

WEAVER STUDY GUIDES

Exodus Themes in Biblical Law and History

Study Guide

Old Testament Studies

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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

Idolatry, Tyranny, and Responsibility

March 28, 2004

Read Chapter 1 in the companion book, pages 5-24.

Major Themes

Responsibility of Rulers to Represent God

All authority is delegated by God; rulers must rule justly in the fear of God and are accountable to Him.

Lecture support: Weaver cites Deuteronomy 1:16-18, 2 Chronicles 19:6-7, and 2 Samuel 23:1-3 to show judges and rulers represent God and execute His judgment.

Tyranny as Rule Without Divine Authority

Tyranny is exercising power not permitted by law or justice; Aaron acted tyrannically by doing what God never commanded.

Lecture support: Weaver defines tyranny using Webster's 1828 dictionary and applies it to Aaron's unauthorized actions in Exodus 32:4-5.

Shared Guilt of Leaders and People

Both Aaron and the people were responsible for the idolatry; the people demanded and enabled the sin, and God plagued them.

Lecture support: Exodus 32:35 says the Lord plagued the people because they made the calf; Weaver emphasizes the people instigated the idolatry.

The Danger of Impatience and Unbelief

Israel's impatience for Moses' return led to idolatry and 40 years of wandering; waiting on God is crucial.

Lecture support: Weaver notes that Moses was almost back (Deuteronomy 9:11) and laments how impatience leads to regret and judgment.

Syncretism as Idolatry

Mixing pagan religion with true worship is always wrong; Aaron blended Egyptian calf worship with the feast to the Lord.

Lecture support: Weaver explains the Egyptian background of bull worship and calls multiculturalism in religion a path to tyranny and idolatry.

Key Arguments

Aaron was a tyrant because he acted without God's authority

Aaron had no divine warrant to make the calf, build an altar, or proclaim a feast; his actions were arbitrary and tyrannical.

Lecture support: Weaver asks where Aaron derived authority for his actions and concludes he had none, citing Exodus 32:4-5.

The people were equally guilty for the idolatry

The people demanded gods, donated gold, and worshipped the calf; God held them accountable and plagued them.

Lecture support: Exodus 32:35 says the Lord plagued the people because they made the calf; Weaver traces the people's instigation in verses 1-3.

Corrupt people demand corrupt rulers

America's idolatry and tyranny exist because the people want it; a wicked populace will not tolerate righteous government.

Lecture support: Weaver cites Jeremiah 5:31 ('my people love to have it so') and applies it to modern America.

Democracy can become tyranny of the majority

When the majority votes for something without divine authority, it is still tyranny; Israel's assembly to demand gods was such an act.

Lecture support: Weaver states that simply because a majority votes for something doesn't make it right, referencing Exodus 32:1.

Even the most dedicated can fall into sin

Aaron, called a saint in Psalm 106:16, fell from fearlessness before Pharaoh to cowardice before the people; believers must be vigilant.

Lecture support: Weaver contrasts Aaron's earlier boldness with his later failure and warns of the ease of stumbling.

Scripture References

Exodus 32:1-10

The people demand gods, Aaron makes the golden calf, and God threatens to destroy Israel.

Exodus 32:30-35

Moses intercedes, offers to be blotted out, and God plagues the people for making the calf.

Exodus 24:18

Moses was on the mount forty days and forty nights.

Exodus 4:14-16

Aaron is appointed as Moses' spokesman and prophet.

Exodus 7:1

God makes Moses as God to Pharaoh and Aaron as Moses' prophet.

Exodus 28:1-4, 12, 29, 35

Aaron's priestly garments and role to represent the people before God.

Deuteronomy 1:16-18

Judges are to judge righteously because the judgment is God's.

2 Chronicles 19:6-7

Judges judge for the Lord and must fear Him.

2 Samuel 23:1-3

He who rules over men must be just, ruling in the fear of God.

Exodus 24:13-14

Moses leaves Aaron and Hur in charge while he goes up the mountain.

Deuteronomy 9:11-12

At the end of forty days, God tells Moses to go down because the people have corrupted themselves.

Exodus 19:24

God permits Aaron to come partway up the mount with Moses.

Exodus 24:9-11

Aaron, Nadab, Abihu, and seventy elders see God and eat and drink.

