WEAVER STUDY GUIDES

Exodus: Bondage, Deliverance, and Passover

Study Guide

Old Testament Studies

Weaver Bible College

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

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

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Using this guide

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

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

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

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

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

LESSON 1

Necessity for a Biblical Philosophy

April 01, 2001

Read Chapter 1 in Volume 1, pages 11-30 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Necessity of a Biblical Worldview

Every person has a worldview that determines how they live; a biblical worldview is essential for right living and understanding.

Lecture support: Weaver states, 'every one of us has a philosophy... your worldview also determines how you live' and emphasizes the need for a 'biblical philosophy or a biblical worldview.'

God's Sovereignty and Glory

Paul's motivation was God's honor, not pity; a biblical philosophy starts with God's sovereignty and glory.

Lecture support: Weaver explains, 'it was not pity that moved the Apostle Paul... what moved Paul was he saw the glory that belonged to the one true and living God being given to idols.'

Contrast Between Christian and Humanistic Philosophy

The sermon contrasts Paul's theocentric message with the materialistic, evolutionary, and pantheistic views of the Epicureans and Stoics.

Lecture support: Weaver details Epicurean materialism and evolutionism, and Stoic pantheism, then shows how Paul's sermon refutes each point.

The Importance of Context in Scripture

Understanding the historical and philosophical context of Acts 17 is crucial to grasping Paul's sermon.

Lecture support: Weaver says, 'if you do not know the answer to these questions, you're in no position to understand the Apostle Paul's sermon.'

Human Inability and Divine Enablement

Paul's determination was both human and heavenly; God must work in us before we act.

Lecture support: Weaver states, 'God must first act in us and on us and through us before we act in obedience.'

Responses to the Gospel

The preaching of truth always results in mockery, postponement, or belief.

Lecture support: Weaver notes the three responses in Acts 17:32-34: 'some mocked... others said, We'll hear thee again... certain men clave unto him and believed.'

Key Arguments

A biblical worldview is necessary because it determines how we interpret and respond to life.

Weaver argues that a breakdown in life is actually a breakdown in philosophy, not nerves.

Lecture support: He says, 'In reality, there is no such thing as a nervous breakdown... it's your philosophy. It's your worldview.'

Colossians 2:8 forbids only humanistic philosophy, not all philosophy.

The verse condemns philosophy 'after the rudiments of the world' and 'not after Christ,' implying a Christian philosophy is valid.

Lecture support: Weaver explains, 'if the philosophy is biblical, if it is after Christ, it is not forbidden.'

Paul's motivation was zeal for God's glory, not mere pity for the lost.

This holy determination is the proper foundation for Christian witness.

Lecture support: Weaver states, 'it was not pity that moved the Apostle Paul... what moved Paul was he saw the glory that belonged to the one true and living God being given to idols.'

The Epicureans and Stoics represent enduring humanistic philosophies that oppose biblical truth.

Their teachings on materialism, evolution, pantheism, and fatalism are still present today.

Lecture support: Weaver says, 'the same heresies that the Apostle Paul is confronting in Acts chapter 17 are with us today under a little different name.'

Paul's sermon systematically refutes pagan philosophy by declaring God as Creator, Sovereign, Spirit, and Judge.

Each point of Paul's declaration counters specific Epicurean or Stoic errors.

Lecture support: Weaver traces how Paul addresses creationism vs. evolution, sovereignty vs. pantheism, spirituality vs. materialism, and judgment vs. annihilation.

A theocentric worldview starts with God and His Word, not with man.

If we start with man, we end with man; starting with God leads to true understanding.

Lecture support: Weaver says, 'if you start with man, you're going to end with man. If you start with God, you can end with God.'

Scripture References

Acts 17:15-34

The primary text of the sermon, detailing Paul's encounter with philosophers in Athens.

Colossians 2:8

Used to show that only humanistic philosophy is condemned, not all philosophy.

Philippians 2:12-13

Illustrates that God works in believers to will and to do His good pleasure.

Isaiah 26:12

Supports the truth that God ordains our works.

Isaiah 42:8

God will not share His glory with idols, motivating Paul's holy determination.

Psalm 96:1-8

Declares God's glory among the heathen and that idols are nothing.

Isaiah 6:1-8

Isaiah's call illustrates human, heavenly, and holy determination.

Exodus 33-34

Mentioned as another example of God's prior work before human action.

Acts 17:4

Identifies the devout Greeks as proselytes.

Acts 17:28

Paul quotes the Stoic poet Cleanthes or Aratus.

1 Corinthians 1:18

The preaching of the cross is foolishness to the unsaved.

John 4:24

God is spirit, and worship must be in spirit and truth.

Discussion Questions

1. How does your worldview affect the way you interpret daily events, such as a stock market crash or personal crisis?

Consider: Weaver contrasts humanistic and biblical interpretations of events.

2. In what ways might modern Christians unknowingly adopt Epicurean or Stoic philosophies?

Consider: Weaver points out that materialism, unemotionalism, and disinterestedness are common even among believers.

3. Why is it important to understand the historical and philosophical context of a passage like Acts 17?

Consider: Weaver emphasizes that without knowing who the Epicureans and Stoics were, one cannot fully understand Paul's sermon.

4. How can we cultivate a holy determination like Paul's, motivated by God's glory rather than mere pity?

Consider: Weaver explains that Paul's spirit was stirred by seeing God's glory given to idols.

5. What are some practical ways to ensure our philosophy is 'after Christ' and not 'after the rudiments of the world'?

Consider: Weaver discusses Colossians 2:8 and the need for a biblical philosophy.

6. How should we respond when people mock or postpone the truth we share?

Consider: Weaver notes the three responses in Acts 17 and encourages trust in God's sovereignty.

Applications

Develop a Theocentric Worldview

Believers must center their philosophy on God and His Word, interpreting all of life through Scripture.

Lecture support: Weaver says, 'We have got to have a theocentric worldview, a theocentric, a God-centered philosophy to understand what is going on.'

Trust God's Sovereignty in Witness

Since illumination is God's work, we can be courteous and leave results to Him.

Lecture support: Weaver states, 'if I understand that God is sovereign... then I can still be kind and courteous, teach the truth, and commit it in the Lord's hands.'

Examine Motivations for Service

Our service should be motivated by God's glory, not merely pity or human emotion.

Lecture support: Weaver emphasizes that Paul was moved by God's honor, not pity.

Be Prepared for Opposition

A biblical worldview will inevitably bring conflict; believers should not be discouraged but encouraged.

Lecture support: Weaver says, 'if you do have a thoroughly biblical worldview, inevitably, invariably, you're going to have conflicts.'

Use Scripture as the Lens for Interpretation

We must interpret events and ideas through the lens of divine revelation, not human wisdom.

Lecture support: Weaver says, 'You cannot interpret what is going on unless you look through the special glasses of divine revelation.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 2

God is a Warrior

October 22, 2002

Read Chapter 2 in Volume 1, pages 31-53 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God as a Warrior

The central theme is that God is a warrior who fights for His people and against wickedness, as demonstrated throughout Scripture.

Lecture support: Exodus 15:3 says 'The Lord is a man of war'; Numbers 21:14 mentions 'the book of the wars of the Lord'; and God is repeatedly called 'Lord of hosts' (armies).

Biblical Justification for War

War is not inherently evil; there is such a thing as just and holy war when grounded in God's justice and vengeance.

Lecture support: God commanded Israel to go to war (Numbers 31:2), taught David to fight (Psalm 144:1), and preserved warriors (1 Chronicles 18:6,13).

Rejection of Pacifism

Pacifism is anti-God and anti-Christian because it refuses to restrain evil and rejects the opposition between righteousness and sin.

Lecture support: Weaver argues that pacifism promotes evil by failing to punish it and shares an encounter with a pacifist pastor who would not defend his wife.

God's Sovereignty in Judgment

God uses war as a tool of judgment against the wicked, including His own people when they rebel, demonstrating His sovereign right over the earth.

Lecture support: God fought against Israel (2 Chronicles 24:24), destroyed giants (Deuteronomy 2:22), and dispossessed nations for their wickedness (Deuteronomy 9:4-5).

The Believer as Warrior

Believers are called to be spiritual and physical warriors, fighting against sin and wickedness with holy boldness and biblical principles.

Lecture support: Weaver exhorts Christians to regain a warrior mentality, stand for truth, and know the rules of biblical warfare (1 Chronicles 5:22; Psalm 144:1).

Key Arguments

War is not inherently evil because God engages in it

If war were inherently sinful, God would be sinful for fighting, but God is holy; therefore, war can be righteous when used for justice.

Lecture support: Exodus 15:3 calls God a 'man of war'; Deuteronomy 4:34 says God brought Israel out of Egypt 'by war'; God opened His armory (Jeremiah 50:25).

God teaches and commands His people to fight

God taught David's hands to war (Psalm 144:1) and left enemies in Canaan to teach Israel war (Judges 3:1-2), proving fighting is not always wrong.

Lecture support: Psalm 144:1; Judges 3:1-2; God commanded Israel to 'contend with him in battle' (Deuteronomy 2:24).

Pacifism is unbiblical and promotes evil

Refusing to fight fails to restrain evil and rejects God's pattern of punishing wickedness; pacifism is anti-God and anti-Christian.

Lecture support: Weaver's encounter with a pacifist pastor who would not defend his wife illustrates the moral failure of pacifism; Romans 13 supports just violence.

God's wars are always against the wicked, not the righteous

God only makes war against the wicked, punishing rebellion and sin, as seen in the flood, the conquest of Canaan, and judgments on Israel.

Lecture support: God fought against Israel when they sinned (2 Chronicles 24:24); He destroyed the wicked in the flood (Genesis 6); He dispossessed the Amorites for their iniquity.

Christ is the divine warrior who saves and judges

Jesus came as a warrior to save from enemies (Luke 1:71) and will return in flaming fire to take vengeance (2 Thessalonians 1:7-8).

Lecture support: Luke 1:71,74; 2 Thessalonians 1:7-8; Joshua 5:13-15 shows Christ as captain of the Lord's host.

Scripture References

Hosea 8:12

Weaver uses this verse to illustrate how God's law is counted as strange by those brainwashed by humanism.

2 Chronicles 24:24

God delivered Israel into the hand of enemies because they forsook Him, showing God fights against His own people when they sin.

2 Chronicles 25:20

God delivered Amaziah into the hand of enemies because they sought after other gods.

2 Chronicles 28:4-5,9

God delivered Ahaz into the hand of Syria and Israel because of his wickedness.

Malachi 3:1-3; 4:1-3

The Old Testament ends with the promise of a divine warrior who will purify and judge.

Luke 1:67-75

Zacharias prophesies that Christ came to save His people from their enemies, fulfilling the warrior theme.

2 Thessalonians 1:7-8

Christ will return in flaming fire taking vengeance on those who do not know God.

1 Samuel 1:3,11; 4:4; 15:2; 17:45

The title 'Lord of hosts' means 'Lord of the armies,' revealing God as a warrior.

Numbers 1:3,20,22,24,26,28,30,32,34,36,38,40,42,45

God commanded the numbering of men able to go to war, showing His concern for military readiness.

Numbers 10:9

God gave regulations for blowing trumpets when going to war, promising to remember His people.

Numbers 31:1-4,21

God ordered war against Midian to avenge His honor, and there were ordinances of law for warfare.

Deuteronomy 4:32-34

God says He brought Israel out of Egypt by war, among other means.

Deuteronomy 1:30; 2:19-22,24,36; 3:1-3,21

God promises to fight for Israel, commands them to start battles, and destroys enemies before them.

Psalm 44:1-3

Israel did not gain the land by their own sword but by God's right hand, showing God as the true warrior.

Jeremiah 50:25; 51:19-20

God opens His armory and calls Israel His battle axe and weapons of war.

Psalm 18:34; 144:1

God teaches David's hands to war and fingers to fight.

Judges 3:1-2

God left enemies to teach Israel war, so future generations would know how to fight.

1 Chronicles 18:6,13

The Lord preserved David wherever he went in his military campaigns.

Numbers 21:14

The 'book of the wars of the Lord' records God's acts in battle.

Exodus 15:1-3

Moses sings that 'The Lord is a man of war' after the destruction of Pharaoh's army.

Discussion Questions

1. Why do many Christians today consider the biblical teaching on war 'strange' or foreign?

Consider: Weaver argues that humanism and cultural brainwashing have made God's truth seem strange, even to believers.

2. How does the title 'Lord of hosts' shape our understanding of God's character?

Consider: The title means 'Lord of the armies,' revealing God as a warrior who commands heavenly and earthly forces.

3. In what ways does the book of Numbers serve as a manual for biblical warfare?

Consider: Numbers records the numbering of troops, divine regulations for war, and God's commands to engage in battle.

4. What does it mean that God 'teaches my hands to war' (Psalm 144:1)?

Consider: David credits God with training him for combat, implying that martial skill can be a gift from God.

5. How should Christians respond to the claim that all war is inherently evil?

Consider: Weaver argues that if war were inherently evil, God would be evil for engaging in it; thus, war can be just when used for divine purposes.

6. What are the dangers of pacifism according to this message?

Consider: Pacifism is said to promote evil by failing to restrain it and to reject the biblical pattern of punishing wickedness.

7. How does the concept of God as a warrior apply to spiritual warfare today?

Consider: Weaver calls believers to be spiritual warriors, fighting against sin and wickedness with holy boldness.

Applications

Study God's Word on war before trouble comes

Believers must know what God allows regarding war and self-defense in advance, so they are prepared when conflict arises.

Lecture support: Weaver warns that waiting until trouble comes to study is too late; we must know biblical principles beforehand.

Reject humanistic thinking and embrace biblical truth

Christians must re-educate themselves according to the Bible and stop counting God's truth as strange.

Lecture support: Hosea 8:12 is used to show that God's law is often rejected because of cultural brainwashing.

Develop a biblical attitude toward war and violence

Recognize that not all war is evil; there is a just and righteous use of violence grounded in God's justice.

Lecture support: God's own acts of war and His commands to Israel demonstrate that war can be holy when aligned with His will.

Reject pacifism as unbiblical

Pacifism is anti-God and promotes evil by failing to punish it; believers must be willing to fight for righteousness.

Lecture support: Weaver's encounter with a pacifist pastor illustrates the moral failure of refusing to defend the innocent.

Fight against wickedness, not against fellow believers

God only makes war against the wicked; Christians should direct their warfare against sin and evil, not against each other over minor disagreements.

Lecture support: Weaver notes that God never makes war against the righteous, and believers often attack each other instead of the enemy.

Cultivate a warrior mentality with holy boldness

Believers need to regain a warrior mindset, standing for truth and righteousness without fear, trusting God to make their efforts effectual.

Lecture support: Weaver exhorts Christians to go through God's boot camp and learn to stand biblically in spiritual battles.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 3

The Truth About the Confederate Battle Flag

January 22, 2005

Read Chapter 3 in Volume 1, pages 55-76 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical Significance of Flags

Flags and standards are important in Scripture, representing God's truth and presence, and are used in worship and warfare.

Lecture support: Weaver cites Numbers 1-2, Psalm 20:5, Psalm 60:4, Exodus 17:15 (Jehovah Nissi), and Isaiah 59:19 to show God as a banner and the Spirit lifting a standard.

The Confederate Flag as a Christian Symbol

The battle flag's St. Andrew's Cross is a deliberate Christian emblem, representing faith in God and the heritage of the Celtic race.

Lecture support: Weaver explains the design's origin with General Beauregard and Congressman Miles, the cross of St. Andrew as a martyr's symbol, and the Confederate Constitution's invocation of God.

Rejection of Racism and Slavery Associations

The Confederate flag is falsely accused of representing racism and slavery; historical evidence shows these were not the Confederacy's defining features.

Lecture support: Weaver notes black support for the flag, Lincoln's racist views, and that slavery existed longer under the U.S. flag; he argues the war was not about slavery.

States' Rights and Resistance to Tyranny

The Confederacy fought for constitutional principles, limited government, and independence against Northern aggression and federal overreach.

Lecture support: Weaver discusses the 10th Amendment, tariffs, and the South's petition mirroring the Declaration of Independence; he says 250,000 died to prevent today's government intrusion.

Preservation of Southern Heritage

Attacks on the flag and monuments aim to destroy Southern culture and history, which must be defended to maintain identity and truth.

Lecture support: Weaver quotes General Cleburne's warning about Northern revisionism and argues that erasing symbols enslaves people by destroying their past.

Key Arguments

The Bible elevates flags as religious symbols

Scripture shows that banners and standards are set up in God's name and represent truth, making the Confederate flag's Christian symbolism biblically grounded.

Lecture support: Weaver reads Psalm 20:5 ('in the name of our God we will set up our banners') and Psalm 60:4 ('a banner... displayed because of the truth'), and identifies God as Jehovah Nissi.

The Confederate flag is not racist; its critics are inconsistent

If the flag is racist because hate groups use it, then the U.S. and Christian flags must also be condemned, but they are not.

Lecture support: Weaver points out that the KKK marches with U.S. flags and that the Darlington 400 uses the Confederate flag without being called racist.

Black Americans historically supported the Confederacy

Quotes from black leaders show that many saw the flag as part of their heritage and fought for the South, disproving the racism charge.

Lecture support: Weaver quotes R.J. Wilkins, W. Earl Douglas, and John F. Harris, a black legislator who wore Confederate gray and voted for a monument.

Abraham Lincoln and the North were the true racists

Lincoln's own words reveal his belief in white supremacy and colonization, contrasting with the South's relative racial harmony.

Lecture support: Weaver quotes Lincoln's 1862 address to black leaders and his 1858 Charleston speech advocating white superiority.

Slavery was not the cause of the war

Lincoln's proposed 13th Amendment and congressional resolutions prove the North was willing to preserve slavery to save the Union.

Lecture support: Weaver reads the proposed amendment text and the July 1861 resolution stating the war was not to interfere with state institutions.

The Emancipation Proclamation was a strategic war measure

It freed no slaves in Union-controlled areas and aimed to prevent foreign intervention and incite rebellion, not to end slavery.

Lecture support: Weaver states Lincoln's cabinet saw it as a war measure and notes it did not apply to Northern slave states.

The battle flag's design is intentionally Christian

The St. Andrew's Cross was chosen to display faith in God, and the flag was called a 'sacred emblem' by contemporaries.

Lecture support: Weaver cites General Beauregard's adoption of the design and Judge Roman's 1883 speech calling it a 'sacred emblem of Southern valor and patriotism.'

Attacking the flag is an attack on truth and liberty

The flag represents resistance to unlimited government, and its removal is part of a broader effort to erase Southern Christian heritage.

Lecture support: Weaver argues that the flag's international use against tyranny and its threat to socialists explain why it must be attacked.

Scripture References

Numbers 1:52

Introduction to the importance of standards; Israelites pitched by their own standard.

Numbers 2:2

Every man pitched by his own standard with the ensign of his father's house.

Numbers 2:10

Standard of the camp of Reuben on the south side.

Numbers 2:17

Every man in his place by their standards.

Numbers 2:25

Standard of the camp of Dan on the north side.

Numbers 2:31

They shall go hindmost with their standards.

Numbers 2:34

Children of Israel pitched by their standards according to their families.

Psalm 20:5

We will set up our banners in the name of our God; banners have religious significance.

Psalm 60:4

God gives a banner to be displayed because of the truth.

Exodus 17:14-15

Moses built an altar and called it Jehovah Nissi (the Lord our banner); God is the banner of His people.

Isaiah 59:19

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

Isaiah 11:10

Christ stands as an ensign of the people; the standard lifted is Jesus Christ.

Jeremiah 6:16

Stand in the ways and ask for the old paths; call to return to heritage and truth.

Discussion Questions

1. How does the biblical teaching on banners and standards shape our understanding of national or cultural flags today?

Consider: Weaver spends significant time on Numbers, Psalms, and Exodus to establish the religious importance of flags.

2. If a symbol is used by hate groups, does that inherently make the symbol hateful? How should we evaluate such associations?

Consider: Weaver argues that the KKK uses the U.S. flag, yet it is not condemned, challenging guilt by association.

3. What does the testimony of black Confederates like John F. Harris reveal about the complexity of race relations in the 19th-century South?

Consider: Weaver quotes Harris's speech to show black support for the Confederacy.

4. How do Abraham Lincoln's views on race challenge the common narrative that the North fought for racial equality?

Consider: Weaver reads Lincoln's statements advocating white supremacy and colonization.

5. If Lincoln proposed a constitutional amendment to protect slavery, what does that imply about the true causes of the Civil War?

Consider: Weaver presents the proposed 13th Amendment as evidence the war was not about slavery.

6. In what ways can a flag be a 'Christian symbol,' and is the Confederate battle flag an appropriate one?

Consider: Weaver details the St. Andrew's Cross design and its adoption to display faith in God.

7. Why do you think the Confederate flag has been used internationally as a symbol of liberty, and what does that suggest about its meaning?

Consider: Weaver mentions its use at the Berlin Wall and in Eastern Europe.

8. How should Christians balance preserving cultural heritage with avoiding offense, especially regarding controversial symbols?

Consider: Weaver argues that attacks on the flag are attacks on truth and calls for standing for heritage.

Applications

Study history from primary sources

Weaver urges listeners to read the official records of the war to discover the truth, rather than relying on modern textbooks.

Lecture support: He says, 'you go down to the library, and you get the official volumes on the War of Rebellion... and you read them for yourself.'

Defend Christian and cultural symbols

Believers should not be ashamed of the Confederate flag or Southern heritage, but should stand for truth against political correctness.

Lecture support: Weaver states, 'I'm not ashamed of that battle flag. I'm not ashamed of our history and our heritage.'

Return to biblical and historical foundations

The lecture calls for a return to the 'old paths' of morality, character, and Christianity as exemplified in the antebellum South.

Lecture support: Weaver cites Jeremiah 6:16 and expresses preference for the society and morality of the 1860s South.

Resist unlimited government

The Confederate flag represents opposition to governmental overreach, and Christians should uphold constitutional limitations.

Lecture support: Weaver says the flag 'stands against everything that you now see in Washington, D.C.' and represents God-given rights.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 4

A Professional Army vs. A Militia

December 29, 2006

Read Chapter 4 in Volume 1, pages 77-93 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical Militia vs. Professional Army

The Bible presents the militia - a citizen army of armed, trained men - as God's design for national defense, in contrast to the professional standing army that emerged under the monarchy and led to tyranny.

Lecture support: Weaver states, 'Israel was organized as a militia... every able-bodied man, twenty years and over, was to present himself for battle when it was absolutely necessary.' He contrasts this with David's creation of a standing army in 1 Chronicles 27.

Self-Defense as a Biblical Obligation

Godly people understand that self-defense is obligatory under the sixth commandment, which implies the preservation of life, and that force is not inherently sinful when used justly.

Lecture support: Weaver says, 'self-defense is obligatory if you are going to keep the commandments of God. You must defend yourself.' He adds, 'There is nothing sinful, wicked, wrong, or unbiblical with the just use of force.'

Tyranny and Disarmament

A key aim of tyrannical governments is to disarm the citizenry, as seen in the Philistines' policy in 1 Samuel 13 and in modern gun control efforts.

Lecture support: Weaver reads 1 Samuel 13:19-22 and states, 'Any time you find a wicked, tyrannical government, it will always seek to disarm its people.' He later says, 'Fear the government that fears an armed citizenry.'

Rejection of Personal Responsibility

Israel's demand for a king to fight their battles represented a repudiation of personal responsibility and a trade of God's theocracy for statism, leading to oppression.

Lecture support: Weaver explains, 'What we're willing to do is this. We're willing to deny our personal responsibilities to defend our lives, our families, our homes, and we're willing to give up our rights just so we can have a king who will fight for us.'

Balance of Power through an Armed Citizenry

The militia serves as a balance of power against government tyranny; an armed and trained populace makes oppression impossible.

Lecture support: Weaver states, 'It's impossible for a government to run roughshod over an armed and trained citizenry.' He adds, 'the militia was the balance of power.'

Key Arguments

Israel's Exodus was a military mobilization

Israel left Egypt in military formation, armed and organized by fives, proving that God intended them to be a militia from the start.

Lecture support: Weaver cites Exodus 13:18 ('harnessed' meaning 'by five in a rank'), Numbers 32:17, and Joshua 1:14 to show Israel marched out armed and in military order.

The militia system required every family to be armed

Because every able-bodied man was part of the militia, every family necessarily possessed and trained with weapons.

Lecture support: Weaver says, 'every family was armed and trained in the use of arms. That had to be so because every family had to present every male twenty years and older for military service.'

David's census was a sinful creation of a professional army

David's numbering of Israel in peacetime (1 Chronicles 21) violated God's law by mustering the army without war, without the half-shekel offering, and by attempting to count Levites, leading to the establishment of a standing army.

Lecture support: Weaver details the violations: 'the army was not David's army, it was God's army... the militia or the army could only be mustered in a time of war... the half-shekel was not taken... David was going to even number the Levites.'

The standing army led to tyranny and oppression

Historically, large professional armies have been instruments of tyranny, as seen in Rome, China, and even in America where military force has been used against citizens.

Lecture support: Weaver states, 'a large, professional, standing army, historically speaking, has always been the weapon of tyranny and oppression.' He cites examples: Rome, Tiananmen Square, Waco, and Ruby Ridge.

A small professional army is permissible alongside a militia

It is proper to have a small standing army to defend the land while the militia is organized and to lead the militia, as seen in George Washington's forces.

Lecture support: Weaver says, 'There is nothing wrong with having a small standing army, which will defend the country while the militia is being organized. Nor is there anything wrong with having the small standing army to lead the organized militia.'

Scripture References

1 Samuel 8:1-20

Israel's elders demand a king to judge them and fight their battles, rejecting God's rule.

Exodus 13:18

Israel went up 'harnessed' (by fives in a rank) out of Egypt, indicating military organization.

Numbers 32:17

The people say they will go 'ready armed' before Israel, meaning in military formation by fives.

Joshua 1:14

The tribes are to pass before their brethren 'armed' or marshaled by five, as mighty men of valor.

Exodus 18:25

Moses organized the militia with rulers over tens, fifties, hundreds, and thousands.

Revelation 19:11-21

Christ returns as a warrior, demonstrating the just use of force in judgment.

Numbers 31:3

Moses tells the people to arm themselves for war, implying they had weapons at home.

1 Samuel 25:13

David tells his men to gird on every man his sword, showing personal ownership of weapons.

1 Samuel 13:17-22

The Philistines disarmed Israel by removing smiths, leaving only Saul and Jonathan with swords.

1 Kings 12:16

The ten tribes refuse to fight for Rehoboam, demonstrating the militia's right to refuse service.

1 Samuel 22:16-18

Saul's footmen refuse to kill the priests, showing the militia's moral obligation to disobey immoral commands.

1 Chronicles 21:1-7, 14, 30

David's sinful census of Israel in peacetime, provoking God's judgment.

Exodus 30:11-16

The law required a half-shekel offering when mustering the army to prevent a plague.

Numbers 1:47-49

The Levites were not to be numbered in the military census.

1 Chronicles 27:1-15, 23-24

David's organization of the army into twelve monthly courses of 24,000, creating a standing army.

1 Chronicles 28:3

God forbids David from building the temple because he has been a man of war and shed blood, linked to his military sin.

1 Chronicles 26:27

Spoils from battles were dedicated to maintain the house of the Lord, showing David's preparation for the temple.

2 Chronicles 26:11-15

King Uzziah maintained a large standing army with advanced weaponry, continuing David's system.

Discussion Questions

1. How does the biblical concept of the militia challenge modern views on national defense and the role of government?

Consider: Weaver argues that Israel's militia system was God's design, contrasting it with professional armies.

2. In what ways does the sixth commandment imply an obligation to self-defense, and how should this influence a Christian's view on arms?

Consider: Weaver states that 'Thou shalt not kill' positively requires the preservation of life, including self-defense.

3. What are the signs of a tyrannical government's intent to disarm its citizens, and how should believers respond?

Consider: Weaver cites 1 Samuel 13 and modern gun control laws as examples of disarmament efforts.

4. How does David's sin in numbering Israel relate to the modern concept of a standing army, and what were the consequences?

Consider: Weaver details David's census and the establishment of a professional army, which cost him the temple building.

5. What is the proper balance between a small professional army and a citizen militia, according to Weaver's interpretation of Scripture and history?

Consider: Weaver allows for a small standing army to lead and organize the militia, using George Washington as an example.

6. How does the rejection of personal responsibility for defense lead to tyranny, and what are modern examples of this trade-off?

Consider: Weaver explains that Israel's demand for a king to fight for them was a rejection of God's order and led to oppression.

Applications

Personal Responsibility for Self-Defense

Believers must accept the obligation to defend their own lives, families, and homes, rather than relying solely on the government for protection.

Lecture support: Weaver states, 'self-defense is obligatory if you are going to keep the commandments of God. You must defend yourself.'

Arming and Training

Every family should be armed and trained in the use of weapons, following the biblical pattern of the militia.

Lecture support: Weaver says, 'godly people have always sought to be armed and trained in weaponry.'

Resisting Disarmament

Christians should recognize and oppose government efforts to disarm the citizenry as a tactic of tyranny.

Lecture support: Weaver warns, 'Fear the government that fears an armed citizenry,' and cites the Brady Bill as an example.

Supporting a Balanced Military

Advocate for a small professional army alongside a well-regulated militia, rather than a large standing army that can be used for oppression.

Lecture support: Weaver states, 'There is nothing wrong with having a small standing army... to lead the organized militia.'

Moral Discernment in Military Service

Those in military service have a moral obligation to disobey immoral commands, as seen when Saul's footmen refused to kill the priests.

Lecture support: Weaver says, 'our men do have a moral obligation to disobey an immoral command.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 5

5 Sanctification & Sexual Purity

October 22, 2007

Read Chapter 5 in Volume 1, pages 95-110 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Sanctification as God's Will

God's will is for believers to be sanctified, set apart for purity and holiness, which includes abstaining from all forms of fornication.

Lecture support: Weaver states, 'For this is the will of God, even your sanctification, that ye should abstain from fornication' (1 Thessalonians 4:3).

The Body as a Vessel to be Honored

The believer's body is a vessel that must be possessed in sanctification and honor, not dishonored through sexual sin.

Lecture support: Weaver explains, 'The vessel is your body... God says that we should know how to possess our vessel in holiness... and in honour' (1 Thessalonians 4:4).

Distinction Between Lawful and Unlawful Desire

Marital passion is lawful and elevated in Scripture, but concupiscence refers to irregular, unlawful desires that characterize unbelievers.

Lecture support: Weaver contrasts Proverbs 5:15-20 with 1 Thessalonians 4:5, noting, 'He's not saying do not be loving and kind and passionate towards your wife. He's elevating that.'

Sexual Immorality as Theft

Fornication and adultery are not only sins against God but also defraud others, violating the eighth commandment by taking what belongs to another.

Lecture support: Weaver says, 'Seduction, adultery, fornication, is not just a breach of the seventh commandment... It is also a breach of the eighth commandment, Thou shalt not steal.'

Key Arguments

Vessel Refers to the Body, Not the Wife

Contextually, 'vessel' in 1 Thessalonians 4:4 means the believer's own body, not his wife, because verse 5 contrasts it with unlawful lust, and verse 6 warns against defrauding a brother.

Lecture support: Weaver argues, 'A quick perusal of verse 5 ought to demonstrate the fact that verse 4 does not refer to the wife... because the Bible is alive with passages that refer to marital joy and bliss and passion.'

Sexual Sin Dishonors the Body

Fornication is a sin against one's own body, bringing dishonor and reflecting a low self-worth, as seen in Proverbs 6:32-33 and Romans 1:24.

Lecture support: Weaver cites Proverbs 6:32-33: 'A wound and dishonour shall he get; and his reproach shall not be wiped away,' and Romans 1:24: 'to dishonour their own bodies.'

Concupiscence is Unlawful Desire

The Greek word epithumia (concupiscence) means setting one's soul on something, and in this context it refers to irregular, unlawful sexual desires, not legitimate marital affection.

Lecture support: Weaver explains, 'The word concupiscence literally means to desire, to lust after, or to covet that which is unlawful... It refers also to irregular desires of sexual pleasure.'

Defrauding a Brother is Theft

In verse 6, 'defraud his brother in the matter' means sexual immorality is a form of theft, as it takes what belongs to another, requiring restitution under God's law.

Lecture support: Weaver states, 'The reason he used the word defraud is because seduction, adultery, fornication... is also a breach of the eighth commandment, Thou shalt not steal.'

Scripture References

1 Thessalonians 4:1-8

The primary passage expounded, focusing on sanctification, abstaining from fornication, possessing one's vessel in honor, and not defrauding a brother.

1 Peter 3:7

Used to show that the wife is called a 'weaker vessel,' but Weaver argues this does not mean 'vessel' in 1 Thessalonians 4:4 refers to the wife.

Ephesians 5:25-28

Husbands are to love their wives as Christ loved the church, to sanctify them, showing the husband's role in maintaining his wife in holiness.

Hebrews 13:4

Marriage is honorable and the bed undefiled, but God will judge whoremongers and adulterers, supporting the distinction between lawful and unlawful passion.

Proverbs 5:15-20

Commands to rejoice with the wife of one's youth and be ravished with her love, showing that marital passion is elevated, not condemned.

Acts 9:15

Paul is called a 'chosen vessel,' illustrating that 'vessel' can refer to a person or body.

Romans 9:21-22

Vessels of honor and dishonor refer to people, supporting the use of 'vessel' for persons.

2 Timothy 2:20-21

Vessels of gold, silver, wood, and earth in a great house, with the call to be a vessel unto honor, sanctified.

2 Corinthians 4:5-7

We have this treasure in earthen vessels, referring to the body as a vessel containing the glory of God.

Proverbs 6:32-33

The adulterer lacks understanding, destroys his own soul, and gets a wound and dishonor, showing the consequences of sexual sin.

Romans 1:24

God gave them up to uncleanness to dishonor their own bodies, illustrating that sexual sin dishonors the body.

1 Corinthians 6:17-18

Flee fornication because it is a sin against one's own body, which is the temple of the Holy Ghost.

Romans 7:8

Sin wrought in Paul all manner of concupiscence, showing the term's connection to sinful desire.

Colossians 3:5

Mortify evil concupiscence, which is idolatry, listing it among sins to be put to death.

Luke 22:15

Jesus desired (epithumia) to eat the Passover, showing that 'lust' can be used in a good sense for strong desire.

1 Corinthians 7:1-5

To avoid fornication, each man should have his own wife, and each woman her own husband, with mutual benevolence, showing lawful marital relations.

Exodus 22:16-17

If a man entices a virgin and lies with her, he must marry her or pay a dowry, showing restitution for sexual sin as theft.

Deuteronomy 22:28-29

A man who lies with an unbetrothed virgin must marry her and may never divorce her, reinforcing the principle of restitution.

Discussion Questions

1. Why does Weaver argue that 'vessel' in 1 Thessalonians 4:4 refers to the body and not the wife? What scriptural evidence does he use?

Consider: Weaver spends significant time refuting the interpretation that 'vessel' means wife, using context and other passages.

2. How does the Bible distinguish between lawful marital passion and the 'lust of concupiscence'? What examples are given?

Consider: Weaver contrasts Proverbs 5, Hebrews 13:4, and 1 Corinthians 7 with the negative command in verse 5.

3. In what ways does sexual sin dishonor one's own body, according to the scriptures cited?

Consider: Weaver references Proverbs 6, Romans 1, and 1 Corinthians 6 to show the dishonor and sin against the body.

4. How is sexual immorality a form of theft, and what does the Old Testament law prescribe as restitution?

Consider: Weaver explains 'defraud' in verse 6 and cites Exodus 22 and Deuteronomy 22 to show the principle of restitution.

5. What does it mean to 'possess his vessel in sanctification and honour' in practical terms for believers today?

Consider: Weaver emphasizes knowing how to control one's body and live a holy life, avoiding impure thoughts and desires.

Applications

Pursue Personal Holiness

Believers must actively seek to possess their bodies in sanctification and honor, abstaining from all forms of sexual immorality as part of God's will.

Lecture support: Weaver states, 'God says that we should know how to possess our vessel in holiness... and in honour' and 'we must know how to deal with impure thoughts.'

Honor Marital Relations

Husbands and wives should rejoice in one another and fulfill their marital duties, recognizing that lawful passion is a gift from God, not something to be ashamed of.

Lecture support: Weaver cites Proverbs 5:18-19 and 1 Corinthians 7:3-5, emphasizing mutual benevolence and satisfaction within marriage.

Avoid Unlawful Desires

Christians must not live like the Gentiles, consumed by irregular and unlawful lusts, but instead set their passions on what is lawful and godly.

Lecture support: Weaver explains, 'We are not to live in constant, irregular, unlawful lust even as the Gentiles who know not God.'

Recognize Sexual Sin as Theft

Understand that sexual immorality defrauds others and is a serious offense against both God and neighbor, requiring repentance and restitution where possible.

Lecture support: Weaver says, 'If you take that which does not belong to you, it is theft, plain and simple.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 6

Are You Special?

July 13, 2008

Read Chapter 6 in Volume 1, pages 111-131 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's Distinguishing Grace

God does not treat all people the same; He actively makes a difference between the righteous and the wicked, setting apart the godly for special favor.

Lecture support: Weaver cites Exodus 11:7 ('the Lord doth put a difference between the Egyptians and Israel') and 1 Corinthians 4:7 ('who maketh thee to differ?') to establish that God distinguishes His people.

The Nature of True Godliness

Godliness is not sinless perfection but a life lived in conformity to God's Word, characterized by repentance, obedience, and a desire to please God.

Lecture support: He defines godly from Psalm 4:3 and Psalm 32:5-6, showing that godly men confess sin, and explains from Romans 6:14 that sin does not have dominion over them.

God's Peculiar Treasure

Believers are God's special possession, chosen and set apart for Himself, a theme running from Exodus to the New Testament.

Lecture support: Weaver traces 'peculiar treasure' from Exodus 19:5, Deuteronomy 14:2, Psalm 135:4 to Titus 2:14 and 1 Peter 2:9, emphasizing God's ownership and distinction.

The Privilege of Answered Prayer

God hears the prayers of the godly because they are set apart for Him; this is a mark of His special treatment.

Lecture support: Psalm 4:3 ('the Lord will hear when I call') and Proverbs 15:29 ('he heareth the prayer of the righteous') are used to show the connection between godliness and answered prayer.

The Call to Please God

Believers are exhorted to walk in a manner that pleases God, which is the essence of godliness and the path to His favor.

Lecture support: He references 1 Thessalonians 4:1 ('how ye ought to walk and to please God') and 2 Timothy 2:4 ('that he may please him who hath chosen him') as direct commands.

Societal Impact of Godliness

The presence or absence of godly, faithful men directly affects the moral and spiritual health of society.

Lecture support: Psalm 12:1 ('the godly man ceaseth; for the faithful fail') is cited to show that when godly men disappear, society deteriorates into pride and rebellion.

Key Arguments

God treats the godly with special favor, contrary to the idea that He treats everyone alike.

Weaver argues that Scripture plainly shows God making distinctions, such as between Israel and Egypt, and between the prayers of the righteous and the wicked.

Lecture support: He uses Exodus 11:7, Proverbs 15:8, 29, and Psalm 34:15, 17 to demonstrate that God's treatment differs based on one's relationship with Him.

'No respecter of persons' means God does not favor based on external status, not that He treats all identically.

He clarifies that the phrase refers to impartiality in judgment and salvation, not to a lack of distinction between the godly and the wicked.

Lecture support: By examining Acts 10:34, Romans 2:11, Ephesians 6:9, Colossians 3:25, and James 2:1-9, he shows the phrase condemns partiality based on wealth or poverty.

Godliness is defined by obedience and conformity to God's Word, not by sinless perfection.

A godly person may sin but repents and strives to live according to God's commands, knowing sin no longer has dominion over them.

Lecture support: Psalm 32:5-6 shows David, a godly man, confessing sin; Romans 6:14 teaches that sin shall not have dominion; 1 John 2:1 encourages not sinning but provides an advocate if we do.

God sets apart the godly as His peculiar treasure, granting them special access and protection.

The godly are God's personal property, distinguished by His grace, and this special relationship ensures He hears their prayers.

Lecture support: Psalm 4:3 states 'the Lord hath set apart him that is godly for himself'; Malachi 3:17 calls them His jewels; Titus 2:14 and 1 Peter 2:9 call believers a peculiar people.

The lack of godly men leads to societal decay, making personal godliness a matter of public importance.

When faithful, godly individuals cease, society becomes characterized by vanity, flattery, pride, and rebellion against God.

Lecture support: Psalm 12:1-4 describes the consequences of the godly man ceasing: 'they speak vanity... with flattering lips... who have said, With our tongue will we prevail; our lips are our own: who is lord over us?'

Scripture References

Psalm 4:1-8

The entire psalm is read at the beginning; the sermon focuses on verses 1-3, with verse 8 noted as an evening prayer.

1 Corinthians 4:7

Used to show that God makes people to differ; whatever we have is received from God, so we should not boast.

Exodus 11:7

Demonstrates that God puts a difference between the Egyptians and Israel, treating His people with special protection.

Proverbs 15:8

Shows that the sacrifice of the wicked is an abomination, but the prayer of the upright is God's delight, indicating distinction.

Proverbs 15:29

States the Lord is far from the wicked but hears the prayer of the righteous, reinforcing God's differential treatment.

Proverbs 28:9

Declares that even the prayer of one who turns from God's law is an abomination, contrasting with the righteous.

Psalm 34:15, 17

Affirms that the eyes of the Lord are on the righteous and He hears their cries, delivering them from troubles.

James 4:6

Quoted to show God resists the proud but gives grace to the humble, another distinction.

Acts 10:34

Peter's statement that God is no respecter of persons, used to explain the phrase's meaning regarding impartiality.

Romans 2:11

Reinforces that there is no respect of persons with God, in the context of judgment.

Ephesians 6:9

Masters are reminded that their Master in heaven has no respect of persons, emphasizing impartiality.

Colossians 3:25

States that wrongdoers will be repaid, and there is no respect of persons, again in judgment context.

James 2:1-9

Illustrates respect of persons as showing partiality to the rich over the poor, which God condemns.

Proverbs 12:26

Cited briefly: 'The righteous is more excellent than his neighbour,' indicating a difference.

Job 5:19

Quoted to show God delivers His people from troubles repeatedly.

Psalm 34:6

David's testimony that the Lord heard his cry and saved him from all troubles, used as an example of past deliverance.

Proverbs 8:35-36

Quoted to show that those who find Christ find life, but those who sin against Him love death, supporting the protest against the wicked.

Malachi 3:16-17

God's promise that those who fear Him will be His jewels, paralleling Psalm 4:3's 'set apart.'

Exodus 19:5

God's covenant that Israel would be a peculiar treasure above all people if they obey.

