easy prey and we're easily defeated.'

Reconciliation is a personal responsibility.

Whether one has offended or been offended, Scripture commands taking the initiative to reconcile, as taught in Matthew 5 and 18.

Lecture support: Matthew 5:23-24 and 18:15. Weaver says, 'Regardless of who is at fault, it's your responsibility to resolve it.'

A good name is essential for effective ministry.

Without trust, people will not listen; a minister's good name is foundational to his credibility and influence.

Lecture support: Weaver states: 'If I cannot trust you, I cannot believe you. And if I cannot believe you, I'm not going to listen to you.'

Scripture References

Proverbs 22:1

The foundational text for the sermon, stating that a good name is better than riches.

Exodus 1:15

Introduction of Shiphrah and Puah as examples of women of character with good biblical names.

Numbers 26:33

Mention of the daughters of Zelophehad as examples of women who stood for their father's inheritance.

Jeremiah 1:4-5

God's sovereign calling and sanctification of Jeremiah before birth.

Luke 1:13-17

The angel's announcement of John the Baptist's name and ministry.

Ecclesiastes 7:1

A good name is better than precious ointment.

John 12:3-6

Mary's anointing of Jesus with costly ointment, illustrating the value of precious ointment.

Mark 6:14

The name of Jesus was spread abroad, illustrating the concept of name as reputation.

Exodus 20:12

The fifth commandment to honor parents, connected to honor and a good name.

Deuteronomy 5:16

Repetition of the fifth commandment with promise of well-being.

Genesis 49:6

Jacob's refusal to unite his honor with Simeon and Levi's actions.

Proverbs 5:7-12

Warning against immorality, lest one give honor to others.

Psalms 7:4-5

David's prayer that if he has sinned, his honor be laid in the dust.

Proverbs 11:16

A gracious woman retains honor.

Proverbs 31:25

Strength and honor are the clothing of a virtuous woman.

Psalms 49:12, 20

Man in honor who does not understand is like the beasts that perish.

Ecclesiastes 10:1

A little folly destroys the reputation of the wise and honorable.

Romans 13:8

Owe no man anything, except to love one another.

Proverbs 22:7

The borrower is servant to the lender.

Numbers 20:10

Moses called the people rebels, which contributed to his exclusion from the Promised Land.

Study notes

Discussion Questions

1. What does it mean to have a 'good name' according to Proverbs 22:1, and how does it differ from mere popularity?

Consider: Weaver defines a good name as character, integrity, and testimony, not just a popular name.

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2. In what ways do people today 'sell their names cheaply,' and what are the consequences?

Consider: Weaver mentions immorality, pride, temper, and debt as ways people destroy their honor.

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3. How does debt relate to one's name and freedom, and what biblical principles should guide our finances?

Consider: Weaver teaches that debt makes one a slave and that God's ordination includes provision.

4. Why is strife among believers so damaging to the church's testimony, and how can we practice the honor of ceasing from strife?

Consider: Weaver laments division over non-essentials and calls for unity against the common enemy.

5. What steps does the Bible prescribe for reconciliation when relationships are broken, and why is personal responsibility emphasized?

Consider: Weaver cites Matthew 5:23-24 and 18:15, stressing that we must initiate reconciliation regardless of fault.

6. How does the example of Samuel challenge us to maintain a good name, and what can we learn from his public integrity?

Consider: Weaver references 1 Samuel 12:2-5 where Samuel invites scrutiny of his conduct.

7. In what ways is the name of Jesus the ultimate good name, and how should that influence our own pursuit of honor?

Consider: Weaver closes with Spurgeon's quote on the name Jesus and calls believers to emulate Christ's maintenance of His name.

Applications

Guard your moral purity to protect your good name.

Avoid immorality and lust, as they cause you to give your honor to others and destroy your testimony.

Lecture support: Proverbs 5:9: 'Lest thou give thine honour unto others.' Weaver warns against falling into the trap of lust.

Avoid debt and live within God's provision.

Do not incur debt, which enslaves you; trust that if God ordains a work, He will provide for it without borrowing.

Lecture support: Proverbs 22:7; Weaver says, 'If God ordains it, God will pay for it.'

Cease from strife and pursue peace.

It is honorable to stop quarreling; avoid contentions over non-essential doctrines and refuse to engage in name-calling.

Lecture support: Proverbs 20:3; Weaver says, 'It's an honor for a man to cease from strife.'

Take initiative in reconciliation.

Whether you have offended or been offended, go to the other person privately to make things right, as commanded in Matthew 5 and 18.

Lecture support: Matthew 5:23-24; 18:15. Weaver says, 'Regardless of who is at fault, it's your responsibility to resolve it.'

Maintain integrity like Samuel.

Live in such a way that you can openly invite scrutiny of your conduct, being willing to make restitution if you have wronged anyone.

Lecture support: 1 Samuel 12:2-5; Weaver says, 'If I've done wrong, tell me. I'll make it right.'

Honor God to receive honor.

God honors those who honor Him; a good name comes from following righteousness and mercy.

Lecture support: 1 Samuel 2:30; Proverbs 21:21. Weaver says, 'God is only going to honor those that honor Him.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

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Lesson 7: Pastor John Weaver - Unfaithful And Unjust Stewards

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Lesson 8: Pastor John Weaver - What is Your Name Worth

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Source information

Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

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