1 Corinthians 10:7

Paul quotes Exodus 32:6, warning against idolatry and the 'play' that followed.

Genesis 26:8

Isaac 'sporting' with Rebekah reveals the sexual connotation of 'play' in Exodus 32.

Exodus 32:25

Moses saw the people were naked, for Aaron had made them naked to their shame.

Deuteronomy 9:20

The Lord was angry with Aaron to destroy him, but Moses interceded.

Jeremiah 5:31

Prophets prophesy falsely, priests rule by their means, and the people love to have it so.

Psalms 106:16

Aaron is called the saint of the Lord, yet he fell into sin.

Study notes

Discussion Questions

1. In what ways do modern rulers exercise authority without divine or constitutional warrant, and how should Christians respond?

Consider: Weaver argues that tyranny is rule without God's authority, and applies this to American government.

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2. How does the account of the golden calf demonstrate that both leaders and followers are accountable for national sin?

Consider: Weaver emphasizes that the people were plagued because they made the calf, showing shared guilt.

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3. What are the dangers of impatience in waiting on God's timing, and how can we cultivate perseverance?

Consider: Weaver notes that Israel's impatience led to 40 years of wandering, and warns against hasty actions.

4. How can Christians guard against syncretism in worship and daily life?

Consider: Weaver condemns mixing pagan practices with true religion, citing Aaron's blending of Egyptian and God-ordained worship.

5. Why is it easy for even dedicated believers to fall into sin, and what safeguards does Scripture provide?

Consider: Weaver points to Aaron's fall as a warning that saints are frail and must rely on God, not self-confidence.

Applications

Recognize and reject tyranny in all forms

Believers must identify when rulers act without divine authority and refuse to participate in or endorse such tyranny.

Lecture support: Weaver defines tyranny as exercising power not permitted by law or justice and applies it to Aaron's actions.

Accept personal and corporate responsibility for national sin

Instead of blaming only leaders, Christians should acknowledge that a corrupt populace demands corrupt government and repent.

Lecture support: Weaver cites Exodus 32:35 and Jeremiah 5:31 to show the people's shared guilt.

Wait patiently on God rather than forcing solutions

Impatience leads to disastrous decisions; believers should trust God's timing and not take matters into their own hands.

Lecture support: Weaver laments that Israel's impatience cost them 40 years of wandering.

Maintain purity of worship and doctrine

Avoid blending biblical faith with worldly philosophies or religions; syncretism always leads to idolatry.

Lecture support: Weaver explains Aaron's calf as a mix of Egyptian and true worship and warns against multiculturalism in religion.

Remain humble and vigilant against personal failure

Even the most used of God can fall; believers must depend on the Lord and not on their own strength.

Lecture support: Weaver notes Aaron's fall from fearlessness to cowardice and cites 1 Corinthians 10:12.

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

Truth About Andersonville Prison

April 27, 2008

Read Chapter 2 in the companion book, pages 25-42.

Major Themes

Bearing False Witness

The lecture frames the historical narrative of Andersonville as a violation of the Ninth Commandment, with the North bearing false witness against the South.

Lecture support: Weaver states, 'Bearing false witness is wrong. I don't care if you're doing it as an individual, as a family, as a church, as a state, as a nation, it doesn't matter.'

Northern Propaganda and Historical Revisionism

The popular image of Andersonville as a deliberate atrocity is attributed to successful Yankee propaganda and lies.

Lecture support: Weaver says, 'That kind of thinking has been brought to you by the successful propaganda, slander, outright lies, and false witnessing by the North and the Northern Empire.'

Confederate Humanity vs. Union Cruelty

The Confederacy officially mandated humane treatment, while the Union had a documented policy of deliberate starvation and exposure.

Lecture support: Weaver quotes the Confederate Congress law of May 1861 and the Union's SR 97 policy of subjecting prisoners to 'slow but designed process of starvation.'

Statistical Evidence of Worse Union Treatment

Official death rates show a higher percentage of Confederates died in Union prisons than Union prisoners in Confederate prisons.

Lecture support: Weaver cites Stanton's report: 22,576 Union deaths out of 270,000 vs. 26,576 Confederate deaths out of 220,000.

Union Refusal of Prisoner Exchange

The Lincoln administration deliberately stopped exchanges, considering Union prisoners expendable, which caused unnecessary suffering and death.