Deuteronomy 14:2

Israel chosen as a peculiar people above all nations.

Discussion Questions

1. In what ways do we see God making a distinction between people today, and how should that affect our view of His grace?

Consider: Weaver argues from Exodus 11:7 and 1 Corinthians 4:7 that God actively puts a difference between people.

2. How does understanding 'God is no respecter of persons' as impartiality rather than identical treatment change your perspective on God's justice and mercy?

Consider: The sermon clarifies the phrase using James 2 and other passages.

3. What does it practically mean to be 'godly' according to Psalm 4:3 and the rest of Scripture, and how is that different from mere profession of faith?

Consider: Weaver defines godliness as living in conformity to God's Word, not sinless perfection.

4. How can we cultivate a life that pleases God in every area, as exhorted in 1 Thessalonians 4:1 and 2 Timothy 2:4?

Consider: The application calls believers to walk to please God.

5. Why is the presence of godly, faithful individuals crucial for the health of a society, and what can we do to be such people?

Consider: Psalm 12 is used to show societal decay when the godly cease.

6. In what ways have you experienced God's special treatment or 'uncommon favor' as a result of pursuing godliness?

Consider: Weaver promises that God sets apart the godly for Himself and hears their prayers.

7. How does the concept of being God's 'peculiar treasure' influence your identity and daily choices?

Consider: The sermon traces the theme of God's peculiar people from Exodus to 1 Peter.

8. What are some practical steps to ensure we are not 'common, ordinary, run-of-the-mill' Christians but are living as those set apart for God?

Consider: Weaver challenges listeners to pursue VIP treatment from God through godliness.

Applications

Pursue Godliness for Special Favor

Believers are called to live godly lives - obedient, faithful, and conformed to God's Word - to receive God's special treatment and answered prayer.

Lecture support: Psalm 4:3 promises that God sets apart the godly for Himself and hears them; the sermon urges, 'If you want VIP treatment from God, you must render VIP treatment to God.'

Repent and Confess Sin

Godly individuals are not sinless but are quick to confess and forsake sin, maintaining a clear relationship with God.

Lecture support: Psalm 32:5-6 and Proverbs 28:13 are cited to show that godly men pray for forgiveness and receive mercy.

Live as God's Peculiar Treasure

Recognize your identity as God's special possession, set apart for His purposes, and live in a way that reflects that distinction.

Lecture support: Titus 2:14 and 1 Peter 2:9 call believers a peculiar people, zealous of good works, showing forth God's praises.

Be Faithful in Marriage and Family

Practical godliness includes faithfulness to one's spouse, as God seeks a godly seed through faithful marriages.

Lecture support: Malachi 2:15 warns against dealing treacherously with the wife of one's youth, linking godliness to marital fidelity.

Strive to Please God in All Things

Make it your daily aim to do only those things that please the Lord, following Christ's example.

Lecture support: John 8:29, 1 Thessalonians 4:1, and 2 Timothy 2:4 exhort believers to walk to please God.

Be a Godly Influence in Society

The presence of godly, faithful men and women is essential to prevent societal decay; thus, personal holiness has public impact.

Lecture support: Psalm 12:1-5 shows that when the godly cease, society becomes filled with vanity and rebellion.

Trust in God's Deliverance Based on Past Faithfulness

Like David, recall God's past mercies as a basis for trusting Him in present distress.

Lecture support: Psalm 4:1 and Job 5:19 are used to encourage believers to plead present mercies based on past deliverances.

Protest Wickedness and Love Truth

Believers should, like David, protest against the vanity and lies of the wicked and instead love truth and righteousness.

Lecture support: Psalm 4:2 and Proverbs 8:35-36 are cited to show the contrast between loving vanity and finding life.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 7

Are You Special?

August 16, 2008

Read Chapter 7 in Volume 1, pages 133-153 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's Distinguishing Favor

God does not treat everyone alike; He sets apart the godly for special favor, access, and protection.

Lecture support: Exodus 11:7 shows God put a difference between Egyptians and Israel; Psalm 4:3 says the Lord sets apart the godly for Himself.

The Meaning of 'No Respect of Persons'

The phrase means God is not influenced by human merit or status, not that He treats all identically.

Lecture support: James 2 illustrates respecting persons based on wealth; God does not regard what a man has or lacks.

The Nature of Godliness

Godliness is not sinless perfection but a life of obedience, repentance, and striving to please God.

Lecture support: Psalm 32 shows the godly pray for forgiveness; Romans 6 teaches freedom from sin's dominion.

The Practicality of Godliness

Godliness is evidenced by obedience in daily life, such as marital faithfulness, and is essential for societal health.

Lecture support: Malachi 2:15 links godly seed to not dealing treacherously; Psalm 12:1 laments the ceasing of the godly.

The Blessings of Godliness

God hears the prayers of the righteous, blesses them, and shields them with favor.

Lecture support: Psalm 5:12 says God blesses the righteous and compasses him with favor as a shield.

Key Arguments

God treats the godly differently from the wicked.

Scripture and experience show God makes distinctions; He delivers His people and judges the wicked.

Lecture support: Exodus 11:7; Proverbs 15:8, 29; 1 Corinthians 4:7.

'No respect of persons' does not mean equal treatment.

The phrase means God is not partial based on human attributes, not that He treats all the same.

Lecture support: James 2:1-9 shows the sin of respecting persons based on wealth; God does not regard human merit.

God sets apart the godly as His peculiar treasure.

Psalm 4:3 declares God's act of setting apart the godly for Himself, echoed in Malachi 3:17 and Titus 2:14.

Lecture support: Psalm 4:3; Malachi 3:16-17; Titus 2:14; 1 Peter 2:9.

Godliness is defined by obedience and repentance, not sinlessness.

The godly man sins but repents; he strives to obey God and pleases Him, empowered by freedom from sin's dominion.

Lecture support: Psalm 32:6; Romans 6:11-14; 1 John 2:1.

Godliness is practical and affects society.

Godliness involves obedience in marriage and daily life; when the godly cease, society disintegrates.

Lecture support: Malachi 2:15; Psalm 12:1-5.

God blesses and protects the godly.

God hears the prayers of the righteous and surrounds them with favor as a shield.

Lecture support: Psalm 5:12; Proverbs 15:29.

Scripture References

Psalm 4:1-8

The entire psalm is read at the beginning; the message focuses on verse 3.

1 Corinthians 4:7

Used to show God makes people differ; we have nothing we did not receive.

Exodus 11:7

God put a difference between the Egyptians and Israel.

Proverbs 15:8

The sacrifice of the wicked is an abomination, but the prayer of the upright is His delight.

Proverbs 15:29

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

Proverbs 28:9

The prayer of one who turns from the law is an abomination.

James 4:6

God resists the proud but gives grace to the humble.

Psalm 34:15, 17

The eyes of the Lord are on the righteous; He hears their cry and delivers them.

Acts 10:34

Peter says God is no respecter of persons, in context of judgment.

Romans 2:11

There is no respect of persons with God, in context of judgment.

Ephesians 6:9

Masters are warned that God shows no respect of persons.

Colossians 3:25

He who does wrong will be repaid, for there is no respect of persons.

James 2:1-9

Illustrates the sin of respecting persons based on wealth.

Proverbs 12:26

The righteous is more excellent than his neighbor.

Malachi 3:16-17

God's people are His jewels, His peculiar treasure.

Exodus 19:5

Israel would be a peculiar treasure to God if they kept His covenant.

Deuteronomy 14:2

God chose Israel to be a peculiar people unto Himself.

Deuteronomy 26:18

God avouched Israel to be His peculiar people.

Psalm 135:4

The Lord chose Jacob for His peculiar treasure.

Titus 2:14

Christ gave Himself to purify a peculiar people zealous of good works.

Discussion Questions

1. In what ways do we see God treating people differently today, and how should that affect our view of His sovereignty?

Consider: Weaver argues from Exodus 11:7 and 1 Corinthians 4:7 that God makes distinctions.

2. How does the biblical meaning of 'no respect of persons' differ from the common assumption that God treats everyone equally?

Consider: Weaver explains the phrase using James 2 and other passages.

3. What does it mean to be 'set apart' by God as His peculiar treasure, and how should that identity shape our daily lives?

Consider: Psalm 4:3 and related verses describe God's special possession.

4. How can we pursue godliness without falling into the trap of thinking we must be sinlessly perfect?

Consider: Weaver defines godliness as obedience and repentance, not sinlessness, using Psalm 32 and Romans 6.

5. In what practical areas of life (like marriage) is godliness most clearly demonstrated, and why?

Consider: Malachi 2:15 is used to show godliness in marital faithfulness.

6. According to Psalm 12, what happens to a society when the godly cease and the faithful fail? Can you see this in our culture?

Consider: Weaver applies Psalm 12:1 to modern societal decay.

7. What does it mean to 'please God' in our daily walk, and how can we grow in this?

Consider: Weaver references John 8:29 and 1 Thessalonians 4:1 about pleasing God.

8. How does the promise of God's favor as a shield (Psalm 5:12) encourage you to pursue godliness in the face of opposition?

Consider: The message concludes with the blessing of God's protective favor.

Applications

Pursue Godliness for Special Favor

Believers should strive to be godly - obedient, repentant, and pleasing to God - to experience His special treatment and blessing.

Lecture support: Psalm 4:3 says God sets apart the godly for Himself; Psalm 5:12 promises blessing and favor.

Reject Spiritual Complacency

Do not be content with being a common, disobedient, or apathetic Christian; such will not receive God's special favor.

Lecture support: Weaver warns against being satisfied with 'ordinary, run-of-the-mill' Christianity.

Practice Repentance and Confession

When you sin, quickly acknowledge and confess it, turning from it, as the godly do (Psalm 32).

Lecture support: Psalm 32:5-6 shows the godly pray for forgiveness; 1 John 1:9 promises cleansing.

Exercise Freedom from Sin's Dominion

Reckon yourself dead to sin and alive to God; you do not have to obey sin because you are under grace.

Lecture support: Romans 6:11-14 commands believers not to let sin reign and promises sin shall not have dominion.

Be Faithful in Marriage

Godliness is demonstrated by not dealing treacherously against one's spouse; marital faithfulness is part of seeking a godly seed.

Lecture support: Malachi 2:15 warns against treachery and connects it to godly offspring.

Plead Past Blessings for Present Help

Like David, remind God of His past deliverances as a basis for asking for current help, and cultivate a habit of thanksgiving.

Lecture support: Psalm 4:1 shows David recalling past enlargement; Weaver shares a personal story of 'past due rent of thanksgiving.'

Protest Against Wickedness

Like David, believers should confront and protest the idolatry, deceit, and ungodliness of rulers and society.

Lecture support: Psalm 4:2 is David's protest against those who love vanity and leasing.

Be a Faithful Presence in Society

Recognize that when the godly cease, society disintegrates; therefore, maintain godly influence to preserve righteousness.

Lecture support: Psalm 12:1-5 links the failure of the godly to societal oppression and wickedness.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 8

Nathan Bedford Forrest

June 26, 2011

Read Chapter 8 in Volume 1, pages 155-176 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical View of War and Fighting

War and fighting are not unbiblical; God is a man of war who taught David to fight and used warriors like Eleazar. Forrest's aggressive tactics reflect the principle of doing all with might.

Lecture support: Weaver cites Exodus 15:3, Deuteronomy 4:34, 2 Samuel 23:10-12, and Ecclesiastes 9:10 to support that God ordains and empowers fighting.

Forthrightness and Plain Speech

Christians are commanded to speak truth in love, but at minimum must speak truth plainly. Forrest's bluntness, though sometimes profane, ensured he was never misunderstood.

Lecture support: Weaver references Ephesians 4:15 and John 16:29, and recounts Forrest's confrontations with Bragg and Wheeler.

Faithfulness in All Spheres

A faithful man is rare (Proverbs 20:6). Forrest demonstrated fidelity to his wife, morality, and duty, even holding family devotions before his conversion.

Lecture support: Weaver quotes Proverbs 20:6 and describes Forrest's dismissal of an immoral officer and his care for the wounded.

Forgiveness and Reconciliation

Forgiveness is a biblical mandate (Matthew 6:14-15). Forrest forgave Gould and urged his men to blot out animosities, later offering to serve the U.S. government.

Lecture support: Weaver reads Matthew 6:14-15 and details the Gould incident and Forrest's farewell address.

Influence of Godly Women

Forrest's mother Mariam and his wife were Christians who profoundly influenced his character and principles, even before his conversion.

Lecture support: Weaver notes Mariam's Scotch ancestry, her forceful yet loving nature, and the well-worn Bible she left for Forrest.

Conversion and Transformation

Forrest was converted after the war, his cursing ceased, and he learned to control his temper, demonstrating the power of God's grace to change a man.

Lecture support: Weaver states Forrest was converted after the war and spent hours apologizing for his temper.

Key Arguments

War is biblical when fought righteously

The Bible shows God as a man of war who empowers warriors; Forrest's philosophy 'war means fighting and fighting means killing' aligns with Scripture.

Lecture support: Weaver cites Exodus 15:3, Deuteronomy 4:34, and 2 Samuel 23:10-12, and quotes Forrest's statement.

Plain speech is a Christian duty

Forrest's forthrightness, though sometimes profane, exemplifies the biblical command to speak truth; one may disagree but never misunderstand him.

Lecture support: Weaver references Ephesians 4:15 and John 16:29, and recounts Forrest's rebuke of Bragg.

Faithfulness is rare and valuable

Forrest's fidelity to his wife, morality, and men, even before conversion, illustrates Proverbs 20:6; he dismissed an officer for immorality and cared tenderly for wounded.

Lecture support: Weaver quotes Proverbs 20:6 and cites Colonel Barteau and Dr. Cowan on Forrest's character.

Forgiveness is essential for Christians

Forrest forgave Gould and urged reconciliation; his later offer to fight for the U.S. shows genuine forgiveness, fulfilling Matthew 6:14-15.

Lecture support: Weaver reads Matthew 6:14-15 and details the Gould shooting and Forrest's telegram to Sherman.

Godly upbringing shapes character

Forrest's mother and wife instilled biblical principles in him, evidenced by the Bible in his tent and his respect for women, preparing him for later conversion.

Lecture support: Weaver mentions Mariam's influence, the family devotions, and Forrest's honor toward women.

Conversion brings radical change

After the war, Forrest's conversion led to the cessation of cursing and control of temper, proving that God's grace can transform even a fierce warrior.

Lecture support: Weaver states Forrest was converted after the war and spent hours apologizing for his temper.

Scripture References

Psalm 144:1

Weaver opens the sermon by reading this verse to show that God teaches hands to war and fingers to fight, setting the stage for Forrest's fighting principles.

Exodus 15:3

Cited to prove that the Lord is a man of war, supporting the biblical basis for fighting.

Deuteronomy 4:34

Used to show that God used war to bring Israel out of Egypt, affirming war as a divine instrument.

2 Samuel 23:10

Eleazar fought until his hand clave to the sword, and the Lord wrought a great victory, illustrating God's empowerment in battle.

2 Samuel 23:12

Shammah stood and defended, and the Lord wrought a great victory, reinforcing that God gives victory through human fighters.

Ecclesiastes 9:10

Quoted to support the principle of doing whatever your hand finds to do with all your might, applied to Forrest's fighting.

1 Samuel 14:6

Jonathan's words that the Lord can save by many or by few are used to encourage making the most of what you have, as Forrest did.

Colossians 4:6

Mentioned to contrast Forrest's speech, which was seasoned but not always with grace, before his conversion.

John 16:29

The disciples noted Jesus spoke plainly; used to affirm that plain speech is Christlike.

Ephesians 4:15

Commands speaking the truth in love; Weaver argues that if you cannot do both, at least speak the truth plainly.

Proverbs 20:6

Most men proclaim their own goodness, but a faithful man is hard to find; applied to Forrest's fidelity.

Matthew 6:14-15

Read aloud to emphasize that forgiving others is necessary for receiving God's forgiveness, illustrated by Forrest's forgiveness of Gould.

Discussion Questions

1. How does Psalm 144:1 shape a Christian understanding of war and fighting, and how did Forrest embody this?

Consider: Weaver opens with this verse to frame Forrest's fighting as biblically grounded.

2. In what ways can Christians apply the principle of 'doing all with your might' (Ecclesiastes 9:10) in non-military contexts?

Consider: Weaver applies this verse to Forrest's fighting, but the principle extends to all areas of life.

3. How can we balance speaking the truth plainly (Ephesians 4:15) with speaking in love, especially when confronting authority?

Consider: Weaver uses Forrest's forthrightness to argue that truth must be spoken, even if love is imperfect.

4. What does Forrest's fidelity to his wife and moral standards teach about faithfulness in a culture that often devalues it?

Consider: Weaver highlights Forrest's dismissal of an immoral officer and his devotion to his wife as examples of Proverbs 20:6.

5. How does Forrest's forgiveness of Lieutenant Gould illustrate the command in Matthew 6:14-15, and what barriers make such forgiveness difficult?

Consider: Weaver tells the story of Gould shooting Forrest and their deathbed reconciliation to exemplify forgiveness.

6. What can we learn from Forrest's offer to fight for the U.S. after the Civil War about overcoming bitterness and seeking reconciliation?

Consider: Weaver notes Forrest's telegram to Sherman as evidence of genuine forgiveness and patriotism.

7. How should Christians evaluate historical figures like Forrest who exhibited both great virtues and clear sins before conversion?

Consider: Weaver presents Forrest as a man with biblical principles yet unconverted, raising questions about common grace and character.

Applications

Fight with all your might in necessary battles

When conflict is unavoidable, Christians should engage wholeheartedly and strategically, trusting God for victory as Forrest did.

Lecture support: Weaver cites Ecclesiastes 9:10 and Forrest's maxim 'get there first with the most men' to urge doing all with might.

Speak truth plainly even if you cannot always speak in love

Believers should ensure their speech is clear and honest, so they are never misunderstood, following Forrest's example of forthrightness.

Lecture support: Weaver says if you cannot obey both parts of Ephesians 4:15, at least obey the first part: speak the truth.

Be faithful in your sphere of life

Whatever God calls you to do, do it with excellence and integrity, as Forrest was faithful to his duty, wife, and principles.

Lecture support: Weaver applies Proverbs 20:6 and notes Forrest's fidelity even before conversion.

Practice forgiveness and seek reconciliation

Forgive those who wrong you, as Forrest forgave Gould and urged his men to blot out animosities, obeying Matthew 6:14-15.

Lecture support: Weaver reads Matthew 6:14-15 and details the Gould incident and farewell address.

Make the most of what you have in every situation

Like Forrest who used deception and limited resources to win battles, trust God to work with whatever you have, as Jonathan did in 1 Samuel 14:6.

Lecture support: Weaver tells how Forrest paraded few cannon to appear numerous and cites Jonathan's faith.

Honor and protect women

Forrest's high esteem for women and his defense of their virtue is a model of godly manhood.

Lecture support: Weaver notes Forrest's adoration of his mother, devotion to his wife, and dismissal of an officer for immoral conduct.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 9

Life in the Midst of Death

November 18, 2012

Read Chapter 9 in Volume 1, pages 177-195 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Divine Judgment on Nations

God judges nations for sin, and His judgments increase in severity when people refuse to repent; America is currently under such judgment.

Lecture support: Weaver states, 'It should be obvious to anyone that knows their Bible that America is under judgment... God is and has been judging our country in numerous ways, and as bad as it is now, I'm afraid it's going to get even worse.' (74.2-117.8s)

God's Sovereignty in Calamity

Weather and disasters are not random but are under God's direct control for correction, mercy, or judgment.

Lecture support: Citing Job 37:13, Weaver says, 'He causeth it to come... whether for correction, or for his land, or for mercy.' (234.2-269.8s)

The Certainty of Destruction When God Fights Against a People

When God sets Himself against a nation, destruction is sure and unstoppable, as seen in the fall of Jerusalem.

Lecture support: Weaver declares, 'When God fights against the people, they will die. It's just that simple.' (1309.9-1368.7s)

Life as a Prey for the Obedient

In the midst of widespread death, God preserves the lives of those who trust and obey Him, giving them life as a 'prey' or spoil of war.

Lecture support: God promises Baruch, 'But thy life will I give unto thee for a prey in all the places whither thou goest.' (2231.7-2290.9s)

Obedience and Humility as the Path to Survival

The survivors in judgment were characterized by obedience, submission, and humility; these are the means by which God delivers His people.

Lecture support: Weaver concludes, 'The individuals that were spared were individuals who were obedient and submissive and humble.' (3287.1-3364.8s)

Hope for the Godly in Severest Judgment

No matter how severe the judgment, God knows how to deliver the godly, providing hope and assurance of survival.

Lecture support: Quoting 2 Peter 2:9, 'The Lord knoweth how to deliver the godly out of temptations...' (3212.9-3285.8s)

Key Arguments

America is under divine judgment, and refusal to repent will bring worse judgments.

Weaver argues that just as God judged Israel, He judges America, and the pattern of increasing severity seen in Amos 4 applies today.

Lecture support: He says, 'You must remember the judgments that have been listed in Amos chapter 4 increased in their severity and in their intensity with each refusal to repent... God is immutable. He does not change. Therefore, as He has judged other nations in times past, He will likewise judge America.' (118.8-168.8s)

Attributing disasters to nature denies God's sovereignty and prevents repentance.

By calling weather events 'Mother Nature,' people remove God's hand from judgment and fail to seek the cause of their suffering.

Lecture support: Weaver states, 'When drought and tornadoes and hurricanes and floods... are attributed to nature rather than God, it is not only a denial of God and His sovereignty, it also causes people to disparage and deny the hand of God has been turned against them.' (270.3-319.5s)

God can make His judgment undeniable when people ignore smaller warnings.

If people dismiss lighter judgments, God will escalate them until His hand is unmistakably clear, as He did with Pharaoh and Egypt.

Lecture support: Weaver says, 'When you and I, or when anyone doubts and denigrates and denies His smaller and lighter judgments, He can always make Himself known in more severe judgments.' (412.6-475.1s)

Submission to God is true freedom, while rebellion leads to death.

People mistakenly view obedience as slavery, but serving God is liberty; sin enslaves and leads to destruction.

Lecture support: Weaver argues, 'The greatest freedom and the greatest liberty is in serving the one true and the living God... the truth is you can't stop because you are a slave.' (975.0-1056.1s)

Baruch's self-love and desire for comfort were rebuked; God will not withhold judgment for our convenience.

Baruch complained about his hardships, but God essentially asked if he expected judgment to be withheld for his comfort, and instead promised him life.

Lecture support: Weaver paraphrases God's response: 'Do you expect me to withhold my just and righteous judgment just for your convenience and your comfort?' (2154.7-2229.5s)

Obedience to God's commands, even when illogical, brings preservation and blessing.

The Rechabites' obedience to their father's restrictive commands resulted in God's promise that they would never lack a descendant to stand before Him.

Lecture support: Weaver notes, 'God said, "Because of that, you people will never lack for a man to stand before me."' (2589.8-2629.4s)

Trust in God and risking for His servants leads to deliverance.

Ebed-Melech trusted God and risked his life to save Jeremiah; God rewarded him by giving him his life as a prey.

Lecture support: God says to Ebed-Melech, 'I will surely deliver thee... because thou hast put thy trust in me, saith the Lord.' (2963.2-2996.4s)

The preservation of life is a great mercy that should evoke daily thanksgiving.

In times of trouble, believers should be especially thankful for God's mercies that keep them alive, as Lamentations 3 declares.

Lecture support: Weaver states, 'The preservation and continuance of life are very great mercies, and we're bound to give thanks to God on a daily basis for preserving and prolonging our life.' (3072.1-3094.2s)

Scripture References

Jeremiah 45:1-5

The primary text; God's word to Baruch promising him his life as a prey despite the coming judgment on the whole land.

Amos 4

Cited as an example of God's judgments increasing in severity with each refusal to repent.

Job 37:9-13

Used to show that God controls the weather, sending it for correction, land, or mercy.

Exodus 10:7

Pharaoh's servants recognize that Egypt is destroyed by God's hand, showing that judgment can become undeniable.

Ezekiel 6:14

God promises to make the land desolate so that they will know He is the Lord.

Micah 6:9

Quoted to emphasize hearing the rod and Him who appointed it.

Jeremiah 9:1

Jeremiah wishes his head were waters and eyes a fountain of tears to weep for the slain.

Jeremiah 14:17

God tells Jeremiah to let his eyes run down with tears for the broken daughter of His people.

Lamentations 2:11

Jeremiah's eyes fail with tears, his bowels are troubled for the destruction of his people.

Jeremiah 6:8-15

God describes the people's uncircumcised ears, their refusal to hear, and the coming judgment.

Jeremiah 27:5-11

God gives all lands into Nebuchadnezzar's hand; nations that submit will live, those that resist will perish.

James 4:6

God resists the proud but gives grace to the humble.

Jeremiah 21:1-10

God declares He will fight against Jerusalem and deliver it to Nebuchadnezzar; those who surrender will live.

Jeremiah 52:28-30

The total number of captives carried away by Nebuchadnezzar was 4,600, showing the scale of destruction.

Ezekiel 14:12-21

Even if Noah, Daniel, and Job were in the land, they would only save themselves; God's four sore judgments would destroy Jerusalem.

Zephaniah 2:3

Seek the Lord, righteousness, and meekness; it may be you shall be hid in the day of the Lord's anger.

Jeremiah 35

The Rechabites' obedience to their father's commands is contrasted with Judah's disobedience; God promises they will never lack a man to stand before Him.

Jeremiah 38-39

Ebed-Melech rescues Jeremiah from the dungeon; God promises him his life as a prey because he trusted in the Lord.

Lamentations 3:22-23

It is of the Lord's mercies we are not consumed; His compassions fail not, they are new every morning.

2 Peter 2:9

The Lord knows how to deliver the godly out of temptations and to reserve the unjust for punishment.

Discussion Questions

1. In what ways do you see evidence of God's judgment on America today, and how should believers respond?

Consider: Weaver opens by asserting that America is under judgment and that it will worsen without repentance.

2. How does attributing natural disasters to 'Mother Nature' affect people's willingness to repent and seek God?

Consider: Weaver criticizes meteorologists for removing God from weather events, preventing people from seeing His hand.

3. Why do people often prefer death over obedience to God, and how can we cultivate a heart of submission?

Consider: Weaver notes the irony that people would rather die than obey God, thinking obedience is slavery.

4. What does Baruch's complaint reveal about our own expectations of comfort and convenience in serving God?

Consider: Baruch lamented his grief and lack of rest, and God rebuked his self-seeking.

5. How does the example of the Rechabites challenge us to obey God even when His commands seem illogical or inconvenient?

Consider: The Rechabites obeyed their father's restrictive commands, and God blessed them for it.

6. In what ways can we, like Ebed-Melech, risk our own safety to stand with God's servants and trust Him for deliverance?

Consider: Ebed-Melech risked his life to rescue Jeremiah and was promised his life as a prey.

7. How can we cultivate daily thanksgiving for the mercy of preserved life, especially in times of trouble?

Consider: Weaver urges giving thanks daily for the preservation of life, citing Lamentations 3.

8. What does it mean that 'the Lord knoweth how to deliver the godly,' and how does this give you hope in current or future crises?

Consider: Weaver quotes 2 Peter 2:9 to assure believers of God's ability to deliver them from judgment.

Applications

Recognize God's hand in national and personal calamities

Instead of attributing disasters to chance or nature, believers should see them as God's call to repentance and examine their own lives.

Lecture support: Weaver says, 'When drought and tornadoes... are attributed to nature rather than God, it is not only a denial of God... it also causes people to disparage and deny the hand of God has been turned against them.' (270.3-319.5s)

Embrace humble submission and obedience as the path to life

In times of judgment, the way to survive is through godly humility, obedience, and submission to God's will, not self-seeking.

Lecture support: Weaver concludes, 'The quickest way out of any tribulation and out of any trouble is by submission to God, godly humility, and godly obedience.' (3287.1-3364.8s)

Give thanks daily for the mercy of preserved life

Believers should regularly thank God for sustaining their lives, especially when surrounded by trouble and death.

Lecture support: Weaver states, 'The preservation and continuance of life are very great mercies, and we're bound to give thanks to God on a daily basis for preserving and prolonging our life.' (3072.1-3094.2s)

Trust God for deliverance rather than fearing human threats

Like Ebed-Melech, believers should put their trust in God and not be paralyzed by fear of what man can do.

Lecture support: God promises Ebed-Melech, 'I will surely deliver thee... because thou hast put thy trust in me.' (2963.2-2996.4s)

Do not expect God to withhold judgment for personal comfort

Believers must not think that God will suspend His righteous judgment on a nation simply to spare them inconvenience or suffering.

Lecture support: Weaver paraphrases God's rebuke to Baruch: 'Do you expect me to withhold my just and righteous judgment just for your convenience and your comfort?' (2154.7-2229.5s)

Stand with God's faithful servants even at personal risk

Ebed-Melech's example calls believers to support and defend those who proclaim God's truth, trusting God for protection.

Lecture support: Weaver notes, 'It was Ebed-Melech who was not ashamed of Jeremiah. It was Ebed-Melech who risked his life to go to the king and appeal for Jeremiah.' (2996.4-3059.3s)

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 10

When God Has Had Enough

May 12, 2015

Read Chapter 10 in Volume 1, pages 197-216 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Limits of God's Patience

God's goodness, forbearance, and longsuffering are real but finite; there comes a point when He says 'I've had enough' and executes judgment.

Lecture support: Weaver states, 'there comes a time when God says, "I've had enough. That's it. I'm not going to take it anymore. It's over."' (15:07.9-15:07.9) and cites multiple biblical examples.

The Inefficacy of Intercession When Judgment Is Determined

When God's mind is set against a people, even the greatest intercessors (Moses, Samuel, Noah, Daniel, Job) cannot change His decree.

Lecture support: God says, 'Though Moses and Samuel stood before me, yet my mind could not be toward this people' (Jeremiah 15:1) and Ezekiel 14 shows even righteous men can only save themselves.

National Judgment for Covenant Unfaithfulness

Judah, though in covenant with God, was destroyed for its idolatry and rebellion, demonstrating that even 'Christian' nations are not immune to divine judgment.

Lecture support: Weaver says, 'May I remind you that Judah also at one time was in covenantal relationship with God... But here, in Jeremiah 15, God is about to destroy Judah at Jerusalem.' (23:12.3-24:40.3)

The Deception of Misinterpreting God's Patience

Fallen man interprets God's delay in judgment as approval or immunity, but it is actually an opportunity for repentance.

Lecture support: Romans 2:4 is expounded: 'Fallen man always interprets God's patience... as meaning that either God counts him innocent, or that somehow God is not going to judge him.' (11:31.7-12:24.2)

The Necessity of Personal Holiness Amidst National Decay

In times of impending judgment, individual righteousness may deliver one's own soul, as seen in Noah, Daniel, and Job.

Lecture support: Weaver concludes, 'I want to be as Noah, Daniel, and Job, or Moses and Samuel. I want to be someone who will at least deliver myself.' (58:51.1-59:48.7)

The Role of Leaders in National Sin

King Manasseh's wickedness and seduction of Judah into idolatry brought irrevocable judgment, illustrating how leaders can corrupt a nation.

Lecture support: Weaver details Manasseh's sins from 2 Kings 21 and states, 'it was Manasseh who seduced them into idolatry.' (47:04.5-50:11.1)

Key Arguments

God's patience is not infinite; He has a breaking point.

Just as humans reach a limit and say 'no more,' God also reaches a point where His forbearance ends and He acts in judgment.

Lecture support: Weaver says, 'there comes a time when God says, "I've had enough."' and cites the Flood, Sodom, and the Canaanites as proof.

Intercessory prayer becomes futile when God's decree of judgment is final.

God told Jeremiah not to pray for Judah because He would not hear; even Moses and Samuel could not change His mind.

Lecture support: Jeremiah 15:1 and God's repeated commands in Jeremiah 7, 11, and 14 not to pray for the people.

National judgment is certain for persistent, unrepented sin.

Judah's destruction, despite its covenant status, serves as a warning that God judges nations that turn from Him, including modern ones like America.

Lecture support: Weaver states, 'when God has had enough of our haughty rebellion... He'll wipe us out just like He did Judah.' (53:35.9-54:34.1)

God's patience is often misinterpreted as tolerance of sin.

Romans 2:4 shows that people despise God's goodness by assuming His delay means He will not judge, but His patience is meant to lead to repentance.

Lecture support: Weaver explains, 'Fallen man always misinterprets God's goodness... as meaning that either God counts him innocent, or that somehow God is not going to judge him.'

Personal righteousness may deliver an individual even when a nation is judged.

Ezekiel 14 teaches that Noah, Daniel, and Job could only save themselves; thus, believers should pursue holiness to secure their own deliverance.

Lecture support: Weaver says, 'godliness, holiness, righteousness is the only thing that will deliver an individual or a society or a nation.' (59:51.9-1:00:36.3)

Scripture References

Jeremiah 15:1-8

The primary text of the sermon; God declares His mind cannot be toward the people, and He will cast them out with various judgments.

Romans 2:1-5

Used to explain God's goodness, forbearance, and longsuffering, and how men despise them, treasuring up wrath.

Romans 9:22

Quoted to show God endures with much longsuffering the vessels of wrath fitted to destruction.

Genesis 6:13

Cited as the first instance of God saying 'enough' and destroying the world with the flood.

2 Peter 2:5

Referenced to confirm God spared not the old world but saved Noah.

Genesis 18-19

The account of Sodom and Gomorrah's destruction as an example of God's judgment when He has had enough.

2 Peter 2:6

Cited to show Sodom and Gomorrah were made an example to those who live ungodly.

Deuteronomy 7:2

God's command to Israel to utterly destroy the Canaanites and show no mercy.

Deuteronomy 20:17

Reiterates the command to utterly destroy the Canaanite nations.

Genesis 15:13-16

Explains why Israel went to Egypt for 400 years: the iniquity of the Amorites was not yet full.

Proverbs 29:1

Warns that one often reproved who hardens his neck will be suddenly destroyed without remedy.

Jeremiah 14:19-22

Jeremiah's prayer asking if God has utterly rejected Judah, to which Jeremiah 15:1 is the response.

Jeremiah 7:14-16

God tells Jeremiah not to pray for the people because He will not hear.

Jeremiah 11:11-14

God again forbids Jeremiah to pray for the people and says He will not hear them when they cry.

Jeremiah 14:10-11

God permits Jeremiah to pray but only for their destruction, not for their good.

Exodus 32:32

Moses' intercession for Israel, offering to be blotted out of God's book.

1 Samuel 7:9

Samuel's intercession for Israel, and the Lord heard him.

1 Samuel 12:23

Samuel's commitment to pray for Israel and teach them the good and right way.

Ezekiel 14:12-20

God declares that even Noah, Daniel, and Job could only deliver themselves by their righteousness.

2 Chronicles 7:14

Discussed as a verse often misapplied; it requires humility, prayer, seeking God's face, and turning from wickedness.

Discussion Questions

1. In what ways do we, like Judah, misinterpret God's patience as approval or immunity from judgment?

Consider: Based on the exposition of Romans 2:4 and the warning that fallen man always misinterprets God's goodness.

2. How should the examples of the Flood, Sodom, and the Canaanites shape our understanding of God's character and His dealings with nations today?

Consider: Weaver used these historical judgments to show that God does reach a breaking point with collective sin.

3. What does it mean that God told Jeremiah not to pray for the people, and how does that challenge our assumptions about intercessory prayer?

Consider: God repeatedly forbade Jeremiah to pray for Judah because judgment was irrevocable.

4. Why does God say that even Moses, Samuel, Noah, Daniel, and Job could not deliver the nation, and what does that teach about the limits of human righteousness?

Consider: Jeremiah 15:1 and Ezekiel 14 show that the righteousness of a few cannot avert national judgment.

5. How does the reign of Manasseh illustrate the influence of leaders on a nation's spiritual condition, and what parallels do you see today?

Consider: Manasseh seduced Judah into idolatry and bloodshed, leading to irreversible judgment.

6. What is the proper relationship between prayer, repentance, and national healing according to 2 Chronicles 7:14, and how is it often misapplied?

Consider: Weaver argued that the verse is not just about prayer but requires humility, seeking God, and turning from wickedness.

7. In light of the sermon, what does it mean to 'deliver your own soul by righteousness,' and how should that affect our daily walk?

Consider: The conclusion urged believers to pursue personal holiness so that they might be delivered like Noah, Daniel, and Job.

Applications

Do not presume upon God's patience.

Recognize that God's delay in judgment is an opportunity for repentance, not a sign of His approval or indifference.

Lecture support: Weaver warns, 'Fallen man always misinterprets God's patience... as meaning that either God counts him innocent, or that somehow God is not going to judge him.'

Pursue personal holiness to deliver your own soul.

In a time of national decay and impending judgment, individual righteousness may secure your own deliverance, as with Noah, Daniel, and Job.

Lecture support: Weaver states, 'godliness, holiness, righteousness is the only thing that will deliver an individual or a society or a nation.'

Understand the limits of intercessory prayer.

There comes a point when prayer for a nation or people is useless because God's decree of judgment is final; we must discern the times.

Lecture support: God told Jeremiah, 'Pray not for this people for their good' (Jeremiah 14:11), and said even Moses and Samuel could not change His mind.

Do not be seduced by ungodly leaders or culture.

Just as Manasseh seduced Judah into idolatry, modern laws and cultural pressures can lead believers away from God; resist compromise.

Lecture support: Weaver explains, 'There are laws that are being passed and made, not only promulgating idolatry and wickedness, but subsidizing idolatry and wickedness.'

Repentance, not just prayer, is required for national healing.

2 Chronicles 7:14 calls for humility, prayer, seeking God's face, and turning from wicked ways; without repentance, prayer alone will not save.

Lecture support: Weaver says, '2 Chronicles 7:14 is not just about praying for a nation. 2 Chronicles 7:14 is about prayer and humility and repentance and seeking God and turning to Him.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 11

The Truth about Andersonville Prison

January 26, 2012

Read Chapter 11 in Volume 1, pages 217-235 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Bearing False Witness

The Ninth Commandment applies to nations; the North's portrayal of Andersonville as intentional torture is a lie.

Lecture support: Weaver states: 'I want to give you an illustration today of bearing false witness against a section of our country, that is the southern section.'

Confederate Humanity vs. Union Cruelty

The Confederacy tried to treat prisoners humanely with equal rations, while the Union had an official policy of starvation.

Lecture support: Weaver quotes the Confederate law of May 1861 and the U.S. Congressional policy from SR 97.

Statistical Evidence of Worse Union Treatment

More Confederates died in Union prisons despite the South holding more prisoners, proving worse conditions in the North.

Lecture support: Weaver cites Stanton's report: 22,576 Union deaths vs. 26,576 Confederate deaths.

Shared Suffering of Guards and Prisoners

Confederate guards at Andersonville suffered and died at nearly the same rate as prisoners, disproving deliberate starvation.

Lecture support: Weaver notes 226 of ~1,000 guards died (22.5%) vs. 24.5% of prisoners.

Union Refusal of Prisoner Exchange

The Lincoln administration halted exchanges to avoid reinforcing the Confederacy, callously abandoning their own men.

Lecture support: Weaver quotes Grant: 'It is hard on our men… but it is humanity to those left in the ranks to fight our battles.'

Scapegoating of Major Wirz

Wirz was executed on perjured testimony to deflect blame from Union leaders responsible for prisoner deaths.

Lecture support: Weaver details how Felix Delabombe/Oser lied about witnessing a murder and was never at Andersonville.

Historical Revisionism by the Victor

The North rewrote history to slander the South, and modern audiences have been deceived by propaganda.

Lecture support: Weaver says: 'our history is it has been rewritten by the victor… you are hearing all kinds of propaganda and all kinds of lies.'

Key Arguments

The Confederacy mandated equal treatment of prisoners.

A May 1861 Confederate law required that prisoners receive the same rations as Confederate soldiers.

Lecture support: Weaver reads the law: 'the rations furnished prisoners of war shall be the same in quantity and quality as those furnished to enlisted men in the army of the Confederacy.'

The Union officially adopted a policy of deliberate maltreatment.

The 38th Congress passed a resolution to subject Confederate prisoners to starvation and exposure.

Lecture support: Weaver quotes SR 97: 'Rebel prisoners… are to be subjected to treatment… resulting in the death of multitudes by the slow but designed process of starvation.'

Death statistics prove worse conditions in Northern prisons.

The South held 50,000 more prisoners but had 4,000 fewer deaths; the death rate was 12% for Confederates in Union hands vs. under 9% for Union prisoners in Confederate hands.

Lecture support: Weaver cites Stanton's report and Surgeon General Barnes: 'more than 12% of the Confederates in federal prisons died and less than 9% of the Federals in Confederate hands died.'

Eyewitnesses confirm equal rations for prisoners and guards.

Confederate clerk Lemuel Park and Union prisoner John Frost both testified that prisoners received the same food as guards.

Lecture support: Park: 'I solemnly swear, that the prisoners got ounce for ounce and pound for pound of the same quantity and quality of food as did the guards.'

Union generals admitted refusing exchanges for strategic reasons.

Grant and Seymour argued that exchanged Confederates would reinforce the rebel army, so they left their own men to die.

Lecture support: Grant: 'If we hold these men caught, they're no more than dead men... If we liberate them, we will have to fight on until the whole South is exterminated.'

Andersonville prisoners knew their government abandoned them.

Prisoners sent a petition to Lincoln; when refused, they cursed Washington. James Madison Page recorded their despair.

Lecture support: Page: 'When we heard Secretary of War Stanton's reply... we felt we were forsaken by our own government.'

Major Wirz was convicted on perjured testimony.

The key witness, Felix Delabombe, was actually Felix Osner, a deserter who had never been at Andersonville.

Lecture support: Weaver states: 'Osner had never set foot in Andersonville Prison. And yet he testified that he could give the name of a man that he knew firsthand that Major Wirtz shot and murdered.'

Scripture References

Exodus 20:16

Weaver reads the Ninth Commandment as the foundation for his message against false witness in history.

1 John 3:4

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

Deuteronomy 19:17-19

Weaver closes by applying the law of false witness: the false witness should receive the punishment he intended for the innocent.

Discussion Questions

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

Consider: Weaver frames the entire lecture around bearing false witness against a section of the country.

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 argue that the death statistics prove worse conditions in Northern prisons?

Consider: He compares the numbers from Stanton's report: 22,576 Union deaths vs. 26,576 Confederate deaths despite the South holding more prisoners.

4. How do the firsthand testimonies of Lemuel Park and John Frost challenge the popular image of Andersonville?

Consider: Both confirm that prisoners and guards received identical rations.

5. What were the stated reasons Union generals gave for refusing prisoner exchanges, and how did this affect Andersonville?

Consider: Grant and Seymour argued exchanges would reinforce the Confederacy; this led to overcrowding and suffering.

