

WEAVER STUDY GUIDES

Hireling or Shepherd

Study Guide

Family Government

John Weaver

Weaver Bible College

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

LESSON 1

Hireling or Shepherd

Part One

January 19, 2020

Read Chapter 1 in the companion book, pages 5-22.

Major Themes

Contrast between hireling and shepherd

The sermon centers on the distinction between a hireling, who serves for money and abandons the sheep, and a true shepherd, who sacrificially loves, feeds, and protects the flock.

Lecture support: Weaver states, 'The shepherd loves the sheep. He feeds the sheep. He protects the sheep. The hireling is only there for money. He really does not care for the sheep.'

Biblical qualifications and roles of pastors

Weaver explains that pastors are biblically designated as elders, bishops, and shepherds, each term highlighting a different aspect of their calling and responsibility.

Lecture support: He says, 'The word elder describes the man. The word bishop or overseer describes his office. The word pastor or shepherd describes his work.'

The failure of modern preachers

Weaver criticizes contemporary pastors for lacking boldness, avoiding hard truths, and being more concerned with image and numbers than with faithfully proclaiming God's Word.

Lecture support: He remarks, 'We have politically correct preacherettes who preach their sermonets to Christianettes who watch their TV sets and smoke their cigarettes.'

Building people vs. building buildings

Weaver argues that true ministry focuses on spiritually building people and families, not on constructing large buildings or seeking numerical success.

Lecture support: He says, 'We need shepherds, not pharaohs... I'd much rather build people and families than buildings.'

The ministry as a divine trust

Weaver emphasizes that the ministry is a sacred trust from God, not a career for personal gain, and that seeking human honor undermines faith.

Lecture support: He quotes 1 Timothy 1:11 and says, 'when we fail to be a true under-shepherd, we're actually treasonous and we're betraying our trust.'

The duty to warn of danger

A true shepherd must warn the flock of spiritual, doctrinal, and moral dangers, and failure to do so results in blood guilt before God.

Lecture support: Weaver reads Ezekiel 3:17-21 and says, 'it's the responsibility of the watchman to warn.'

Feeding the flock with the whole counsel of God

Shepherds must preach all of Scripture, not just a few favorite topics, because every word of God is profitable and necessary for spiritual life.

Lecture support: He states, 'You get free from the blood of all men by preaching the whole counsel of God. You preach all the Word of God.'

Condemnation of greedy and neglectful shepherds

Weaver uses Ezekiel 34 to show God's judgment on shepherds who feed themselves rather than the flock, and who fail to care for the weak and lost.

Lecture support: He reads Ezekiel 34:2-10 and says, 'Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?'

Key Arguments

A hireling abandons the sheep in danger, but a shepherd protects them.

Weaver argues that the defining mark of a hireling is self-preservation, while a shepherd risks himself for the flock.

Lecture support: He says, 'The hireling flees when the wolf approaches, but the shepherd does not flee. He warns the sheep.'

Modern pastors often lack the boldness of biblical prophets.

Weaver contends that today's preachers are timid and politically correct, unlike prophets like Elijah who confronted wicked rulers directly.

Lecture support: He recounts Elijah's words to the king: 'I wouldn't spit on you if you were on fire.'

Church success is wrongly measured by buildings and budgets.

Weaver argues that the modern church equates success with large facilities and crowds, but God values faithful shepherding of people.

Lecture support: He says, 'We have perverted the word success. And we've now made the word success to mean that you have a huge building and a big budget and lots of people attending your services.'

God chose shepherds, not pharaohs, to lead His people.

Weaver points out that biblical leaders like Moses and David were shepherds, and that shepherds are often despised by the world.

Lecture support: He states, 'God did not choose pharaohs to lead His people. He chose shepherds.'

Preaching the whole counsel of God frees a pastor from blood guilt.

Weaver argues that a pastor is not responsible for the blood of those who reject the warning if he has faithfully declared all of God's Word.

Lecture support: He quotes Acts 20:26-27: 'I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.'

A true shepherd feeds the flock, while a hireling takes from them.

Weaver contrasts the selfless feeding of the shepherd with the exploitative nature of the hireling, who uses the flock for personal gain.

Lecture support: He reads Ezekiel 34:2-3: 'Woe be to the shepherds of Israel that do feed themselves! ... Ye eat the fat, and ye clothe you with the wool.'