Lecture support: Weaver quotes Grant: 'It is hard on our men to be held in Southern prisons, not to exchange them, but it is humanity, those left in the ranks, to fight our battles.'

Scapegoating of Major Wirtz

Major Wirtz was unjustly hanged based on perjured testimony to divert blame from Northern authorities.

Lecture support: Weaver details how Felix Delabombe (actually Felix Osser) lied about witnessing Wirtz commit murder and was never at Andersonville.

Key Arguments

The South did not have a policy of deliberate maltreatment

The Confederate Congress mandated equal rations for prisoners and guards, and eyewitnesses confirm this was practiced.

Lecture support: Weaver quotes the May 1861 Confederate law and testimonies of Lemuel Park and John Frost.

The North had an official policy of starving Confederate prisoners

SR 97 and testimonies from Union soldiers confirm deliberate starvation and exposure ordered by Stanton and Lincoln.

Lecture support: Weaver reads SR 97 and quotes John Bateson about the order to starve prisoners at Rock Island.

Death rates prove worse conditions in Northern prisons

More Confederates died in Union hands despite the South holding more prisoners, indicating worse treatment.

Lecture support: Weaver presents Stanton's statistics and Senator Ben Hill's ratio analysis.

The Union deliberately refused prisoner exchanges

Grant, Stanton, and other officials admitted they would not exchange because it would reinforce the enemy, sacrificing their own men.

Lecture support: Weaver quotes Grant's letter and General Seymour's statement.

Major Wirtz was a scapegoat executed on false testimony

The key witness against Wirtz was a perjurer who had never been at Andersonville, and exculpatory witnesses were not allowed.

Lecture support: Weaver describes Felix Osser's perjury and the refusal to allow James Madison Page to testify.

Scripture References

Exodus 20:16

Weaver reads the Ninth Commandment as the foundation for the message against bearing false witness.

1 John 3:4

Weaver defines sin as transgression of the law, linking false witness to sin.

Deuteronomy 19:17-19

Weaver closes by citing the law that a false witness should suffer the fate he intended for the innocent.

Study notes

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Discussion Questions

1. How does the Ninth Commandment apply to the way we remember and teach history?

Consider: Weaver argues that bearing false witness can be committed against sections of a country, not just individuals.

2. What evidence does Weaver present that the Confederacy attempted to treat prisoners humanely?

Consider: He cites the 1861 Confederate law and eyewitness accounts of equal rations.

3. Why does Weaver believe the Union government was primarily responsible for the deaths at Andersonville?

Consider: He points to the refusal of prisoner exchanges and the deliberate starvation policy.

4. How do the official death statistics challenge the common narrative about Andersonville?

Consider: Weaver shows that a higher percentage of Confederates died in Union prisons.

5. What role did perjured testimony play in the conviction of Major Wirtz?

Consider: Weaver details the case of Felix Osser, who lied about witnessing a murder.

6. How should Christians respond when they discover that accepted historical narratives may be based on falsehoods?

Consider: Weaver urges checking facts and not being led astray by propaganda.

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

Christ Leading His Army In Advancing God's Social Order on Earth

August 28, 2022

Read Chapter 3 in the companion book, pages 43-60.

Major Themes

The Fighting Spirit

Christians must possess a fighting spirit - courage, determination, and a willingness to struggle against evil - rather than being passive or at ease.

Lecture support: Weaver states, 'We have sired a generation basically of pansies, sissies and mediocre men... very few men today that really possess what is known as a fighting spirit.'

God as Warrior

God is depicted as a man of war who leads, equips, and inspires His people to fight, ensuring victory when they follow Him.

Lecture support: Weaver cites Exodus 15:3: 'The Lord is a man of war. That is His name.'

Spiritual Warfare

The Christian life is a constant fight against fleshly desires, ungodly thoughts, and spiritual enemies, requiring the armor of God.

Lecture support: Weaver says, 'The Christian life is a fight. It is a war. We're at war with our flesh. We're at war with our enemies.'

Trust in God vs. Trust in Man

Trusting in human government or flesh leads to a curse, while trusting in the Lord brings blessing and victory.

Lecture support: Weaver quotes Jeremiah 17:5: 'Cursed be the man that trusteth in man, and maketh flesh his arm.'