6. How did Andersonville prisoners react when they learned their own government refused to exchange them?

Consider: Weaver quotes Page: they felt forsaken and cursed the authorities.

7. What does the case of Felix Delabombe/Oser reveal about the trial of Major Wirz?

Consider: The key witness perjured himself; he was never at Andersonville, yet his testimony led to Wirz's hanging.

8. How does Weaver use Deuteronomy 19:17-19 to interpret the injustice done to Major Wirz?

Consider: The false witness should receive the punishment he intended for the innocent; Weaver implies this principle was violated.

Applications

Verify historical claims before accepting them

Weaver urges listeners to check facts for themselves rather than being led astray by propaganda.

Lecture support: Weaver prays: 'Give us grace, Lord, to check the facts for ourselves that we may know and understand.'

Recognize the sin of false witness in national narratives

Bearing false witness is wicked regardless of who commits it; we must not slander entire sections of a country.

Lecture support: Weaver states: 'Bearing false witness is wicked and wrong regardless of whom, what, when, and where the sin is committed.'

Honor those who stood for truth and righteousness

Weaver closes by asking God to help honor men who fought for truth and stood for God's Word.

Lecture support: Weaver prays: 'May we honor those men who indeed fought for truth and righteousness and stood for Thy Word.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 12

When God Has Had Enough

December 13, 2015

Read Chapter 12 in Volume 1, pages 237-255 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Limits of Divine Patience

God's patience, though immense, is not infinite; there is a point when He declares 'enough' and executes judgment.

Lecture support: God said, 'I'm weary with repenting' (Jeremiah 15:6) and refused to hear even Moses and Samuel.

The Inefficacy of Intercession After Judgment is Decreed

Once God determines to destroy a nation, the prayers of the most righteous intercessors cannot change His mind.

Lecture support: Though Moses and Samuel stood before me, yet my mind could not be toward this people (Jeremiah 15:1).

Corporate Responsibility for National Sin

When civil rulers sin publicly and the people do not stop them, the entire nation shares in the judgment.

Lecture support: God judged Judah for Manasseh's sins because he seduced the people and they did not resist.

The Necessity of Personal Righteousness

In times of national judgment, only personal righteousness can deliver an individual, as seen with Noah, Daniel, and Job.

Lecture support: Though these three men were in it, they should deliver but their own souls by their righteousness (Ezekiel 14:14).

God's Immutability in Judgment

God does not change; His judgments on ancient nations serve as warnings for modern societies, including America.

Lecture support: God is immutable. He does not change. His judgments are true and righteous.

Key Arguments

God's patience is often misinterpreted as approval

Sinners think God's delay in judgment means He will not judge, but His patience is meant to lead to repentance.

Lecture support: Romans 2:4 says God's goodness leads to repentance, but men despise it.

There is a point when prayer cannot save a nation

God commanded Jeremiah not to pray for Judah because their judgment was irrevocable.

Lecture support: Jeremiah 7:16, 11:14, and 14:11 all forbid intercession for Judah.

The greatest intercessors cannot avert decreed judgment

Moses, Samuel, Noah, Daniel, and Job are cited as examples of righteous men whose prayers would be unavailing.

Lecture support: Jeremiah 15:1 and Ezekiel 14:14, 20 show that even these men could only save themselves.

National judgment comes through public sin of rulers

When leaders sin openly and the people acquiesce, God judges the entire nation.

Lecture support: Manasseh's public idolatry and seduction of Judah brought judgment on all (2 Kings 21, 24).

America is not exempt from God's judgment

American exceptionalism is a myth; God will judge the U.S. as He did Judah if it continues in rebellion.

Lecture support: God is not mocked… hold on, because God will deal with us just like He dealt with Jerusalem and Judah.

Personal righteousness is the only hope in judgment

Believers must live holy lives to be spared when God judges a nation.

Lecture support: If the righteous scarcely be saved, where shall the ungodly and the sinner appear? (1 Peter 4:17-18).

Scripture References

Jeremiah 15:1-8

Primary text; God declares He will not relent toward Judah even if Moses and Samuel interceded.

Romans 2:3-4

God's goodness, forbearance, and longsuffering are meant to lead to repentance.

Romans 9:22

God endures with much longsuffering the vessels of wrath fitted for destruction.

Lamentations 3:22-23

God's mercies are new every morning; we are not consumed because of His compassions.

Genesis 6:13

God declared the end of all flesh and the flood judgment.

2 Peter 2:5

God spared not the old world but saved Noah, bringing the flood on the ungodly.

Genesis 19:23-25

God rained fire on Sodom and Gomorrah, overthrowing the cities of the plain.

Deuteronomy 7:2

God commanded Israel to utterly destroy the Canaanites and show no mercy.

Genesis 15:13-16

The iniquity of the Amorites was not yet full, so Israel's captivity lasted 400 years.

Proverbs 29:1

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

Jeremiah 14:19-22

Jeremiah's prayer asking if God has utterly rejected Judah.

Jeremiah 7:14-16

God tells Jeremiah not to pray for Judah because He will cast them out as He did Shiloh.

Jeremiah 11:11-14

God will bring evil on Judah and will not hear their cry; Jeremiah is told not to pray.

Jeremiah 14:10-11

God tells Jeremiah to pray not for the good of this people.

Exodus 32:32

Moses interceded for Israel, offering to be blotted out of God's book.

1 Samuel 7:9

Samuel cried unto the Lord and the Lord heard him.

Ezekiel 14:12-20

Even Noah, Daniel, and Job could only deliver themselves by their righteousness.

Ezekiel 22:30

God sought for a man to stand in the gap but found none.

2 Kings 21:1-16

Manasseh's extreme wickedness, including idolatry and child sacrifice, provoked God.

1 Peter 4:17-18

Judgment begins at the house of God; if the righteous scarcely be saved, where shall the ungodly appear?

Discussion Questions

1. How does our tendency to justify our own anger contrast with our reluctance to accept God's righteous wrath?

Consider: Introduction comparing human 'enough' with divine 'enough'.

2. In what ways do people today misinterpret God's patience as approval of sin?

Consider: Discussion of Romans 2:4 and the despising of God's goodness.

3. Why did God forbid Jeremiah to pray for Judah, and what does that teach us about intercession?

Consider: God's commands in Jeremiah 7, 11, and 14 not to pray.

4. What does the example of Manasseh teach about the corporate responsibility of citizens for their leaders' public sins?

Consider: Judah judged for Manasseh's idolatry and seduction.

5. How should the reality that 'judgment begins at the house of God' affect the way we live as Christians?

Consider: Application from 1 Peter 4:17-18.

6. Is America truly a 'Christian nation' today, and what parallels exist between our nation and ancient Judah?

Consider: Comparison of American exceptionalism with Judah's false security.

Applications

Live in holy fear of God's judgment

Recognize that God's patience has limits and that He will judge persistent rebellion, so we must live righteously.

Lecture support: God said, 'I'm weary with repenting' and destroyed Judah despite intercessors.

Do not trust in prayer alone without repentance

Prayer must be accompanied by humility, seeking God's face, and turning from wicked ways, as 2 Chronicles 7:14 requires.

Lecture support: Judah knew 2 Chronicles 7:14 but was not saved because they lacked repentance.

Take responsibility for national sins

When civil rulers sin publicly, citizens who do not oppose them share in the judgment; we must speak truth to power.

Lecture support: David's census and Manasseh's idolatry brought judgment on all Israel/Judah.

Seek personal righteousness to be spared in judgment

Like Noah, Daniel, and Job, we must pursue personal holiness so that we may deliver our own souls.

Lecture support: Ezekiel 14:14 says they would deliver only themselves by their righteousness.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 13

A Token of Perdition

February 01, 2012

Read Chapter 13 in Volume 1, pages 257-274 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The reality of Christian adversaries

Believers have genuine enemies who persecute them, contrary to modern expectations of a conflict-free faith.

Lecture support: Weaver cites Matthew 5:11, John 15:20, Acts 14:22, 1 Thessalonians 3:4, and the examples of Abel, Isaac, and Paul.

Fearlessness in the face of persecution

Christians are commanded not to be terrified by adversaries, because fear cripples faith and God has given a spirit of power, not fear.

Lecture support: Philippians 1:28; 2 Timothy 1:7; Psalm 37; Nehemiah 6:11; Martin Luther's hymn.

Tokens as divine signs of reality

Biblical tokens (rainbow, circumcision, Passover blood, Aaron's rod) are God-given signs that represent and guarantee real spiritual truths.

Lecture support: Genesis 9:12-17; Genesis 17:11; Exodus 12; Numbers 17:10; Mark 14:44.

Persecution as a token of perdition for the wicked

The hostility of the ungodly toward God's people is a clear sign of their own coming destruction.

Lecture support: Philippians 1:28; John 3:18,36; Matthew 12:30; 1 Samuel 15:23.

Suffering as a token of salvation for the righteous

Enduring persecution faithfully is evidence of genuine salvation and a gift from God, not a mark of His displeasure.

Lecture support: Philippians 1:28-29; Matthew 5:11; James 1:12; Revelation 2:10; 2 Thessalonians 1:5.

The certainty of divine judgment and reward

The token of perdition guarantees final judgment for the impenitent, while the token of salvation assures future glory for the faithful.

Lecture support: 1 Timothy 5:24; Romans 8:18; 1 Corinthians 15:58.

Key Arguments

Tokens in Scripture represent reality, not mere symbolism

Weaver argues that biblical tokens are God-ordained signs that point to and guarantee real spiritual truths, whether of blessing or judgment.

Lecture support: He surveys Genesis 9 (rainbow), Genesis 17 (circumcision), Exodus 12 (Passover blood), Numbers 17 (Aaron's rod), and Mark 14 (Judas's kiss) to show tokens are 'representatives of reality.'

Christians have real, flesh-and-blood adversaries

Despite the spiritual nature of our battle, persecution comes through human agents, and Scripture consistently teaches that the godly will suffer at the hands of the ungodly.

Lecture support: He cites Matthew 5:11,44; John 15:20; Acts 14:22; 1 Thessalonians 3:4; and the examples of Abel, Isaac, and Paul, concluding 'we do have enemies.'

Fear is a weapon of the enemy, not from God

Adversaries aim to terrify believers into ineffectiveness, but God has given a spirit of power, love, and a sound mind, not fear.

Lecture support: 2 Timothy 1:7; Deuteronomy 20:8 (fearful soldiers sent home); Psalm 37 (the wicked will be cut off); Nehemiah's refusal to flee.

Persecution is a double token from God

The same event - persecution - serves as a token of perdition for the persecutors and a token of salvation for the persecuted, both ordained by God.

Lecture support: Philippians 1:28 explicitly states 'which is to them an evident token of perdition, but to you of salvation, and that of God.'

Suffering for Christ is a gift and evidence of genuine faith

Enduring persecution faithfully demonstrates the reality of one's salvation and is a privilege granted by God, not a sign of His anger.

Lecture support: Philippians 1:29 ('it is given... to suffer for his sake'); Matthew 5:11-12; James 1:12; Revelation 2:10; 1 John 2:19.

The token of perdition guarantees final judgment

The wicked's persecution of the righteous is a sure sign of their coming destruction, whether in this life or at the final judgment.

Lecture support: 1 Timothy 5:24; Psalm 37; John 3:18,36; the example of Saul of Tarsus as one who was on the road to perdition before conversion.

Scripture References

Philippians 1:28

The primary text: 'And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.'

Genesis 9:12-17

The rainbow as a token of God's covenant not to destroy the earth by flood again.

Genesis 17:11

Circumcision as a token of the covenant between God and Abraham.

Exodus 3:12

God gives Moses a token that He has sent him: serving God on the mountain after bringing the people out of Egypt.

Exodus 12

The Passover blood as a token of deliverance for Israel.

Joshua 2:12

Rahab asks for a true token that the spies will spare her family.

Psalm 86:17

David prays for a token for good that his enemies may see and be ashamed.

Numbers 17:10

Aaron's budding rod kept as a token against the rebels.

Mark 14:44

Judas's kiss as a token of betrayal.

Matthew 5:11

Blessed are you when men revile and persecute you falsely for Christ's sake.

Matthew 5:44

Jesus commands love for enemies, implying we have real enemies.

John 15:20

If they persecuted Me, they will also persecute you.

John 16:33

In the world you shall have tribulation, but be of good cheer; I have overcome the world.

Acts 14:22

We must through much tribulation enter into the kingdom of God.

1 Thessalonians 3:4

Paul told them beforehand that they would suffer tribulation.

Philippians 3:18-19

Many walk as enemies of the cross of Christ, whose end is destruction.

Deuteronomy 20:8

The fearful and fainthearted are sent home from battle lest they discourage others.

2 Timothy 1:7

God has not given us a spirit of fear, but of power, love, and a sound mind.

Psalm 37:1-2,9,20,35-40

The wicked will soon be cut down; the righteous will inherit the earth; the end of the wicked shall be cut off.

Philippians 1:29

For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake.

Discussion Questions

1. How does the biblical concept of a 'token' differ from our modern understanding of something merely symbolic or insincere?

Consider: Weaver explains that biblical tokens are God-given signs that represent and guarantee reality.

2. Why do you think many modern Christians are surprised or discouraged when they face adversaries or persecution?

Consider: Weaver contrasts the modern syrupy image of preachers with the biblical reality of persecution.

3. In what ways do our adversaries seek to terrify us today, and how can we resist that fear?

Consider: Weaver discusses how fear makes Christians ineffective and that God has not given a spirit of fear.

4. How does Psalm 37 help us maintain perspective when we see the wicked prospering and the righteous suffering?

Consider: Weaver reads Psalm 37 to show the ultimate end of the wicked and the deliverance of the righteous.

5. What does it mean that persecution is an 'evident token of perdition' for the persecutors?

Consider: Weaver explains that their hostility demonstrates they are on the road to destruction.

6. How can suffering for Christ be a token of salvation and even a gift?

Consider: Weaver cites Philippians 1:29 and other verses to show that faithful endurance is evidence of genuine faith.

7. What hope is there for those who are currently persecuting Christians?

Consider: Weaver points to the conversion of Saul of Tarsus as an example of God's mercy toward persecutors.

8. How does the promise of future glory (Romans 8:18) help us endure present sufferings?

Consider: Weaver concludes that present sufferings are not worthy to be compared with the glory to be revealed.

Applications

Refuse to be terrified by adversaries

Believers must consciously reject fear and intimidation, recognizing that fear is not from God and renders us ineffective.

Lecture support: Philippians 1:28; 2 Timothy 1:7; Nehemiah's example; 'A terrified, fearful, frightened, Christian is absolutely worthless.'

Trust God's justice for the wicked

Instead of fretting over evildoers, trust that God will cut them off in His time, either in history or at the final judgment.

Lecture support: Psalm 37; 1 Timothy 5:24; 'God will rectify every wrong.'

View persecution as a token of salvation

When suffering for righteousness, see it as evidence of genuine faith and a gift from God, not a sign of His displeasure.

Lecture support: Philippians 1:28-29; Matthew 5:11-12; James 1:12; 'if we truly suffer for righteousness sake... the sufferings that we endure cannot even be compared with the glory.'

Stand firm in the faith regardless of consequences

Adopt the attitude that duty is ours and consequences belong to God; be steadfast, unmovable, always abounding in the Lord's work.

Lecture support: 1 Corinthians 15:58; the examples of Luther, Nehemiah, and the confederate generals; 'We cannot compromise the truth of the Word of God.'

Pray for persecutors to receive mercy

Recognize that even the worst persecutor can be saved by God's grace, as Saul was, and pray for their conversion.

Lecture support: The example of Saul of Tarsus; 'a persecutor's only hope is in the grace and mercy of God.'

Do not be ashamed of suffering for Christ

If you suffer as a Christian, glorify God and do not be ashamed, for such suffering is honorable.

Lecture support: 1 Peter 4:16; Paul's imprisonment; 'if any man suffer as a Christian, let him not be ashamed.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 14

The Pattern For Christian Obedience

August 19, 2016

Read Chapter 14 in Volume 1, pages 275-291 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Christ as the Pattern for Obedience

Jesus Christ is the ultimate example and pattern for Christian obedience, having always done what pleases the Father.

Lecture support: John 8:29: 'I do always those things that please him.' 1 Peter 2:21: 'Christ also suffered for us, leaving us an example that you should follow his steps.'

The Sending of Christ and Believers

As the Father sent Christ, so Christ sends believers. Our obedience should emulate Christ's obedience to the Father.

Lecture support: John 20:21: 'As my Father hath sent me, so send I you.'

The Law as the Standard for Pleasing God

God's law is the expression of His will, and obedience to it is necessary for sanctification and pleasing God.

Lecture support: Isaiah 42:21: 'He will magnify the law and make it honorable.' 1 Thessalonians 4:3: 'This is the will of God, even your sanctification, that you should abstain from fornication.'

Love as Obedience to the Law

Biblical love is not mere sentiment but the fulfilling of God's law through obedience to His commandments.

Lecture support: Romans 13:10: 'Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.' Matthew 7:12: 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.'

The Consequences of Disobedience

Forgetting God's law leads to personal and familial destruction, as God's retributive justice matches the punishment to the sin.

Lecture support: Hosea 4:6: 'My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee... seeing thou hast forgotten the law of thy God, I will also forget thy children.'

Dependence on God's Presence and Power

Believers must recognize they are sent by God and live in His presence, relying on His power to obey.

Lecture support: John 8:29: 'He that sent me is with me: the Father hath not left me alone.' John 14:23: 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.'

Key Arguments

God provides patterns for obedience

God is not the author of confusion; He gave detailed patterns for the tabernacle, temple, and conversion, so He certainly provides a pattern for Christian obedience.

Lecture support: Exodus 25:9, 40; 1 Chronicles 28:11-12; 1 Timothy 1:16.

Christ's obedience is the pattern for believers

Jesus always did what pleased the Father, and His example is a simple, clear pattern for believers to follow.

Lecture support: John 8:29; 1 Peter 2:21 (hypogrammos meaning a writing copy).

Our sending mirrors Christ's sending

As the Father sent Christ in obedience, so Christ sends us, and our obedience should reflect His.

Lecture support: John 20:21: 'As my Father hath sent me, so send I you.'

Christ magnified the law, so must we

Jesus came to magnify the law and make it honorable; believers must not dishonor or disobey it.

Lecture support: Isaiah 42:21; Galatians 4:4-5.

Love is defined by law-keeping

Love is not an emotion but the fulfilling of the law; if we love God, we keep His commandments.

Lecture support: Romans 13:10; Matthew 7:12; John 14:15.

Sanctification requires law-keeping

It is impossible to live a holy life apart from God's law; sanctification involves abstaining from fornication, theft, and covetousness.

Lecture support: 1 Thessalonians 4:3-8.

Disobedience brings divine retribution

Rejecting God's law leads to God rejecting us and forgetting our children, a principle of Lex Talionis.

Lecture support: Hosea 4:6.

Scripture References

John 8:29

Jesus declares He always does what pleases the Father, establishing the pattern for obedience.

1 Corinthians 14:33

God is not the author of confusion, implying He provides order and patterns.

Colossians 1:10

Paul prays that believers walk worthy of the Lord, pleasing Him, which requires a pattern.

Exodus 25:9, 40

God gave Moses the pattern for the tabernacle and its instruments.

Numbers 8:4

The candlestick was made according to the pattern God showed Moses.

Hebrews 8:5

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

1 Chronicles 28:11-12, 18-19

David gave Solomon the pattern for the temple, including the porch, treasuries, and altar of incense.

1 Timothy 1:16

Paul's conversion is a pattern for those who would believe on Christ.

Titus 2:7

Titus is to show himself a pattern of good works.

1 Timothy 4:12

Timothy is to be an example (tupos) to believers in word, conduct, love, spirit, faith, and purity.

1 Corinthians 4:16; 11:1; Philippians 3:17

Paul urges believers to follow him as he follows Christ.

James 5:10

The prophets are an example of suffering affliction and patience.

1 Peter 2:21

Christ suffered for us, leaving an example (hypogrammos) that we should follow His steps.

John 20:21

As the Father sent Christ, so Christ sends His disciples.

John 14:23

If we love Christ and keep His words, the Father and Son will make their abode with us.

Hebrews 13:5

God has promised never to leave nor forsake us.

Psalm 40:6-8

Christ delights to do God's will; His law is within His heart.

Exodus 21:5-6; Deuteronomy 15:16-17

The servant who loves his master has his ear bored, signifying permanent servitude, typifying Christ.

1 Corinthians 15:24-28

Christ will deliver the kingdom to the Father and be subject to Him, showing perfect servitude.

Psalm 58:3-5

The wicked are like deaf adders that stop their ears, illustrating man's natural deafness to God.

Discussion Questions

1. What does it mean that Christ is the 'pattern' for Christian obedience, and how does this differ from merely following rules?

Consider: The sermon emphasizes that Christ's example is a simple, clear pattern (hypogrammos) for believers to trace.

2. How does understanding ourselves as 'sent ones' change our perspective on daily obedience?

Consider: Weaver argues that as the Father sent Christ, so Christ sends us, making our obedience a reflection of His.

3. In what ways have we failed to represent Christ's obedience, and how can we grow in this area?

Consider: The sermon acknowledges that believers often fail to emulate Christ's obedience and need discipline and prayer.

4. Why is it impossible to live a holy life apart from God's law, and what role does the law play in sanctification?

Consider: Weaver states that the law is the direction in sanctification, while the Spirit is the agent and love is the motivation.

5. How does the principle of Lex Talionis in Hosea 4:6 apply to families and churches today?

Consider: The sermon warns that forgetting God's law leads to God forgetting our children, a form of divine retribution.

6. What practical steps can we take to train our minds to stop and consider God's will before acting or speaking?

Consider: Weaver emphasizes the need for discipline and prayer to please God in all things.

Applications

Follow Christ's pattern of obedience

Believers must study Christ's life and strive to walk in His steps, doing always what pleases the Father.

Lecture support: 1 Peter 2:21: 'leaving us an example that you should follow his steps.'

Live as sent ones with a divine commission

Recognize that we are sent by Christ just as He was sent by the Father, and our obedience should emulate His.

Lecture support: John 20:21: 'As my Father hath sent me, so send I you.'

Honor and obey God's law

Since Christ magnified the law, believers must not dishonor or disobey it but uphold it as the standard for pleasing God.

Lecture support: Isaiah 42:21; 1 Thessalonians 4:3-8.

Define love as obedience

True love for God and neighbor is demonstrated by keeping God's commandments, not by mere feelings.

Lecture support: Romans 13:10; Matthew 7:12.

Pursue sanctification through law-keeping

Sanctification involves abstaining from sexual immorality, theft, and covetousness, as these violate God's law.

Lecture support: 1 Thessalonians 4:3-8.

Heed the warning of Hosea 4:6

To avoid personal and familial destruction, we must not reject the knowledge of God's law but diligently teach and obey it.

Lecture support: Hosea 4:6.

Depend on God's presence and power

We must pray for help, recognizing that without Christ we can do nothing, and live conscious of His omnipresence and omnipotence.

Lecture support: John 8:29; John 14:23; Hebrews 13:5.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 15

When You Know You Are Going to Die

February 02, 2012

Read Chapter 15 in Volume 1, pages 293-310 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Certainty of Death and Judgment

Every person will die and face judgment, a reality that should provoke serious reflection and preparation.

Lecture support: Hebrews 9:27 is cited: 'as it is appointed unto men once to die, after that, the judgment.'

Obedience as the Path to Long Life

God has established general principles that obedience leads to prolonged days, while disobedience shortens life.

Lecture support: Exodus 20:12, Deuteronomy 22:6-7, and Deuteronomy 25:13-15 are given as promises for long life.

God's Record of Sin and Limit of Patience

God keeps an exact record of sins and will eventually execute judgment when His patience is exhausted.

Lecture support: Numbers 14:22 notes the ten provocations; Psalm 50:21 says God will set sins in order before the sinner.

The Horror of Dying Under God's Judgment

The Israelites' death in the wilderness was a judicial punishment, with their bodies left unburied as a warning.

Lecture support: Hebrews 3:17 and commentators describe carcasses strewn in the desert; Jeremiah 22:18-19 compares Jehoiakim's burial to an ass.

Victory Over Death Through Christ

For believers, death has no sting because Christ has taken the judgment, transforming death into sleep and entry into life.

Lecture support: 1 Corinthians 15:53-57 and Hebrews 2:14-15 are quoted to show Christ's victory over death.

Key Arguments

General promises for long life are conditional on obedience

The Bible contains general promises that honoring parents, respecting animal families, and honest dealings lead to prolonged days, while disobedience shortens life.

Lecture support: Exodus 20:12, Deuteronomy 22:6-7, Deuteronomy 25:13-15, and 1 Peter 3:10-11 are cited.

God's secret will and means are compatible

Though God has appointed the day of death, He also ordains the means - obedience or disobedience - that lead to long or short life.

Lecture support: Job 14:5 is referenced, and the argument is made that God ordains both the end and the means.

Unbelief is a heinous sin that provokes God

The Israelites' unbelief led to murmuring and rebellion, which God counted as provocation and judged severely.

Lecture support: Numbers 14:11, 22 show God's charge of provocation and the ten times they tempted Him.

God answers the wicked according to their own words

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

Lecture support: Numbers 14:2, 28-29 show their wish and God's response: 'as you have spoken in mine ears, so will I do unto you.'

The death of the Israelites was a judicial, unburied death

Their carcasses fell in the wilderness, unburied and unmourned, as a visible example of divine vengeance.

Lecture support: Commentators Barnes, Clarke, and Gill on Hebrews 3:17 describe scattered bones and judicial death.

All outside Christ will die under God's judgment

Just as the Israelites perished, those who refuse to trust in Christ will face eternal destruction.

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

Believers are delivered from the fear of death

Christ's death destroyed the power of death, so believers face death as sleep, with no sting or horror.

Lecture support: Hebrews 2:14-15 and 1 Corinthians 15:53-57 are cited.

Scripture References

Numbers 14:21

God declares that all the earth shall be filled with His glory, introducing the judgment on the rebels.

Numbers 14:22-23

God says those who saw His miracles and tempted Him ten times shall not see the promised land.

Numbers 14:26-35

God pronounces that the murmuring generation's carcasses will fall in the wilderness over forty years.

Hebrews 3:17

The New Testament reference to the Israelites whose carcasses fell in the wilderness due to sin.

Hebrews 9:27

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

Psalm 90:10

The days of our years are threescore and ten, or by reason of strength fourscore, indicating average lifespan.

Exodus 20:12

Honor thy father and mother that thy days may be long upon the land.

Deuteronomy 22:6-7

Letting the mother bird go to prolong days, illustrating respect for animal families.

Deuteronomy 25:13-15

Having just weights and measures to lengthen days, relating to honesty in dealings.

1 Peter 3:10-11

He that will love life and see good days must refrain his tongue from evil and do good.

Job 14:5

Man's days are determined, the number of his months are with God.

Psalm 34:16

The face of the Lord is against them that do evil, to cut off the remembrance of them.

Psalm 55:23

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

1 Samuel 2:30-34

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

Deuteronomy 30:15-20

God sets before Israel life and death, blessing and cursing; choosing life through obedience.

Numbers 14:1-4

The congregation murmurs, wishing they had died in Egypt or the wilderness.

Numbers 14:11

God asks how long the people will provoke Him and not believe despite all the signs.

Jeremiah 22:18-19

Jehoiakim will be buried with the burial of an ass, dragged and cast out, illustrating unburied judgment.

Numbers 26:63-65

Not a man of the numbered generation was left except Caleb and Joshua, fulfilling God's decree.

1 Corinthians 15:53-57

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

Discussion Questions

1. How does knowing that God keeps a record of sins affect your view of His patience and judgment?

Consider: The sermon emphasizes that God counted the Israelites' ten provocations and will set sins in order before the wicked.

2. In what ways do the general promises for long life challenge or encourage your daily obedience?

Consider: Weaver lists three specific promises related to honoring parents, respecting animal families, and honest dealings.

3. Why is unbelief considered such a heinous sin, and how does it manifest in our lives today?

Consider: Unbelief is described as dishonoring God, challenging His Word, and calling Him a liar.

4. What does the image of carcasses falling in the wilderness teach us about the seriousness of God's judgment?

Consider: The commentators describe unburied, scattered bones as a warning of divine vengeance.

5. How does the truth that Christ has taken the sting of death change the way you face mortality?

Consider: 1 Corinthians 15 and Hebrews 2 are used to show that death is now sleep for believers.

Applications

Examine your preparedness for death

Just as Pilgrim realized he must die and stand before God, each person should assess whether they are ready to face judgment.

Lecture support: The illustration from Pilgrim's Progress and the warning from Hebrews 9:27.

Pursue obedience for a blessed life

Believers should honor parents, respect God's creation, and deal honestly, trusting God's general promises for long and good days.

Lecture support: The three promises from Exodus 20:12, Deuteronomy 22:6-7, and Deuteronomy 25:13-15.

Flee from unbelief and murmuring

The Israelites' unbelief led to their destruction; Christians must guard against a heart of unbelief that provokes God.

Lecture support: Numbers 14:11 and the warning from Hebrews 3:17.

Rest in Christ's victory over death

Believers can face death without fear, knowing that Christ has removed its sting and judgment holds no horror.

Lecture support: 1 Corinthians 15:53-57 and Hebrews 2:14-15.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 16

Reality, Faith and Obedience

August 21, 2016

Read Chapter 16 in Volume 1, pages 311-327 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God Determines Reality

Reality is not subjective or man-made; it is established by God. Denial does not negate it.

Lecture support: Man does not determine reality. Reality is not what I think. Reality is not what I desire. Reality is not what I wanted to be. I cannot make my own reality. Reality is determined by God.

Redemption as Objective Fact

The Exodus and Christ's work are historical, objective realities that form the basis of salvation.

Lecture support: The Exodus was and is an undeniable fact. It is history. It is real. God actually delivered his people from Egypt... Jesus Christ actually lived, He died, He was raised from the dead... These truths are reality.

Human Rebellion and Ingratitude

God's people often refuse to listen and obey, preferring their own lusts and counsels.

Lecture support: My people would not hearken to my voice, and Israel would none of me. So I gave them up unto their own hearts' lusts... We are a most unthankful, ungrateful and unappreciative people.

The Consequences of Disobedience

When God removes His restraining hand, people destroy themselves. America faces judgment for its rebellion.

Lecture support: All God has to do is remove His restraining hand and leave us to ourselves and we will destroy ourselves... America as a whole is on a collision course with the divine hand of justice.

The Blessings of Obedience and Revival

If God's people would hearken, He would subdue enemies and provide abundantly. Revival comes when God turns His people.

Lecture support: Oh, that my people had hearkened to me... I should soon have subdued their enemies... He should have fed them also with the finest of the wheat... Turn us again, O God, and cause our face to shine and we shall be saved.

The Necessity of Repentance and Dependence on Christ

Believers must continually repent and rely on Christ for obedience and greater conformity to God's Word.

Lecture support: We must be continually and constantly repenting and changing our lives... Without me, you can do how much? Nothing.

Key Arguments

Reality is God-defined, not man-made

Human attempts to create utopias or define reality apart from God are futile; only God's reality stands.

Lecture support: Man cannot make his own reality. Man cannot determine reality. Reality is determined by God alone.

Salvation is objectively grounded in Christ's work

Christ's death and resurrection are historical facts outside of us; subjective feelings do not change this objective reality.

Lecture support: What our Lord did was outside of us. It was not in us. It was outside of us... You can't feel what Christ has done. It is reality.

Rebellion is rooted in idolatry and self-worship

Sin dethrones God and enthrones self; covetousness is idolatry, and modern Christendom is guilty of loving lusts more than God.

Lecture support: We claim to be His, and yet we do not want Him... Covetousness, which is idolatry... We worship ourselves and our own lusts and our own desires.

God's judgment often means giving people over to their own ways

The worst judgment is God removing restraint, allowing people to follow their own counsels to destruction.

Lecture support: So I gave them up into their own hearts' lusts. And they walked in their own counsels.

Obedience brings comprehensive blessings

If God's people obey, He provides protection, provision, and peace; these are spiritual fruits found only in Christ.

Lecture support: I should soon have subdued their enemies... He should have fed them also with the finest of the wheat... The only place they're found is in the Lord Jesus Christ.

Revival is a sovereign work of God

True revival comes only when God turns His people; it cannot be manufactured by meetings.

Lecture support: Turn us again, O God, and cause our face to shine and we shall be saved... We're going to have a meeting. I trust it would be God's hand and God's blessing upon us to give us a revival and turn us.

Scripture References

Psalm 81:10-16

Primary text; God's deliverance, Israel's rebellion, and the blessings of obedience.

Exodus 20:1

God identifies Himself as the deliverer from Egypt, same as in Psalm 81.

Hosea 13:4

God again declares He is the Lord from Egypt; no Savior besides Him.

Romans 8:32

If God gave His Son, He will also give us all things; argument from greater to lesser.

1 Corinthians 5:7

Christ our Passover is sacrificed for us; the Passover lamb typifies Christ.

Hebrews 9:12-14

Christ's blood obtained eternal redemption; His sacrifice purges conscience.

Romans 1:3-4

Jesus declared the Son of God with power by the resurrection.

Acts 5:30-31

God exalted Christ to give repentance and forgiveness.

Hebrews 9:14-17

Christ is mediator of the new covenant; a testament is in force after death.

1 Corinthians 6:19-20

Believers are bought with a price; they are not their own.

Isaiah 1:2-4

Israel's rebellion; ox knows owner but Israel does not know.

Colossians 3:5

Covetousness is idolatry.

Jeremiah 44:2-4

God hates idolatry; He sent prophets warning against it.

Micah 4:3-4

Blessings of peace and provision under one's own vine and fig tree.

Psalm 85:4-9

Prayer for God to turn His people and grant salvation; glory dwelling in the land.

Psalm 138:7

Though I walk in trouble, thou wilt revive me.

Isaiah 57:15

God dwells with the contrite and humble to revive them.

Habakkuk 3:2

Prayer for God to revive His work and remember mercy in wrath.

Psalm 80:3,7,19

Repeated cry: Turn us again, O God, cause Thy face to shine, and we shall be saved.

John 15:5

Without me ye can do nothing.

Discussion Questions

1. How does the world's definition of reality differ from God's definition, and what are the consequences of living by a false reality?

Consider: Introduction on reality being determined by God, not man.

2. In what ways does the Exodus serve as a picture of our salvation in Christ, and how should that impact our gratitude?

Consider: The reality of redemption; Exodus as type of Christ's work.

3. Why is it important to distinguish between the objective and subjective aspects of salvation? How does this affect assurance?

Consider: Discussion of objective basis of salvation in Christ's work.

4. What are some modern examples of 'not hearkening' to God's voice, both individually and corporately?

Consider: The reality of rebellion; Israel's refusal and modern parallels.

5. How does God's judgment of 'giving them up to their own hearts' lusts' manifest in society today?

Consider: God's removal of restraint as judgment.

6. What blessings might we be missing because of disobedience, and how can we position ourselves to receive them?

Consider: The reality of potential revival; blessings of obedience.

7. What does it mean for God to 'turn us,' and how should we pray for revival?

Consider: Prayers from Psalms 80 and 85 for God to turn His people.

8. How can we cultivate a lifestyle of continual repentance and greater obedience?

Consider: Application on repenting and seeking greater conformity to God's Word.

Applications

Rejoice and be thankful for salvation

Believers should daily thank God for His great salvation in Christ, recognizing His deliverance from sin.

Lecture support: How many of you try to thank the Lord daily for the salvation that Jesus Christ has brought to you?

Deal with personal and corporate sin

Sin must be dealt with through repentance; we must be turned from our disobediences.

Lecture support: Our sins whether personal, ecclesiastical, familial, or national, must be dealt with and we must be turned from our sins and disobediences.

Seek greater obedience and conformity to God's Word

Believers should not be satisfied with current levels of obedience but continually strive for greater conformity.

Lecture support: I can't be satisfied with the obedience that I have. I want a greater obedience.

Pray for God to turn and revive us

We must pray for God to turn us and revive His work, recognizing that revival is His sovereign work.

Lecture support: Turn us again, O God, and cause our face to shine and we shall be saved... Lord, revive thy work.

Depend entirely on Christ for spiritual fruit

Without Christ, we can do nothing; all obedience and blessing flow from abiding in Him.

Lecture support: Without me, you can do how much? Nothing.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 17

Expressions of a Slave Mentality

February 17, 2012

Read Chapter 17 in Volume 1, pages 329-344 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Spiritual Bondage and Freedom

True freedom is found only in Christ; without the Spirit, people are slaves to sin and worldly thinking.

Lecture support: Weaver cites Romans 6, 2 Corinthians 3:17, and John 8:36 to show that liberty comes through Christ, while those without the Spirit remain in bondage.

Conformity to Worldly Thinking

A slave mentality is evidenced by being pressed into the mold of worldly thinking rather than being transformed by God's Word.

Lecture support: Weaver references Romans 12:2, explaining that 'conformed' means being pressed into a mold, and contrasts it with the renewing of the mind.

Fear vs. Faith

Cowardice is a mark of a slave mentality; believers are called to walk by faith, not by sight, and God has not given a spirit of fear.

Lecture support: Weaver contrasts the Israelites' fear with the call to faith in 2 Corinthians 5:7 and 2 Timothy 1:7, noting their cry was from desperation, not trust.

The Danger of Compromise

Compromise offers temporary gain but leads to spiritual loss; it is defeat on installments and rejects God's perfect will.

Lecture support: Weaver uses Pharaoh's three compromises and Satan's temptation of Christ to illustrate that compromise avoids suffering but forfeits God's blessings.

Complacency in Servitude

Slaves are content with the status quo and resist deliverance because freedom requires responsibility and effort.

Lecture support: The Israelites said 'Let us alone, that we may serve the Egyptians,' preferring slavery to the challenges of freedom.

The Idol of Convenience

A slave mentality prioritizes comfort and convenience over truth and duty, leading to complaints against God's ways.

Lecture support: Weaver points out that the Israelites' cries were rooted in inconvenience, and Moses told them to be silent and trust God's deliverance.

Key Arguments

Most people exhibit a slave mentality by not thinking independently.

Weaver argues that the majority conform to media and cultural narratives, reflecting an ancient pattern of mental slavery.

Lecture support: He states, 'most people do not think for themselves... it is evidence of a slave mentality' and compares modern Americans to the Israelites.

Spiritual regeneration is necessary for true freedom.

Without the Holy Spirit, a person remains in bondage to sin; only Christ can make one truly free.

Lecture support: Weaver cites Romans 8:9 and John 8:36 to assert that those without the Spirit do not belong to Christ and are not free.

Fear reveals a lack of faith and a slave mentality.

The Israelites' fear of the Egyptians showed they were walking by sight, not faith; believers should trust God's promises.

Lecture support: Weaver notes they 'lifted up their eyes' and were 'sore afraid,' contrasting this with 2 Corinthians 5:7 and Daniel 11:32.

Compromise is a rejection of God's deliverance.

The Israelites' desire to return to Egypt was a compromise that would have forfeited God's plan; similarly, believers must not trade truth for comfort.

Lecture support: Weaver recounts Pharaoh's three compromises and Jesus' refusal to worship Satan, emphasizing that compromise gains the world but loses God's will.

Complacency keeps people in bondage.

The Israelites preferred the familiarity of slavery to the uncertainties of freedom; modern people similarly resist truth that disturbs their comfort.

Lecture support: Weaver quotes Exodus 5:21 and 6:9, showing the Israelites' initial resistance to Moses' deliverance and their cry to be left alone.

A lust for convenience undermines faith and duty.

The Israelites' complaints were rooted in inconvenience; believers must be willing to suffer hardship for the sake of truth and freedom.

Lecture support: Weaver states, 'The whole passage reeks of a lust and desire for convenience' and contrasts it with the founding fathers' willingness to sacrifice.

Scripture References

Exodus 14:10-12

Primary text for the sermon; describes the Israelites' fear and complaint at the Red Sea.

Romans 12:2

Used to define conformity to the world as a mold of thinking that must be rejected.

Romans 6

Teaches that unbelievers are slaves to sin; believers are freed from sin's dominion.

2 Corinthians 3:17

Where the Spirit of the Lord is, there is liberty; absence of the Spirit means bondage.

Romans 8:9

If anyone does not have the Spirit of Christ, he does not belong to Him.

John 8:36

If the Son sets you free, you will be free indeed.

Galatians 5:1

Stand fast in the liberty by which Christ has made us free; do not be entangled again in bondage.

Exodus 13:18

Israel went up 'harnessed' (armed) out of Egypt, indicating they were not defenseless.

2 Corinthians 5:7

We walk by faith, not by sight; contrasts with the Israelites' sight-based fear.

Psalm 3:4

David cried to the Lord and was heard; contrasts with the Israelites' faithless cry.

Daniel 11:32

The people who know their God shall be strong and do exploits; knowing God produces courage.

Proverbs 29:25

The fear of man brings a snare; trust in the Lord brings safety.

2 Timothy 1:7

God has not given a spirit of fear, but of power, love, and a sound mind.

Exodus 8:25

Pharaoh's first compromise: sacrifice in the land.

Exodus 10:11

Pharaoh's second compromise: only men go.

Exodus 10:24

Pharaoh's third compromise: leave cattle.

Numbers 14:3-4

Israelites suggest making a captain and returning to Egypt.

Numbers 11:5

Israelites remember the food in Egypt and despise manna.

Matthew 4:8-10

Satan offers Jesus all kingdoms if He will worship him; Jesus refuses compromise.

Psalm 106:7

Our fathers did not understand God's wonders in Egypt; they rebelled at the Red Sea.

Discussion Questions

1. In what ways do you see a 'slave mentality' expressed in modern culture, and how does it compare to the Israelites' attitude in Exodus 14?

Consider: Weaver argues that most Americans think like slaves, prioritizing comfort and conformity.

2. How does fear manifest in your life, and what steps can you take to replace fear with faith according to Scripture?

Consider: The sermon identifies cowardice as a key expression of a slave mentality, contrasting it with walking by faith.

3. What are some areas where Christians today are tempted to compromise, and what are the potential consequences?

Consider: Weaver uses Pharaoh's compromises and Jesus' temptation to illustrate the danger of compromise.

4. Why do you think the Israelites preferred slavery in Egypt over the challenges of freedom? How might we exhibit similar complacency?

Consider: The sermon highlights the Israelites' cry 'Let us alone, that we may serve the Egyptians' as complacency.

5. How does a desire for convenience affect our willingness to follow God's will, and what can we learn from Moses' command to 'hold your peace'?

Consider: Weaver points out that the Israelites' complaints were rooted in inconvenience, and Moses told them to be silent and trust God.

6. What does it mean to 'think biblically and scripturally and as free men' in the context of today's political and social pressures?

Consider: Weaver applies the message to modern America, urging believers to reject conformity and fight against tyranny.