The Danger of Ease and Comfort

The church's desire for ease, comfort, and material pleasure has led to spiritual lethargy and a failure to grieve over affliction.

Lecture support: Weaver reads Amos 6:1: 'Woe unto them that are at ease in Zion,' and describes the self-indulgent lifestyle.

Key Arguments

The church has lost its fighting spirit

Modern Christians lack courage and determination, having abandoned the militant mindset of biblical soldiers.

Lecture support: Weaver says, 'The church of Jesus Christ basically has lost what the Bible calls a fighting spirit.'

God fights for, with, and through His people

Scripture shows God as a warrior who actively engages in battle on behalf of His people, alongside them, and using them as instruments.

Lecture support: Weaver explains, 'God not only fights for us, He fights with us, and often times, He fights through us.'

There is a time when mercy ends

When God's mercy is repeatedly rejected, He withdraws pity and executes judgment, as seen in His commands to Israel.

Lecture support: Weaver cites Deuteronomy 7:2: 'Thou shalt make no covenant with them, nor show mercy unto them.'

Spiritual and physical defense are linked

Unwillingness to physically defend oneself and family indicates a likely unwillingness to fight spiritually.

Lecture support: Weaver states, 'If you are unwilling to fight for yourself physically... you're probably also unwilling to fight spiritually.'

Scripture References

Zechariah 10:3-5

Primary text: God will make His people mighty in battle, and they shall fight because the Lord is with them.

2 Timothy 2:3-4

Paul exhorts Timothy to endure hardness as a good soldier of Jesus Christ.

Amos 6:1

Woe to those at ease in Zion, who trust in the mountain of Samaria.

Jeremiah 17:5-8

Cursed is the man who trusts in man; blessed is the man who trusts in the Lord.

Isaiah 59:12-19

When the enemy comes in like a flood, the Spirit of the Lord will raise a standard against him.

Psalms 119:126

It is time for God to work, for they have made void His law.

Exodus 15:3

The Lord is a man of war; the Lord is His name.

Isaiah 42:13

The Lord shall go forth like a mighty man, He shall stir up jealousy like a man of war.

Psalms 144:1-2

David blesses the Lord who teaches his hands to war and his fingers to fight.

Jeremiah 48:10

Cursed is he who keeps back his sword from blood, doing the work of the Lord deceitfully.

Deuteronomy 20:15-20

God commands Israel to utterly destroy certain nations and not show pity.

Deuteronomy 7:2, 16

God commands no covenant or mercy with the Canaanites, and no pity.

Zechariah 11:6

God declares He will no longer pity the inhabitants of the land.

James 2:13

Judgment without mercy will be shown to anyone who has not been merciful.

Exodus 14:14

The Lord shall fight for you, and you shall hold your peace.

Deuteronomy 1:30

The Lord your God who goes before you shall fight for you.

2 Chronicles 13:12-18

Abijah declares God is with Judah as captain; they defeat Jeroboam's larger army.

2 Samuel 23:8-12

David's mighty men fought valiantly, and the Lord wrought great victory.

Isaiah 41:13-16

God will make Israel a new sharp threshing instrument to thresh mountains.

Jeremiah 51:20

God calls Israel His battle axe and weapons of war to break nations.

Study notes

Discussion Questions

1. What does it mean to have a 'fighting spirit' as a Christian, and how can we cultivate it without becoming uncharitable?

Consider: Weaver defines a fighting spirit as courage, determination, and refusal to tolerate evil.

2. How do we balance the biblical commands to show mercy with the times when God says to show no pity?

Consider: Weaver discusses Deuteronomy 7 and 20 where God commands no mercy on certain nations.

3. In what ways have we, like Israel, trusted in 'the mountains of Samaria' (human government) instead of God?

Consider: Weaver applies Amos 6:1 to modern dependence on government rather than God.

4. What does it look like practically for God to fight for, with, and through His people today?

Consider: Weaver outlines three ways God engages in battle on behalf of His people.

5. How can we recover the militant hymnody and mindset of 'Onward Christian Soldiers' in a church culture that avoids such language?

Consider: Weaver laments that most churches never sing 'Onward Christian Soldiers' anymore.

Applications

Cultivate a fighting spirit

Believers must develop holy determination to resist evil, stand for truth, and not give up in spiritual battles.