Applications

Reject worldly conformity by renewing your mind with Scripture.

Believers must actively resist being pressed into the mold of worldly thinking and instead be transformed through God's Word.

Lecture support: Weaver cites Romans 12:2 and emphasizes the need to think biblically rather than as slaves.

Replace fear with faith in God's promises.

Instead of being controlled by fear of circumstances or men, trust in God's power and deliverance as demonstrated in Scripture.

Lecture support: Weaver contrasts the Israelites' fear with the call to walk by faith (2 Corinthians 5:7) and notes God has not given a spirit of fear (2 Timothy 1:7).

Refuse to compromise truth for worldly gain.

Like Moses and Jesus, believers must reject compromises that offer temporary benefits but lead away from God's perfect will.

Lecture support: Weaver uses Pharaoh's compromises and Jesus' temptation to show that compromise forfeits God's blessings.

Shake off complacency and embrace the responsibilities of freedom.

Do not be content with spiritual or political servitude; actively pursue truth and liberty even when it requires effort and sacrifice.

Lecture support: The Israelites' cry 'Let us alone' is condemned; Weaver urges believers to have 'backbone and intestinal fortitude.'

Accept inconvenience as part of following God.

Be willing to endure hardship, deprivation, and conflict for the sake of righteousness, rather than seeking a comfortable, easy path.

Lecture support: Weaver states he would rather be inconvenienced with God than comfortable in bondage, and points to the founding fathers' example.

Hate evil and stand against corruption.

Loving God necessarily involves hating what is contrary to Him; believers must actively oppose wickedness in society.

Lecture support: Weaver quotes Psalm 97:10 and Psalm 94:16, calling for rising up against evildoers.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 18

How Easily We Forget

May 11, 2018

Read Chapter 18 in Volume 1, pages 345-362 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Progression of Spiritual Forgetfulness

Forgetting God's works leads to forgetting His covenant, which ultimately results in forgetting God Himself and replacing Him with idols.

Lecture support: Weaver traces this progression from Deuteronomy 4:9 (works) to 4:23 (covenant) to 6:12 (God), and illustrates it with Israel's rapid decline after the Exodus.

The Danger of Idolatry as a Consequence of Forgetting

When God is forgotten, people inevitably create substitutes - whether graven images or modern idols like covetousness and fleshly desires.

Lecture support: Weaver cites Deuteronomy 4:23, Colossians 3:5, and Philippians 3:19 to show that idolatry follows forgetting God, and that anything placed above God is idolatry.

The Swiftness of Human Forgetfulness

Despite witnessing miraculous deliverances, Israel forgot God within days, demonstrating how quickly humans can turn from God.

Lecture support: Weaver details Israel's murmuring at Marah (3 days), longing for Egypt (30 days), and golden calf worship (3-4 months) after the Exodus.

The Call to Remember and Repent

Christ's message to Ephesus in Revelation 2 emphasizes remembering from where we have fallen, repenting, and returning to first love and works.

Lecture support: Weaver reads Revelation 2:4-5, stressing that the first step to restoration is remembering, followed by repentance and renewed obedience.

God's Faithfulness Despite Human Unfaithfulness

God's mercies are new every morning, and His goodness leads to repentance, yet people often take His provision for granted.

Lecture support: Weaver quotes Lamentations 3:22-23 and Romans 2:4, contrasting God's constant faithfulness with human ingratitude and forgetfulness.

Key Arguments

Forgetting God's works is the first step toward spiritual decline.

Deuteronomy 4:9 warns against forgetting the things seen, and Israel's example shows that forgetting miracles leads to covenant-breaking and idolatry.

Lecture support: Weaver points to Deuteronomy 4:9 and the rapid sequence of Israel's complaints and golden calf worship after witnessing the plagues and Red Sea.

Forgetting God's covenant leads to idolatry.

Deuteronomy 4:23 links forgetting the covenant with making graven images, and New Testament parallels show that covetousness and fleshly desires are modern idolatry.

Lecture support: Weaver cites Deuteronomy 4:23, Colossians 3:5, and Philippians 3:19 to argue that abandoning God's covenant results in worshiping false gods.

Forgetting God Himself is the ultimate outcome.

Deuteronomy 6:12 and 8:11-19 warn against forgetting the Lord, which leads to perishing; this is the final stage of spiritual amnesia.

Lecture support: Weaver reads Deuteronomy 6:12, 8:11, 14, 19, showing that forgetting God brings judgment and destruction.

Israel's history proves how quickly people forget God.

Within three days of the Red Sea, Israel murmured; within 30 days they wanted to return to Egypt; within months they worshiped a golden calf.

Lecture support: Weaver traces Exodus 15:22-24 (Marah), Exodus 16:1-3 (flesh pots), Exodus 17:1-3 (Rephidim), and Exodus 32:1-6 (golden calf).

The New Testament church faces the same danger.

The church at Ephesus left its first love, and Christ's remedy is to remember, repent, and do the first works, or face removal of its lampstand.

Lecture support: Weaver expounds Revelation 2:1-5, emphasizing that even doctrinally faithful churches can lose their love for Christ.

Modern believers are equally guilty of forgetting God.

We forget God's provision, mercy, and goodness, living as if He does not exist, and need to heed Jeremiah 2:32's haunting question.

Lecture support: Weaver applies the message personally, citing Lamentations 3:22-23, Romans 2:4, and Jeremiah 2:32 to convict hearers of their own forgetfulness.

Scripture References

Deuteronomy 4:9

Warning to take heed lest they forget the things their eyes have seen; the starting point of the progression of forgetfulness.

Deuteronomy 4:10

Reference to the day at Horeb when God spoke, emphasizing the need to teach future generations.

Deuteronomy 4:23

Warning against forgetting the covenant, which leads to idolatry.

Deuteronomy 4:34

God's mighty works in Egypt described as temptations, signs, wonders, war, mighty hand, stretched out arm, and great terrors.

Deuteronomy 6:12

Warning not to forget the Lord who brought them out of Egypt.

Deuteronomy 7:19

Recounting the great temptations, signs, wonders, mighty hand, and stretched out arm which their eyes saw.

Deuteronomy 8:11

Warning not to forget the Lord by not keeping His commandments.

Deuteronomy 8:14

Warning that when the heart is lifted up, they will forget the Lord who brought them out of Egypt.

Deuteronomy 8:19

If they forget the Lord and walk after other gods, they will surely perish.

Deuteronomy 26:8

The Lord brought them out of Egypt with a mighty hand, outstretched arm, great terribleness, signs, and wonders.

Deuteronomy 34:12

Reference to the mighty hand and great terror which Moses showed in the sight of all Israel.

Exodus 11:7

God put a difference between the Egyptians and Israel; not a dog moved its tongue against Israel.

Exodus 9:4-7

The Lord severed between the cattle of Israel and Egypt; none of Israel's cattle died.

Exodus 10:22-23

Thick darkness in Egypt for three days, but all the children of Israel had light in their dwellings.

Exodus 12:12

God executed judgment against all the gods of Egypt through the plagues.

Exodus 14:27-30

The Red Sea returned and drowned the Egyptians; Israel saw the Egyptians dead on the seashore.

Exodus 12:1-7

Instructions for the Passover lamb, its selection, keeping, and killing on the 14th of Abib.

Exodus 12:11

The Passover was to be eaten in haste with loins girded, shoes on, and staff in hand.

Exodus 13:3-10

Moses commands them to remember the day they came out of Egypt and keep the feast of unleavened bread as a memorial.

Exodus 15:22-24

Three days after the Red Sea, Israel murmured at Marah because the waters were bitter.

Discussion Questions

1. What are some 'works of God' in your own life that you have seen or experienced, and how can you actively remember them?

Consider: Weaver stresses the importance of not forgetting the things our eyes have seen, as Israel was commanded.

2. In what ways might we be forgetting God's covenant today, and what modern 'idols' can result from that forgetfulness?

Consider: Weaver links forgetting the covenant to idolatry, including covetousness and fleshly desires.

3. Why do you think Israel forgot God's mighty works so quickly, and what does that reveal about human nature?

Consider: The sermon details Israel's murmuring within days and idolatry within months after the Exodus.

4. What does it mean to 'leave your first love,' and what are some signs that this has happened in a believer's life?

Consider: Weaver expounds Revelation 2:4, describing loss of warmth, affection, energy, and desire for the Lord.

5. How can we practically 'remember from whence we are fallen' and return to our first works?

Consider: Christ's command in Revelation 2:5 includes remembering, repenting, and doing the first works.

6. How does Jeremiah 2:32 challenge your view of your relationship with God?

Consider: The verse contrasts a bride's inability to forget her attire with God's people forgetting Him days without number.

Applications

Cultivate Active Remembrance of God's Works

Believers should intentionally recall and recount God's past deliverances, provisions, and answered prayers to prevent spiritual amnesia.

Lecture support: Weaver repeatedly emphasizes the command to remember and not forget the things seen, using Israel's failure as a warning.

Guard Against Gradual Spiritual Decline

Recognize that forgetting God's works can lead to neglecting His Word and ultimately replacing Him with idols; vigilance is required.

Lecture support: The progression from Deuteronomy 4:9 to 4:23 to 6:12 shows a dangerous slope that believers must avoid.

Repent and Return to First Love

If you have lost the warmth and devotion you once had for Christ, follow the Ephesian church's example: remember, repent, and resume your first works.

Lecture support: Revelation 2:4-5 is directly applied as a call to personal and corporate repentance.

Acknowledge God's Daily Mercies

Instead of taking life, health, and provision for granted, believers should daily thank God for His compassions that are new every morning.

Lecture support: Weaver quotes Lamentations 3:22-23 and notes how we assume God owes us these things.

Teach the Next Generation

Part of not forgetting is passing on the knowledge of God's works to children and grandchildren, as commanded in Deuteronomy 4:9.

Lecture support: The text itself includes 'teach them thy sons, and thy sons' sons,' and Weaver mentions this in the opening.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 19

Impossible Situations

November 20, 2012

Read Chapter 19 in Volume 1, pages 363-385 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's Sovereignty Over Impossible Situations

What is impossible with man is possible with God; He is the God of the impossible who delivers His people and destroys His enemies.

Lecture support: The speaker states, 'With the Lord, there is absolutely nothing that is impossible. He is the God of the impossible.'

Fear Not: God's Provision Against Discouragement

God commands us not to fear over 300 times in Scripture; He has given us a spirit of power, love, and a sound mind.

Lecture support: The speaker says, 'Do you realize the Bible commands us to fear not over 300 times... God hath not given us a spirit of fear; but of power, and of love, and of a sound mind.'

God's Judgment on the Wicked

God spoils the stout-hearted, turning their courage into fear; He can destroy enemies effortlessly, as with the Assyrian army.

Lecture support: The speaker explains, 'When God spoils the stout-hearted, He takes away their stout heart, and He puts a heart of fear in them.'

The Illusion of Human Power

All human strength and courage are in God's hand; He can render the mighty powerless in an instant.

Lecture support: The speaker quotes Calvin: 'all the gifts and powers which men seem to possess are in the hand of God, so that He can, at any instant of time, deprive them of the wisdom which He has given them.'

Trust in God Amidst National and Personal Crisis

Despite government overreach and media corruption, believers must trust in God alone, who is our refuge and strength.

Lecture support: The speaker says, 'We must, at all times, trust totally in Him. For every impossible situation is only impossible with man. All things are possible with God.'

Key Arguments

Impossible situations reveal human helplessness and God's power.

God allows His people to reach the end of their own strength so that He alone gets the glory when He delivers them.

Lecture support: In Exodus 5-6, Moses and the elders failed completely; then God said, 'Now shalt thou see what I will do to Pharaoh.'

God always destroys His enemies and delivers His people in impossible situations.

In every biblical example given, God's intervention results in the destruction of the wicked and the salvation of His own.

Lecture support: The speaker says, 'In every situation that I've given you so far, in an impossible situation, God always destroys His enemies and delivers His people.'

Current events mirror biblical patterns of oppression and divine deliverance.

Government militarization and media control are signs that we may soon face impossible situations, but God's power remains unchanged.

Lecture support: The speaker reads articles about police militarization and DHS riot gear orders, then connects them to Psalm 76:5.

God can render the most powerful enemies utterly helpless.

The Assyrian army, though mighty, was spoiled by God; they could not use their hands, symbolizing complete incapacitation.

Lecture support: The speaker explains, 'none of the men of might have found their hands' means they lost the use of their hands and could not employ them for their intended purpose.

Believers must respond to threats with faith, not fear.

Psalm 46 teaches that even if the earth gives way, we will not fear because God is our refuge and strength.

Lecture support: The speaker reads Psalm 46:1-3 and emphasizes, 'Therefore will not we fear, though the earth be removed.'

Scripture References

Psalm 76:5-8

Main text; describes the spoiling of the stout-hearted and the sleep of death for God's enemies.

Luke 1:37

Quoted to affirm that with God nothing shall be impossible.

Luke 18:27

Quoted to show that things impossible with men are possible with God.

Exodus 5:19-6:1

Moses and the elders fail to deliver Israel; God promises to show His power.

Exodus 14:1-31

The Red Sea crossing; Israel trapped, but God parts the sea and destroys the Egyptians.

2 Chronicles 14:1-15

King Asa outnumbered by Ethiopians; he cries to God and is delivered.

2 Timothy 1:7

God has not given a spirit of fear but of power, love, and a sound mind.

Luke 12:32

Fear not, little flock; it is the Father's good pleasure to give you the kingdom.

2 Kings 18:13-19:37

The Assyrian siege of Jerusalem; Hezekiah's prayer and God's deliverance by slaying 185,000.

2 Kings 19:7

God sends a blast and a rumor to turn back the Assyrians.

2 Kings 7:6-7

God causes the Syrian army to hear a noise of chariots and flee.

Exodus 34:24

God promises to restrain enemies so they will not desire the land when Israel goes to worship.

Psalm 2:4-5

God laughs at His enemies and speaks to them in wrath.

Psalm 46:1-11

God is our refuge and strength; therefore we will not fear though the earth be removed.

Discussion Questions

1. What impossible situation are you currently facing, and how does the truth that 'with God nothing shall be impossible' change your perspective?

Consider: Based on the introduction and Luke 1:37.

2. Why do you think God allows His people to reach a point of complete helplessness before He intervenes, as seen with Moses and the Red Sea?

Consider: From the examples in Exodus 5-6 and Exodus 14.

3. How should Christians respond to increasing government overreach and media manipulation in light of Psalm 76:5?

Consider: Connecting current events to the Assyrian threat.

4. What does it mean that 'none of the men of might have found their hands,' and how does this demonstrate God's sovereignty over human strength?

Consider: From the exposition of Psalm 76:5.

5. In what ways can we practically 'be still and know that He is God' when surrounded by threats and bad news?

Consider: From Psalm 46:10 and the conclusion.

Applications

Replace fear with faith in God's power.

Memorize 2 Timothy 1:7 and consciously reject a spirit of fear, trusting that God has given power, love, and a sound mind.

Lecture support: The speaker encourages memorization of 2 Timothy 1:7 and states, 'God hath not given us a spirit of fear.'

Trust God completely in impossible situations.

When facing overwhelming odds, follow Asa's example and cry out to God, acknowledging that He can help whether with many or with no power.

Lecture support: Asa's prayer: 'Lord, it is nothing with thee to help, whether with many, or with them that have no power.'

Do not be discouraged by current events.

Recognize that God is sovereign over governments and media; He can turn the hearts of the mighty and deliver His people.

Lecture support: The speaker says, 'We must, at all times, trust totally in Him... All things are possible with God.'

Respond to threats with prayer and Scripture.

Like Hezekiah, spread out the threatening 'letters' before the Lord and pray for deliverance, trusting God's promises.

Lecture support: Hezekiah spread the letter before the Lord and prayed (2 Kings 19:14-19).

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 20

How Easily We Forget

December 06, 2018

Read Chapter 20 in Volume 1, pages 387-403 (October 9, 2026 opening-heading corrected edition).

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

Timestamp review: the independent audit identifies reversed source timestamp pairs. This guide provides whole-lecture links only; no timed seek links are supplied.

Major Themes

The Danger of Forgetting God

Forgetting God's works leads to forgetting His covenant and ultimately forgetting Him, resulting in idolatry and judgment.

Lecture support: Deuteronomy 4:9, 23; 6:12; 8:11, 14, 19 are cited to show the progression from forgetting works to forgetting God.

Idolatry as Heart Idolatry

Idolatry is not limited to physical idols but includes covetousness, lust, and placing self above God.

Lecture support: Colossians 3:5 is referenced, and Weaver states 'anytime we place anything above God, it is idolatry.'

The Lordship of Christ in Baptism

Baptism is a public confession that Jesus is Lord (Kyrios), meaning boss, owner, master, sovereign, which in the early church meant risking death.

Lecture support: Weaver explains the early oath 'Iēsous Kyrios' and contrasts it with modern casual attitudes toward baptism.

God's Mighty Deliverance of Israel

God demonstrated His power through the plagues and the Red Sea, sparing Israel and judging Egypt's gods, so that Israel knew He alone is God.

Lecture support: Exodus 9:4-7, 10:22-23, 12:12, 14:27-31 are read to show Israel's firsthand witness of God's acts.

The Speed of Forgetting

Israel complained within three days, wanted to return to Egypt in 30 days, and made a golden calf within four months, illustrating how quickly we forget.

Lecture support: Exodus 15:22-24, 16:1-3, 17:1-3, 32:1-6 are traced chronologically to show the rapid decline.

Losing First Love

Christians can lose their initial zeal and love for God, becoming mechanical in worship, which requires repentance.

Lecture support: Revelation 2:1-5 is read, and Weaver describes how excitement for God's Word and fellowship fades.

Daily Remembrance of God's Mercies

Believers should daily recall God's faithfulness and mercies, which are new every morning, to avoid forgetting Him.

Lecture support: Lamentations 3:22-23 is quoted as a daily practice, and Weaver gives examples of thanking God for spared life.

Key Arguments

Forgetting God's works leads to forgetting His covenant and then forgetting God.

Weaver argues from Deuteronomy that there is a sequential progression: when we forget what God has done, we next forget His covenant, and finally we forget God Himself.

Lecture support: He reads Deuteronomy 4:9, 23; 6:12; 8:11, 14, 19 and states, 'When we begin to forget the works of God... the next thing you know, we are forgetting the covenant of God... Once you forget the covenant of God, the next step is that you forget God.'

Idolatry is any replacement of God with self or desires.

Idolatry is not merely bowing to images; it is covetousness, lust, and placing anything above God, which happens when we forget Him.

Lecture support: He cites Colossians 3:5 and says, 'anytime we place anything above God, it is idolatry... You cannot forget God without replacing Him.'

Baptism is a serious confession of Christ's absolute lordship.

The early baptismal oath 'Jesus is Lord' was a treasonous statement against Caesar, often leading to death; modern believers have lost this weighty understanding.

Lecture support: Weaver explains the Greek Kyrios and the historical conflict with the emperor cult, saying, 'when a man was baptized... he's probably signing his own death warrant.'

Israel's rapid forgetfulness proves human tendency to forget God.

Despite witnessing the plagues and Red Sea, Israel murmured in three days, longed for Egypt in 30 days, and worshiped a golden calf in four months.

Lecture support: He walks through Exodus 15, 16, 17, and 32, noting the timeline: 'In three days, they're bellyaching... In 30 days, they're wanting to go back... In four months, they've made a golden calf.'

Christians today forget God's grace and their first love.

Just as Israel forgot, believers forget God's daily mercies, their profession of faith, and the people God used to help them, leading to a loss of first love.

Lecture support: He shares personal stories of forgotten relationships and reads Revelation 2:4-5, saying, 'We've lost our first love.'

Repentance and daily remembrance are the remedy.

God calls His people to remember, repent, and do their first works, or face removal of their witness; daily quoting Lamentations 3:22-23 helps maintain gratitude.

Lecture support: He reads Revelation 2:5 and Lamentations 3:22-23, and says, 'You should never cease praising Him. You should never forget all the wonderful works that he's done for you.'

Scripture References

Deuteronomy 4:9

The opening command to take heed and not forget the things seen, teaching them to children.

Deuteronomy 4:10

Specifically remembering the day at Horeb when they heard God's words.

Deuteronomy 4:23

Warning not to forget the covenant of the Lord.

Deuteronomy 4:34

God's mighty deliverance by signs, wonders, and a stretched-out arm.

Deuteronomy 6:12

Warning not to forget the Lord who brought them out of Egypt.

Deuteronomy 7:19

The great temptations, signs, and wonders their eyes saw.

Deuteronomy 8:11

Warning not to forget the Lord by not keeping His commandments.

Deuteronomy 8:14

Warning that a lifted heart leads to forgetting the Lord.

Deuteronomy 8:19

If they forget the Lord and serve other gods, they will perish.

Deuteronomy 26:8

God brought them out with a mighty hand and outstretched arm.

Deuteronomy 34:12

The mighty hand and great terror Moses showed in the sight of Israel.

Exodus 9:4-7

God severed between the cattle of Israel and Egypt; none of Israel's died.

Exodus 9:24

The hail and fire were exceptionally grievous, unlike any before.

Exodus 10:22-23

Thick darkness in Egypt for three days, but Israel had light in their dwellings.

Exodus 11:7

Not a dog would move its tongue against Israel, showing God's distinction.

Exodus 12:1-6

The institution of the Passover on the 14th of Abib.

Exodus 12:11

Instructions to eat the Passover in haste, ready to leave.

Exodus 12:12

God executed judgment against all the gods of Egypt.

Exodus 13:3-10

Command to remember the day of deliverance and keep the Feast of Unleavened Bread.

Exodus 14:27-31

The Red Sea returned and drowned the Egyptians; Israel saw and believed.

Discussion Questions

1. What are some of God's works in your own life that you are prone to forget?

Consider: Weaver asks how often we think of God's promises, warnings, and what He has done, implying we should actively remember.

2. In what ways might we be guilty of idolatry without realizing it?

Consider: He explains that covetousness and placing anything above God is idolatry, challenging the listener to examine their heart.

3. How does our view of baptism compare to the early church's understanding of confessing 'Jesus is Lord'?

Consider: Weaver contrasts modern casualness with the life-or-death commitment of early Christians.

4. Why do you think Israel forgot God's mighty works so quickly, and how can we guard against the same tendency?

Consider: The sermon traces Israel's rapid decline and asks how long it would take us to forget.

5. What does it look like to 'lose your first love' for Christ, and how can it be restored?

Consider: Weaver describes the loss of excitement for God's Word and fellowship, and reads Revelation 2:4-5.

6. How can we cultivate a daily habit of remembering God's mercies?

Consider: He shares his practice of quoting Lamentations 3:22-23 multiple times a day.

Applications

Remember God's works and covenant daily.

Believers should actively recall what God has done in Scripture and in their lives to prevent spiritual drift.

Lecture support: Weaver says, 'You should never cease praising Him. You should never forget all the wonderful works that he's done for you.'

Examine your heart for idolatry.

Recognize that covetousness, lust, and self-centered desires are forms of idolatry that replace God.

Lecture support: He states, 'anytime we place anything above God, it is idolatry.'

Take your baptismal confession seriously.

Understand that confessing 'Jesus is Lord' means acknowledging His absolute sovereignty over every area of life.

Lecture support: Weaver explains the meaning of Kyrios and the early church's costly confession.

Repent and return to your first love.

If your zeal for God has faded, heed Revelation 2:5 by remembering, repenting, and doing the works you did at first.

Lecture support: He reads Revelation 2:5 and urges, 'Remember therefore from whence thou art fallen, and repent.'

Cultivate gratitude for God's daily mercies.

Make it a practice to thank God each morning for His faithfulness and the gift of life, using Lamentations 3:22-23 as a model.

Lecture support: Weaver shares his personal habit of quoting Lamentations 3:22-23 multiple times daily.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 21

The Excommunication of Jesus Christ

December 03, 2012

Read Chapter 21 in Volume 1, pages 405-423 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Excommunication of Christ

Christ has been cast out and rejected by the religious and political establishments, just as He was crucified outside the gate.

Lecture support: Weaver states, 'Christ has been essentially excommunicated from His own church by those who profess religion but do not possess Christ.'

Separation from Empty Religion

Believers must leave behind rituals, ceremonies, and institutions that lack true obedience and go to Christ outside the camp.

Lecture support: He says, 'Let us go forth therefore unto him without the camp, bearing his reproach' (Hebrews 13:13).

Christ as the Only Way

Salvation and holiness are found only in a personal relationship with Christ, not in church membership or religious acts.

Lecture support: Weaver declares, 'There is no church that can save you. There is no act that can save you... He that would be saved must come to Christ.'

Bearing Reproach for Christ

Following the rejected Christ means willingly enduring shame, criticism, and persecution from the world.

Lecture support: He quotes Luke 6:22 and says, 'If we identify ourselves with the reproached and excommunicated Christ, we shall be reproached and excommunicated ourselves.'

God's Hatred of Hypocritical Worship

God despises empty ceremonies and heartless rituals when obedience and justice are neglected.

Lecture support: Weaver reads Amos 5:21-24 and says, 'I hate, I despise your feast days... because they had turned away from God's judgment.'

The World's Rejection of Truth

Political and religious leaders have no genuine interest in Christ or His law; they use religion for their own ends.

Lecture support: He states, 'If you think for one moment that the political and the religious leaders of this world have any interest of Christ and His kingdom at heart, you need to think again.'

Key Arguments

Christ was excommunicated by His own people

The religious leaders and many disciples rejected Christ's strict teachings, effectively casting Him out.

Lecture support: Weaver cites John 6:66: 'From that time many of his disciples went back, and walked no more with him.'

Rejecting sound doctrine is rejecting Christ

When people turn from Christ's Word to teachers who scratch their itching ears, they excommunicate Christ from their lives.

Lecture support: He references 2 Timothy 4:2-3 and says, 'When one rejects the sound doctrine of Christ... he has effectively cut Him off and cast Him out.'

Christ is not in established religion or politics

Modern Christendom, with its focus on buildings and programs, has forgotten God, and Christ is outside such systems.

Lecture support: Weaver says, 'He is not anywhere around established religion... all of those professing Christian churches that are more interested in entertainment... are without Christ.'

The Old Testament tabernacle outside the camp typifies Christ's rejection

Moses pitched the tabernacle outside the camp after Israel's sin, and those who sought the Lord had to go out to it, prefiguring Christ.

Lecture support: He reads Exodus 33:7 and says, 'The Israelites that really wanted to seek the Lord had to separate themselves from their wickedness and go forth unto Christ.'

Believers must go to Christ outside the camp

The call of Hebrews 13:13 is to leave the empty shadows of religion and come to the person of Christ, bearing His reproach.

Lecture support: Weaver explains, 'The plea is not to go forth to a system, or a religion, or establishment. The plea is for you and I to go forth to a person.'

Bearing Christ's reproach is a privilege

Like Moses and Paul, believers should value the reproach of Christ above worldly riches and comfort.

Lecture support: He quotes Hebrews 11:24-26 and says, 'Moses... believed the reproach of Christ was greater than all the riches of Egypt.'

Scripture References

Hebrews 13:11-13

The main text: Christ suffered outside the gate, and believers are called to go to Him outside the camp.

2 Thessalonians 3:6

Command to withdraw from disorderly brethren, illustrating church discipline.

1 Corinthians 5:1-5

Paul rebukes the Corinthians for tolerating fornication and commands delivering the sinner to Satan.

2 Corinthians 2:5-8

Paul urges forgiveness and restoration for the repentant sinner previously disciplined.

John 6:32-35, 51-66

Jesus teaches He is the bread of life; many disciples forsake Him because of the hard saying.

2 Timothy 4:2-3

Prophecy that people will not endure sound doctrine but heap up teachers with itching ears.

Psalm 110:1

Prophecy of Christ seated at God's right hand, quoted in Acts 2.

Acts 2:25, 33-34

Peter applies Psalm 110:1 to Christ's exaltation.

Hosea 8:12-13

Israel counted God's law as a strange thing and built temples while forgetting God.

Amos 5:21-24

God hates and despises empty feast days and sacrifices without justice and righteousness.

1 Samuel 15:22

Obedience is better than sacrifice.

Micah 6:8

God requires justice, mercy, and humble walking with Him.

Jeremiah 22:13-16

Woe to those who build houses by unrighteousness; knowing God is doing justice.

Exodus 33:2-3, 7

God refuses to go with Israel; Moses pitches the tabernacle outside the camp.

Hosea 5:6

They seek the Lord but will not find Him; He has withdrawn from them.

Song of Solomon 5:6

The beloved withdraws; the bride seeks but cannot find him.

Micah 3:4

God will hide His face from those who behave ill.

Revelation 3:14-16

Christ will spew the lukewarm Laodiceans out of His mouth.

John 12:26

Where Christ is, there His servant will be.

Hebrews 10:9-14

Christ's one offering perfects the sanctified; the old sacrifices are taken away.

Discussion Questions

1. In what ways do modern churches or religious institutions 'excommunicate' Christ by their practices or teachings?

Consider: Weaver argues that Christ is outside the camp of established religion.

2. How can we discern whether we are truly following Christ or merely participating in empty rituals?

Consider: He contrasts heartless ceremonies with obedience and justice.

3. What does it mean practically to 'go forth unto him without the camp' in our daily lives?

Consider: The call of Hebrews 13:13 is to leave the world's systems and identify with Christ.

4. Why is it so difficult for believers to bear the reproach of Christ, and how can we grow in willingness to suffer for Him?

Consider: Weaver emphasizes the cost of following the rejected Christ.

5. How does the example of Moses in Hebrews 11 challenge our priorities regarding wealth, status, and comfort?

Consider: Moses chose reproach with Christ over the treasures of Egypt.

6. In what ways might we be tempted to seek Christ in political or religious establishments rather than in a personal relationship with Him?

Consider: Weaver warns that Christ is not found in political or religious systems.

Applications

Leave empty religion and go to Christ

Believers must abandon trust in rituals, buildings, and religious systems and instead pursue a personal, obedient relationship with Jesus.

Lecture support: Weaver says, 'Let us arise and go forth to Christ in the fullness of His sacrifice... Let's leave sin and the world and the pleasures, as well as our own works and our own righteousness, and go to Him.'

Value the reproach of Christ above worldly approval

We should count it an honor to be shamed and rejected for Christ's sake, following the example of Moses and Paul.

Lecture support: He states, 'It's an honor to be reproached for Christ's sake. It's an honor to be condemned with Christ. It's an honor to be excommunicated with Christ.'

Do not seek Christ in political or religious establishments

Christ is not found in worldly governments or compromised churches; we must look for Him outside these systems.

Lecture support: Weaver warns, 'You may look in all the political places that you would like, but you will not find Christ there. You may look in all the established religious places that you like, but you will not find Christ there.'

Bear reproach willingly and cheerfully

We are called to endure criticism and persecution for Christ with joy, knowing that He bore our reproach first.

Lecture support: He says, 'We need to bear the reproach of our Lord willingly, cheerfully, courageously, and patiently.'

Examine whether we have truly come to Christ

Salvation is not about joining a church or performing acts, but about a personal coming to Christ in faith and obedience.

Lecture support: Weaver emphasizes, 'There's a huge difference between coming down an aisle and coming to Christ... He that would be saved must come to Christ.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 22

Great Sins Produce Great Losses

July 21, 2019

Read Chapter 22 in Volume 2, pages 13-30 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Great sins produce great losses

The sermon's title and central idea: the magnitude of sin correlates with the severity of its consequences, as seen in the 40,000 Israelites slain.

Lecture support: The title and the repeated emphasis on the 40,000 deaths as a result of Israel's own spiritual adultery.

Spiritual adultery as the root of physical immorality

Idolatry and forsaking God are spiritual adultery, which produces physical sexual sins; Israel's failure to address idolatry led to the Gibeah atrocity.

Lecture support: Weaver states: 'The physical adultery actually is the product of the spiritual adultery.' He cites Hosea 4 and Jeremiah 3.

The clean hands principle in judgment

One must be free from a sin before judging others for it; Israel was guilty of greater sin (idolatry) while condemning Gibeah's perversion.

Lecture support: Reference to Matthew 7:4-5 and the statement: 'If you're going to accuse someone of a sin... your hands must be clean.'

God's righteous judgments

God's ways are just even when they seem severe; the number 40 signifies testing and judgment throughout Scripture.

Lecture support: Weaver lists multiple biblical instances of 40 (Flood, wilderness, Goliath, etc.) and says, 'everything that God does is absolutely righteous.'

The necessity of repentance

National and personal repentance must begin with individuals; without it, judgment will intensify.

Lecture support: Weaver says: 'We must begin the work of repentance... individually, familially, ecclesiastically, and nationally.'

Key Arguments

Israel's loss was due to their own spiritual adultery

The 40,000 Israelites died because they were guilty of idolatry, a greater sin than the physical perversion they sought to punish.

Lecture support: Weaver asks, 'Why would God suffer the Israelites to have so great a loss and so good a cause?' and answers by pointing to their idolatry in Judges 17-18.

Physical sins are the result of spiritual sins

Hosea 4 demonstrates that when people commit spiritual adultery (idolatry), God gives them over to physical adultery and perversion.

Lecture support: Weaver reads Hosea 4:10-14 and explains: 'physical sexual sins are the result of spiritual sexual sins.'

Protecting the wicked brings shared guilt

The Benjamites' refusal to surrender the guilty men made them complicit in the sin, leading to the war and massive casualties.

Lecture support: Weaver says: 'The Benjamites have to bear the blame for the deaths of over 66,000 men... the sin of the Benjamites was in protecting the Sodomites.'

God may withhold punishment when hope is lost

In Hosea 4:14, God says He will not punish the daughters and spouses because the people are beyond correction; chastisement is a sign of sonship (Hebrews 12).

Lecture support: Weaver explains: 'Where there is hope, there is always punishment... Where there is no hope, there is no correction.'

Repentance must start with the individual

National revival requires personal repentance first; without it, familial, ecclesiastical, and national repentance cannot occur.

Lecture support: Weaver states: 'If you and I do not begin repentance personally... there will never be a familial or family repentance.'

Scripture References

Judges 20:21

Read to show the first day's loss of 22,000 Israelites.

Judges 20:25

Read to show the second day's loss of 18,000 Israelites, totaling 40,000.

Song of Solomon 2:15

Cited to illustrate that little sins spoil the vines, but all sin kills.

Proverbs 6:31

Referenced for varying degrees of punishment for theft.

Judges 19:1-2

Read to introduce the Levite and his concubine who played the whore by deserting him.

Judges 19:4

Read to show the father-in-law relationship and the concubine also called wife.

Judges 19:10-15

Read to describe the journey to Gibeah and lodging in the street.

Judges 19:16-21

Read to show the old man inviting them in and advising not to lodge in the street.

Judges 19:22-24

Read to describe the men of Belial demanding the Levite and the old man offering his daughter and the concubine.

Judges 19:25-26

Read to show the concubine being abused all night until morning.

Judges 19:27-30

Read to describe the Levite finding her dead, cutting her into twelve pieces, and sending them to the tribes.

Judges 20:1-2

Read to show 400,000 Israelites gathering at Mizpah.

Judges 20:11-14

Read to show Israel's demand for the wicked men and Benjamin's refusal, leading to war.

Romans 1:32

Cited to show that those who have pleasure in sin are worthy of judgment, applied to protecting the wicked.

Matthew 7:4-5

Read to illustrate the clean hands principle: remove the beam from your own eye before judging.

Jeremiah 3:8-9

Read to show that adultery and whoredom refer to spiritual idolatry.

Judges 17:1-6

Read to introduce Micah's idolatry and his consecration of a son as priest.

Judges 18:1-6

Read to show the Danites seeking land and consulting Micah's Levite.

Judges 18:14-20

Read to describe the Danites stealing Micah's idols and persuading the Levite to join them.

Exodus 18:2-4

Read to identify Gershom as Moses' son, making Jonathan a grandson of Moses.

Discussion Questions

1. Why does Weaver argue that the Israelites' loss of 40,000 men was just, even though they were fighting a righteous cause?

Consider: Based on the clean hands principle and Israel's own idolatry.

2. How does the concept of spiritual adultery help explain the prevalence of sexual perversion in society today?

Consider: Weaver connects Hosea 4 to modern sexual sins as evidence of forsaking God.

3. What does it mean that God may withhold punishment when there is no hope, and how should that affect our view of chastisement?

Consider: Discussion of Hosea 4:14 and Hebrews 12:5-8.

4. In what ways might modern Christians be quick to condemn external sins while neglecting internal spiritual sins?

Consider: Application of the clean hands principle from Matthew 7.

5. Why is personal repentance the necessary starting point for familial, ecclesiastical, and national repentance?

Consider: Weaver's final application and call to action.

6. How does the story of Micah and the Danites in Judges 17-18 set the stage for the atrocity in Judges 19?

Consider: The progression from idolatry to sexual violence.

Applications

Examine your own life for spiritual adultery before judging others' sins

Weaver urges believers to ensure they are not guilty of idolatry or forsaking God before condemning external sins.

Lecture support: He states: 'If you're going to accuse someone of a sin... your hands must be clean.'

Recognize that physical immorality in society reflects spiritual apostasy

The prevalence of sexual perversion is evidence that the nation has committed spiritual adultery against God.

Lecture support: Weaver says: 'All of that is just simply the evidence and result of a spiritual fornication and adultery.'

Do not trust in human strength or numbers

The 400,000 Israelites suffered 10% losses in two days, teaching that the battle is not to the strong; we must rely on God.

Lecture support: Weaver says: 'We are not to confide in our flesh no matter how great our power is.'

Accept that righteous causes may suffer setbacks

Christians should not be discouraged when good endeavors face opposition, because God is sovereign and ultimate victory is assured.

Lecture support: Weaver says: 'God is teaching us that we should not think it's strange if sometimes that which is good and righteous suffer setbacks.'

Begin personal repentance as the foundation for broader revival

National repentance must start with individuals turning from sin and obeying God's Word.

Lecture support: Weaver says: 'If you and I do not begin repentance personally... there will never be a familial or family repentance.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 23

In Honor Of Confederate Veterans And Prisoners

October 31, 2013

Read Chapter 23 in Volume 2, pages 31-48 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical Memorials

Memorials are established by God to recall a body of truth, and honoring Confederate ancestors should bring to mind the principles for which they fought.

Lecture support: Weaver cites Exodus 3:15, Exodus 12:14, Joshua 4:7, and 1 Corinthians 11:26 to argue that memorials are biblical and function to bring an entire body of truth to mind.

Constitutional Republic vs. Empire

Confederates fought to preserve a constitutional republic with limited government, as opposed to the centralized bureaucratic democracy or empire imposed by Lincoln.

Lecture support: Weaver quotes Article IV, Section 4 of the Constitution, Robert E. Lee, and Alexander H. Stephens to show that the South sought to maintain the original republican form of government.

States' Rights and Sovereignty

The Southern cause was fundamentally about states' rights, sovereignty, and the right of secession, rooted in the founding documents and early American practice.

Lecture support: Weaver references the Articles of Confederation, Treaty of Paris, state ratification conventions, and the Virginia and Kentucky Resolutions to argue that states retained sovereignty and the right to nullify federal acts.

Theological War: Christianity vs. Humanism

The Civil War was a theological conflict between biblical Christianity in the South and Northern humanism, rationalism, and transcendentalism.

Lecture support: Weaver quotes James Henley Thornwell, C. Gregg Singer, and M. E. Bradford to assert that the North had abandoned biblical authority while the South held to it, making the war a battle between Christianity and atheism.

Lincoln as Tyrant

Abraham Lincoln is portrayed as a dictator who destroyed the old republic, suppressed civil liberties, and established the foundation for modern welfare-warfare state.

Lecture support: Weaver reads from Joseph E. Fallon's article detailing Lincoln's suspension of habeas corpus, suppression of newspapers, and arbitrary arrests of political prisoners.

Return to Biblical Foundation

Reclaiming the nation's heritage requires a return to the Word of God and genuine Christian faith, as exemplified by Confederate leaders.

Lecture support: Weaver calls for repentance and faith in Christ, stating that the foundation of the founding and Confederate fathers was the Word of God, and that without it, the country cannot be restored.

Key Arguments

Memorials recall a body of truth

Biblical memorials are designed to bring to mind an entire body of truth, so honoring Confederate ancestors should recall the principles they fought for.

Lecture support: Weaver states, 'A memorial functions to bring to your mind an entire body of truth... So whenever we talk about a memorial, it is designed to bring back a whole body of truth.'

Confederates fought for a constitutional republic

The South fought to preserve the original constitutional republic established by the founders, not to create a new empire or democracy.

Lecture support: Weaver quotes Robert E. Lee: 'The South has contended only for the supremacy of the Constitution and the just administration of the laws made in pursuance of it.'

Lincoln destroyed the republic

Lincoln's actions during the war transformed the government from a limited republic into a centralized, tyrannical empire.

Lecture support: Weaver reads Fallon: 'Lincoln was a dictator who destroyed the old republic and replaced the federal principles of 1789 with the ideological foundation of today's welfare warfare state.'

States retained sovereignty and right of secession

The states created the federal government and reserved the right to resume delegated powers, including through secession.

Lecture support: Weaver cites New York's ratification statement: 'That the powers of government may be reassumed by the people whensoever it shall become necessary to their happiness.'

The war was theological

The conflict was fundamentally between biblical Christianity and Northern infidelity, with Southerners defending the faith.

Lecture support: Weaver quotes Thornwell: 'The parties in this conflict are not merely abolitionists and slaveholders... They are atheists, socialists, communists... on the one side, and friends of order and regulated freedom on the other.'

Modern tyranny stems from Lincoln's precedent

Contemporary erosions of liberty, such as the Patriot Act, are direct descendants of Lincoln's wartime measures.

Lecture support: Weaver states, 'the Patriot Act, the National Defense Authorization Act, and every conceivable piece of legislation that has passed since then that destroys life and liberty and property and freedom is a gift to us from Abraham Lincoln.'

Cultural change requires theological change

The North's cultural shift was rooted in a theological shift away from biblical authority, and reconstruction aimed to impose that new theology on the South.

Lecture support: Weaver says, 'It is impossible to have a cultural revolution without having a theological revolution. You cannot have a change in culture without having a change in theology.'

Return to Christ is necessary for national restoration

Only by returning to the Christian faith of the founders and Confederate fathers can the nation's heritage and liberty be recovered.

Lecture support: Weaver prays, 'If we want what our forefathers had, we need to come back to the Lord Jesus Christ. We need to come back in repentance and faith.'

Scripture References

Exodus 3:13-15

Weaver reads this passage to show that God's name is a memorial, establishing the biblical precedent for memorials.

Exodus 12:14

Weaver cites this verse to demonstrate that the Passover was instituted as a memorial.

Joshua 4:7

Weaver references the stones set up after crossing the Jordan as another biblical memorial.

1 Corinthians 11:26

Weaver quotes this verse to show that the Lord's Supper is a memorial in the New Testament.

Discussion Questions

1. How does the biblical concept of a memorial shape the way we should remember historical figures and events?

Consider: Weaver argues that memorials recall a body of truth; this question explores the application of that principle.

2. In what ways does the distinction between a republic and a democracy affect our understanding of American government?

Consider: Weaver emphasizes that the founders established a republic, not a democracy, and that this distinction was central to the Confederate cause.

3. How should Christians evaluate the actions of political leaders who violate constitutional limits in the name of national unity or security?

Consider: Weaver condemns Lincoln's suspension of habeas corpus and suppression of dissent as tyrannical.

4. What is the biblical basis for the doctrine of states' rights or the right of secession, if any?

Consider: Weaver argues from early American documents that states retained sovereignty, but does not directly cite Scripture for this political doctrine.

5. How does a change in theology lead to a change in culture, and what examples can we see today?

Consider: Weaver states that cultural revolution requires theological revolution, using the North's shift to humanism as an example.

6. In what ways might the modern church be tempted to conform to the prevailing culture rather than stand on biblical truth?

Consider: Weaver contrasts the South's adherence to Scripture with the North's rationalism, implying a warning for today.

7. What does genuine repentance and faith look like in the context of reclaiming a nation's spiritual heritage?

Consider: Weaver calls for a return to Christ as the only way to recover what the founding and Confederate fathers had.

Applications

Honor ancestors by remembering their principles

When honoring Confederate veterans, we should recall the body of truth they fought for, including constitutional government and biblical faith.

Lecture support: Weaver states, 'when we come to honor... our Confederate ancestors... it should bring back an entire body of truth.'

Defend constitutional limits on government

Christians should resist federal overreach and uphold the original constitutional republic, as the Confederates sought to do.

Lecture support: Weaver argues that the federal government is limited to delegated powers and that states have the right to resist unconstitutional acts.

Recognize the theological roots of cultural conflict

Understand that modern political and cultural battles are ultimately theological, and engage accordingly.

Lecture support: Weaver says, 'It is impossible to have a cultural revolution without having a theological revolution.'

Return to the Word of God as the foundation

To reclaim our heritage and liberty, we must return to the biblical foundation of our forefathers through repentance and faith in Christ.

Lecture support: Weaver states, 'If we want our history and our heritage and our country back, we have to come back and stand on the same foundation... the Word of God.'

Emulate the faith of Confederate leaders

Seek the courage and character that comes from being a Christian, as exemplified by Robert E. Lee, Stonewall Jackson, and others.

Lecture support: Weaver prays, 'I want what Robert E. Lee had. I want what Stonewall Jackson had... I want the courage and the character that comes from being a Christian.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 24

Will They Ever Learn

July 12, 2020

Read Chapter 24 in Volume 2, pages 49-65 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Self-Exaltation of Rulers

Pharaoh and modern politicians exalt themselves above the people and above God, viewing themselves as sovereign and unbound by law.

Lecture support: Exodus 9:17 'As yet exaltest thou thyself against my people' and the description of Congress as a club of millionaires who serve themselves.

The Sovereignty of God Over Rulers

God demonstrates His supremacy by judging Pharaoh and the gods of Egypt, showing that no ruler can defy Him without consequence.

Lecture support: Exodus 12:12 'against all the gods of Egypt I will execute judgment' and the destruction of Pharaoh's army in the Red Sea.

Compromise with the World

Pharaoh's four compromises represent the world's attempts to keep believers under its control, offering partial obedience instead of full separation.

Lecture support: The four compromises: sacrifice in the land (Ex. 8:25), not far away (Ex. 8:28), men only (Ex. 10:11), leave possessions (Ex. 10:24).

The Reflection of God's Character in His People

The world judges God by the condition of His people; when Christians live like the world, God appears powerless.

Lecture support: George Gallup's statistics on ethical behavior of churchgoers and Vance Havner's quote about dirty gray sheep.

Persecution of God's People is Attack on God

To touch God's people is to touch the apple of His eye; rulers who persecute believers are assaulting God Himself.

Lecture support: Zechariah 2:8 'he that toucheth you toucheth the apple of his eye' and the application of Pharaoh's destruction as a warning.

Key Arguments

Modern politicians mirror Pharaoh's self-exaltation

Like Pharaoh, today's politicians enrich themselves, view themselves as above the law, and attempt to control worship, as seen in COVID-19 restrictions on singing.

Lecture support: Articles on congressional wealth, Alcee Hastings' 'no rules' quote, Nancy Pelosi's 'Are you kidding?' response, and Gavin Newsom's ban on singing in churches.

Pharaoh's refusal stemmed from viewing God as weak

Pharaoh judged God's power by the enslaved condition of Israel, just as the world today sees a powerless God because of the compromised state of the church.

Lecture support: Exodus 5:2 'Who is the Lord?' and the explanation that Pharaoh estimated God's character by the abject condition of His worshipers.

The four compromises represent incomplete obedience

Pharaoh's offers to let Israel sacrifice in the land, not far away, men only, or without possessions all represent attempts to keep believers under worldly control.

Lecture support: Exodus 8:25, 8:28, 10:11, 10:24 and Moses' rejection of each compromise.

God's judgment on Pharaoh is a warning to all rulers

The destruction of Pharaoh and his army demonstrates that God will honor Himself by judging those who exalt themselves against Him and His people.

Lecture support: Exodus 14:17-18 'I will get me honor upon Pharaoh' and Psalm 2:10-12 'Be wise now therefore, O ye kings.'

Believers must live holy lives to reflect God's true character

The church's compromise has made the world comfortable and misrepresented God; Christians must pursue holiness so that God is seen as sovereign and powerful.

Lecture support: George Gallup's statistics and the application that our lives are a reflection of God's character.

Scripture References

Exodus 9:17

God's charge against Pharaoh for exalting himself against His people.

Exodus 5:5-9

Pharaoh increases the Hebrews' labor, calling worship 'vain words.'

Exodus 10:7

Pharaoh's servants warn him that Egypt is destroyed.

Exodus 5:1-2

Pharaoh asks 'Who is the Lord?' and refuses to obey.

Exodus 5:3

Moses and Aaron request a three-day journey to sacrifice.

Exodus 12:12

God will execute judgment against the gods of Egypt.

Exodus 8:25

Pharaoh's first compromise: sacrifice in the land.

Exodus 8:26-27

Moses rejects sacrificing in Egypt because it would be an abomination.

Genesis 43:32

Egyptians would not eat with Hebrews; shepherds were an abomination.

Genesis 46:34

Every shepherd is an abomination to the Egyptians.

Exodus 8:28

Pharaoh's second compromise: go but not very far away.

2 Timothy 4:10

Demas forsook Paul, having loved this present world.

Exodus 10:7-11

Pharaoh's third compromise: only the men may go.

Exodus 10:24-26

Pharaoh's fourth compromise: leave flocks and herds; Moses refuses.

Philippians 4:15-17

Paul desires fruit that abounds to the Philippians' account for their giving.

Exodus 12:31-32

After the death of the firstborn, Pharaoh releases Israel and asks for a blessing.

Zechariah 2:8

He who touches you touches the apple of God's eye.

Exodus 14:17-31

God gets honor by destroying Pharaoh's army in the Red Sea.

Exodus 15:13-18

The inhabitants of Canaan melt in fear because of what God did to Egypt.

Exodus 18:9-11

Jethro rejoices and declares the Lord is greater than all gods.

Discussion Questions

1. In what ways do modern politicians mirror Pharaoh's self-exaltation and attempt to control worship?

Consider: Weaver draws parallels between Pharaoh and modern rulers who enrich themselves and restrict religious freedom.

2. How does the compromised state of the church affect the world's view of God's power and character?

Consider: Weaver argues that Pharaoh judged God by the condition of His people, and the same happens today.

3. Which of Pharaoh's four compromises do you see most prevalent in the church today, and how can we resist them?

Consider: The four compromises represent incomplete obedience and worldly control over worship.

4. What does it mean that attacking God's people is like touching the apple of God's eye, and how should this affect our prayers for persecuted believers?

Consider: Weaver applies Zechariah 2:8 to show God's protective jealousy over His people.

5. How does God's destruction of Pharaoh serve as a warning to rulers today, and what is the appropriate response for those in authority?

Consider: The sermon concludes with a call for rulers to 'kiss the Son' and serve the Lord with fear.

Applications

Live holy lives that reflect God's true character

Believers must pursue holiness so that the world sees God's power and sovereignty, not a weak and compromised deity.

Lecture support: George Gallup's statistics and the argument that Pharaoh judged God by Israel's condition.

Reject worldly compromises in worship and obedience

Christians must refuse any compromise that keeps them under the control of the world or the state, insisting on full obedience to God alone.

Lecture support: Moses' rejection of all four of Pharaoh's compromises.

Trust God to judge wicked rulers in His time

Rather than taking vengeance, believers should trust that God will honor Himself by judging those who exalt themselves against Him and His people.

Lecture support: Exodus 14:17-18 and the application that God gets honor by destroying His enemies.

Lead your whole family in serving the Lord

Fathers and mothers must ensure that their entire household follows God, not allowing divided affections to separate the family spiritually.

Lecture support: Moses' insistence that young and old, sons and daughters, all go to worship.

Use wealth to serve God, not as an end in itself

While wealth is necessary for family and worship, it must be held loosely and used for God's purposes, not accumulated for its own sake.

Lecture support: Moses' demand to take flocks and herds for sacrifices, and Paul's teaching on giving in Philippians 4.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 25

Do You Want God to Defend You?

September 13, 2020

Read Chapter 25 in Volume 2, pages 67-83 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Meekness as Disciplined Strength

True meekness is not weakness but strength under God's control, demonstrated by Moses confronting enemies yet refusing to retaliate against family.

Lecture support: Weaver says, 'Meekness is not mousiness. Meekness is not weakness... True meekness is nothing more than disciplined strength under God.' He cites Moses killing the Egyptian, confronting Pharaoh, and executing judgment at the golden calf.

God Defends His Faithful Servants

God swiftly defended Moses because Moses was faithful in all God's house. Faithfulness invites God's protection and honor.

Lecture support: Weaver asks, 'Why did God defend Moses so quickly and so readily?' and answers by quoting God's words: 'My servant Moses is not so, who is faithful in all mine house.' He also cites Caleb and Paul as examples.

The Danger of Attacking God's Servants

To attack God's faithful servants is to attack God Himself, provoking His anger and risking His departure.

Lecture support: Weaver states, 'If we really and truly wish to anger the Lord... all we have to do is to attack his faithful servants.' He notes God's anger was kindled and He departed in Numbers 12:9.

Faithfulness Over Success

God requires faithfulness, not worldly success. Examples like Noah and Jeremiah show that faithful service is what God honors.

Lecture support: Weaver says, 'God does not demand success. He demands faithfulness.' He references Noah preaching 120 years without converts, yet being a hero of faith.

God as Our Defense

Believers can trust God to be their defense when they are faithful, as David repeatedly testified in the Psalms.

Lecture support: Weaver quotes multiple Psalms where David calls God his defense, e.g., Psalm 7:10, 'My defense is of God who saveth the upright in heart.'

Key Arguments

Moses' meekness was not passivity but controlled strength

Moses, the meekest man, actively defended God's honor against enemies but refused to defend himself against family, showing meekness is strength under discipline.

Lecture support: Weaver contrasts Moses killing the Egyptian and confronting Pharaoh with his silence when Aaron and Miriam attacked him, citing Numbers 12:3 and Romans 12:17-21.

God intervened suddenly because Moses was faithful

The immediacy of God's response in Numbers 12:4 demonstrates His respect for Moses' faithfulness and His intolerance of sedition.

Lecture support: Weaver emphasizes the Hebrew word for 'suddenly' means immediately, and links it to God's declaration in verse 7 that Moses was faithful in all His house.

Attacking God's faithful servants is attacking God

Because God sends and equips His servants, to reject or attack them is to reject God Himself, as Jesus taught in Matthew 10:40 and John 13:20.

Lecture support: Weaver states, 'When you attack God's faithful servants, you attack God... you cannot separate the sender from the ones that are sent.'

Faithfulness is the key to God's defense

If we want God to defend us as He did Moses, we must be faithful stewards in all areas of life, as God's eyes are on the faithful.

Lecture support: Weaver cites Psalm 101:6, Proverbs 28:20, and 1 Corinthians 4:2, and concludes, 'If we want God to defend us, we need to learn to be faithful.'

Scripture References

Numbers 12:1-15

The primary text: Miriam and Aaron speak against Moses; God defends Moses and strikes Miriam with leprosy.

Deuteronomy 24:9

Referenced as the basis for Weaver's previous sermon 'Remember Miriam.'

Exodus 32

Moses' righteous anger at the golden calf, where he broke the tablets and the Levites killed 3,000.

Numbers 16

The rebellion of Korah, Dathan, and Abiram, where Moses called for the earth to swallow them.

Genesis 25

Abraham's marriage to Keturah and the birth of Midian, explaining Zipporah's lineage.

Exodus 18

Jethro, priest of Midian, worshipped the true God, showing Zipporah's family was godly.

Ephesians 4:26

Commands believers to be angry and sin not, supporting the concept of righteous anger.

Mark 3:5

Jesus was moved with anger at the hardness of heart, showing righteous anger exists.

Romans 12:17-21

Instructions not to avenge ourselves but to overcome evil with good, applied to Moses' silence.

Matthew 11:28-30

Jesus' invitation to take His yoke, illustrating meekness as submission to God's control.

1 Samuel 2:30

God honors those who honor Him, explaining why God defended Moses.

Ecclesiastes 4:9-12

Two are better than one; a threefold cord is not quickly broken, illustrating the value of God's defense.

Exodus 40:16

Moses did all that the Lord commanded, demonstrating his faithfulness.

Hebrews 3:1-5

Christ was faithful as Moses was faithful in all God's house.

Hebrews 8:5

Moses was admonished to make all things according to the pattern, which he did faithfully.

Proverbs 6:16-19

God hates those who sow discord among brethren, relevant to Miriam and Aaron's attack.

Psalm 101:6

God's eyes are on the faithful of the land.

Proverbs 28:20

A faithful man shall abound with blessings.

1 Corinthians 4:2

It is required in stewards that a man be found faithful.

Numbers 14:24

God testifies that Caleb had another spirit and followed Him fully.

Discussion Questions

1. How does the biblical definition of meekness as 'disciplined strength under God' challenge common cultural views of meekness as weakness?

Consider: Weaver contrasts Moses' confrontations with enemies and his silence before family, defining meekness as strength under control.

2. Why do you think Moses chose not to defend himself against Aaron and Miriam, and what does this teach us about handling personal attacks?

Consider: Moses did not respond to his siblings' accusations, demonstrating trust in God's defense.

3. In what ways does attacking a faithful servant of God equate to attacking God Himself, and how should this affect our speech about church leaders?

Consider: Weaver explains that to reject the sent is to reject the sender, citing Matthew 10:40 and John 13:20.

4. What does it mean to be 'faithful in all God's house' in our contemporary context, and how can we cultivate such faithfulness?

Consider: Moses was commended for complete obedience; Weaver applies this to areas like attendance, giving, prayer, and study.

5. How does the example of Caleb encourage you to remain faithful even when others around you are not?

Consider: Caleb wholly followed the Lord despite the negative report of the other spies, and God preserved and blessed him.

6. Why is faithfulness more important than success in God's eyes, and how does this perspective free us from worldly pressure?

Consider: Weaver states God does not demand success but faithfulness, using Noah and Jeremiah as examples.

7. What practical steps can you take to trust God as your defense rather than seeking revenge or self-justification?

Consider: Romans 12:17-21 instructs believers to leave vengeance to God and overcome evil with good.

8. How does God's faithfulness to us serve as a model for our faithfulness to Him and to others?

Consider: Weaver points to Lamentations 3:22-23 and God's daily provisions as evidence of His faithfulness.

Applications

Cultivate biblical meekness

Learn to submit your strength to God's control, refusing to retaliate when personally attacked, while remaining bold against sin and error.

Lecture support: Weaver says, 'True meekness is nothing more than disciplined strength under God,' and points to Moses' example.

Trust God to defend you

Instead of avenging yourself, wait on God to vindicate you in His time and way, as He did for Moses.

Lecture support: Weaver cites Romans 12:19, 'Vengeance is mine; I will repay, saith the Lord,' and notes God's sudden intervention for Moses.

Be faithful in all areas of life

Strive to be faithful in attendance, giving, prayer, Scripture study, worship, teaching, and obedience, knowing God's eyes are on the faithful.

Lecture support: Weaver says, 'We can be faithful in the attendance of the preaching... in giving... in praying... in studying the Scripture... in worshiping God... in teaching others... in obeying.'

Avoid attacking God's servants

Refuse to join in criticism or slander against faithful ministers or believers, recognizing that such attacks provoke God's anger.

Lecture support: Weaver warns, 'If we really and truly wish to anger the Lord... all we have to do is to attack his faithful servants.'

Honor God to be honored by Him

Live in a way that honors God, trusting His promise to honor those who honor Him, as seen in 1 Samuel 2:30.

Lecture support: Weaver states, 'If we want Him to honor us, we must honor Him in all of our lives.'

Reflect God's faithfulness

Since God is the faithful God, His children should imitate His faithfulness in their character and conduct.

Lecture support: Weaver says, 'If our Heavenly Father is the faithful God, His children should take after Him.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 26

When You Despise One, You Despise the Other

October 11, 2020

Read Chapter 26 in Volume 2, pages 85-101 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Inseparability of God and His Word

One cannot have a relationship with God apart from His Word; to despise, reject, or disobey Scripture is to despise God Himself.

Lecture support: Psalm 138:2; 2 Samuel 12:9-10; 1 Chronicles 10:13; John 12:48; Luke 10:16; 1 Thessalonians 4:8.

The Carnal Mind's Hatred of God

The natural human mind is hostile to God and His law, often expressed subtly rather than openly.

Lecture support: Romans 8:7-8; Hosea 9:7; quotes from John Trapp and Albert Barnes on 'great hatred.'

Disobedience as Rebellion and Rejection

Disobedience to God's commands is not minor; it is rebellion, rejection, and treachery against God.

Lecture support: 1 Samuel 15:19, 22-23; the Hebrew word for transgression means 'act of treachery.'

God Can Become the Enemy of His People

When God's people persistently rebel and reject His Word, He may turn against them as an enemy.

Lecture support: Isaiah 63:10; 1 Samuel 28:16; God departed from Saul and became his enemy.

The Sufficiency and Authority of Scripture

The written Word is sufficient for salvation and judgment; rejecting it leaves no other remedy.

Lecture support: Luke 16:27-31; John 12:48; the Word will judge in the last day.

Love for God Proven by Obedience

True love for God is demonstrated by keeping His commandments and conforming one's life to His Word.

Lecture support: 1 John 2:4; 1 John 5:3; application that love for the Lord is shown by love for His Word.

Key Arguments

Saul's transgression was against both God and His Word

1 Chronicles 10:13 explicitly states Saul died for transgression against the Lord, even against the word of the Lord, proving the two are inseparable.

Lecture support: 1 Chronicles 10:13: 'So Saul died for his transgression which he committed against the LORD, even against the word of the LORD.'

David's sin of despising God's commandments was despising God

In 2 Samuel 12:9-10, Nathan first says David despised the commandment, then says 'you have despised me,' using the same Hebrew word.

Lecture support: 2 Samuel 12:9-10; the Hebrew word for 'despise' means to treat as vile, worthless, contemptible.

Disobedience escalates to rebellion and rejection

In 1 Samuel 15, Saul's disobedience is called evil, then rebellion (as witchcraft), then rejection of God's word, leading to God rejecting him.

Lecture support: 1 Samuel 15:19, 22-23; 'rebellion is as the sin of witchcraft... because thou hast rejected the word of the LORD.'

Rejecting God's Word leads to seeking false counsel

After God rejected Saul, he turned to a witch, directly violating God's law and arrogantly swearing by the Lord that she would not be punished.

Lecture support: 1 Samuel 28:7-10; Exodus 22:18; Leviticus 19:31.

God can become the enemy of His own people

Isaiah 63:10 states that when Israel rebelled, God turned to be their enemy. Samuel told Saul that God had departed and become his enemy.

Lecture support: Isaiah 63:10; 1 Samuel 28:16.

Jesus Christ and His words are inseparable

John 12:48 says rejecting Christ and not receiving His words results in judgment by that word. Christ is the living Word; Scripture is the written Word.

Lecture support: John 12:48; John 1:1-3, 14; 2 Timothy 3:16.

Rejecting Scripture is rejecting the God who gave it

Luke 16:27-31 shows that if people reject Moses and the prophets, they would not believe even if someone rose from the dead. Rejecting the Word is rejecting God.

Lecture support: Luke 16:27-31; Abraham's response: 'They have Moses and the prophets; let them hear them.'

Love for God is proven by obedience to His commandments

1 John 2:4 and 5:3 teach that claiming to know God while disobeying His commands makes one a liar; love for God is keeping His commandments.

Lecture support: 1 John 2:4; 1 John 5:3.

Scripture References

1 Chronicles 10:13-14

Saul died for his transgression against the Lord and His word, and for seeking a familiar spirit instead of the Lord.

Romans 8:7-8

The carnal mind is enmity against God; it is not subject to God's law.

Hosea 9:7

The days of visitation come because of the multitude of iniquity and the great hatred.

1 Kings 22:8

Ahab hated Micaiah because he prophesied evil, not good.

Psalm 138:2

God has magnified His word above all His name.

Psalm 119:89

Forever, O Lord, thy word is settled in heaven.

2 Timothy 2:13

If we believe not, yet he abideth faithful: he cannot deny himself.

2 Samuel 12:7-10

Nathan charges David with despising the commandment and despising God.

1 Samuel 15:1-3

God commands Saul to utterly destroy the Amalekites.

1 Samuel 15:17-23

Saul's disobedience is called rebellion and rejection; God rejects him as king.

1 Samuel 15:24-28

Saul admits sin; Samuel says he rejected the word of the Lord, so the Lord rejected him.

1 Samuel 28:7-18

Saul seeks the witch of Endor; Samuel tells him God has departed and become his enemy.

Exodus 22:18

Thou shalt not suffer a witch to live.

Leviticus 19:31

Regard not them that have familiar spirits, neither seek after wizards.

Isaiah 63:7-10

God turned to be the enemy of Israel when they rebelled and vexed His Spirit.

1 Chronicles 13:3

David says they did not inquire at the ark in the days of Saul.

John 12:48

He that rejecteth me and receiveth not my words hath one that judgeth him: the word I have spoken shall judge him.

John 1:1-3, 14

In the beginning was the Word, and the Word was God; the Word became flesh.

2 Timothy 3:16

All scripture is given by inspiration of God.

Luke 10:16

He that heareth you heareth me; he that despiseth you despiseth me.

Discussion Questions

1. In what subtle ways might people today show hatred for God and His Word without saying it outright?

Consider: Introduction on euphemisms and hidden hatred.

2. How does the account of David's sin in 2 Samuel 12 illustrate that despising God's commands is despising God Himself?

Consider: David's sin and Nathan's rebuke.

3. What is the progression from disobedience to rebellion to rejection seen in Saul's life, and how can we guard against it?

Consider: 1 Samuel 15 and the terms disobedience, rebellion, rejection.

4. Why did Saul turn to a witch, and what does this reveal about the state of his heart toward God?

Consider: Saul and the witch of Endor.

5. How should the truth that God can become the enemy of His own people (Isaiah 63:10) affect our view of persistent sin?

Consider: God turning to be Israel's enemy.

6. What does Jesus mean in John 12:48 when He says His word will judge us, and how does this relate to the inseparability of Christ and Scripture?

Consider: John 12:48 and the living Word vs. written Word.

7. Why did Abraham say that if they do not hear Moses and the prophets, they would not be persuaded even by a resurrection?

Consider: The rich man and Lazarus.

8. According to 1 John, how is genuine love for God demonstrated in a believer's life?

Consider: Application and 1 John 2:4; 5:3.

Applications

Examine your attitude toward Scripture

If you despise, neglect, or disobey God's Word, you are despising God Himself. Evaluate whether your treatment of the Bible reflects love or hidden hatred.

Lecture support: Central thesis: 'When you despise the Word of God, you despise God.'

Beware of the progression of sin

Disobedience leads to rebellion and rejection of God's Word. Recognize and repent early to avoid God's departure and opposition.

Lecture support: 1 Samuel 15:19, 22-23; Saul's trajectory.

Do not seek counsel contrary to God's Word

When God seems silent, do not turn to worldly or occult sources. Saul's turn to a witch brought judgment, not help.

Lecture support: 1 Samuel 28; Exodus 22:18; Leviticus 19:31.

Fear the possibility of God becoming your enemy

Persistent rebellion can cause God to turn against His own people. Live in reverent obedience to avoid this.

Lecture support: Isaiah 63:10; 1 Samuel 28:16.

Trust the sufficiency of Scripture

Do not look for signs or special revelations; the Bible is enough. Rejecting it leaves no other remedy.

Lecture support: Luke 16:27-31; John 12:48.

Prove your love for God by obeying His Word

Genuine love for the Lord is demonstrated by keeping His commandments and conforming your life to Scripture.

Lecture support: 1 John 2:4; 1 John 5:3; closing exhortation.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 27

Set Your Heart

October 18, 2020

Read Chapter 27 in Volume 2, pages 103-121 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Necessity of a Set Heart for Serving God

A dedicated, consecrated heart is essential for consistent Christian living, worship, and service. Without it, believers will be unstable and unfaithful.

Lecture support: David commanded the people to set their hearts before building the temple (1 Chronicles 22:19). Weaver states, 'The setting of a heart was absolutely necessary prior to the beginning of the construction of the temple.'

Inconsistency as Evidence of an Unset Heart

The typical pattern of sporadic faithfulness in prayer, tithing, and church attendance reveals that most professing Christians have not set their hearts.

Lecture support: Weaver says, 'It seems like the only thing that most professing Christians are consistent in is being inconsistent.' He references James 1:8 on the double-minded man.

Counting the Cost of Discipleship

Setting the heart is equivalent to counting the cost in Luke 14; it means resolving that nothing will deter one from finishing the course of obedience.

Lecture support: Weaver explains, 'When you set your heart, you have already counted the cost. You're saying nothing is going to deter me.'

The Heart Set on Worldly Things vs. God

People naturally set their hearts on riches, iniquity, or pleasures. God commands believers not to set their hearts on riches (Psalm 62:10) and warns that a heart set on iniquity leads to punishment (Hosea 4).

Lecture support: Weaver cites Psalm 62:10: 'If riches increase, set not your heart upon them,' and Hosea 4:8: 'They set their heart on iniquity.'

The Active, Continuous Command to Set Affections Above

Colossians 3:2 is a present active imperative, commanding believers to continually and actively set their affections on heavenly things, not earthly.

Lecture support: Weaver explains the Greek grammar: 'It is a present, which means this. It is something that you are now doing and that you're continuing to do.'

The Danger of Turning Back Without a Set Heart

Psalm 78 illustrates that a generation without a set heart will be stubborn, forget God's works, and turn back in the day of battle. A set heart prevents compromise and apostasy.

Lecture support: Weaver reads Psalm 78:8-9: 'A generation that set not their heart aright... turned back in the day of battle.'

The Fixed Heart as the Antidote to Instability

A set heart is a fixed heart (Psalm 57:7). It remains steadfast despite difficulties, hurts, and trials, enabling the believer to keep God's commandments and not sell the truth.

Lecture support: Weaver states, 'My heart is fixed. My heart is set. I'm not going to change.'

Key Arguments

Without a set heart, Christians will be inconsistent and unstable.

The root cause of unfaithfulness in prayer, giving, and attendance is the failure to set the heart. A double-minded person is unstable in all ways.

Lecture support: Weaver says, 'I think it exposes a very vital reason as to why we never really accomplish things as a Christian... The truth is we're absolutely horribly inconsistent.'

Setting the heart is an individual responsibility and a prerequisite for God's work.

Just as the Israelites had to set their hearts before building the temple, believers must consecrate themselves to serve God. The Hebrew word 'nathan' implies dedication and appointment.

Lecture support: Weaver explains, 'Setting your heart involves individual responsibility. If you are unwilling to set your heart, then you will never function as one that is dedicated to the Lord.'

The Old Testament shadows demand a set heart; how much more the reality in Christ?

If the temple, a mere shadow, required a set heart, then worshiping the true God and serving Christ demands an even greater dedication. Yet many treat it as effortless.

Lecture support: Weaver argues, 'Do you think that the building of the temple is a greater work than the worship of the One True and the Living God?'

A heart not set on God will be set on something else - usually sin or riches.

Human hearts are always set on something. If not on God, they are set on iniquity (Hosea 4:8) or wealth (Psalm 62:10). Pharaoh's unset heart led to rebellion.

Lecture support: Weaver states, 'Professing Christians who do not have a set heart are no better than Pharaoh... He did not set his heart on the work of God or the Word of God.'

A set heart is demonstrated by fervent prayer, fasting, and seeking God above all else.

Daniel set his heart to understand by fasting and praying for three weeks. David prayed three times a day and desired God more than anyone on earth. These examples show the practical outworking of a set heart.

Lecture support: Weaver says of Daniel, 'He had set his heart to understand. The point I'm trying to make is this. Most of us have never fasted for three weeks.'

Colossians 3:2 commands a continuous, active setting of affections on heavenly things.

The Greek imperative demands ongoing, deliberate action. Believers can obey this even in daily work by doing all to God's glory.

Lecture support: Weaver explains, 'He's commanding you to set your affections on things above. It is a present, which means... you're continuing to do.'

Without a set heart, believers will ultimately turn back and sell the truth.

Psalm 78 warns that an unset heart leads to forgetting God's works, breaking His covenant, and retreating in battle. A set heart is necessary to persevere and not compromise.

Lecture support: Weaver warns, 'If you've bought the truth, if you don't set your heart, you'll end up selling the truth. You'll compromise. You'll give in.'

Scripture References

1 Chronicles 22:19

The central text: David commands Israel to set their heart and soul to seek the Lord and build the temple.

Colossians 3:1-2

Command to set affections on things above, not on earthly things. Used to show the New Testament parallel to setting the heart.

James 1:8

A double-minded man is unstable in all his ways. Cited to explain the inconsistency of those without a set heart.

1 Chronicles 22:8-9

God forbids David to build the temple because he shed much blood, but promises Solomon will build it as a man of peace.

1 Chronicles 22:15-18

David tells Solomon of the abundant workmen and commands the princes to help, noting God has given them rest.

Luke 14:26-33

Jesus teaches on counting the cost of discipleship, using the tower builder and king going to war as illustrations.

Hebrews 8:1-5

The earthly sanctuary is a shadow and pattern of the true heavenly tabernacle. Used to show the temple was a type.

Hebrews 10:1, 4-9

The law is a shadow of good things to come; animal sacrifices could not take away sins. Christ came to do God's will.

Exodus 7:23

Pharaoh did not set his heart to the miracle of the river turning to blood, illustrating a heart not set on God's works.

Hosea 4:6-9

God's people are destroyed for lack of knowledge; they set their heart on iniquity. Used to show hearts set on sin.

Luke 12:34

Where your treasure is, there your heart will be also. Used to diagnose where one's heart is truly set.

Psalm 62:10

If riches increase, set not your heart upon them. A negative command against setting the heart on wealth.

Daniel 6:14

King Darius set his heart on Daniel to deliver him from the lions' den, laboring until sunset.

Daniel 10:12

The angel tells Daniel that from the first day he set his heart to understand and chasten himself, his words were heard.

Psalm 5:3; 55:17; 73:25; 137:6

David's prayers and declarations of devotion: praying morning, noon, and evening; desiring God above all; preferring Jerusalem over chief joy.

1 Corinthians 10:31

Whether you eat or drink or whatever you do, do all to the glory of God. Shows how to set affections above in daily life.

Psalm 57:7; 108:1

David declares his heart is fixed, linking a set heart with a fixed, steadfast heart.

Proverbs 23:23

Buy the truth and sell it not. Used to emphasize the commitment required to hold onto truth with a set heart.

Psalm 78:1-9

A warning not to be like the stubborn generation that set not their heart aright and turned back in battle. The key application passage.

Discussion Questions

1. What does it mean to 'set your heart' according to 1 Chronicles 22:19, and how does the Hebrew word 'nathan' deepen our understanding?

Consider: Weaver explains that 'nathan' means to dedicate, consecrate, appoint, and assign. This question explores the full implication of the command.

2. In what areas of your Christian life have you been inconsistent, and how might a lack of a set heart be the root cause?

Consider: Weaver lists prayer, tithing, church attendance, and Bible study as areas where inconsistency reveals an unset heart.

3. How does counting the cost (Luke 14:26-33) relate to setting your heart, and what costs have you encountered or might you encounter in following Christ?

Consider: Weaver parallels the tower builder and king going to war with the resolve needed to set one's heart.

4. Why does Weaver say that professing Christians without a set heart are 'no better than Pharaoh'? Do you agree or disagree, and why?

Consider: Pharaoh did not set his heart on God's miracles. The question challenges listeners to examine if they similarly disregard God's works and Word.

5. What are some practical ways you can 'set your affection on things above' while engaged in daily work and responsibilities?

Consider: Weaver cites 1 Corinthians 10:31 and explains that even eating and drinking can be done to God's glory with a heart set above.

6. How does Psalm 78:1-9 serve as a warning for believers today, and what steps can we take to avoid being a 'stubborn and rebellious generation'?

Consider: The passage describes a generation that set not their heart aright and turned back in battle. Weaver applies this to the danger of selling the truth.

7. Daniel set his heart to understand through three weeks of fasting and prayer. What role do spiritual disciplines play in cultivating a set heart?

Consider: Weaver highlights Daniel's example as a model of dedication, noting that most have never fasted or prayed with such intensity.

8. Weaver says, 'My heart is fixed. My heart is set. I'm not going to change.' What obstacles or trials have tempted you to 'turn back,' and how can a fixed heart help you persevere?

Consider: The quote from Psalm 57:7 is used to emphasize steadfastness. The question applies it to personal struggles.

Applications

Examine where your heart is truly set.

Ask yourself diagnostic questions: What do you think about most? Who do you love most? Where is your treasure? This reveals whether your heart is set on God or on earthly things.

Lecture support: Weaver asks, 'Who do I love? Who is first and foremost in my mind? What do I prefer more than anything else in the world?' citing Luke 12:34.

Actively and continually set your affections on Christ.

Obey the present active imperative of Colossians 3:2 by deliberately directing your thoughts, desires, and goals toward heavenly things every day, even in mundane tasks.

Lecture support: Weaver explains the Greek grammar and says, 'I command you to continually be setting your affection on things above.'

Count the cost and resolve not to turn back.

Before undertaking any service for God, consider the potential difficulties and make a firm decision that nothing will deter you from obedience. A set heart anticipates problems but remains steadfast.

Lecture support: Weaver states, 'When you set your heart, you have already counted the cost. You're saying nothing is going to deter me.'

Guard against setting your heart on riches or iniquity.

Recognize the danger of wealth and sin capturing your affections. If God blesses you with increase, do not trust in it or make it your ultimate goal.

Lecture support: Weaver warns from Psalm 62:10, 'If riches increase, set not your heart upon them,' and from Hosea 4:8, 'They set their heart on iniquity.'

Cultivate a fixed heart through prayer and fasting.

Follow Daniel's example of setting your heart to understand God's truth by engaging in focused prayer and, when appropriate, fasting. This demonstrates earnest seeking.

Lecture support: Weaver says of Daniel, 'He had set his heart to understand. The point I'm trying to make is this. Most of us have never fasted for three weeks.'

Teach the next generation to set their hope in God.

As Psalm 78 commands, pass on the knowledge of God's works and commandments to children and grandchildren so that they may set their hearts aright and not be like the rebellious generation.

Lecture support: Weaver reads Psalm 78:4-7, emphasizing the purpose: 'That they might set their hope in God.'

Refuse to sell the truth, no matter the cost.

Once you have embraced biblical truth, determine never to compromise or abandon it, even under pressure. A set heart holds fast to God's Word.

Lecture support: Weaver quotes Proverbs 23:23, 'Buy the truth and sell it not,' and warns, 'If you don't set your heart, you'll end up selling the truth.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 28

God Does Not Owe You Anything

January 10, 2017

Read Chapter 28 in Volume 2, pages 123-139 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's Mercy Endures Forever

Psalm 136 repeatedly declares that God's mercy is everlasting, demonstrated in creation, deliverance, and provision.

Lecture support: The refrain 'for his mercy endureth forever' is repeated in every verse of Psalm 136.

God Owes Nothing to Anyone

God is sovereign and cannot be brought into obligation; He shows mercy according to His will, not human merit.

Lecture support: Romans 9:15 says, 'I will have mercy on whom I will have mercy,' and Romans 11:35 asks, 'Who hath first given to him?'

The Danger of Taking Mercies for Granted

People often assume God's blessings will continue, leading to ingratitude and using His gifts for sin.

Lecture support: Jeremiah 5:7-9 describes how Israel, when fed to the full, committed adultery and idolatry.

God Can Withhold Mercy

Scripture warns that God may restrain or shut up His tender mercies in response to persistent rebellion.

Lecture support: Psalm 77:9 asks, 'Hath he in anger shut up his tender mercies?' and Jeremiah 16:5 says God took away peace and mercy.

Mercy and Judgment Are Inseparable

God's mercy to His people often involves judgment on their enemies; one cannot exist without the other.

Lecture support: Psalm 136 shows mercy to Israel through the destruction of Egypt, Sihon, and Og.

The Necessity of Gratitude

Recognizing our unworthiness should lead to continual thanksgiving for every mercy, as commanded in Psalm 136:26.

Lecture support: Jacob said, 'I am not worthy of the least of thy mercies' (Genesis 32:10), and the psalm ends with 'O give thanks.'

Showing Mercy to Receive Mercy

Those who do not show mercy will face judgment without mercy; mercy triumphs over judgment.

Lecture support: James 2:13 states, 'He shall have judgment without mercy that hath showed no mercy.'

God's Mercies Are New Every Morning

Daily survival and awakening are evidence of God's renewed compassions, not human deserving.

Lecture support: Lamentations 3:22-23 says mercies are new every morning; the speaker quotes it as a life verse.

Key Arguments

God's mercy is not owed but freely given

Because no one can first give to God, He is never in debt; His mercy is sovereign and unconditional.

Lecture support: Romans 11:35: 'Who hath first given to him, and it shall be recompensed unto him again?'

Forgetting mercies leads to rebellion

Israel's failure to remember God's wonders resulted in provoking Him, showing that ingratitude fuels sin.

Lecture support: Psalm 106:7: 'They remembered not the multitude of thy mercies, but provoked him at the sea.'

Abusing blessings can cause God to withhold mercy

When people use God's gifts for idolatry and sin, He may righteously remove His peace and favor.

Lecture support: Jeremiah 5:7-9 and 16:5 show God taking away peace and mercy due to unfaithfulness.

Mercy for some means judgment for others

God's deliverance of Israel involved the destruction of Egypt and Canaanite kings, illustrating that mercy and judgment coexist.

Lecture support: Psalm 136:10-22 recounts smiting Egypt and slaying Sihon and Og as acts of mercy for Israel.

Even the wicked receive common mercies

God's goodness extends to all through life, food, and rain, but these are not a guarantee of saving mercy.

Lecture support: Psalm 145:9: 'The Lord is good to all,' and Acts 14:17 speaks of rain and fruitful seasons.

Continual thanksgiving is the proper response

Understanding that every breath is mercy should lead to constant gratitude, as Psalm 136:26 commands.

Lecture support: The speaker emphasizes thanking God every second because His mercy alone sustains life.

Showing mercy is a condition for receiving mercy

The parable of the unforgiving servant and James 2:13 teach that mercilessness invites divine judgment.

Lecture support: James 2:13: 'He shall have judgment without mercy that hath showed no mercy.'

God's mercy is the only reason we are not consumed

Daily preservation is not due to human goodness but to God's compassions that never fail.

Lecture support: Lamentations 3:22: 'It is the Lord's mercies that we are not consumed.'

Scripture References

Psalm 136:1-26

The entire psalm is read, emphasizing God's enduring mercy in creation, deliverance, and provision.

1 Chronicles 16:41-43

Used to suggest Davidic authorship of Psalm 136, as David appointed singers to praise God's enduring mercy.

2 Chronicles 7:3,6

Solomon's temple dedication echoed the refrain 'his mercy endureth forever' when fire came down.

2 Chronicles 20:21

Jehoshaphat appointed singers to praise God's mercy before the army, showing mercy in warfare.

Psalm 51:1

David pleaded for mercy based on God's lovingkindness and tender mercies after his sin.

2 Corinthians 1:3

God is called the Father of mercies, indicating He is the source of all mercy.

Exodus 34:6

God proclaimed His name as merciful and gracious when Moses asked to see His glory.

Deuteronomy 4:31

God is a merciful God who will not forsake His people or forget His covenant.

Psalm 113:3

Quoted as 'If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?' to show human sinfulness.

Lamentations 3:22-23

Mercies are new every morning; the speaker quotes this as a daily reminder of God's faithfulness.

Luke 17:11-19

The healing of ten lepers, with only the Samaritan returning to give thanks, illustrates ingratitude.

Psalm 145:9,15-16

God is good to all, giving food in due season; His tender mercies are over all His works.

Psalm 147:9

God gives food to beasts and young ravens, showing His provision for all creatures.

Acts 14:17

God gave rain and fruitful seasons, filling hearts with food and gladness as a witness.

Psalm 106:7

Israel forgot God's mercies and provoked Him at the Red Sea, leading to rebellion.

Jeremiah 5:7-9

When God fed Israel to the full, they committed adultery; God asks how He can pardon such sin.

Proverbs 3:1-3

Commands not to let mercy and truth forsake you, implying they can be lost.

Isaiah 63:15

Isaiah asks if God's mercies are restrained, suggesting they can be held back.

Isaiah 47:6

God gave Israel into the hand of the Chaldeans who showed no mercy, as a judgment.

Psalm 77:9

David asks if God has in anger shut up His tender mercies, with 'Selah' to pause and consider.

Discussion Questions

1. In what ways do we take God's daily mercies for granted, and how can we cultivate a habit of gratitude?

Consider: The speaker notes that we often overlook lesser mercies like food and breath.

2. How does the truth that God owes us nothing change the way we pray and approach Him?

Consider: The sermon emphasizes that we cannot obligate God; we must beg for mercy.

3. What are some modern examples of using God's blessings for sinful purposes, as described in Jeremiah 5?

Consider: Israel used God's provision for idolatry and adultery; the speaker asks if we do similarly.

4. How should the possibility that God may withhold mercy from a nation affect our prayers for our country?

Consider: Jeremiah 16 shows God removing peace and mercy; the speaker applies this to America.