Lecture support: Weaver exhorts, 'We have to just determine we're going to have a fighting spirit. We are not going to quit.'

Trust God, not human institutions

Instead of relying on government or human strength, Christians must place their trust wholly in the Lord for deliverance.

Lecture support: Weaver contrasts the curse of trusting man with the blessing of trusting God from Jeremiah 17.

Engage in spiritual warfare

Christians must actively fight against sinful thoughts, fleshly desires, and spiritual enemies using the armor of God.

Lecture support: Weaver says, 'If you're going to live a holy, godly, obedient life, you better learn to fight.'

Pray imprecatory prayers

Weaver implies that believers should pray the imprecatory psalms, asking God to execute justice on His enemies.

Lecture support: Weaver states, 'We have not been praying those imprecatory prayers.'

Reject pacifism in all realms

The Bible does not teach pacifism; Christians should be willing to defend themselves and their families physically.

Lecture support: Weaver asserts, 'The Bible does not teach pacifism in any realm whatsoever.'

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

Wise Hearted Christians

June 19, 2012

Read Chapter 4 in the companion book, pages 61-77.

Major Themes

Wisdom as a Divine Gift for Service

God gives wisdom, including practical skills and abilities, to believers so they can serve Him in their specific callings.

Lecture support: Exodus 28:3 states God filled the wise-hearted with the spirit of wisdom to make Aaron's garments for priestly service. Weaver emphasizes this throughout, e.g., 'Wisdom is required for God's service, God's worship, and God's honor.'

The Universality of God-Given Skills

All skills, from craftsmanship to farming, originate from God, not just those for religious tasks.

Lecture support: Weaver cites Isaiah 28:24-29, where God instructs the farmer, and says, 'Whatever skills you have, God gave them to you.'

The Bible and Christ as Sources of Wisdom

True wisdom is found in God's written Word and in the person of Jesus Christ.

Lecture support: Deuteronomy 4:6 calls God's law 'your wisdom'; 1 Corinthians 1:24 calls Christ 'the wisdom of God.' Weaver says, 'If we will biblical wisdom... we must seek it from the word of God and from the son of God.'

Contrast Between Godly and Worldly Wisdom

Worldly wisdom is opposed to God and will be destroyed, while godly wisdom is found in the cross of Christ.

Lecture support: 1 Corinthians 1:18-24 contrasts the world's wisdom with the preaching of Christ crucified. Weaver notes, 'The wisdom of the world is against the wisdom of God.'

Key Arguments

Wisdom is not just intellectual but practical and skill-based.

Weaver argues that biblical wisdom includes craftsmanship, farming, and other vocational skills, not just abstract knowledge.

Lecture support: He points to Bezalel and Aholiab being filled with wisdom for 'all manner of workmanship' (Exodus 31:3-5) and the farmer's discretion from God (Isaiah 28:26).

God gives wisdom for every calling, not just ministry.

Believers should see their secular vocations as God-given and serve Him through them.

Lecture support: Weaver cites 1 Corinthians 7:20-24 and says, 'God gave us our vocations... we owe everything that we are to the Lord.'

Wisdom is accessible through God's Word and prayer.

Weaver teaches that wisdom is easily obtained by studying Scripture and asking God in faith.

Lecture support: He references James 1:5 and Deuteronomy 4:6, stating, 'How simple and how easy it is to obtain wisdom.'

Jesus Christ embodies all wisdom.

All treasures of wisdom and knowledge are hidden in Christ, making Him the ultimate source.

Lecture support: Colossians 2:3 and 1 Corinthians 1:30 are cited: 'Christ... is made unto us wisdom.'

Scripture References

Exodus 28:3

The foundational text: God commands Moses to speak to the wise-hearted whom He has filled with the spirit of wisdom to make Aaron's garments.

James 1:5-8

Encouragement to ask God for wisdom in faith without wavering.

1 Kings 4:29

God gave Solomon wisdom and largeness of heart.

1 Kings 10:23

Solomon exceeded all kings in wisdom, and all the earth sought to hear it.

2 Chronicles 9:23

All kings sought Solomon's presence to hear his God-given wisdom.

Deuteronomy 34:9

Joshua was full of the spirit of wisdom because Moses laid hands on him.

Isaiah 11:1-2

Prophecy of the Spirit of wisdom and understanding resting on Christ.

1 Kings 3:5-9

Solomon asks for an understanding heart to judge God's people.

Exodus 25:9

God instructs Moses to make the tabernacle according to the pattern shown.

Hebrews 8:5

Moses was admonished to make all things according to the pattern shown on the mount.

Exodus 31:1-11

God fills Bezalel and Aholiab with wisdom for all manner of workmanship for the tabernacle.

Exodus 35:10, 25

Every wise-hearted person is called to make the tabernacle; women spin with wisdom.

Exodus 36:1-8

Bezalel, Aholiab, and every wise-hearted man work on the sanctuary; offerings are more than enough.

1 Corinthians 7:20-24

Believers should abide in their calling, whether bond or free, as service to God.

Ephesians 4:1

Walk worthy of the vocation wherewith you are called.

Isaiah 28:24-29

God instructs the farmer in discretion and wisdom for planting and threshing.

Deuteronomy 4:5-6

Keeping God's statutes is Israel's wisdom and understanding before the nations.

Ezra 7:25

Ezra is to set judges according to the wisdom of God in his hand (the law).

1 Corinthians 1:24, 30

Christ is the power of God and the wisdom of God; He is made unto us wisdom.

Colossians 2:2-3

In Christ are hid all the treasures of wisdom and knowledge.

Study notes

Discussion Questions

1. How does recognizing that your skills and abilities are God-given change the way you approach your daily work?

Consider: Weaver argues that all skills, from craftsmanship to homemaking, are wisdom from God for His service.

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2. In what ways can you use your specific vocation to glorify God, as commanded in 1 Corinthians 10:31?

Consider: Weaver emphasizes that whether eating, drinking, or working, all should be done for God's glory.

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3. Why do you think God gave detailed patterns for the tabernacle and filled workers with wisdom to follow them exactly?

Consider: The sermon highlights the precision required for the tabernacle and the divine enablement given to Bezalel and others.

4. How can we practically seek wisdom from God's Word and from Christ in our decision-making?

Consider: Weaver identifies the Bible and Jesus as the two sources of wisdom and encourages believers to seek them.

5. What are some examples of worldly wisdom that conflict with godly wisdom, and how can we discern the difference?

Consider: The sermon contrasts the wisdom of the world with the wisdom of God, using 1 Corinthians 1 and James 3.

Applications

View your vocation as a divine calling.

Believers should see their jobs and skills as God-given and serve Him through them, abiding in their calling.

Lecture support: Weaver says, 'God gave us our vocations... we owe everything that we are to the Lord,' citing 1 Corinthians 7:20-24.

Ask God for wisdom in faith.

If you lack wisdom, ask God who gives liberally, but you must ask in faith without wavering.

Lecture support: James 1:5-8 is cited: 'If any of you lack wisdom, let him ask of God... but let him ask in faith.'

Use your skills for God's glory.

Whatever your skill or profession, do it excellently as unto the Lord, not just for personal gain.

Lecture support: Weaver states, 'If you're an engineer, you must be the best engineer that you can be for God's honor and God's glory.'

Seek wisdom from Scripture and Christ.

Regularly study the Bible and rely on Christ to gain true wisdom, which is practical and godly.

Lecture support: Weaver says, 'If we will biblical wisdom... we must seek it from the word of God and from the son of God.'

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 5

Where To Meet God

November 01, 2013

Read Chapter 5 in the companion book, pages 79-95.

Major Themes

Christ as the Fulfillment of Old Testament Types

Every element of the tabernacle, especially the ark and mercy seat, is a shadow pointing to the reality of Jesus Christ.

Lecture support: Weaver states, 'Everything in the ark, everything about the tabernacle, pictures Jesus Christ.'

The Only Meeting Place with God

God designated the mercy seat as the place to meet with His people, and today Christ is the exclusive meeting place.

Lecture support: God said, 'There I will meet with thee,' and Weaver applies this to Christ as the only way to the Father.

Propitiation and Satisfaction of God's Justice

The blood on the mercy seat appeased God's wrath temporarily, but Christ's sacrifice perfectly satisfies divine justice.

Lecture support: Weaver explains that Christ is set forth as a propitiation, satisfying God's wrath and justice.