5. Why is it difficult to accept that God's mercy to some involves judgment on others?

Consider: Psalm 136 pairs mercy for Israel with destruction of enemies; the speaker says mercy and judgment go together.

6. In what practical ways can we show mercy to others, and why is this essential for receiving mercy?

Consider: James 2:13 and the unforgiving servant parable are cited as warnings.

7. How does remembering that 'mercies are new every morning' impact your perspective on daily life and trials?

Consider: The speaker quotes Lamentations 3:22-23 as a daily reminder of God's faithfulness.

8. What does Jacob's confession 'I am not worthy of the least of thy mercies' teach us about humility before God?

Consider: Jacob acknowledged his unworthiness despite God's abundant protection and provision.

Applications

Cultivate continual thanksgiving

Because every moment of life is a mercy, believers should thank God constantly, not just at meals or in crises.

Lecture support: The speaker urges applying Psalm 136:26 by thanking God every second for His sustaining mercy.

Acknowledge unworthiness

Like Jacob, confess that we deserve nothing and that all blessings are undeserved mercies.

Lecture support: Jacob said, 'I am not worthy of the least of thy mercies' (Genesis 32:10).

Show mercy to others

To receive mercy, we must actively show mercy in our relationships, forgiving and helping others.

Lecture support: James 2:13 warns of judgment without mercy for the unmerciful.

Do not presume upon God's mercy

Avoid the attitude that God owes continued blessings; repent of taking His gifts for granted.

Lecture support: The sermon warns that abusing mercies can lead to their withdrawal, as in Jeremiah 5 and 16.

Pray with humility for mercy

Approach God begging for mercy through Christ, not demanding based on personal merit or service.

Lecture support: David prayed, 'Redeem us for thy mercy's sake' (Psalm 44:26).

Recognize mercy in daily preservation

Each morning, thank God for awakening, as sleep could have been death; mercies are new every day.

Lecture support: Lamentations 3:22-23 and personal stories of sudden deaths illustrate this.

Extend mercy to all creation

Understanding God's mercy should lead to compassionate treatment of animals and the environment.

Lecture support: The speaker applies the principle by not shooting young deer, citing Proverbs 12:10.

Pray for God's kingdom, accepting judgment on evil

When praying the Lord's Prayer, recognize that 'Thy kingdom come' implies the overthrow of all opposing kingdoms.

Lecture support: The speaker explains that praying for God's will involves judgment on the world's systems.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 29

How Easily We Forget

June 08, 2018

Read Chapter 29 in Volume 2, pages 141-156 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Danger of Forgetting God

Forgetting God's works and covenant leads to forgetting God Himself, resulting in idolatry and spiritual decline.

Lecture support: Weaver states, 'when you forget the works of God, the next step is to forget the covenant of God... then you forget God.'

God's Mighty Deliverance and Faithfulness

God's power displayed in the Exodus should be unforgettable, yet Israel quickly forgot, highlighting human ingratitude.

Lecture support: Weaver recounts the plagues and Red Sea crossing, asking, 'How long would it take you to forget this?'

The Progression of Spiritual Decline

Forgetting God's works leads to forgetting His covenant, then forgetting God, and finally replacing Him with idols.

Lecture support: Weaver explains, 'You first forget the works of God. Then you forget the covenant of God. And then thirdly, you forget God.'

The Need for Remembrance and Repentance

Believers must actively remember God's works and repent when they have left their first love, as warned in Revelation 2.

Lecture support: Weaver cites Revelation 2:4-5, urging, 'Remember therefore from whence thou art fallen, and repent.'

Idolatry as Replacement of God

When God is forgotten, He is replaced by self, lusts, and covetousness, which is idolatry.

Lecture support: Weaver says, 'when you forget God you actually replace God... covetousness is idolatry.'

Key Arguments

Forgetting God's works leads to forgetting His covenant

Weaver argues from Deuteronomy 4:9 and 4:23 that neglecting to remember God's mighty acts results in neglecting His covenant.

Lecture support: He states, 'when you forget the works of God, the next step is to forget the covenant of God.'

Forgetting God always leads to idolatry

When God is forgotten, He is inevitably replaced by something else, which is idolatry.

Lecture support: Weaver says, 'when you forget God you actually replace God. Anything that is put in the place of God is idolatry.'

Israel's rapid forgetfulness is a warning for believers

Israel forgot God's deliverance within days, demonstrating how easily humans forget, and this pattern applies to Christians today.

Lecture support: Weaver traces Israel's complaints at three days, 30 days, and the golden calf at 90 days, asking, 'How easily we forget.'

Modern Christians have lost their first love

Like the church at Ephesus, many believers have abandoned their initial zeal and need to remember, repent, and return to their first works.

Lecture support: Weaver cites Revelation 2:4-5 and asks, 'Do you remember when God first saved you? Do you remember the zeal you had?'

God's people forget Him days without number

Jeremiah 2:32 contrasts human remembrance of trivial things with Israel's forgetfulness of God, a condition Weaver sees in the church.

Lecture support: Weaver quotes Jeremiah 2:32, 'Can a maid forget her ornaments... yet my people have forgotten me days without number.'

Scripture References

Deuteronomy 4:9

God's command to take heed and not forget the things seen, teaching them to children and grandchildren.

Deuteronomy 4:10

Specifically remembering the day at Horeb when they heard God's voice, to learn fear and teach children.

Deuteronomy 4:23

Warning not to forget the covenant of the Lord, which leads to idolatry.

Deuteronomy 6:12

Warning not to forget the Lord who brought them out of Egypt.

Deuteronomy 8:11

Warning not to forget the Lord by not keeping His commandments.

Deuteronomy 8:14

Warning that a lifted heart leads to forgetting the Lord who delivered from Egypt.

Deuteronomy 8:19

If they forget the Lord and follow other gods, they will surely perish.

Deuteronomy 4:33-34

God's unique deliverance of Israel by signs, wonders, and a mighty hand.

Deuteronomy 7:19

The great temptations, signs, and wonders God used to bring Israel out of Egypt.

Deuteronomy 26:7-8

God brought Israel out of Egypt with a mighty hand and outstretched arm.

Deuteronomy 34:11-12

The signs and wonders Moses did in Egypt before all Israel.

Exodus 11:7

God put a difference between Israel and Egypt, so no plague touched Israel.

Exodus 9:4-7

The cattle of Israel were spared from the murrain that killed Egyptian cattle.

Exodus 10:22-23

During the plague of darkness, Israel had light in their dwellings.

Exodus 8:22-23

God severed the land of Goshen so no swarms of flies were there.

Exodus 9:24

The hail and fire were very grievous, unlike anything in Egypt's history.

Exodus 12:12

The plagues were judgments against all the gods of Egypt.

Exodus 14:26-30

The Red Sea crossing and the destruction of the Egyptian army.

Exodus 12:1-6

The institution of the Passover on Abib 14 as a perpetual memorial.

Exodus 13:3-10

Command to remember the Exodus and teach children, keeping the feast of unleavened bread.

Discussion Questions

1. What are some practical ways we can 'take heed' and 'keep our soul diligently' to avoid forgetting God's works in our daily lives?

Consider: Based on Deuteronomy 4:9 and the sermon's emphasis on active remembrance.

2. Why do you think forgetting God's works leads so quickly to forgetting His covenant and then God Himself?

Consider: Weaver outlines this progression; discuss the spiritual dynamics involved.

3. In what ways might modern Christians be guilty of replacing God with idols of self, comfort, or materialism?

Consider: Weaver warns that forgetting God always results in idolatry.

4. How can we cultivate a habit of remembering God's deliverance and faithfulness, especially during times of trial?

Consider: Israel forgot within days; discuss disciplines that foster remembrance.

5. What does it look like to 'leave your first love,' and how can we return to the zeal we had at conversion?

Consider: Revelation 2:4-5 calls for remembrance, repentance, and doing the first works.

6. Why do you think people often make promises to God in crises but quickly forget them when the crisis passes?

Consider: Weaver shares examples of bedside promises that were soon broken.

7. How does the contrast in Jeremiah 2:32 between a bride's attire and Israel's forgetfulness challenge your own priorities?

Consider: God's people forget Him days without number while remembering trivial things.

8. What role does teaching the next generation play in preventing spiritual forgetfulness, according to Deuteronomy 4:9-10?

Consider: The command includes teaching children and grandchildren.

Applications

Diligently guard against forgetfulness

Believers must actively take heed to their souls and remember God's works daily, lest they drift into spiritual neglect.

Lecture support: Weaver emphasizes Deuteronomy 4:9, 'Only take heed to thyself and keep thy soul diligently, lest thou forget.'

Remember and recount God's deliverance

Regularly recall and share testimonies of God's power and faithfulness in your life to prevent ingratitude.

Lecture support: Weaver asks, 'How often do you really think about the Word of God? How often do you think about His promises?'

Repent of lost first love

If your zeal for God has waned, remember from where you have fallen, repent, and return to your first works of devotion and service.

Lecture support: Weaver cites Revelation 2:5, 'Remember therefore from whence thou art fallen, and repent, and do the first works.'

Teach the next generation

Intentionally pass on the knowledge of God's works and covenant to children and grandchildren to perpetuate faithfulness.

Lecture support: Deuteronomy 4:9 commands, 'teach them thy sons and thy sons' sons.'

Examine your heart for idolatry

Identify anything that has replaced God as your ultimate priority - whether comfort, possessions, or self - and repent.

Lecture support: Weaver warns, 'when you forget God you actually replace God... covetousness is idolatry.'

Keep promises made to God

Follow through on vows made in times of crisis, remembering that God is not mocked and expects faithful obedience.

Lecture support: Weaver recounts how people promise to serve God if He spares a loved one, but are 'faithful for about two weeks and then it is over.'

Cultivate daily gratitude

Make it a practice to thank God for His mercies, protection, and faithfulness every day, as Lamentations 3:22-23 models.

Lecture support: Weaver says he tries to quote Lamentations 3:22-23 daily and thanks God when passing accident sites.

Pray for God's remembrance

Like Cromwell, ask God not to forget you even when you are prone to forget Him, relying on His faithfulness.

Lecture support: Weaver quotes Cromwell's prayer, 'Lord, if I forget thee, do not thou forget me.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 30

The Sin Of Supposing

May 17, 2020

Read Chapter 30 in Volume 2, pages 157-173 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Danger of Assumption

Supposing - assuming we know God's will, timing, or that others understand - leads to error and trouble, as seen in Moses' life and in modern examples.

Lecture support: Moses supposed his brethren would understand, but they understood not (Acts 7:25). Many Christians today suppose they know God's will but do not.

Rejection of God's Chosen Instruments

Those who do not understand God's work often criticize and reject His messengers, a pattern seen from Moses to present-day pastors standing for truth.

Lecture support: The Hebrew wrongdoer thrust Moses away, saying 'Who made thee a ruler and a judge over us?' (Acts 7:27). Pastors today are criticized for bold stands.

God's Timing vs. Human Impatience

Moses acted 40 years too early; God uses shepherds, not Pharaohs. We must wait on God's timing rather than forcing our own agenda.

Lecture support: Moses was not yet qualified; God sent him to the wilderness to learn meekness. God is not in any hurry.

The Sin of Trusting in Government

Supposing that government will save us is idolatry; government is not God and often exacerbates problems, eroding liberty.

Lecture support: People say 'the government will help us,' but government is not the solution; it is the problem. Government cannot save.

The Necessity of Divine Preparation

God puts righteous desires in our hearts and prepares us for His work; we cannot produce good apart from His working in us.

Lecture support: It came into Moses' heart at 40 because God put it there (Proverbs 16:1; Philippians 2:13).

Key Arguments

Supposing leads to misunderstanding and rejection

Moses had good reasons to suppose his brethren would accept him, but their spiritual blindness led them to reject and accuse him.

Lecture support: They understood not (Acts 7:25) and asked 'Who made thee a ruler and a judge over us?' (v.27).

Rejecting God's messenger is rejecting God

To challenge the man God has chosen is to challenge God Himself, as seen in the rebellions against Moses.

Lecture support: Miriam and Aaron questioned Moses, and God struck Miriam with leprosy; Korah's rebellion led to divine judgment.

God's work requires His timing and preparation

Moses was not ready at 40; God needed to humble him as a shepherd before using him to deliver Israel.

Lecture support: God does not use Pharaohs; He uses shepherds. Moses spent 40 years in the wilderness learning meekness.

We cannot help those who will not understand

Jesus could not do many mighty works due to unbelief; similarly, Moses could not deliver Israel until God's time.

Lecture support: Matthew 13:58: 'He did not many mighty works there because of their unbelief.'

Supposing upon God is sinful presumption

Assuming we are on God's timetable when we are following our own desires leads to horrible consequences.

Lecture support: Moses supposed the time was right, but it was not; we get in trouble when we suppose upon God.

Scripture References

Acts 7:20-28

The primary text: Moses' birth, his defense of a Hebrew, his supposition that his brethren would understand, and their rejection.

Matthew 20:10

Laborers in the vineyard supposed they would receive more, but each received a penny.

Mark 6:49

Disciples supposed Jesus was a spirit when they saw Him walking on water.

Luke 2:43-46

Mary and Joseph supposed Jesus was in the company, but He had stayed behind in Jerusalem.

Luke 3:23

Jesus was supposed to be the son of Joseph, though He was the Son of God.

Acts 2:15

Peter said the disciples were not drunken as was supposed, since it was only the third hour.

Exodus 2:5-15

Moses' rescue by Pharaoh's daughter, his killing of the Egyptian, and his flight to Midian.

Hebrews 11:24-27

By faith Moses refused to be called the son of Pharaoh's daughter, choosing affliction with God's people.

Acts 7:19

Pharaoh dealt subtly with the Israelites, casting out their young children to die.

Hebrews 11:23

Moses' parents hid him by faith, not fearing the king's commandment.

Genesis 15:13-14

God told Abram his seed would be strangers in a land and afflicted 400 years, then come out with great substance.

Exodus 12:40

The sojourning of Israel in Egypt was 430 years.

Deuteronomy 34:7

Moses was 120 years old when he died; his eye was not dim nor his natural force abated.

Proverbs 16:1

The preparations of the heart in man are from the Lord.

Proverbs 21:1

The king's heart is in the hand of the Lord; He turns it wherever He will.

Isaiah 26:12

Lord, You will ordain peace for us, for You have wrought all our works in us.

Philippians 2:13

It is God who works in you both to will and to do of His good pleasure.

Numbers 12:2-15

Miriam and Aaron challenged Moses; God struck Miriam with leprosy and she was shut out seven days.

Numbers 16:1-33

Korah, Dathan, and Abiram rebelled against Moses; the earth swallowed them and fire consumed 250 men.

Matthew 13:57-58

A prophet is not without honor except in his own country; Jesus did not many mighty works there because of unbelief.

Discussion Questions

1. In what areas of life are you most tempted to 'suppose' rather than seek clear direction from God?

Consider: The message warns against assuming we know God's will or timing without waiting on Him.

2. How can we distinguish between godly confidence and sinful presumption when making decisions?

Consider: Moses acted righteously but was 40 years too early; we must learn to wait on God's timing.

3. Why do people often reject those whom God has sent to help them?

Consider: The Israelites rejected Moses, and Jesus was rejected in His hometown; the same pattern occurs today.

4. What does it look like practically to 'wait upon the Lord' in a culture that demands immediate action?

Consider: The message emphasizes that God is not in a hurry and we must not force His hand.

5. How should Christians respond when they see others trusting in government or human solutions rather than God?

Consider: The sermon critiques the supposition that government will save us, calling it idolatry.

Applications

Wait on God's timing rather than running ahead

We must not suppose we know God's timetable; instead, we should study His Word and wait for His leadership.

Lecture support: Moses was 40 years too early; God had to humble him first. 'God is not in any hurry.'

Do not trust in government or human institutions for salvation

Supposing that government will solve our problems is idolatry; only God can save and provide.

Lecture support: Government is not God; it cannot save. Stimulus checks come at the cost of devalued currency and lost freedoms.

Recognize that others may not understand or support God's work in your life

We err when we assume others share our understanding; be prepared for rejection even when acting righteously.

Lecture support: Moses supposed his brethren would understand, but they did not. Jesus was rejected in His own country.

Submit to God's preparation process

God uses shepherds, not Pharaohs; He must humble us and teach us meekness before He can use us mightily.

Lecture support: Moses spent 40 years in the wilderness learning to be a shepherd before delivering Israel.

Do not suppose upon God's will without clear biblical warrant

Assuming we are on God's timetable when it is really our own desires leads to horrible consequences.

Lecture support: Moses supposed the time was right, but it was not. 'There is a sin in supposing that we're on God's time.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 31

Do You Want To Be Saved?

January 20, 2021

Read Chapter 31 in Volume 2, pages 175-194 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Salvation as Deliverance Beyond the Spiritual

The Bible uses 'salvation' to refer to political, military, economic, and physical deliverance, not just forgiveness of sins.

Lecture support: Weaver cites Philippians 1:19 (deliverance from prison), Exodus 14:13 (military salvation), and Psalm 14:7 (political salvation).

The War for Dominion

The conflict in Psalm 3 is a war over the kingdom, mirroring the present battle between God's kingdom and evil forces.

Lecture support: Weaver states, 'The war between Absalom and David was a war over the kingdom... It is a war between the kingdom of God and the kingdom of evil.'

Desperate, Imprecatory Prayer

In times of crisis, believers must pray with desperation, including imprecatory prayers that call for judgment on God's enemies.

Lecture support: Weaver explains imprecation as 'a prayer of judgment, calamity, or curse upon one's enemies or the enemies of God' and cites Psalm 69:22-28 and 1 Corinthians 16:22.

God as Judge Who Arises

Pleading for God to 'arise' is asking Him to act as Judge, issue a verdict, and execute wrath on the wicked.

Lecture support: Weaver says, 'When you consider that God is the judge and you're saying "Arise, O Lord," you're saying issue the verdict.'

Trust in God Amidst Opposition

David's ability to sleep peacefully despite overwhelming enemies demonstrates trust in God's protection and sovereignty.

Lecture support: Weaver notes David's words, 'I laid me down and slept; I awaked for the Lord sustained me,' and attributes it to God's mercy and David's submission.

The Need for Obedience and Desperation

God delivers those who are obedient and who cry out to Him persistently; the church has not been oppressed enough to pray desperately.

Lecture support: Weaver states, 'God is not going to bless a disobedient people' and 'we have not been oppressed sufficiently... we haven't learned that God hears his people when they pray and when they plead.'

Key Arguments

Salvation is Multifaceted

The biblical concept of salvation includes deliverance from enemies, oppression, and temporal dangers, not just eternal life.

Lecture support: Weaver argues, 'Salvation does not necessarily need to be spiritual or soul salvation in order to be salvation' and provides multiple scriptural examples.

Psalm 3 is About Political/Military Salvation

The context of David fleeing Absalom shows that the salvation in Psalm 3 is deliverance from a political coup and military threat.

Lecture support: Weaver says, 'So clearly the salvation that is spoken of in this psalm would refer to a political salvation and also for a military salvation as well.'

Imprecatory Prayers are Biblical and Necessary

Both Old and New Testaments contain prayers for the destruction of the wicked, and believers today should pray them against God's enemies.

Lecture support: Weaver cites Psalm 69, Psalm 104:35, 1 Corinthians 16:22, and Galatians 1:8-9 as examples of imprecatory prayers.

Pleading 'Arise, O Lord' Invokes God's Judgment

The phrase 'Arise, O Lord' is a plea for God to act as Judge, scatter His enemies, and execute vengeance.

Lecture support: Weaver explains, 'When God arises, he comes to our aid by defeating our enemies' and references Numbers 10:35, Psalm 68:1-3.

The Church Must Become Desperate in Prayer

God avenges His elect who cry out to Him persistently; the lack of such prayer indicates a lack of desperation.

Lecture support: Weaver uses Luke 18:1-8 to show that God will avenge His elect who cry day and night, and laments that 'we're not crying, we're not praying, we're not pleading.'

Scripture References

Psalm 3:1-8

The primary text; David's prayer for deliverance from Absalom's rebellion.

Philippians 1:19

Paul speaks of his 'salvation' as deliverance from prison, not spiritual salvation.

Exodus 14:13

Moses tells Israel to see the 'salvation of the Lord,' referring to military deliverance from Egypt.

1 Samuel 11:13

Saul says the Lord brought 'salvation in Israel' after defeating the Ammonites.

2 Chronicles 20:17

God tells Jehoshaphat to 'see the salvation of the Lord' as enemies destroy each other.

Psalm 14:7

A prayer for political salvation when the Lord restores His people.

Psalm 91:16

Salvation here refers to long life and blessing.

Psalm 74:12

God works 'salvation in the midst of the earth' in various forms.

2 Samuel 15:12-13

The conspiracy against David grows, explaining Psalm 3:1.

2 Samuel 16:5-8

Shimei curses David, illustrating the hatred he faced.

Psalm 42:3, 10

Enemies taunt David, 'Where is thy God?'

2 Samuel 17:11

Hushai counsels gathering all Israel against David, explaining 'ten thousands' in Psalm 3:6.

Psalm 9:16

The Lord is known by the judgment He executes; the wicked are snared in their own works.

Psalm 69:22-28

An imprecatory prayer calling for judgment on enemies.

Psalm 104:35

A prayer for sinners to be consumed and the wicked to be no more.

1 Corinthians 16:22

Paul pronounces Anathema Maranatha on those who do not love the Lord.

Galatians 1:8-9

Paul says let anyone preaching another gospel be accursed (Anathema).

Numbers 10:35

Moses says, 'Rise up, Lord, and let thine enemies be scattered.'

Psalm 7:6

David prays, 'Arise, O Lord, in thine anger... awake for me to the judgment.'

Psalm 44:23

A plea for God to awake and arise, implying a period of inactivity.

Discussion Questions

1. How does understanding 'salvation' as political, military, or physical deliverance change the way you read the Psalms and other biblical passages?

Consider: Weaver argues that salvation in Scripture often refers to temporal deliverance, not just spiritual salvation.

2. In what ways do you see a 'war for the kingdom' being waged in our culture today, and how should the church respond?

Consider: Weaver parallels David's conflict with Absalom to the present battle between God's kingdom and evil.

3. What are imprecatory prayers, and are they appropriate for Christians to pray today? Why or why not?

Consider: Weaver defines and defends imprecatory prayers from both Testaments.

4. What does it mean to plead with God to 'arise,' and how can we incorporate such pleading into our prayer lives?

Consider: Weaver explains the phrase as a call for God to act as Judge and scatter His enemies.

5. Weaver says the church has not been oppressed enough to pray desperately. Do you agree? What would it take for Christians to cry out day and night?

Consider: Weaver laments the lack of desperate prayer and cites Luke 18.

6. How can we balance praying for the destruction of the wicked with Jesus' command to love our enemies?

Consider: Implicit tension in Weaver's advocacy of imprecatory prayers; not directly addressed but relevant.

Applications

Learn to Pray Desperately

In times of crisis, believers must cry out to God with urgency and persistence, not with casual or formulaic prayers.

Lecture support: Weaver says, 'Desperate times and dangerous situations call for desperate praying' and points to David's crying unto the Lord.

Pray Imprecatory Prayers

Believers should pray for God's judgment and destruction upon His enemies, as modeled in Scripture.

Lecture support: Weaver states, 'We need to start asking God to do what needs to be done' and provides examples from Psalms and Paul's letters.

Plead for God to Arise

Ask God to act as Judge, issue His verdict, and execute justice on the wicked who oppress His people.

Lecture support: Weaver explains, 'When you consider that God is the judge and you're saying "Arise, O Lord," you're saying issue the verdict.'

Look to God, Not Enemies

To avoid discouragement, focus on God's omnipotence and faithfulness rather than the strength and number of adversaries.

Lecture support: Weaver says, 'If we want to be encouraged... we need to look at our God because he is omnipotent.'

Be Obedient and Faithful

God's deliverance is contingent on the obedience of His people; He will not bless disobedience.

Lecture support: Weaver states, 'God is not going to bless a disobedient people. He's not going to bless a disobedient child.'

Cultivate Desperation in Prayer

Recognize that comfort can dull prayer; the church needs to feel its desperate need for God's intervention.

Lecture support: Weaver says, 'We have not been oppressed sufficiently... we haven't learned that God hears his people when they pray and when they plead.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 32

Superstition, Luck, and Idolatry

November 19, 2023

Read Chapter 32 in Volume 2, pages 195-211 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Superstition as Idolatry

Superstition, luck, chance, fate, and fortune are forms of idolatry because they attribute power to things other than God.

Lecture support: Weaver states, 'There is no such thing as luck, chance, fate, or fortune in a world that's ruled by God.'

The Sovereignty of God

God's absolute sovereignty means nothing happens outside His decree; all events are governed by His providence.

Lecture support: Weaver says, 'God is absolutely sovereign, and the only thing that comes to pass in time is God's sovereign decree.'

Demonic Nature of False Worship

Idolatrous practices are sacrifices to demons, and there are demonic doctrines that lead people away from the truth.

Lecture support: Weaver cites 1 Corinthians 10:20-21 and 1 Timothy 4:1 to show that idolatry is fellowship with devils.

Self-Willed Religion

Doing what is right in one's own eyes, especially in worship, is idolatry because it rejects God's revealed will.

Lecture support: Weaver repeats the refrain from Judges 17:6 and 21:25, 'every man did that which was right in his own eyes.'

The Uselessness of Religious Charms

Treating religious objects, rituals, or people as good-luck charms is futile and dishonoring to God.

Lecture support: Weaver compares Micah's Levite to a 'lucky rabbit's foot' and modern Christians who use God as a tool.

Hereditary Depravity vs. Grace

Depravity is passed down through generations, but grace is not; even the descendants of godly men can be idolaters.

Lecture support: Weaver notes that Jonathan, the idolatrous Levite, was the great-grandson of Moses.

Key Arguments

Superstition is rooted in fear of demons

The Greek word for 'superstitious' combines fearfulness and demons, indicating that superstition is a demonic fear leading to irrational actions.

Lecture support: Weaver explains the etymology of δεισιδαιμονεστέρους from Acts 17:22.

Idolatry is worship of demons

Scripture teaches that sacrifices to idols are actually offered to demons, making all false worship demonic.

Lecture support: Weaver quotes 1 Corinthians 10:20-21 and 1 Timothy 4:1.

God forbids all occult and superstitious practices

Deuteronomy 18 lists divination, witchcraft, and necromancy as abominations, showing God's total rejection of such practices.

Lecture support: Weaver reads Deuteronomy 18:10-14 and emphasizes God's prohibition.

Luck and chance deny God's sovereignty

If anything exists outside God's control, then God is not God; therefore, luck, chance, fate, and fortune are non-existent concepts.

Lecture support: Weaver argues, 'If there is anything outside of God, if there's anything over which God does not have control, then God is not God.'

Self-styled worship is condemned

Micah's establishment of a private shrine with unauthorized priests and idols was doing right in his own eyes, which God calls idolatry.

Lecture support: Weaver points to Judges 17:5-6 and the contradiction with Exodus 20:3-6.

Religious objects and people are not charms

Micah believed the Levite would bring God's blessing, just as Israel trusted the ark instead of God; both were idolatrous.

Lecture support: Weaver cites Judges 17:13 and 1 Samuel 4:3-11.

Idolatry leads to moral corruption

The Levite's willingness to steal and the Danites' violence show that false worship produces theft, betrayal, and destruction.

Lecture support: Weaver recounts the Levite's theft and the historical parallel of the sack of Osceola.

True worship must be according to God's Word

God hates worship offered by those living in disobedience; He desires righteousness, not empty rituals.

Lecture support: Weaver reads Amos 5:21-27, where God rejects Israel's feasts and offerings.

Scripture References

Judges 17:1-6

Introduction to Micah's theft, his mother's dedication of silver for idols, and the establishment of a private shrine with an ephod, teraphim, and a non-Levitical priest.

Acts 17:22-23

Paul calls the Athenians 'too superstitious' because they worship many gods, including an unknown god.

1 Corinthians 10:20-21

Paul says that Gentiles sacrifice to devils, not God, and believers cannot partake of both the Lord's table and the table of devils.

1 Timothy 4:1

In latter times some will depart from the faith, giving heed to seducing spirits and doctrines of devils.

Deuteronomy 18:10-14

God forbids divination, witchcraft, necromancy, and other occult practices as abominations.

Exodus 20:3-6

The second commandment prohibits making graven images or bowing down to them, for God is a jealous God.

Judges 17:7-13

Micah hires a young Levite as his priest, believing God will bless him because of it.

1 Samuel 4:1-11

Israel brings the ark into battle as a talisman, but they are defeated and the ark is captured.

Judges 18:1-6

The Danites seek counsel from Micah's Levite, who gives a vague, worthless answer.

Judges 18:7-21

The Danites steal Micah's idols and priest; the Levite gladly joins them.

Judges 18:22-26

Micah pursues the Danites but is powerless to recover his gods.

Judges 18:30-31

The Levite is identified as Jonathan, grandson of Moses; the idolatry continued while the tabernacle was at Shiloh.

Amos 5:21-27

God hates Israel's feasts and offerings because of their disobedience; they carried idols like Moloch and Chiun.

Psalm 62:11

Power belongs to God; He alone is sovereign.

Genesis 31:19

Rachel stole her father's teraphim (household gods).

Hebrews 3

Moses was faithful in all his house, contrasting with his idolatrous descendant.

Discussion Questions

1. In what ways might modern Christians unknowingly practice superstition or treat religious activities as good-luck charms?

Consider: Weaver compares Micah's Levite to a lucky rabbit's foot and says many view Bibles, church, and prayer as charms.

2. How does the etymology of 'superstitious' (fear of demons) change your understanding of common superstitious practices?

Consider: Weaver explains the Greek word from Acts 17:22 combines fearfulness and demons.

3. Why is it idolatrous to attribute events to luck or chance instead of God's providence?

Consider: Weaver argues that luck denies God's sovereignty and that Fortuna was a Roman goddess.

4. What does the story of Micah teach us about the danger of doing what is right in our own eyes in worship?

Consider: Weaver repeatedly points to Judges 17:6 and the contradiction with God's commands.

5. How does the Levite's willingness to abandon Micah for a better position reveal the self-serving nature of false religion?

Consider: The Levite's heart was glad when offered a promotion and more pay, showing his lack of genuine commitment.

6. What does the identity of the Levite as Moses' great-grandson teach us about the limits of godly heritage?

Consider: Weaver notes that depravity is hereditary but grace is not, using Jonathan as an example.

7. According to Amos 5, why does God reject worship that is outwardly correct? How should this affect our approach to church?

Consider: Weaver reads Amos 5:21-27, where God hates Israel's feasts because of their unrighteous lives.

8. How can we ensure that our worship is directed to the God of the Bible and not a god of our own imagination?

Consider: Weaver warns against worshiping the 'unknown God' of our own making instead of the God revealed in Christ.

Applications

Reject all forms of superstition and luck

Believers must consciously reject belief in luck, chance, fate, or fortune, recognizing these as idolatrous denials of God's sovereignty.

Lecture support: Weaver states, 'All superstition is idolatry. All belief in luck, charms, fate, fortune is idolatry.'

Worship God only as He has revealed Himself

Christians must worship the God of the Bible, not a god of their own imagination or cultural preference.

Lecture support: Weaver warns against worshiping 'the God of his own imagination, the God of his own education.'

Do not treat religious practices as charms

Avoid using Bible reading, prayer, or church attendance as tools to manipulate God or as good-luck charms; instead, pursue genuine relationship.

Lecture support: Weaver says many 'view their Bibles as charms. They view church as charms. They view prayer as charms.'

Submit all decisions to Scripture, not personal preference

Doing what is right in one's own eyes, especially in worship, is idolatry; believers must align their practices with God's Word.

Lecture support: Weaver states, 'Anytime we do that which we think is right, without consulting the Bible... it is idolatry.'

Trust in God's providence, not in objects or rituals

Instead of relying on religious objects or rituals for blessing, trust in the sovereign God who orders all events.

Lecture support: Weaver contrasts Israel's trust in the ark with trust in the God of the ark.

Examine motives in worship and service

God rejects worship offered with disobedient hearts; believers must pursue righteousness, not just religious activity.

Lecture support: Weaver quotes Amos 5:21-24, where God hates feasts and offerings from unrighteous people.

Recognize the danger of self-serving religion

The Levite's betrayal shows that ministry pursued for personal gain is worthless; serve God out of love, not for promotion.

Lecture support: Weaver notes the Levite's heart was glad because of the promotion and pay increase.

Acknowledge God's sovereignty in all circumstances

Attribute all events - whether finding money or escaping danger - to God's providence, not luck, giving Him all glory.

Lecture support: Weaver says, 'I don't care if you find $100,000. It wasn't luck. It was God's providence.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 33

Tactic Of Flight

August 16, 2021

Read Chapter 33 in Volume 2, pages 213-228 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Flight as a Biblical Tactic

Flight is a legitimate, commanded tactic in Scripture for avoiding sin and danger, not an act of cowardice.

Lecture support: Weaver states, 'Flight or avoidance is a tactic that has been used for centuries. It is a legitimate biblical and historical tactic.' He cites Lot, the Egyptians, cities of refuge, and Joshua's ruse.

Three Enemies, Three Tactics

The world is overcome by faith, the devil by fighting, and the flesh by flight.

Lecture support: Weaver says, 'When it comes to the world, faith is the victory that overcomes the world. When it comes to Satan, we must fight. ... What is the tactic that you and I are to use when it comes to fleshly lust? ... we're to use the tactic of flight.'

The Process of Temptation

Temptation involves being drawn away by one's own lust and enticed, leading to sin and death.

Lecture support: Weaver explains James 1:14-15: 'But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.'

Fleeing Includes Precursors to Sin

God's command to flee a sin includes fleeing any attitude or action that leads to that sin.

Lecture support: Weaver repeats: 'When God forbids any sin, at the same time, He forbids any attitude and any actions that would lead up to that sin.' He applies this to fornication, idolatry, and youthful lusts.

Mental Flight Precedes Physical Flight

One must first flee temptation in the mind before fleeing physically.

Lecture support: Weaver says, 'You cannot flee from temptations physically unless you have first fled from them mentally.' He uses Joseph's statement in Genesis 39:9 as proof that Joseph had already fled in his mind.

Fleeing and Following are Linked

Fleeing from sin must be paired with actively pursuing righteousness; one cannot fight the good fight without both.

Lecture support: Weaver states, 'If you do not flee temptations, you cannot follow after righteousness... And if you do not follow after righteousness... you can't fight the good fight of faith.'

Key Arguments

Flight is not cowardice

Flight is a rational, non-violent tactic to avoid danger and sin, not a sign of fear.

Lecture support: Weaver asks, 'Would you be considered a coward if you looked up and saw a car rushing towards you at a high rate of speed out of control? Would you be a coward for running and trying to save yourself? And the answer is absolutely not.'

Flight is commanded by God

Scripture commands believers to flee from sin and temptation, using the Greek word pheugo.

Lecture support: Weaver cites 1 Timothy 6:11, 1 Corinthians 6:18, 1 Corinthians 10:14, and 2 Timothy 2:22, all using the imperative 'flee.'

Temptation follows a predictable pattern

James 1 describes temptation as a process of being drawn out, enticed, conceiving lust, and bringing forth sin and death.

Lecture support: Weaver explains the fishing metaphor: 'I have now enticed him. I've now seduced him. I'm now drawing him out and he rushes out from his place of safety.'

David's sin resulted from failing to flee

David's adultery with Bathsheba began with a look he should have turned away from.

Lecture support: Weaver says, 'Would there have been a different outcome, you think, if David, when he saw her, immediately turned his head and said, I must get about my kingly duties?'

Idolatry begins in the mind

Unbiblical thoughts about God are idolatry, and fleeing idolatry includes fleeing such thoughts.

Lecture support: Weaver states, 'Anytime you have unbiblical thoughts, ideas, or concepts concerning God, it is idolatry.' He references Romans 1:21-23.

Fleeing and following are inseparable

One cannot fight spiritually without first fleeing sin and following righteousness.

Lecture support: Weaver says, 'Your ability to fight depends upon your fleeing and following. Your ability to fight spiritually depends upon your fleeing from temptations and following after righteousness.'

Scripture References

1 Timothy 6:11-12

Primary text commanding the man of God to flee these things and follow after righteousness, godliness, faith, love, patience, meekness, and fight the good fight of faith.

Genesis 19

Lot fled out of Sodom, an example of flight not being cowardice.

Exodus 9

Pharaoh's servants who feared the Lord brought their servants and animals inside to flee the hailstorm.

Exodus 21, Joshua 20, Numbers 35

Cities of refuge for accidental killers, showing flight as a commanded response.

Joshua 8

Joshua's ruse of fleeing before Ai to draw out the men, a tactical flight.

Judges 20

Similar tactic of flight used in Judges.

Matthew 10:23

Jesus commands fleeing persecution from city to city.

Matthew 2:13

God commands Joseph to flee to Egypt with Mary and Jesus to avoid Herod.

1 John 5:4

Faith is the victory that overcomes the world.

James 4:7

Submit to God, resist the devil, and he will flee from you.

1 Peter 5:8-9

Be sober, vigilant; resist the devil steadfast in the faith.

Romans 16:20

The God of peace shall bruise Satan under your feet shortly.

James 1:13-15

Temptation comes from one's own lust, not God; lust conceives and brings forth sin and death.

2 Samuel 11:1-2

David's failure to flee temptation with Bathsheba.

1 Corinthians 6:18

Flee fornication.

Genesis 39:9

Joseph's refusal to sin with Potiphar's wife, showing mental flight.

Matthew 5:27-28

Looking on a woman to lust after her is adultery in the heart.

1 Corinthians 10:14

Flee from idolatry.

Colossians 3:5-6

Covetousness is idolatry.

Romans 1:21-23

Idolatry begins in the mind with vain imaginations.

Discussion Questions

1. Why do we often equate flight with cowardice, and how does Scripture correct that view?

Consider: Weaver opens by dispelling the notion that fleeing is cowardly, using biblical examples.

2. How does understanding the three enemies (world, devil, flesh) and their specific tactics change the way you approach spiritual warfare?

Consider: Weaver distinguishes the tactics of faith, fight, and flight for each enemy.

3. In what ways does the fishing metaphor in James 1 help you recognize the process of temptation in your own life?

Consider: Weaver explains the Greek words and the metaphor of luring a fish from safety.

4. What are some modern-day 'Bathsheba moments' where failing to turn away can lead to spiritual disaster?

Consider: Weaver uses David's failure to flee as a warning.

5. What attitudes or actions in your life might be leading you toward a sin you think you are avoiding?

Consider: Weaver's principle that God forbids the precursors to sin as well as the sin itself.

6. How can we practically 'flee' in our minds when tempted, and what does it look like to follow after righteousness in that moment?

Consider: Weaver emphasizes mental flight and the positive pursuit of godliness.

7. Why is it impossible to fight the good fight of faith without first fleeing and following?

Consider: Weaver argues that fighting depends on fleeing and following.

8. What does Joseph's example teach us about preparing in advance to resist temptation?

Consider: Weaver highlights Joseph's pre-made decision to not sin against God.

Applications

Flee temptation immediately

When faced with temptation, especially of the flesh, the biblical response is to flee - run away from the situation or thought.

Lecture support: Weaver commands, 'Flee these things' from 1 Timothy 6:11 and applies it to fornication, idolatry, and youthful lusts.

Guard your mind first

Mental flight must precede physical flight; refuse to entertain sinful thoughts.

Lecture support: Weaver states, 'You cannot flee from temptations physically unless you have first fled from them mentally.'

Avoid precursors to sin

Recognize and flee from attitudes and actions that lead to sin, such as looking, lusting, dissatisfaction, and unbiblical thoughts.

Lecture support: Weaver repeats the principle that God forbids any attitude or action leading to sin, applying it to movies, TV, and thoughts.

Pursue righteousness actively

Fleeing sin must be paired with actively following after righteousness, godliness, faith, love, patience, and meekness.

Lecture support: Weaver explains the Greek word dioko means to run swiftly after these virtues.

Stay in the middle of the flock

Remain in close fellowship with other believers to avoid being picked off by the enemy.

Lecture support: Weaver says, 'The safest place for a sheep to be is right smack dab in the middle of the flock.'

Prepare to fight by fleeing and following

Spiritual fighting is only possible when you are actively fleeing sin and pursuing godliness.

Lecture support: Weaver states, 'Your ability to fight depends upon your fleeing and following.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 34

Insanity, Stupidity And Apostasy

November 06, 2021

Read Chapter 34 in Volume 2, pages 229-246 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Insanity and Stupidity Precede Apostasy

Weaver argues that irrational thinking and foolishness lead to apostasy, as seen in Israel's idolatry.

Lecture support: Weaver states, 'the truth is that stupidity and insanity precede apostasy and are actually the cause and motivator of apostasy.'

Rejection of God's Law Leads to Idolatry

Forsaking God and His law inevitably results in following man's law and worshiping idols.

Lecture support: Weaver says, 'It is impossible to forsake God and His law without at the same time apostatizing and turning to idolatry.'

Subjective Self-Rule vs. Objective Truth

The theme of Judges - every man doing right in his own eyes - reflects a rejection of God's objective standard, leading to chaos.

Lecture support: Weaver explains, 'they were rejecting God's law, and now they are turning into self-law.'

Misuse of Holy Things for Unholy Purposes

Micah's mother dedicated silver to God but used it to make idols, paralleling modern churches using resources for unbiblical ends.

Lecture support: Weaver notes, 'she was going to take this money that was dedicated to God and use it for a purpose that was contrary to God.'

False Assurance of Blessing Despite Disobedience

Micah believed God would bless him simply because he had a Levite priest, ignoring his own lawlessness.

Lecture support: Weaver quotes Micah: 'Now know I that the Lord will do me good, seeing I have a Levite to my priest.'

The Powerlessness of Idols

The Danites' theft of Micah's gods highlights the absurdity of trusting in man-made objects that cannot protect themselves.

Lecture support: Weaver asks, 'What makes these Danites think that these gods are going to do them any good whatsoever?'

Apostasy Despite Available Truth

The Danites practiced idolatry while the true house of God was in Shiloh, showing that apostasy can occur even when truth is present.

Lecture support: Weaver points out, 'all the time that the house of God was in Shiloh' they set up the graven image.

The Need for Return to Biblical Obedience

Weaver calls for a rejection of subjective feelings and a return to God's Word as the objective standard.

Lecture support: Weaver urges, 'Stay faithful and be obedient to the Word of God.'

Key Arguments

Stupidity and insanity cause apostasy

Weaver contends that irrational thinking leads people to abandon God for worthless idols.

Lecture support: Weaver says, 'one has to be either stupid or insane, probably both, to trade the fountain of living water for a bucket with holes in it.'

Rejecting God's law means embracing man's law

There is no neutral ground; forsaking divine law always results in following human statutes and idolatry.

Lecture support: Weaver states, 'the only alternative that you have to God's law is the law of man.'

Modern America mirrors Judges-era Israel

Weaver argues that contemporary society and churches are in rebellion, doing what is right in their own eyes.

Lecture support: Weaver says, 'Most Americans and most Christians find themselves today in nothing less than total rebellion against God.'

Churches misuse resources for unbiblical purposes

Like Micah's mother, modern churches often use God's money for entertainment and worldly agendas rather than biblical teaching.

Lecture support: Weaver notes, 'the average church uses the money that God has allowed it to have, oftentimes for unbiblical as well as purely wicked purposes.'

There is no right way to do a wrong thing

Weaver asserts that violating God's law cannot be justified by any circumstance or intention.

Lecture support: Weaver says, 'There's no right way to do a wrong thing. There is no right way to violate the law of God.'

Idols are powerless and trusting them is foolish

The Danites' theft of Micah's gods demonstrates the absurdity of worshiping objects that cannot protect themselves.

Lecture support: Weaver remarks, 'the gods had no power. The gods had no life. They couldn't fight. They couldn't protect themselves.'

Apostasy can affect even godly lineages

Jonathan, a descendant of Moses, became an idolatrous priest, showing that no family is immune to apostasy.

Lecture support: Weaver notes, 'Apostasy is no respecter of persons. The godliest may have an ungodly descendant.'

Truth is available but often rejected

Despite having God's Word and true worship, people choose subjective self-rule and idolatry.

Lecture support: Weaver says, 'All the time that our governments are apostatizing, we have the truth. All the time that our churches are wicked and apostatizing, we have the truth.'

Scripture References

Judges 18:1-6

Introduction of the Danites seeking land and encountering Micah's Levite priest.

Jeremiah 2:11-13

God's indictment of Israel for exchanging their glory for worthless idols, forsaking the fountain of living waters.

Jeremiah 18:13-17

God's astonishment at Israel's horrible act of forgetting Him and burning incense to idols.

2 Kings 17:7-8

Israel sinned by fearing other gods and walking in the statutes of the heathen.

Judges 17:6

The theme of Judges: no king in Israel, every man did right in his own eyes.

1 Samuel 8

Israel's demand for a human king was a rejection of God as their king.

1 Samuel 12:12

Samuel reminds Israel that the Lord was their king when they demanded a human king.

Judges 17:1-6

Micah's theft, his mother's dedication of silver for idols, and Micah's house of gods and self-made priesthood.

Exodus 20:3-4

The first and second commandments against other gods and graven images, violated by Micah's mother.

Numbers 16

The rebellion of Korah, Dathan, and Abiram who intruded into the priesthood and were killed by God.

Judges 17:7-13

Micah hires a Levite as his priest and falsely assumes God will bless him.

Judges 18:11-20

The Danites steal Micah's idols and priest, and the priest gladly joins them.

1 Timothy 6:10

The love of money is the root of all evil, applied to the Levite's greed.

2 Peter 2:15

False prophets follow the way of Balaam who loved the wages of unrighteousness.

Jude 1:11

Woe to those who run greedily after the error of Balaam for reward.

Judges 18:22-26

Micah confronts the Danites but is powerless to recover his stolen gods.

Judges 18:30-31

The Danites set up the graven image, and Jonathan, descendant of Moses, served as priest until the captivity, while the house of God was in Shiloh.

Exodus 2:22

Gershom was the son of Moses, referenced to identify Jonathan's lineage.

Proverbs 3:5-7

Trust in the Lord, lean not on your own understanding, and fear the Lord, applied as a call to reject subjective self-rule.

John 4:24

True worship must be in spirit and in truth, used to emphasize the need for both spiritual and truthful worship.

Discussion Questions

1. How does the statement 'stupidity and insanity precede apostasy' challenge our understanding of why people turn away from God?

Consider: Weaver argues that irrational thinking leads to apostasy.

2. In what ways do modern Christians trade the 'fountain of living waters' for 'broken cisterns'?

Consider: Weaver uses Jeremiah 2 to illustrate forsaking God for worthless things.

3. How does the theme 'every man did that which was right in his own eyes' manifest in today's church and culture?

Consider: Weaver applies Judges 17:6 to contemporary society.

4. What are some examples of churches using holy resources for unholy purposes, and how can we guard against this?

Consider: Weaver criticizes modern church practices like entertainment-focused youth programs.

5. Why is it impossible to do a wrong thing in a right way, and how does this apply to ethical dilemmas?

Consider: Weaver asserts there is no right way to violate God's law.

6. What does the Danites' theft of Micah's gods teach us about the futility of idolatry?

Consider: Weaver highlights the powerlessness of idols.

7. How can we remain faithful when apostasy seems prevalent even among those with godly heritage?

Consider: Weaver notes that Jonathan, a descendant of Moses, became an idolatrous priest.

8. What practical steps can we take to ensure our worship is both in spirit and in truth?

Consider: Weaver concludes with the need for true worship bounded by spirit and truth.

Applications

Reject subjective self-rule and embrace God's objective Word

Weaver calls believers to stop doing what is right in their own eyes and instead submit to biblical authority.

Lecture support: Weaver says, 'We must come back to this truth... We must come back and worship God in spirit and in truth.'

Guard against using holy things for unholy purposes

Believers should ensure that church resources and activities align with biblical commands, not worldly entertainment.

Lecture support: Weaver warns, 'the average church uses the money that God has allowed it to have, oftentimes for unbiblical as well as purely wicked purposes.'

Do not trust in religious rituals or heritage for blessing

Obedience, not mere religious association, brings God's blessing; Micah's false assurance is a warning.

Lecture support: Weaver states, 'Blessings always follow obedience. And curses always follow disobedience.'

Recognize the powerlessness of modern idols

Just as Micah's gods could not protect him, modern idols like money, power, and political correctness cannot save.

Lecture support: Weaver asks, 'What makes these Danites think that these gods are going to do them any good whatsoever?'

Stay faithful despite widespread apostasy

Even when truth is available, many reject it; believers must remain obedient regardless of cultural trends.

Lecture support: Weaver urges, 'Stay faithful and be obedient to the Word of God.'

Trust in the Lord, not your own understanding

Weaver applies Proverbs 3:5-7, calling for reliance on God rather than subjective feelings.

Lecture support: Weaver quotes, 'Trust in the Lord with all thine heart; and lean not unto thine own understanding.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 35

The Dark Winter

March 12, 2022

Read Chapter 35 in Volume 2, pages 247-265 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Divine Judgment and Human Suffering

The 'dark winter' represents a period of severe trial and judgment, whether the destruction of Jerusalem, the suffering at Valley Forge, or a coming judgment on America for its sins.

Lecture support: Weaver states, 'the winter that our Lord refers to... actually refers to the destruction of Jerusalem in 70 AD. War was coming. Judgment was coming.' He later applies this to America: 'If God does not sovereignly intervene, we'll be facing one of the darkest winters that we've ever faced because we are not only going to be suffering at the hands of man, we'll be suffering at the hands of God as well.'

Corruption and Political Intrigue

Corruption within leadership, both in the Continental Congress and modern government, leads to unnecessary suffering and threatens liberty.

Lecture support: Weaver says, 'Corruption and politics. It was discovered that there was mismanagement by the Continental Army's quartermaster, General Thomas Mifflin...' and later, 'The Mifflins, the Conways, and others are still with us. They're just with us under different names.'

The Necessity of Christian Faith and Prayer in Crisis

George Washington's faith and prayer were pivotal in sustaining the army and securing divine aid. Christians today must similarly trust God and pray for national repentance.

Lecture support: Weaver recounts Washington's prayer at Valley Forge and his orders for fasting and prayer, and concludes, 'We need to pray that God will open eyes and open the minds of the people, that God would be pleased to grant us repentance.'

The Cost of Freedom and the Need for Sacrifice

Freedom requires great sacrifice, as demonstrated by the Continental Army. Modern Americans, including Christians, may lack the character to endure such hardships.

Lecture support: Weaver asks, 'How much does freedom mean to you? What would you be willing to endure to preserve your freedom... I really doubt that any patriot, any believer, any Christian man today has the character, the backbone, and the determination to endure what these men endured.'

Tyranny as a Present Danger

Tyranny is not merely historical but a current threat arising from various branches of government and global elites, requiring vigilance.

Lecture support: Weaver says, 'We tend to think that tyranny is a thing of the past... tyranny can also arise from an aristocracy, a democracy, a monarchy... What we're witnessing today is the absolute and total corruption and tyrannical influences of both of our political parties.'

The Authority of Scripture and the Rule of Law

A nation's departure from God's law leads to its downfall. The founding generation understood this, but modern America has rejected biblical principles.

Lecture support: Weaver cites Isaiah 59 and states, 'Any society, any community, any state, any nation that seeks to circumvent, deny, and destroy God and His law are inevitably destroying themselves.'

Key Arguments

The 'dark winter' is a biblical and historical pattern of judgment that applies to modern America.

Weaver argues that just as Jerusalem faced a dark winter of judgment in 70 AD and the Continental Army endured a dark winter at Valley Forge, America is now facing a similar dark winter due to sin and corruption.

Lecture support: He transitions from Matthew 24:20 to Valley Forge to contemporary warnings, stating, 'Our dark winter is being brought to us by men without faith, politicians without law, judges without righteousness and justice... and it's also being brought to us by the righteous and just judgment of a sovereign God.'

Corruption in government is a perennial problem that undermines national well-being.

The mismanagement and political scheming during the Revolution are mirrored in today's political class, demonstrating that human depravity consistently leads to tyranny unless checked.

Lecture support: Weaver details the Conway Cabal and Mifflin's corruption, then says, 'The root cause, of course, is total depravity. And men today are just as depraved as they were in the 17th and 18th century.'

George Washington's Christian faith was integral to his leadership and the success of the Revolution.

Weaver presents Washington as a devout Christian who relied on prayer and promoted religious observance, countering secular narratives and providing a model for godly leadership.

Lecture support: He quotes Muhlenberg's observation that Washington 'respects God's Word, believes in the atonement through Jesus Christ' and cites Washington's orders for fasting and Sunday services.

The COVID-19 narrative is a modern example of propaganda and tyranny.

Weaver claims that the White House warnings about a dark winter for the unvaccinated are false, and that the vaccinated are actually suffering more, illustrating government deception.

Lecture support: He says, 'what the truth is, if you're doing any reading, it's not the unvaccinated that are dying. It is the vaccinated.'

Eternal vigilance is the price of liberty, and Americans have grown complacent.

Citing founders like Jefferson and Curran, Weaver argues that liberty requires constant defense against encroaching power, but modern Americans are unaware or unwilling to fight.

Lecture support: He quotes Curran: 'The condition upon which God hath given liberty to man is eternal vigilance, which condition if he break, servitude is at once the consequence of his crime and the punishment of his guilt.'

National repentance and return to God's Word are the only solutions.

Weaver concludes that the answer to America's crisis is not political but spiritual: spreading biblical truth, praying for repentance, and trusting God rather than man.

Lecture support: He says, 'We need to pray that God will open eyes... that God would be pleased to grant us repentance... We must trust in the Lord, fulfill our responsibilities... do everything that we can to perpetuate His Word and His truth.'

Scripture References

Matthew 24:20

Weaver's opening text; Jesus instructs disciples to pray that their flight not be in winter or on the Sabbath, referring to the destruction of Jerusalem.

Acts 1:12

Used to explain the limitation of a Sabbath day's journey, which was about a mile, making flight on the Sabbath difficult.

Exodus 16:29

God's command for Israelites to remain in their place on the Sabbath, illustrating the restriction on travel.

Nehemiah 13:19-22

Nehemiah's enforcement of Sabbath rest by shutting the gates of Jerusalem against merchants.

Numbers 35:5

Possibly the basis for the rabbinic limit of 2,000 paces for a Sabbath day's journey, as the extent of Levitical city suburbs.

Psalm 118:8

The middle verse of the Bible, used to emphasize trusting in the Lord rather than man.

Psalm 118:9

Reinforces the previous verse: better to trust in the Lord than in princes.

2 Samuel 23:1-3

David's last words, stating that a ruler must be just and rule in the fear of God, cited to support Washington's view on governing with the Bible.

Isaiah 59:12-15

A passage describing national sin, the falling of truth, and the lack of justice, applied to contemporary America.

John 8:32

Quoted at the end: 'You shall know the truth, and the truth shall set you free,' emphasizing the need for biblical truth.

Discussion Questions

1. How does the historical example of Valley Forge challenge our modern understanding of sacrifice for freedom?

Consider: Weaver contrasts the extreme hardships endured by the Continental Army with what he perceives as a lack of character and determination in contemporary Americans.

2. In what ways do corruption and political intrigue today mirror the Conway Cabal and Mifflin's mismanagement?

Consider: Weaver draws a direct parallel between the corruption during the Revolution and modern political corruption, suggesting that the same root cause - total depravity - is at work.

3. What role did George Washington's Christian faith play in his leadership, and how should that influence our view of the founding of America?

Consider: Weaver presents evidence of Washington's faith, including his orders for prayer and the account of his praying at Valley Forge, challenging secular narratives.

4. How should Christians respond to government warnings and narratives that may be propaganda, as Weaver suggests with the COVID-19 messaging?

Consider: Weaver disputes the White House's 'dark winter' warning, claiming the vaccinated are more at risk, and frames it as part of a broader pattern of deception.

5. What does Isaiah 59:12-15 reveal about the spiritual condition of a nation, and how does it apply to America today?

Consider: Weaver reads this passage as a direct diagnosis of America's sins, including the falling of truth and the perversion of justice.

6. What practical steps can Christians take to 'spread forth freely' the Word of God and its principles in a culture that rejects them?

Consider: Weaver concludes with a call to action, emphasizing the need to perpetuate God's truth as the foundation for liberty and repentance.

Applications

Trust in God rather than man

Believers must place their confidence in the Lord, not in human leaders or institutions, recognizing that all men are fallible and depraved.

Lecture support: Weaver cites Psalm 118:8-9 and says, 'It is better to put confidence in the Lord than to put confidence in man... anytime we begin to put confidence, you know, we tend to think, well, our government wouldn't do anything to hurt us. Oh, yes, they would.'

Pray for national repentance and divine intervention

Christians should earnestly pray that God would open eyes, grant repentance, and turn the nation back to Himself, as the only hope for averting judgment.

Lecture support: Weaver urges, 'We need to pray that God will open eyes and open the minds of the people, that God would be pleased to grant us repentance, that God would be pleased to turn us.'

Promote and spread biblical truth

In a time when truth is fallen in the street, believers must actively disseminate God's Word and its principles to combat deception and tyranny.

Lecture support: Weaver states, 'We have to make sure that the Word of God and the principles of the Word of God are spread forth freely.'

Be willing to sacrifice for freedom

Following the example of the Continental Army, Christians should consider what they are willing to endure - mentally, emotionally, financially - to preserve liberty for future generations.

Lecture support: Weaver asks, 'How much do you love freedom? And what are you willing to sacrifice for your freedom and the freedom of your children and the freedom of your grandchildren?'

Exercise vigilance against tyranny

Liberty requires constant vigilance; believers must be aware of encroaching tyranny from any branch of government and hold representatives accountable.

Lecture support: Weaver quotes Curran on eternal vigilance and says, 'unless our representatives feel the heat, they will never ever see the light.'

Recognize the justice of God in national affairs

Understand that national suffering may be a consequence of divine judgment for sin, and respond with humility and repentance rather than mere political activism.

Lecture support: Weaver says, 'Our dark winter is being brought to us... by the righteous and just judgment of a sovereign God who will let it all acquit the wicked.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 36

Dying For Another Man's Sins

February 02, 2023

Read Chapter 36 in Volume 2, pages 267-284 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Individual Responsibility for Sin

Each person dies for their own sin, not for another's, as stated in Deuteronomy 24:16 and Ezekiel 18.

Lecture support: Weaver reads Deuteronomy 24:16 and Ezekiel 18:4,20 to establish that God holds each soul accountable for its own sin.

The Universality of Sin and Death

All humans are born sinners and deserve death; even infants die because of inherited depravity.

Lecture support: Weaver states, 'we are born totally depraved... born with enough sin that would kill us. That's why infants die.'

God's Sovereignty in Life and Death

God has appointed the day, place, and manner of our death; our times are in His hands.

Lecture support: Citing Job 14:5, Weaver says, 'God has appointed our bounds... none of us are going to live one second longer than God has ordained.'

The Danger of Pride

David's sin was rooted in pride over his military strength; God humbled him by reducing his army.

Lecture support: Weaver explains, 'David was glorying himself and assuming that he was captain of the Lord's host... God said... I can reduce it for you.'

Corporate Consequences of Rulers' Sins

When leaders sin publicly and are not opposed, the people suffer the consequences with them.

Lecture support: Weaver cites Jeremiah 15:4, where God judged the people for Manasseh's sins, and notes that no one stopped David.

God's Righteous Control of Evil

God is not the author of evil but controls it; He allows Satan to tempt but restrains evil to what ultimately glorifies Him.

Lecture support: Weaver explains from James 1:13 and Psalm 76:10 that God restrains evil and uses it to display His attributes.

Key Arguments

People die for their own sins, not others'

Though tragedies involve others' sins, each person who dies is a sinner deserving death.

Lecture support: Weaver says, 'The drunk that caused the wreck was a sinner. The people who died because of the drunkard's sin were also sinners.'

David's census was sinful because it usurped God's ownership of the army

The army was the Lord's host; David had no authority to number it without God's command and the atonement money.

Lecture support: Weaver cites Exodus 12:41, Joshua 5:13-15, and Exodus 30:11-16 to show the army belonged to God and required a ransom.

God sovereignly uses Satan's temptations to accomplish His purposes

God moved David by permitting Satan to tempt him; David's own lust conceived sin.

Lecture support: Weaver harmonizes 2 Samuel 24:1 and 1 Chronicles 21:1 with James 1:13-15, stating God is not the author of evil but controls it.

Pride leads to destruction

David's pride in his military accomplishments led to his sinful census and the death of 70,000.

Lecture support: Weaver says, 'It was pride that allowed David to be tempted... Pride goeth before destruction.'

Forgiveness does not remove earthly consequences

David was forgiven, but the plague still came; sin has temporal consequences even when forgiven.

Lecture support: Weaver illustrates with the bar fight analogy: 'Will God forgive us for getting drunk? Yes... Would that restore my tooth or his eye? No.'

Scripture References

2 Samuel 24:1-15

The primary text: David's sinful census and the resulting plague.

Deuteronomy 24:16

Establishes individual responsibility: each dies for his own sin.

Ezekiel 18:4, 20

Reinforces that the soul that sins shall die, not bearing another's iniquity.

Romans 6:23

The wages of sin is death; all die because of sin.

Psalm 58:3

Infants go astray from birth, speaking lies; all are born sinners.

James 4:13-14

Life is a vapor that appears briefly and vanishes; illustrates brevity of life.

Lamentations 3:22-23

God's mercies are new every morning; we are not consumed because of His compassion.

Job 14:1-5

Man's days are determined; God has appointed his bounds.

1 Chronicles 21:1

Satan provoked David to number Israel, showing the dual agency.

James 1:12-15

Temptation comes from one's own lust; God does not tempt to evil.

Psalm 76:10

God restrains the wrath of man; evil is limited to what praises Him.

Genesis 20:6

God restrained Abimelech from sinning; illustrates divine restraint of evil.

Exodus 12:41

The hosts of the Lord went out of Egypt; the army belonged to God.

Joshua 5:13-15

The captain of the Lord's host appears to Joshua; a Christophany showing God as army commander.

1 Samuel 17:45

David fought Goliath in the name of the Lord of hosts, the God of the armies of Israel.

Exodus 30:11-16

The law requiring atonement money when numbering the people; David failed to do this.

1 Corinthians 1:27-31

God chooses the weak and foolish so that no flesh may glory in His presence.

Jeremiah 15:4

God judged the people for the sins of King Manasseh; corporate consequences of rulers' sins.

Proverbs 16:18

Pride goes before destruction; referenced in closing application.

Discussion Questions

1. How do we reconcile the biblical teaching that each person dies for their own sin with passages like 2 Samuel 24 where many die because of one man's sin?

Consider: Weaver raises this tension at the beginning and throughout the sermon.

2. In what ways does pride manifest itself in our lives, especially as we age and reflect on our accomplishments?

Consider: Weaver applies David's sin of pride to the tendency of older people to glory in their achievements.

3. What does it mean that God 'moved' David (2 Samuel 24:1) if God does not tempt anyone (James 1:13)?

Consider: Weaver explains the dual agency of God's sovereignty and Satan's provocation.

4. How should the truth that God has appointed the day of our death affect the way we live?

Consider: Weaver emphasizes God's sovereignty over life and death from Job 14:5.

5. What responsibility do citizens have when their leaders sin publicly?

Consider: Weaver uses the example of David's census and Manasseh's sins to show that people suffer when they do not oppose wicked rulers.

Applications

Guard against pride, especially in old age

Believers must recognize that all accomplishments are by God's grace and give glory to Him alone, not boasting in personal achievements.

Lecture support: Weaver warns, 'We begin to glory in everything that we have accomplished... if God had not allowed us to live... we could not have done one thing.'

Thank God daily for His mercies

Since we deserve death for our sins, each new day is a gift of God's compassion; we should begin each morning with thanksgiving.

Lecture support: Weaver says, 'When we awaken each morning, the very first thing we should be doing is thanking God for those new compassions.'

Oppose public sin by rulers

When leaders sin openly, believers have a responsibility to speak out; failure to do so may bring corporate judgment.

Lecture support: Weaver notes that even wicked Joab knew David's census was wrong, but no one stopped him, and 70,000 died.

Trust God's sovereignty in suffering

Even when we suffer from others' sins, we can trust that God is in control and has appointed our times.

Lecture support: Weaver states, 'God has not only appointed the day of our birth, He's also appointed the day of our death.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 37

The Marks Of A Tyrant

February 02, 2023

Read Chapter 37 in Volume 2, pages 285-304 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Nature of Tyranny

Tyranny is the oppressive use of power, often by those who use lawful authority unlawfully, placing themselves above God and others.

Lecture support: Weaver defines tyranny as 'arbitrary or unrestrained exercise of power, despotic abuse of authority' and notes Saul used lawful power unlawfully.

Rejection of God's Authority

The root of tyranny is rejecting God and His commands, leading to self-rule and lawlessness.

Lecture support: Saul's disobedience in 1 Samuel 15 is called evidence that 'he has turned back from following me and hath not performed my commandments.'

The Progression of Tyranny

Tyranny escalates from disobedience to murder and ultimately to usurping God's place, as seen in Saul's life.

Lecture support: Weaver traces Saul from 1 Samuel 15 to 28, showing how he moved from sparing Agag to slaughtering priests and then nullifying God's law.

Modern Political Tyranny

Contemporary leaders exhibit the same marks as Saul, legalizing sin and believing their pronouncements void God's judgment.

Lecture support: Weaver cites abortion, sodomy, and COVID policies as examples of framing mischief by law, referencing Psalm 94:20.

God's Judgment on Tyrants

God is the enemy of tyrants and will bring vengeance; they will not escape His judgment.

Lecture support: Samuel tells Saul, 'the Lord is departed from thee, and is become thine enemy,' and Weaver quotes Deuteronomy 32:35.

Key Arguments

Disobedience to God is the first mark of a tyrant

Saul's failure to obey God's command in 1 Samuel 15 shows he rejected God's authority, making him a tyrant.

Lecture support: Weaver states, 'when Saul disobeyed, when Saul violated the Word of God, forsook God's commandments, that was evidence of the fact that he had turned back.'

Tyrants prioritize their own power over innocence

Saul's pursuit of David and the murder of the priests show that tyrants sacrifice anyone to maintain control.

Lecture support: Weaver says, 'Innocence does not matter to a tyrant. Any false narrative, any bald-faced lie, or simple innuendo is enough.'

Tyrants distort facts to serve their narrative

Saul lied about David and Jonathan's covenant and played the victim to manipulate others.

Lecture support: Weaver notes Saul said, 'Nobody told me... my own son has stirred up my own servant against me,' which was a total lie.

Tyrants believe they can nullify God's law

Saul swore by the Lord that the witch would not be punished, acting as if he could override God's command.

Lecture support: Weaver exclaims, 'He swears by God! ... He believes that he has the power and the authority to subvert and overthrow the judgment and the punishment of God.'

Modern legalization of sin mirrors Saul's tyranny

When governments legalize what God condemns, they follow Saul's pattern of declaring God's judgment void.

Lecture support: Weaver says, 'Modern man... believes that somehow that sins are not sins if they are declared legal... there is therefore now no punishment.'

Scripture References

1 Samuel 28:6-19

Saul consults the witch of Endor after God stops answering him, and Samuel pronounces judgment.

Galatians 6:17

Paul says he bears in his body the marks of the Lord Jesus, referring to scars from persecution.

2 Corinthians 11:23-28

Paul lists his sufferings for Christ, showing the physical marks he bore.

John 20:24-28

Thomas sees the print of the nails in Jesus' hands, the stigmata.

John 15:18-20

Jesus warns that the world will hate and persecute His followers because it hated Him first.

Hebrews 13:12-13

Believers are called to go forth to Jesus bearing His reproach.

Matthew 7:20

Jesus says by their fruits you shall know them, applied to identifying tyrants.

1 Samuel 15:1-3

God commands Saul to utterly destroy the Amalekites.

1 Samuel 15:15, 20-21

Saul blames the people for sparing the best spoil, claiming it was for sacrifice.

1 Samuel 15:17-19

Samuel rebukes Saul for flying upon the spoil and disobeying God.

1 Samuel 15:10-11

God repents of making Saul king because he turned back from following Him.

1 Samuel 15:26-29

Samuel tells Saul the kingdom is torn from him because he rejected God's word.

1 Samuel 20:28-33

Saul rages at Jonathan for siding with David and throws a javelin at him, revealing his fear of losing the kingdom.

1 Kings 12:26-28

Jeroboam makes golden calves to prevent Israel from returning to Rehoboam, prioritizing his kingdom over God.

John 11:47-50

Caiaphas argues it is expedient that one man die to preserve their place and nation.

1 Samuel 22:7-8

Saul accuses his servants of conspiracy and plays the pity card.

1 Samuel 18:1-4

Jonathan makes a covenant with David in front of Saul, proving Saul knew of their league.

1 Samuel 22:9-19

Doeg falsely accuses Ahimelech, and Saul orders the slaughter of the priests and Nob.

Exodus 22:18

God commands that a witch shall not be allowed to live, which Saul failed to enforce.

Psalm 94:20-21

The throne of iniquity frames mischief by law and condemns innocent blood.

Discussion Questions

1. How does Saul's progression from disobedience to outright defiance of God's law serve as a warning for leaders today?

Consider: Weaver traces Saul's tyranny from 1 Samuel 15 to 28, showing escalation.

2. In what ways do modern governments 'frame mischief by a law' as described in Psalm 94:20?

Consider: Weaver applies this verse to legalized abortion and sodomy.

3. What does it mean for a Christian to bear the 'marks of the Lord Jesus' in today's culture?

Consider: Weaver discusses Paul's marks and the stigma of biblical Christianity.

4. How can we discern between facts and the interpretation of facts in political rhetoric?

Consider: Weaver explains that everyone interprets facts from their own perspective, as Saul did.

5. Why is it significant that Saul swore 'as the Lord liveth' while promising immunity to the witch?

Consider: Weaver highlights this as the culmination of tyranny, usurping God's authority.

Applications

Recognize the marks of tyranny in leaders

Believers should evaluate rulers by their fruits, especially their regard for God's law, not just their rhetoric.

Lecture support: Weaver says, 'I do not care how piously, graciously, or benevolently a ruler talks, if he will not obey God and His Word, he is a tyrant.'

Bear the reproach of Christ willingly

Christians should embrace the stigma of following Jesus rather than seek the world's approval.

Lecture support: Weaver states, 'I had much rather be a believer... and be hated... than to be praised by a wicked... world.'

Trust God's judgment on tyrants

Believers should not despair over wicked rulers, knowing God will bring vengeance in His time.

Lecture support: Weaver quotes Deuteronomy 32:35 and says, 'God is the enemy of tyrants. He fights against them. He overthrows them.'

Reject the legalization of sin

Christians must not accept that human laws can nullify God's moral commands.

Lecture support: Weaver warns that modern man believes 'sins are not sins if they are declared legal,' paralleling Saul's oath.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 38

The True Prophet

February 03, 2023

Read Chapter 38 in Volume 2, pages 305-322 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The True Prophet is Jesus Christ

Jesus is the fulfillment of Deuteronomy 18:15-20, the prophet like Moses who speaks God's words and must be heeded.

Lecture support: Weaver states, 'The true prophet is the Lord Jesus Christ.' He connects Deuteronomy 18 to Christ's role as the living Word.

False Prophets and Their Deception

False prophets often speak pleasing messages and rely on dreams, leading people away from God's truth.

Lecture support: Weaver discusses Hananiah and Shemaiah, and quotes Jeremiah 23 condemning false dreams.

The Sufficiency and Finality of Scripture

Revelation has ceased; the Bible is the complete and final revelation of God, making modern prophetic dreams unnecessary.

Lecture support: Weaver says, 'Revelation has ceased. God is not giving new information... over and above the Word of God.'

The Inseparability of Christ and His Word

One cannot believe in Christ while rejecting the Bible, nor believe the Bible while rejecting Christ; they stand or fall together.

Lecture support: Weaver explains, 'You cannot have one attitude toward the Bible and a different attitude toward Christ.'

Judgment for Rejecting God's Word

Those who refuse to hear Christ, the true prophet, will face God's judgment, which is more severe than the judgment under Moses' law.

Lecture support: Weaver cites Hebrews 10:28-31 and Deuteronomy 18:19, warning, 'It is a fearful thing to fall into the hands of the living God.'

Christ's Threefold Office: Prophet, Priest, and King

Moses served as prophet, priest, and king, prefiguring Christ who perfectly fulfills all three offices.

Lecture support: Weaver demonstrates Moses' priestly and kingly roles from Exodus and Deuteronomy, then applies them to Christ.

Key Arguments

False prophets often speak desirable messages, not necessarily wicked ones.

Weaver argues that false prophets typically prophesy good, soothing things that people want to hear, making them more deceptive.

Lecture support: He uses Hananiah's prophecy of return from captivity as an example of a message everyone desired but was false.

Most Christians are deceived because they do not know the Bible.

Ignorance of Scripture makes believers susceptible to false teaching, emotional appeals, and peer pressure.

Lecture support: Weaver states, 'Most Christians do not even read their Bible, much less study.'

Revelation has ceased; there are no new prophets in the foretelling sense.

Since we have the complete Bible and Christ, God no longer gives new revelation; modern claims of prophetic dreams are invalid.

Lecture support: Weaver says, 'Revelation has ceased... Dreams today are not prophetic.'

Jesus Christ is the prophet like Moses, but greater.

Moses was a prophet, priest, and king; Christ fulfills these roles perfectly, sanctifying His people and speaking God's words.

Lecture support: Weaver compares Moses' sanctification of the tabernacle to Christ's sanctification of believers.

Rejecting Christ's words is rejecting God the Father.

Because Christ speaks the Father's words, to dishonor the Son is to dishonor the Father, and judgment will follow.

Lecture support: Weaver cites John 5:23: 'He that honoureth not the Son honoureth not the Father which hath sent him.'

The judgment for rejecting Christ is more severe than for rejecting Moses' law.

Hebrews 10:28-29 shows that despising Moses' law brought death; rejecting Christ brings a 'much sorer punishment.'

Lecture support: Weaver reads Hebrews 10:28-31 and emphasizes the fearful judgment of God.

Scripture References

Deuteronomy 18:15-20

The primary text, prophesying a prophet like Moses whose words must be heeded.

2 Peter 2:15

Condemns false prophets following the way of Balaam who loved wages of unrighteousness.

Jude 1:11

Warns against those who ran greedily after the error of Balaam for reward.

Matthew 24:11, 24

Jesus warns that many false prophets will arise and deceive many.

2 Peter 2:1

False prophets and teachers will bring in damnable heresies.

Jeremiah 28:1-17

Hananiah falsely prophesies peace and return from captivity, and dies for his rebellion.

Jeremiah 29:30-32

Shemaiah is condemned for prophesying lies and causing people to trust in a lie.

Hosea 4:6

God's people are destroyed for lack of knowledge.

Hebrews 1:1-3

God has spoken in these last days by His Son, the final revelation.

John 1:17

Grace and truth came by Jesus Christ.

Jeremiah 23:23-32

God condemns prophets who prophesy false dreams and cause people to err.

Deuteronomy 34:10

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

Exodus 28:4, 41; 29:1, 9-12

Moses anoints Aaron and offers sacrifices, acting as a priest.

Deuteronomy 33:4-5

Moses was king in Jeshurun when the tribes gathered.

Hebrews 3:1-3

Christ is faithful as Moses was, but worthy of more glory as the builder of the house.

Hebrews 9:11-14, 23-24

Christ entered heaven with His own blood, purifying the heavenly things.

John 12:48

The word Christ spoke will judge those who reject Him.

John 14:10

Christ speaks the Father's words.

John 17:8

Christ gave the disciples the words the Father gave Him.

John 5:20-23

The Father has committed all judgment to the Son, that all should honor the Son.

Discussion Questions

1. How can we discern between a true prophet and a false prophet today, given that false prophets often speak desirable things?

Consider: Weaver notes that false prophets like Hananiah prophesied peace and good things, making them appealing.

2. Why is it dangerous to rely on dreams or personal revelations instead of Scripture?

Consider: Weaver argues that dreams are not prophetic and that God's complete revelation is in the Bible.

3. In what ways does Moses' threefold office as prophet, priest, and king point to Christ?

Consider: Weaver demonstrates Moses' roles and shows how Christ fulfills them perfectly.

4. What does it mean that Christ and the Bible are inseparable? How should this affect our view of Scripture?

Consider: Weaver states that one cannot believe in Christ while rejecting the Bible, or vice versa.

5. Why is rejecting Christ's words considered a more serious offense than rejecting Moses' law?

Consider: Weaver cites Hebrews 10:28-29 to show the greater punishment for trampling the Son of God.

6. How does the sovereignty of God relate to Christ's healing of the lame man at Bethesda?

Consider: Weaver explains that Christ quickens whom He will, demonstrating His sovereignty as God.

7. What practical steps can we take to ensure we are not deceived by false teaching?

Consider: Weaver emphasizes the importance of reading and studying the Bible to avoid deception.

Applications

Diligently study Scripture to avoid deception.

Weaver urges believers to read and study the Bible so they are not easily led astray by false prophets.

Lecture support: He says, 'Most Christians do not even read their Bible, much less study,' and warns that ignorance leads to deception.

Reject modern claims of prophetic dreams and new revelation.

Since revelation has ceased, believers should not trust dreams or visions but rely solely on Scripture.

Lecture support: Weaver states, 'Dreams today are not prophetic... Why in the world would God give someone a dream when all he's got to do is read the Bible?'

Honor Christ by honoring His Word.

Because Christ and Scripture are inseparable, believers must treat the Bible with the same reverence they give to Christ.

Lecture support: Weaver explains, 'You cannot have one attitude toward the Bible and a different attitude toward Christ.'

Heed the words of Christ to avoid judgment.

God will require an account from those who refuse to hear His Son; therefore, we must listen and obey.

Lecture support: Weaver warns from Deuteronomy 18:19 and Hebrews 10:31 that it is a fearful thing to fall into God's hands.

Recognize the seriousness of rejecting God's Word.

Not hearing the Word of God is a monstrous sin; believers should have a high view of Scripture and its authority.

Lecture support: Weaver says, 'Think of what an absolutely monstrous sin it is to not hear the words of God.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 39

Has A Live Coal Touched Your Lips?

March 22, 2023

Read Chapter 39 in Volume 2, pages 323-339 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Holiness of God

God's infinite holiness is revealed in Isaiah's vision, causing him to recognize his own sinfulness.

Lecture support: Weaver states: 'When we see God in truth for what He is, we see ourselves in truth for what we are.'

Human Depravity and Confession

Isaiah's cry 'Woe is me!' shows that seeing God's holiness leads to a deep awareness of personal and national sin.

Lecture support: Isaiah said, 'I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.'

Divine Initiative in Salvation

God is the one who reveals Himself, convicts of sin, and provides cleansing; salvation is entirely from the Lord.

Lecture support: Weaver says: 'The initiative is always with God. We never first seek Him. He seeks us and finds us.'

Christ as the Fulfillment of Old Testament Types

The brazen altar, the fire, and the coal all picture Jesus Christ and His atoning sacrifice.

Lecture support: Weaver explains: 'Jesus Christ is our altar... The glowing coal then is our Lord Jesus Christ, not on the throne high and lifted up, but on the cross lifted up.'

Instantaneous and Continual Cleansing

The coal's touch brought immediate cleansing, but believers also need daily cleansing (foot washing) for ongoing service.

Lecture support: Weaver uses John 13: 'He that is washed needeth not save to wash his feet, but is clean every whit.'

The Necessity of Cleansing for Service

God uses clean vessels; Isaiah's cleansing prepared him to say 'Here am I; send me.'

Lecture support: Weaver quotes Matthew Henry: 'Those only who are thus purged from an evil conscience are prepared to serve the living God.'

Key Arguments

A live coal cannot literally purge sin; it must symbolize Christ's atoning work.

Since Scripture requires blood for remission, the coal represents Jesus Christ, the true sacrifice.

Lecture support: Weaver asks: 'How then can a live coal purge away our sins?' and answers by linking the altar to Christ.

The brazen altar was a divinely ordained picture of Christ.

Every detail of the altar - its materials, construction, and fire - typifies Christ's humanity, righteousness, and judgment-bearing.

Lecture support: Weaver reads an analysis: 'The brass covering of the acacia wood typifies the divine righteousness and judgment of Christ.'

The fire on the altar represents God's wrath against sin, which Christ bore.

The perpetual fire was lit by God and symbolizes judgment; Christ endured that fire on the cross.

Lecture support: Weaver states: 'Fire is always a sign of wrath and judgment... It is the wrath of the Father against sin.'

Cleansing is instantaneous and complete when applied.

The Hebrew verbs show that as soon as the coal touched, iniquity was taken away - a simultaneous, finished work.

Lecture support: Weaver quotes: 'The two verbs, 'has touched' and 'is taken away,' are coordinate perfects, stressing that as soon as the one happened, the other happened also.'

Believers need ongoing cleansing for effective service.

Even saved people like Isaiah and the disciples need daily cleansing from sin to be used by God.

Lecture support: Weaver says: 'If we want to be used by God, there must be not only an original and initial cleansing, there must be constant and continual cleansing.'

Scripture References

Isaiah 6:1-11

The primary text of the sermon, describing Isaiah's vision and cleansing.

Hebrews 9:22

Cited to show that without shedding of blood there is no remission, raising the question of how a coal can purge sin.

Leviticus 17:11

Used to emphasize that atonement is by blood, not by a coal.

1 Samuel 2:2

Quoted to affirm God's unique holiness: 'There is none holy as the Lord.'

Exodus 33:17-23

Moses' request to see God's glory and God's response that no one can see His face and live, illustrating progressive revelation of holiness.

Luke 19:10

Used to support divine initiative: 'The Son of man is come to seek and to save that which was lost.'

Jonah 2:9

Cited to affirm that salvation is of the Lord.

Exodus 25:9, 40

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

Hebrews 8:5

Reinforces that the earthly tabernacle was a shadow of heavenly things, made according to the pattern.

Hebrews 9:21-24

Explains that the earthly tabernacle was a figure of the true heavenly reality, and Christ entered heaven itself.

Leviticus 9:23-24

The fire on the altar was sent by God, not kindled by man.

Leviticus 6:12-13

The fire on the altar was to be kept burning continually and never go out.

Genesis 22:1-8

Abraham offering Isaac as a burnt offering, with the father carrying fire and knife, picturing the Father's wrath on Christ.

1 Corinthians 5:7

Christ our Passover is sacrificed for us, showing all lambs pictured Christ.

Hebrews 13:10

We have an altar (Christ) from which those who serve the tabernacle have no right to eat.

Luke 8:40-48

The woman with the issue of blood touched Jesus and was healed immediately, illustrating instantaneous cleansing.

John 13:4-11

Jesus washing the disciples' feet, teaching that those who are bathed need only to wash their feet, symbolizing daily cleansing.

Psalm 119:9-11

The Word of God cleanses and keeps from sin; quoted to show the means of daily cleansing.

John 17:17

Jesus said, 'Now ye are clean through the word which I have spoken unto you.'

Jeremiah 23:29

God's word is like a fire, connecting to the theme of cleansing fire.

Discussion Questions

1. Why does seeing God's holiness lead to a deeper awareness of our own sin?

Consider: Weaver explains that Isaiah's vision of God's majesty caused him to cry 'Woe is me!'

2. How does the brazen altar and its fire picture the work of Christ?

Consider: Weaver details the typology of the altar's materials and the perpetual fire.

3. What does it mean that the cleansing was instantaneous when the coal touched Isaiah's lips?

Consider: Weaver discusses the Hebrew perfect verbs indicating simultaneous action.

4. Why do believers need daily cleansing even after initial salvation?

Consider: Weaver uses John 13 and the foot washing to illustrate ongoing cleansing.

5. How can we keep ourselves clean for God's service?

Consider: Weaver points to the Word of God and prayer as means of daily cleansing.

Applications

Pray for a true vision of God's holiness and our sinfulness.

Weaver urges the prayers 'Lord, show me myself' and 'Lord, show me Thyself' together, so that we see our need and God's provision.

Lecture support: Weaver says: 'These two prayer requests need to go together. Lord, show me myself, and Lord, show me Thyself, because You are the answer to all of my guilt.'

Trust in Christ alone for cleansing from sin.

The live coal represents Jesus Christ; only His atoning work can purge sin.

Lecture support: Weaver states: 'The glowing coal then is our Lord Jesus Christ... Jesus Christ is our atonement.'

Seek daily cleansing through the Word.

Believers need continual cleansing, which comes through Scripture and confession.

Lecture support: Weaver says: 'The way we stay clean is through the Word... Thy word have I hid in mine heart, that I might not sin against thee.'

Make yourself available for God's service.

After cleansing, Isaiah said 'Here am I; send me.' We should offer ourselves to God.

Lecture support: Weaver says: 'The very fact that we are available to Him means that if He chooses to use us, He may.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 40

How Have You Been Looked Upon

June 27, 2023

Read Chapter 40 in Volume 2, pages 341-356 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's multifaceted looks

God looks upon people in judgment, chastisement, grace, and disappointment, each revealing His character and our need.

Lecture support: Weaver contrasts Genesis 6:12 (judgment), Numbers 12 (chastisement), Ezekiel 16 (grace), and Luke 22:61 (disappointment).