The Necessity of Meeting God Through Christ

Salvation and ongoing fellowship with God are only possible through Jesus Christ, the mediator.

Lecture support: Weaver asks, 'Have you met the Father? If so, did you meet Him through Jesus Christ? Because Christ is the only meeting place.'

Key Arguments

The tabernacle was a shadow of heavenly realities

The earthly tabernacle was not the true dwelling of God but a type pointing to Christ and the heavenly sanctuary.

Lecture support: Hebrews 8:5 says the tabernacle serves as 'the example and shadow of heavenly things.'

The ark's contents picture Christ

The law, manna, and Aaron's rod in the ark all represent aspects of Christ's person and work.

Lecture support: Weaver says, 'Christ is the ark. Christ is the mercy seat. Christ is the manna. Christ is the rod or the branch.'

The mercy seat is the place of propitiation

The mercy seat, where blood was sprinkled, symbolizes Christ as the propitiation for our sins.

Lecture support: Romans 3:25 says God set forth Christ as a propitiation through faith in His blood.

Christ is the true tabernacle

Jesus Christ is the tabernacle made without hands, as indicated by the Greek word for 'dwelt' meaning 'tabernacled.'

Lecture support: John 1:14 says 'the Word was made flesh and dwelt among us,' where 'dwelt' is the Greek word for tabernacled.

Access to God is only through Christ

Believers have boldness to enter the holiest by the blood of Jesus, who is the new and living way.

Lecture support: Hebrews 10:19-20 says we have boldness to enter by the blood of Jesus, by a new and living way.

Scripture References

Exodus 25:10-22

The primary text describing the ark of the covenant, mercy seat, and God's promise to meet with Israel there.

Acts 8:1,3

Saul's persecution of the church before his conversion.

Acts 9:1-9

Saul's encounter with Christ on the road to Damascus.

Acts 9:10-17

Ananias' vision and his ministry to Saul.

Galatians 1:22-24

Paul's testimony that he now preached the faith he once destroyed.

Exodus 25:9,40

God's command to make the tabernacle according to the pattern shown on the mount.

Hebrews 8:5

The tabernacle as a shadow of heavenly things, made according to the pattern.

Hebrews 8:1-5

Christ as high priest of the true tabernacle pitched by God.

Hebrews 9:1-10

Description of the earthly tabernacle and its limitations as a figure.

Genesis 3:24

Cherubim placed at Eden to guard the way to the tree of life, representing God's justice.

1 Samuel 4:4; 2 Samuel 6:2; 2 Kings 19:15; Psalm 80:1; Psalm 99:1; Isaiah 37:16

Passages referring to God as dwelling between the cherubim.

Hebrews 8:10-13

The new covenant promise of God writing His law in hearts.

Leviticus 16:14

The high priest sprinkling blood on the mercy seat on the Day of Atonement.

Romans 3:25-26

Christ set forth as a propitiation to declare God's righteousness.

John 6:48-58

Jesus as the bread of life, contrasting with the manna in the wilderness.

Zechariah 6:12-13

The Branch who will build the temple, pointing to Christ.

1 John 4:10

God sending His Son as a propitiation for our sins.

Hebrews 9:11-12

Christ entering the holy place by His own blood, obtaining eternal redemption.

2 Corinthians 5:1,4

The earthly body referred to as a tabernacle.

2 Peter 1:13-14

Peter referring to his body as a tabernacle to be put off.

Study notes

Discussion Questions

1. What does it mean that the tabernacle was a 'shadow' of heavenly things, and how does this affect our understanding of the Old Testament?

Consider: Weaver explains that the tabernacle was not reality but a type pointing to Christ.

2. How do the contents of the ark (the law, manna, Aaron's rod) each point to Jesus Christ?

Consider: Weaver discusses the significance of each item in the ark as a picture of Christ.

3. Why is it significant that God is described as dwelling 'between the cherubim'?

Consider: Weaver notes the cherubim represent God's justice and power, and God meets His people there.

4. What does the word 'propitiation' mean, and how does Christ fulfill the role of the mercy seat?

Consider: Weaver explains that Christ satisfies God's wrath and justice as our propitiation.

5. How does understanding Christ as the true tabernacle change the way we approach God in worship and prayer?

Consider: Weaver emphasizes that through Christ we have bold access to God at any time.

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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Source information

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

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.