Human pride and self-deception

The disciples' argument about greatness and Peter's boastful claims reveal the pride that sets the stage for denial.

Lecture support: Luke 22:24 shows strife over greatness; Peter insists he will die with Christ (Luke 22:33).

The weakness of human resolve

Despite bold promises, Peter and the disciples fled and denied Christ, showing that apart from grace we are cowards.

Lecture support: Mark 14:50 says 'they all forsook him, and fled'; Peter denied Christ before a servant girl.

The look of Christ that leads to repentance

Jesus' look at Peter was not wrathful but compassionate and grace-filled, prompting Peter's bitter weeping and restoration.

Lecture support: Luke 22:61-62; Matthew Henry's commentary cited on the sixfold significance of the look.

Dependence on Christ for faithfulness

Without abiding in Christ, we can do nothing; we must rely on His grace to avoid disappointing Him.

Lecture support: John 15:5 quoted; 1 Corinthians 10:13 on God's faithfulness in temptation.

Key Arguments

God's look of disappointment is also a look of grace

Jesus' look at Peter conveyed conviction and compassion, not condemnation, leading to repentance rather than despair.

Lecture support: Weaver cites Matthew Henry: the look was convincing, chiding, expostulating, compassionate, directing, and significant of grace.

Pride precedes a fall

The disciples' argument over greatness and Peter's refusal to heed Jesus' warning set the stage for his denial.

Lecture support: Luke 22:24-34 shows the strife and Peter's boast; Jesus predicted the denial.

Human strength is insufficient for faithfulness

Peter's denial before a servant girl demonstrates that without Christ's sustaining grace, we will fail.

Lecture support: Luke 22:56-57; John 18:17; Weaver notes the Greek word *paidiske* for a lowly bondwoman.

True repentance involves bitter weeping over sin

Peter's response to Christ's look was to go out and weep bitterly, a model of godly sorrow for disappointing the Lord.

Lecture support: Luke 22:62; Weaver asks if we have been broken to tears over disappointing Christ.

We must confess our failures and seek grace

1 John 1:9 promises forgiveness when we confess; we need to regularly acknowledge how we have disappointed Christ.

Lecture support: 1 John 1:7,9 quoted; Weaver urges confession of disappointing Jesus.

Scripture References

Luke 22:55-61

The main text: Peter's denial and the Lord's look.

Matthew 5:27-28

Example of an evil look: lustful looking is adultery in the heart.

Genesis 6:12

God looked upon the corrupt earth and sent judgment (the flood).

Numbers 12:4-15

God judged Miriam with leprosy for speaking against Moses; Aaron saw the judgment.

2 Chronicles 26:14-21

Uzziah's pride led to leprosy; the priests looked upon him and saw God's judgment.

Psalm 103:13-14

God pities us as a father, knowing our frame and that we are dust.

1 Corinthians 10:13

God is faithful and will not allow temptation beyond what we can bear.

Exodus 2:25; 4:31

God looked upon Israel's affliction and had respect unto them; the people believed and worshipped.

Psalm 113:1-9

God humbles Himself to behold things in heaven and earth; He raises the poor.

Ezekiel 16:1-6

God saw Jerusalem polluted in blood and said 'Live' - a look of grace.

Luke 22:24-27

The disciples argued about who was greatest; Jesus taught servant leadership.

Luke 22:31-34

Jesus warned Peter of Satan's sifting and predicted his denial; Peter boasted.

Mark 14:27-31

Jesus predicted all would be offended; Peter and all disciples insisted they would not deny Him.

Matthew 26:35

Peter and all disciples said they would die with Jesus rather than deny Him.

Mark 14:46-52

All disciples forsook Jesus and fled when He was arrested.

Matthew 26:58

Peter followed afar off and sat with the servants to see the end.

Mark 14:54

Peter sat with the servants and warmed himself at the fire.

John 18:15-17

John brought Peter into the palace; a damsel asked if he was a disciple, and he denied.

John 18:26

A kinsman of Malchus challenged Peter, leading to another denial.

John 15:5

Without Christ we can do nothing; we must abide in Him.

Discussion Questions

1. In what ways have you experienced God's 'look' in your life - whether of conviction, comfort, or disappointment?

Consider: Weaver describes various ways God looks upon people; this question invites personal reflection.

2. How does pride set us up for spiritual failure, as seen in Peter's life?

Consider: The disciples' argument about greatness and Peter's boast preceded his denial.

3. Why do you think Peter denied Christ before a servant girl, and what does that reveal about human weakness?

Consider: Weaver emphasizes the lowly status of the maid to highlight Peter's fear.

4. What is the difference between Peter's repentance and Judas's despair, and what can we learn from it?

Consider: John Trapp's quote contrasts the two responses to failure.

5. Have you ever wept bitterly over disappointing Christ? What does such sorrow produce?

Consider: Weaver challenges listeners to consider if they have been broken over their sins.

6. How does abiding in Christ (John 15:5) practically help us avoid denying Him in daily life?

Consider: The sermon concludes with the necessity of dependence on Christ.

Applications

Beware of pride and self-confidence

Recognize that boasting of our own strength sets us up for failure; we must humbly depend on God.

Lecture support: Peter's boast 'I will never deny thee' preceded his fall; 'let him that thinketh he standeth take heed lest he fall.'

Be broken over disappointing Christ

We should weep bitterly over our sins and failures, not take them lightly, and seek genuine repentance.

Lecture support: Peter went out and wept bitterly; Weaver asks if we have done the same.

Confess specific failures to God

Regularly confess ways we have disappointed Christ, trusting 1 John 1:9 for cleansing.

Lecture support: Weaver urges confession of disappointing Jesus, citing 1 John 1:7,9.

Rely wholly on Christ's grace for faithfulness

Without Christ we can do nothing; we must abide in Him and seek His strength to avoid denial.

Lecture support: John 15:5; 1 Corinthians 10:13; Weaver says 'apart from the grace of Christ, you would have' denied.

Restore the fallen with meekness

When others fail, we should restore them gently, remembering our own vulnerability.

Lecture support: Galatians 6:1 alluded to: 'considering thyself, lest thou also be tempted.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 41

Will America Be Destroyed And Will You Be Dispossessed?

June 27, 2023

Read Chapter 41 in Volume 2, pages 357-375 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Immutability of God and His Judgments

God's unchanging nature means His standards of holiness and His judgments against sin are consistent across all nations and eras.

Lecture support: Weaver states, 'God is immutable. That means He does not change... His judgments are also immutable; they do not change.'

Divine Ownership and the Right to Dispossess

Because God created and owns the earth, He has the sovereign right to evict nations that refuse to honor Him, analogous to a landlord evicting destructive tenants.

Lecture support: Weaver explains, 'Since God is the true and proper owner and since God is also sovereign, then He may dispossess anyone at any time according to His own will.'

National Sin and Covenant Accountability

Israel's sins - idolatry, murder, adultery - mirror America's sins, and covenant status intensifies rather than exempts from judgment.

Lecture support: Weaver says, 'The sins of America are the same sins of Israel. Idolatry, murder, aborticide, adultery, fornication, corruption...'

Greater Light, Greater Judgment

Nations with greater revelation and blessings face stricter judgment; Judah's punishment exceeded Sodom's, and America's Christian heritage increases its culpability.

Lecture support: Weaver cites Luke 12:47-48: 'Unto whomsoever much is given, of him shall be much required.'

Internal Overthrow and Cultural Desolation

Judgment can manifest as internal decay, where a nation is devoured by strangers in its own presence, as seen in Isaiah 1 and in modern American cities.

Lecture support: Weaver references Isaiah 1:7: 'Your country is desolate... strangers devour it in your presence,' and applies it to BLM/Antifa riots.

The Necessity of Heeding God's Warnings

God appoints watchmen to warn of coming judgment; ignoring the messenger is ignoring God, and many today treat preaching as entertainment rather than a call to obedience.

Lecture support: Weaver says, 'To ignore the warnings from a man who is preaching... is to ignore the warning from God.'

The Power of Imprecatory Prayer

Believers are not helpless; they can pray the imprecatory psalms against God's enemies, asking God to break the teeth of the wicked and establish justice.

Lecture support: Weaver cites Psalm 58:6: 'Break their teeth in their mouth, O Lord,' and urges praying such prayers.

Key Arguments

God's immutability demands consistent judgment

Because God does not change, the same sins that brought judgment on Israel will bring judgment on any nation, including America.

Lecture support: Weaver argues, 'Since God is immutable, His Word is immutable, it is therefore obvious... that His judgments are immutable as well.'

God's ownership gives Him the right to dispossess

God as Creator and owner of the earth can evict nations that refuse to pay Him His due, just as a landlord evicts non-paying tenants.

Lecture support: Weaver illustrates, 'If you owned 20 properties... and they refuse to give you the rent... What would you do? ... You would try to get those renters out.'

Covenant status does not exempt from judgment

Israel's election as God's people did not shield them from dispossession; rather, it intensified their accountability, and the same applies to America's Christian heritage.

Lecture support: Weaver states, 'Just the fact that we are supposedly a Christian nation... only intensifies our sins and also intensifies our judgment.'

Greater revelation leads to stricter judgment

Judah's punishment was greater than Sodom's because they had the law, temple, and prophets; America's greater light means greater culpability.

Lecture support: Weaver explains, 'The greater the opportunities, the greater the responsibilities, the greater the culpability... that deserves censure and judgment.'

Judgment can come through internal decay

A nation can be overthrown from within, as Isaiah 1 describes, and America is witnessing this through lawlessness, cultural Marxism, and illegal immigration.

Lecture support: Weaver says, 'We do not necessarily have to be driven from our land in order to be dispossessed... Your country is desolate... strangers devour it in your presence.'

Ignoring God's warnings is rebellion

When people treat preaching as entertainment and refuse to obey, they are rejecting God Himself, just as Israel rejected the prophets.

Lecture support: Weaver notes, 'They come unto thee as the people cometh... they hear thy words, but they will not do them... thou art unto them as a very lovely song.'

Imprecatory prayer is a biblical response

Believers should pray the imprecatory psalms against God's enemies, asking God to break their power and establish justice.

Lecture support: Weaver urges, 'We should be crying and we should be praying some of these imprecatory prayers... Break their teeth in their mouth.'

Scripture References

Ezekiel 33:23-29

Primary text; God warns that Israel will not possess the land because of their sins and will be destroyed by sword, beast, and pestilence.

Malachi 3:6

Used to establish God's immutability: 'For I the Lord change not.'

Psalm 119:89

Cited to show the immutability of God's Word: 'Forever, O Lord, is Thy word settled in the heavens.'

Matthew 5:18

Jesus' words on the permanence of the law, supporting the unchanging nature of God's commands.

Exodus 20:11

God as Creator of heaven, earth, and sea, establishing His ownership.

Psalm 24:1

'The earth is the Lord's and the fullness thereof,' affirming divine ownership.

Acts 17:24

God made the world and all things therein, reinforcing His creatorship and ownership.

1 Corinthians 10:26, 28

Repeated declaration that the earth is the Lord's, emphasizing His ownership.

Leviticus 18:24-30

God warns Israel not to defile themselves like the nations He cast out, lest the land vomit them out.

Leviticus 20:23-24

Reiteration that the land will spew out Israel if they walk in the ways of the dispossessed nations.

Deuteronomy 29:24-28

Explanation that God rooted Israel out of the land in anger because they forsook His covenant.

Ezekiel 33:12-20

God defends the equality of His ways: the righteous who sin will die, and the wicked who repent will live.

Psalm 145:17

'The Lord is righteous in all of His ways and holy in all of His works,' supporting God's just judgments.

Ezekiel 33:1-7

The watchman analogy; Ezekiel is appointed to warn Israel, and blood guilt rests on the watchman who fails to warn.

Jeremiah 7:25-26

God sent prophets, but the people did not listen; they hardened their necks.

Jeremiah 25:4

The Lord sent prophets, but the people did not hearken or incline their ear.

Jeremiah 26:5-6

Because they did not hearken, God would make Jerusalem like Shiloh.

Jeremiah 29:19

They did not hearken to God's words sent through the prophets.

Lamentations 4:6

The punishment of Judah was greater than the punishment of Sodom.

Luke 12:45-48

The servant who knows his master's will and does not do it will be beaten with many stripes; to whom much is given, much is required.

Discussion Questions

1. How does the immutability of God affect our understanding of His judgments on nations today?

Consider: Weaver argues that because God does not change, the principles by which He judged Israel apply to modern nations.

2. In what ways does the concept of God as owner of the earth challenge our sense of entitlement to our land and possessions?

Consider: Weaver uses the landlord-tenant analogy to illustrate God's right to dispossess those who refuse to honor Him.

3. Why does greater spiritual light and blessing lead to greater accountability and judgment?

Consider: Weaver explains that Judah's punishment exceeded Sodom's because they had the law and the prophets, and applies this to America's Christian heritage.

4. What are some signs of internal desolation in a nation, and how do we see them in America today?

Consider: Weaver points to Isaiah 1:7 and modern examples of lawlessness, drug use, and cultural decay in American cities.

5. How should Christians respond biblically to the rise of wickedness and injustice in their nation?

Consider: Weaver advocates praying imprecatory psalms and persistently crying out to God for justice, as in Luke 18.

6. What are the dangers of treating church and preaching as entertainment rather than a call to obedience?

Consider: Weaver warns that the people in Ezekiel's day came to hear the prophet as a 'lovely song' but did not obey, and this mirrors many modern churches.

7. How can we avoid presuming upon our Christian heritage while neglecting personal and national repentance?

Consider: Weaver notes that Israel claimed Abraham's inheritance while ignoring his righteousness, and America has done similarly.

Applications

Examine your heart for entertainment-driven religion

Believers must ensure they are not merely attending church for entertainment but are genuinely hearing and obeying God's Word.

Lecture support: Weaver says, 'They come unto thee as the people cometh... they hear thy words, but they will not do them... thou art unto them as a very lovely song.'

Pray imprecatory prayers against God's enemies

Christians should boldly pray the imprecatory psalms, asking God to break the power of the wicked and establish justice.

Lecture support: Weaver urges, 'We should be crying and we should be praying some of these imprecatory prayers... Break their teeth in their mouth.'

Repent of national and personal sins

The only hope to avert judgment is genuine repentance and turning to God, both individually and corporately.

Lecture support: Weaver concludes, 'It does not look good unless there is repentance and a real turning to God.'

Do not presume upon a Christian heritage

Avoid the attitude that America is exempt from judgment because of its Christian founding; instead, pursue the righteousness of the founders.

Lecture support: Weaver warns, 'We've been living off our Christian heritage... God's not going to judge us. We're the exception. That's exactly what Israel thought.'

Heed God's warnings through His messengers

Take seriously the biblical warnings preached by faithful ministers, recognizing that to ignore them is to ignore God.

Lecture support: Weaver states, 'To ignore the warnings from a man who is preaching... is to ignore the warning from God.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 42

A Hard Truth, But A Truth

October 27, 2023

Read Chapter 42 in Volume 2, pages 377-394 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Absolute Sovereignty of God

God does whatever He pleases, whenever, wherever, and with whomever He pleases, and no one has the right to question Him.

Lecture support: Psalm 115:3, Isaiah 46:10, Revelation 4:11 are cited to show God's pleasure and counsel stand. Weaver states, 'God is the only one that does as He pleases.'

Divine Hardening of Hearts

God judicially hardens the hearts of those who rebel against Him, rendering their minds callous and unable to respond to truth.

Lecture support: Exodus 14:4, 17; Deuteronomy 2:30; Joshua 11:20; John 12:40 are cited. Weaver explains the Hebrew 'chazaq' and Greek 'poroo'.

God's Glory in Judgment

God is honored and glorified when He executes righteous judgment on the wicked, demonstrating His power and justice.

Lecture support: Exodus 14:4, 17-18; Romans 9:17, 22-23; Revelation 19:1-3. Weaver says, 'God will receive honor and glory in the destruction of His enemies.'

Human Responsibility and Rebellion

While God hardens, individuals also harden their own hearts through sin, rebellion, and refusal to heed God's Word.

Lecture support: Exodus 8:32; 2 Chronicles 36:13; Hebrews 3:8. Weaver notes, 'Pharaoh hardened his heart at that time also.'

The Danger of a Hardened Heart for Believers

Christians can develop hardened hearts through unbelief and sin's deceitfulness, leading to departure from God.

Lecture support: Mark 8:17; Hebrews 3:12-13; 4:7. Weaver warns, 'Take heed, brethren, lest there be in any of you an evil heart of unbelief.'

God's Right as Creator

As the Potter, God has the absolute right to make and dispose of His creatures as He sees fit, for His own purposes.

Lecture support: Jeremiah 18:1-6; Romans 9:20-21. Weaver says, 'He is the Potter and we're the clay.'

Key Arguments

God's sovereignty is absolute and unquestionable

Because God is Creator, He has the right to do as He pleases with His creation, and humans have no standing to object.

Lecture support: Weaver cites Psalm 115:3, Isaiah 46:10, Revelation 4:11, and states, 'we have absolutely no right or reason to complain about His actions.'

Human governments usurp divine prerogatives

People who deny God's sovereignty often allow governments to act with absolute power, even to the point of mass death, revealing hypocrisy.

Lecture support: Weaver references UN population goals and historical tyrants like Stalin, Pol Pot, and says, 'fallen government does the very thing that people say that God cannot do.'

God hardens hearts as a judicial act

Scripture teaches that God actively hardens the hearts of certain individuals to accomplish His purposes, particularly to display His power and glory in their destruction.

Lecture support: Exodus 14:4, 17; Romans 9:17-18; John 12:40. Weaver says, 'God hardened Pharaoh's heart, so that he would not let the children of Israel go.'

Hardening is both divine and human

The Bible presents a dual agency: God hardens, and individuals harden themselves through persistent rebellion and rejection of truth.

Lecture support: Exodus 8:32; 1 Samuel 6:6. Weaver explains, 'there is a practical, personal hardening, and there is a judicial hardening from God.'

A hardened heart is a calloused mind

The biblical concept of heart primarily refers to the mind; hardening is a process of becoming insensitive, callous, and ultimately petrified in thinking.

Lecture support: Job 39:13-17; Lamentations 4:3,10; Ephesians 4:19. Weaver says, 'the word refers to an obtuseness of mental discernment... just to be plain stupid.'

God is glorified in the destruction of the wicked

God's honor and glory are manifested when He executes righteous judgment on those who oppose Him, demonstrating His sole deity.

Lecture support: Exodus 14:4, 17-18; Revelation 19:1-3; Philippians 2:10-11. Weaver says, 'God will be glorified in the destruction of His enemies.'

Believers can harden their hearts

Christians are not immune; through unbelief and sin's deceit, they can develop hardened hearts, necessitating daily exhortation and obedience.

Lecture support: Mark 8:17; Hebrews 3:12-13; 4:7. Weaver warns, 'lest any of you be hardened through the deceitfulness of sin.'

God's judgment should comfort believers

Knowing that God will ultimately judge the wicked and vindicate His people should bring rest and peace to troubled Christians.

Lecture support: 2 Thessalonians 1:7-10. Weaver says, 'to you who are troubled, rest with us... it should be a comforting truth to the child of God.'

Scripture References

Exodus 14:4

God declares He will harden Pharaoh's heart so that Pharaoh will pursue Israel, and God will be honored upon Pharaoh and his army.

Exodus 14:15-18

God instructs Moses to stretch out his hand over the sea; He will harden the Egyptians' hearts to follow, and He will get honor upon Pharaoh and his hosts.

Psalm 115:3

Our God is in the heavens; He has done whatever He pleases.

Isaiah 46:10

God's counsel shall stand, and He will do all His pleasure.

Revelation 4:11

God is worthy to receive glory because He created all things for His pleasure.

Proverbs 16:4

The Lord has made all things for Himself, even the wicked for the day of evil.

Jude 3-4

Certain men were before of old ordained to condemnation, ungodly men turning grace into lasciviousness.

Jeremiah 18:1-6

The potter has power over the clay to make vessels as he pleases; God asks if He cannot deal with Israel as the potter.

Romans 9:17-23

Paul cites Pharaoh as one raised up to show God's power; God has mercy on whom He wills and hardens whom He wills; the potter has power over the clay.

Exodus 5:1-2

Pharaoh asks, 'Who is the Lord, that I should obey His voice?' and refuses to let Israel go.

Exodus 4:21

God tells Moses He will harden Pharaoh's heart so that he will not let the people go.

Exodus 7:13

He hardened Pharaoh's heart, and he did not listen, as the Lord had said.

Exodus 8:32

Pharaoh hardened his heart at that time also, and would not let the people go.

Exodus 10:20, 27

The Lord hardened Pharaoh's heart, and he would not let the children of Israel go.

1 Samuel 6:6

The Philistine priests ask why they harden their hearts as the Egyptians and Pharaoh did when God worked wonderfully among them.

Mark 8:17-18

Jesus asks His disciples if their hearts are yet hardened, having eyes but not seeing, ears but not hearing.

Job 39:13-17

The ostrich is hardened against her young because God has deprived her of wisdom; used as an illustration of a callous mind.

Lamentations 4:3, 10

The daughter of my people has become cruel like ostriches; pitiful women boiled their own children during the siege.

Deuteronomy 2:30-34

The Lord hardened Sihon's spirit and made his heart obstinate to deliver him into Israel's hand; they utterly destroyed his people.

Joshua 11:18-20

It was of the Lord to harden the hearts of the Canaanite kings to come against Israel in battle, that He might destroy them utterly.

Discussion Questions

1. How does the doctrine of God's absolute sovereignty challenge or comfort you personally?

Consider: Weaver emphasizes that God does as He pleases and we have no right to complain. This raises questions about our response to difficult circumstances.

2. In what ways do we see human governments acting like God today, and how should Christians respond?

Consider: Weaver contrasts human governments' overreach with God's rightful sovereignty, citing population control and historical tyrants.

3. How do you reconcile the biblical teaching that God hardens hearts with human free will and responsibility?

Consider: The sermon presents both divine hardening and human self-hardening; this tension invites discussion on the mystery of God's sovereignty and human agency.

4. What are some practical signs that a Christian's heart may be becoming hardened?

Consider: Using Mark 8 and Hebrews 3, Weaver warns that believers can become callous; identifying symptoms like lack of spiritual perception or responsiveness is crucial.

5. How can the truth that God will be glorified in the destruction of the wicked bring comfort to believers who are troubled by current events?

Consider: Weaver points to 2 Thessalonians 1 as a source of rest for the anxious; this question explores how eschatological hope affects present peace.

6. What role does daily exhortation and community play in preventing heart-hardening?

Consider: Hebrews 3:13 commands mutual exhortation; discussing practical ways to encourage one another can help apply the sermon's warning.

7. How should we understand God's glory being displayed in judgment? Does this conflict with His love?

Consider: The sermon repeatedly states God is honored in destroying the wicked; this may challenge common perceptions of God's character.

8. What does it mean to 'hear His voice' and 'harden not your hearts' in a practical, daily sense?

Consider: Weaver concludes with the exhortation from Hebrews 4:7; applying this involves specific disciplines of listening to and obeying God's Word.

Applications

Rest in God's sovereign justice

Believers who are troubled by the evil in the world should find comfort in the truth that God will judge the wicked and be glorified in their destruction.

Lecture support: 2 Thessalonians 1:7: 'And to you who are troubled, rest with us.' Weaver says, 'it should be a comforting truth to the child of God.'

Guard against a hardened heart

Christians must take heed lest they develop an evil heart of unbelief through sin's deceitfulness, and instead exhort one another daily.

Lecture support: Hebrews 3:12-13: 'Take heed, brethren, lest there be in any of you an evil heart of unbelief... exhort one another daily.'

Hear and obey God's Word today

The remedy for a hardening heart is to listen to God's voice, heed His truth, and bring our lives into conformity with His Word without delay.

Lecture support: Hebrews 4:7: 'Today if ye will hear His voice, harden not your hearts.' Weaver says, 'Listen, heed, hear, obey, submit.'

Examine your responsiveness to truth

When Christians are no longer moved, encouraged, or motivated by truth, it is time to examine their hearts and repent to avoid petrification.

Lecture support: Weaver states, 'When Christians are no longer moved by truth... it's time to examine our hearts and repent.'

Acknowledge God's right as Creator

Accept that God has the absolute right to do as He pleases with His creation, and submit to His will without complaint.

Lecture support: Romans 9:20-21: 'Shall the thing formed say to him that formed it, Why hast thou made me thus?' Weaver emphasizes God's sovereignty.

Do not play God

Recognize that any attempt to control or destroy others as if one were God is rebellion that will ultimately be judged.

Lecture support: Weaver contrasts tyrants who 'play God' with the true God who destroys the destroyer, citing Isaiah 42:8.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 43

Concerning Your Exodus

February 21, 2024

Read Chapter 43 in Volume 2, pages 395-410 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Brevity and Fragility of Human Life

Human life is repeatedly described as fleeting - a vapor, a sleep, grass that withers - emphasizing the need to number our days and seek wisdom.

Lecture support: Weaver cites James 4:14 ('a vapor that appeareth for a little time') and Psalm 90's imagery of a flood, sleep, and grass.

The Contrast Between the Saint's and Sinner's Death

The exodus of a believer is peaceful and hopeful, while the wicked are driven out in terror; this contrast is drawn from Job and other Scriptures.

Lecture support: Job 19:25-27 shows the saint's hope; Job 18:11-18 and 27:13-23 depict the sinner being 'chased out of the world.'

Christ's Death as the Ultimate Exodus Bringing Life

Jesus' 'exodus' on the cross was His way out through death, which paradoxically brought life and redemption to all who believe.

Lecture support: Luke 9:31 uses the Greek word 'exodus' for Christ's decease; Weaver explains that His death produced life for us.

The Believer's Exodus as a Victorious, Joyful Event

Like Israel leaving Egypt with a high hand, Christians should face death with courage, confidence, and praise, knowing it leads to eternal life.

Lecture support: Exodus 14:8 ('went out with a high hand') is applied to the believer's departure; Psalm 23 and 1 Corinthians 15:26 are referenced.

The Necessity of Divine Wisdom in View of Mortality

Because life is short, we must ask God to teach us to number our days and apply our hearts to wisdom, which is the fear of the Lord.

Lecture support: Psalm 90:12 and Job 28:28 are quoted to define wisdom and understanding.

The Resurrection Power of God for Salvation and Life

The same power that raised Christ from the dead is at work in believers, guaranteeing their spiritual resurrection now and physical resurrection later.

Lecture support: Ephesians 1:19-20 is cited to show that the exceeding greatness of His power raised Christ and us.

Key Arguments

Every person will have an exodus from this world, and the manner of that exit depends on one's relationship with God.

Weaver argues that the question is not whether we will leave this world, but how - as a saint in peace or as a sinner in terror.

Lecture support: He states, 'You will exit this world. You will have a personal exodus... The question is not will you leave, but how will you leave?'

The exodus of the child of God should be a joyous occasion because death has been defeated by Christ.

Since Christ's resurrection guarantees ours, death is no longer an enemy to be feared but a passage to life and glory.

Lecture support: Weaver says, 'The exodus of the child of God should be a joyous occasion... because we're being delivered from our sin and sickness, but also from death.'

The wicked are forcibly 'chased out' of God's world, unlike the saints who are gathered to their people.

Using Job 18:18, Weaver contrasts the violent expulsion of the sinner with the peaceful gathering of the righteous at death.

Lecture support: He reads Job 18:18: 'He shall be driven from light into darkness, and chased out of the world,' and compares it to the patriarchs being 'gathered unto their people.'

Christ's exodus through death brought life, and the believer's physical death also issues in eternal life.

Just as Jesus' death produced redemption, the death of a saint is not an end but an entrance into the fullness of life with God.

Lecture support: Weaver explains, 'In His death, He brought forth life. Do you realize the physical death of the child of God also brings forth life?'

Believers should face death with courage and confidence, following their Captain, Jesus Christ.

Because we are under Christ's headship and more than conquerors, our exodus should be marked by bravery and praise, not fear.

Lecture support: He states, 'We should go out with courage. We should go out with confidence. We should go out bravely... under the headship of our Captain, the Lord Jesus Christ.'

Scripture References

Exodus 14:8

Introduction of the message; Israel went out of Egypt with a high hand, a picture of victorious exodus.

Psalm 66:9

God holds our souls in life and keeps our feet from being moved.

Psalm 31:15

David declares 'My times are in thy hand,' emphasizing God's sovereignty over our lives.

Genesis 47:9

Jacob describes his 130 years as a pilgrimage, few and evil, highlighting life's brevity.

James 4:14

Life is a vapor that appears for a little time and then vanishes.

Psalm 90:1-12

Moses contrasts God's eternity with man's frailty; life is like a flood, sleep, grass, and a tale; we must number our days.

Job 28:28

The fear of the Lord is wisdom, and to depart from evil is understanding.

Ecclesiastes 12:1

Remember your Creator in the days of your youth before evil days come.

Genesis 1:14

First occurrence of 'years' in the Bible; lights created for signs, seasons, days, and years.

Revelation 20:7

Last occurrence of 'years'; after the thousand years, Satan is loosed.

Genesis 7:11

First occurrence of 'year'; the flood began in Noah's 600th year.

Revelation 9:15

Last occurrence of 'year'; four angels prepared for an hour, day, month, and year to slay a third of men.

Genesis 1:1

In the beginning (time), God created the heavens (space) and the earth (matter).

Revelation 10:6

There will be time no longer; time has a beginning and an end.

Exodus 12:41-42

Israel's exodus from Egypt after 430 years; a night to be observed.

Exodus 15:1-11

The song of Moses celebrating Israel's exodus and God's triumph over Pharaoh.

Luke 9:28-31

The Transfiguration; Moses and Elijah spoke of Jesus' 'exodus' (decease) at Jerusalem.

Acts 5:30-31

God raised Jesus and exalted Him to give repentance and forgiveness.

Acts 13:34

God raised Jesus from the dead, no more to return to corruption, giving the sure mercies of David.

Ephesians 1:17-23

Paul prays for believers to know the exceeding greatness of God's power, which raised Christ and is toward us who believe.

Discussion Questions

1. How does viewing life as a 'vapor' or 'pilgrimage' change the way you prioritize your time and decisions?

Consider: Weaver emphasizes the brevity of life using James 4:14 and Genesis 47:9.

2. What does it mean to 'number our days' practically, and how can we apply our hearts to wisdom in daily life?

Consider: Based on Psalm 90:12 and the definition of wisdom in Job 28:28.

3. In what ways does Christ's 'exodus' (His death and resurrection) provide the pattern and power for our own departure from this life?

Consider: Weaver connects Luke 9:31 and Ephesians 1:19-20 to show that Christ's death brought life and empowers believers.

4. Why do you think the Bible describes the death of the wicked as being 'chased out of the world,' and how should that motivate our evangelism?

Consider: Job 18:18 is used to contrast the saint's peaceful exodus with the sinner's violent expulsion.

5. How can believers cultivate a 'high hand' attitude - courage, confidence, and praise - when facing their own mortality or the death of loved ones?

Consider: Weaver applies Exodus 14:8 to the believer's exodus, urging bravery under Christ's headship.

6. Peter wanted to continue preaching even after his death through his writings. What legacy of faith are you intentionally leaving for others?

Consider: 2 Peter 1:12-15 shows Peter's desire to stir up remembrance after his exodus.

7. How does the promise of seeing God 'face to face' and experiencing eternal pleasures affect your present joy and endurance in trials?

Consider: Weaver reflects on Moses' request to see God's glory and Psalm 16:11.

Applications

Live with an eternal perspective, numbering your days.

Recognize the brevity of life and ask God to teach you to use your time wisely, pursuing the fear of the Lord and departing from evil.

Lecture support: Psalm 90:12 and Job 28:28 are cited as the foundation for this application.

Face death with courage and confidence in Christ.

Because Christ has conquered death and our resurrection is guaranteed, believers should not fear death but approach it as a victorious exodus.

Lecture support: Weaver states, 'We should go out with courage. We should go out with confidence. We should go out bravely.'

Ensure you are prepared for a saint's exodus, not a sinner's.

Examine your relationship with God now, because everyone will exit this world, and the manner of that exit depends on whether you are in Christ.

Lecture support: Weaver warns, 'You will either leave this world as a saint... or you are going to leave this world as a wicked, rebellious sinner.'

Leave a spiritual legacy for others.

Like Peter, be diligent to teach, encourage, and leave behind a testimony of truth that will continue to bear fruit after your departure.

Lecture support: 2 Peter 1:12-15 and the example of Pastor Bob McCurry illustrate the desire to preach and leave a lasting impact.

Rejoice in the hope of seeing God face to face.

Let the anticipation of beholding Christ's glory and experiencing eternal pleasures fuel your joy and perseverance now.

Lecture support: Weaver reflects on Moses' desire to see God's glory and Psalm 16:11, saying 'we shall see Him face to face.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 44

What Could Have Been

December 01, 2024

Read Chapter 44 in Volume 2, pages 411-427 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Tragedy of Unbelief and Disobedience

Israel's refusal to trust and obey God at Kadesh Barnea led to 40 years of wandering and the loss of the Promised Land for an entire generation.

Lecture support: Deuteronomy 1:26-32 and Numbers 14 show their rebellion and God's judgment.

God's Conditional Blessings: 'Only If'

God's promises are conditioned on obedience; He says 'only if' we hearken, not 'if only' we had.

Lecture support: Deuteronomy 15:5 and 2 Kings 21:8 are cited to show God's 'only if' language.

The Danger of Despising God's Word

Rejecting God's messengers is rejecting God Himself, leading to judgment without remedy.

Lecture support: 2 Chronicles 36:15-16 and 1 Thessalonians 2:13 illustrate this principle.

Delayed Obedience is Disobedience

When Israel tried to enter the land after God's judgment, their delayed obedience was rejected and led to defeat.

Lecture support: Numbers 14:40-45 shows their presumptuous attempt and failure.

The Possibility of Change Through Repentance

While the past cannot be changed, present repentance and obedience can alter the future.

Lecture support: Weaver states, 'we can change the present and we can change the future. By repentance, by faith, and by obedience.'

God's Desire to Bless His People

Psalm 81 reveals God's heart to abundantly bless Israel if they had only listened, highlighting what could have been.

Lecture support: Psalm 81:10-16 is quoted to show God's willingness to subdue enemies and provide finest wheat.

Key Arguments

Israel's firsthand knowledge of God's power made their unbelief inexcusable.

Despite witnessing the plagues, Red Sea crossing, and daily miracles, Israel still refused to trust God to give them the land.

Lecture support: Deuteronomy 1:29-31 recounts God's past acts; Weaver asks, 'How is it possible not to trust God when you've seen firsthand what He has done for you?'

Rejecting God's messengers is rejecting God Himself.

When Israel murmured against Moses, they were actually despising God and His promises.

Lecture support: 1 Samuel 8:7-8 and 2 Chronicles 36:16 show that mocking prophets is mocking God.

God's 'only if' contrasts with human 'if only'.

God sets conditions for blessing, while humans lament missed opportunities; obedience is the key to receiving God's best.

Lecture support: Deuteronomy 15:5 and 2 Kings 21:8 use 'only if'; Weaver explains the difference.

Presumptuous obedience after judgment is still disobedience.

When Israel tried to enter the land after God said no, they were acting in rebellion, not faith.

Lecture support: Numbers 14:40-45 and Deuteronomy 1:41-44 show their defeat.

The 40-year wandering was a direct result of unbelief.

The 11-day journey became 40 years because they did not believe God's promise.

Lecture support: Deuteronomy 1:2 and 2:14 show the timeline; Weaver emphasizes the wasted years.

True faith produces obedience.

If you genuinely trust God, you obey Him; disobedience reveals a lack of trust.

Lecture support: Weaver states, 'If you really genuinely trust God, you obey him. If you really genuinely obey God, it's because you trust him.'

Scripture References

Deuteronomy 1:19-46

The primary text recounting Israel's failure at Kadesh Barnea and God's judgment.

Numbers 13:17-33

The sending of the spies and their report, including the cluster of grapes and the evil report.

Numbers 14:1-4

The people's rebellion, wishing to return to Egypt and appointing a new captain.

Numbers 14:30-39

God's judgment that the unbelieving generation would die in the wilderness.

Numbers 14:40-45

Israel's presumptuous attempt to enter the land and their defeat.

Deuteronomy 15:5

God's 'only if' condition for blessing: careful obedience.

2 Kings 21:8

Another 'only if' passage where God promises stability conditional on obedience.

1 Samuel 8:7-8

God tells Samuel that the people's rejection of him is a rejection of God's reign.

1 Thessalonians 2:13

Paul commends the Thessalonians for receiving his preaching as the word of God, not man's.

2 Chronicles 36:15-16

God's compassion in sending messengers, but the people mocked them until there was no remedy.

Deuteronomy 7:19

Moses reminds Israel of the great wonders they saw, which should inspire trust.

Deuteronomy 2:14

The 38 years from Kadesh Barnea until the generation of warriors perished.

Deuteronomy 1:2

The journey from Horeb to Kadesh Barnea was only 11 days.

Deuteronomy 6:24-25

God's commandments are for our good and our righteousness if we obey.

Psalm 81:10-16

God's lament that Israel would not listen, and the blessings they missed.

Discussion Questions

1. What are some 'if only' regrets you have in your life, and how does this message challenge you to move from 'if only' to 'only if'?

Consider: Weaver contrasts human regret with God's conditional promises.

2. Why do you think the Israelites found it so hard to trust God despite all the miracles they had witnessed?

Consider: Weaver marvels at their unbelief given firsthand knowledge of God's power.

3. In what areas of your life might you be guilty of 'delayed obedience'? How can you address that?

Consider: Weaver states that delayed obedience is disobedience, using Israel's example.

4. How does the principle that rejecting God's messengers is rejecting God apply to how we receive biblical preaching today?

Consider: Weaver cites 1 Thessalonians 2:13 and 2 Chronicles 36:16.

5. What 'Promised Land' blessings might you be missing because of unbelief or disobedience?

Consider: Weaver urges self-examination about what could have been in various life areas.

6. How can we cultivate a heart that truly hearkens to God's voice, as described in Psalm 81?

Consider: Weaver concludes with God's lament over Israel's refusal to listen.

Applications

Examine your life for areas of disobedience and consider what blessings you may have forfeited.

Weaver challenges listeners to ask 'What could have been?' in their marriages, work, family, and spiritual lives if they had obeyed God.

Lecture support: Weaver says, 'You must examine your own heart, your own life, and you ask yourself this question. What could have been? If I had listened and obeyed.'

Repent and obey God now to change your present and future.

Though the past cannot be changed, repentance, faith, and obedience can redirect one's life toward God's blessings.

Lecture support: Weaver states, 'we can change the present and we can change the future. By repentance, by faith, and by obedience.'

Receive God's Word as His authoritative message, not mere human opinion.

Weaver urges believers to accept biblical preaching as the Word of God, not dismiss it as man's opinion.

Lecture support: Citing 1 Thessalonians 2:13, Weaver says, 'They understood that when these men were preaching the word of God, it was the word of God.'

Trust God in difficult times as you do in good times.

Weaver points out that believers often doubt God's love when trials come, similar to Israel's accusation that God hated them.

Lecture support: Weaver says, 'How is it that we can trust God in all the good times and we can't trust him in the bad times?'

Avoid presumptuous actions that contradict God's revealed will.

Israel's attempt to enter the land after God said no is a warning against acting when God has withdrawn His blessing.

Lecture support: Numbers 14:40-45 shows their defeat; Weaver calls it 'presumptuous' obedience.

Personal Response and Notes

Student notes after reading the assigned chapter

Online Lecture Resources

Select the lecture link in the PDF or scan its lecture QR code.

Lesson 1: Necessity for a Biblical Philosophy

Lecture JW01087

Open this lecture online

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Lesson 2: God is a Warrior

Lecture JW01066

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Lesson 3: The Truth About the Confederate Battle Flag

Lecture JW00988

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Lesson 4: A Professional Army vs. A Militia

Lecture JW00899

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Lesson 5: 5 Sanctification & Sexual Purity

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Lesson 6: Are You Special?

Lecture JW00829

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Lesson 7: Are You Special?

Lecture JW00821

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Lesson 8: Nathan Bedford Forrest

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Lesson 9: Life in the Midst of Death

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Lesson 10: When God Has Had Enough

Lecture JW00545

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Lesson 11: The Truth about Andersonville Prison

Lecture JW01195

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Lesson 12: When God Has Had Enough

Lecture JW00516

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Lesson 13: A Token of Perdition

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Lesson 14: The Pattern For Christian Obedience

Lecture JW00491

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Lesson 15: When You Know You Are Going to Die

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Lesson 16: Reality, Faith and Obedience

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Lesson 17: Expressions of a Slave Mentality

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Lesson 18: How Easily We Forget

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Lesson 19: Impossible Situations

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Lesson 20: How Easily We Forget

Lecture JW00391

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Lesson 21: The Excommunication of Jesus Christ

Lecture JW01332

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Lesson 22: Great Sins Produce Great Losses

Lecture JW00361

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Lesson 23: In Honor Of Confederate Veterans And Prisoners

Lecture JW01370

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Lesson 24: Will They Ever Learn

Lecture JW00314

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Lesson 25: Do You Want God to Defend You?

Lecture JW00306

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Lesson 26: When You Despise One, You Despise the Other

Lecture JW00302

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Lesson 27: Set Your Heart

Lecture JW00301

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Lesson 28: God Does Not Owe You Anything

Lecture JW01465

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Lesson 29: How Easily We Forget

Lecture JW01504

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Lesson 30: The Sin Of Supposing

Lecture JW01577

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Lesson 31: Do You Want To Be Saved?

Lecture JW01598

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Lesson 32: Superstition, Luck, and Idolatry

Lecture JW00132

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Lesson 33: Tactic Of Flight

Lecture JW01621

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Lesson 34: Insanity, Stupidity And Apostasy

Lecture JW01631

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Lesson 35: The Dark Winter

Lecture JW01652

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Lesson 36: Dying For Another Man's Sins

Lecture JW01681

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Lesson 37: The Marks Of A Tyrant

Lecture JW01684

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Lesson 38: The True Prophet

Lecture JW01693

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Lesson 39: Has A Live Coal Touched Your Lips?

Lecture JW01699

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Lesson 40: How Have You Been Looked Upon

Lecture JW01704

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Lesson 41: Will America Be Destroyed And Will You Be Dispossessed?

Lecture JW01710

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Lesson 42: A Hard Truth, But A Truth

Lecture JW01721

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Lesson 43: Concerning Your Exodus

Lecture JW01736

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Lesson 44: What Could Have Been

Lecture JW01774

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Source information and review

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

Chapter order and reading ranges follow the October 1, 2026 completed manuscript manifests. The source record paths, hashes, field coverage, attribution notes, and reading editions are recorded in the companion manifest.