The ministry is a calling, not a job for personal benefit.

Weaver insists that true ministry is a divine trust, and those who treat it as a career for money or prestige are hirelings.

Lecture support: He shares an anecdote of a pastor who said he entered the ministry 'because it's a good job.'

Seeking honor from men makes faith impossible.

Weaver argues that a desire for human recognition and praise undermines genuine faith in God.

Lecture support: He quotes John 5:44: 'How then can you believe who seek honor from men and seek not only the honor that cometh from God?'

Scripture References

John 10:11-15

The primary text of the sermon, where Jesus contrasts the good shepherd who lays down his life with the hireling who flees.

Psalms 80:1

Cited to show that God is called the Shepherd of Israel.

Hebrews 13:20-21

Referred to as calling Jesus the Great Shepherd.

1 Peter 2:25

Mentioned to show Jesus is the Shepherd and Bishop of our souls.

1 Peter 5:4

Cited to show Jesus is the Chief Shepherd.

Acts 20:17

Used to demonstrate that pastors are called elders.

1 Timothy 5:17

Cited to show elders who rule well labor in the Word and doctrine.

Titus 1:5

Referenced to show Paul instructed Titus to ordain elders.

James 5:14

Mentioned to show the sick should call for the elders of the church.

1 Peter 5:1

Cited to show Peter exhorts elders as a fellow elder.

1 Timothy 3:6

Used to argue that a new convert cannot be an elder.

Acts 20:28

Shows that elders are made overseers by the Holy Ghost to feed the church.

1 Timothy 3:1

Cited to show the office of a bishop is a good work.

Ephesians 4:11

Mentioned to show Christ gave some as pastor-teachers.

John 21:15-17

Used to illustrate the pastoral command to feed and shepherd the sheep.

Hosea 8:14

Cited to warn against building temples while forgetting God.

Genesis 46:34

Quoted to show that every shepherd is an abomination to the Egyptians.

1 Corinthians 3:11-17

Used to illustrate that pastors build on the foundation of Christ with varying materials, representing converts.

Zechariah 4:10

Cited to warn against despising the day of small things.

John 5:44

Quoted to show that seeking honor from men makes faith impossible.

Study notes

Discussion Questions

1. What are the key differences between a hireling and a shepherd according to John 10:11-15?

Consider: Weaver introduces the sermon by reading this passage and explaining the contrast.

2. How do the biblical titles of elder, bishop, and shepherd help us understand the role of a pastor?

Consider: Weaver explains that these terms describe the man, his office, and his work.

3. In what ways do modern preachers differ from the bold prophets and pastors of the Bible and history?

Consider: Weaver laments the lack of boldness and truth-telling in contemporary pulpits.

4. What does it mean to build with gold, silver, and precious stones versus wood, hay, and stubble in ministry?

Consider: Weaver uses 1 Corinthians 3 to discuss the quality of converts and ministry work.

5. Why is preaching the whole counsel of God essential for a pastor to be free from blood guilt?

Consider: Weaver explains Acts 20:26-27 and the responsibility to declare all of God's Word.

6. What are the consequences for shepherds who feed themselves rather than the flock, as described in Ezekiel 34?

Consider: Weaver reads Ezekiel 34:1-10 to show God's judgment on neglectful leaders.

7. How can a pastor balance the desire for a large ministry with the call to faithfully shepherd a smaller flock?

Consider: Weaver discusses the temptation to measure success by numbers and buildings.

8. What practical steps can a church take to ensure they are calling a shepherd rather than a hireling?

Consider: Weaver critiques the common criteria churches use when searching for a pastor.

Applications

Evaluate your pastor's ministry by biblical standards

Weaver implies that congregations should assess whether their pastor is a true shepherd who feeds the flock with the whole counsel of God and warns of danger, rather than a hireling focused on personal gain.

Lecture support: He asks, 'Does He feed the flock? Does He give the flock the Word of God? ... Does the man expound and explain and apply the Word of God?'

Reject the worldly measure of church success

Weaver urges believers to value spiritual growth and faithful preaching over large buildings, big budgets, and high attendance.

Lecture support: He says, 'We have perverted the word success... I'd much rather build people and families than buildings.'

Pray for God to raise up true shepherds

Weaver concludes by calling the congregation to pray that God would raise up men who will faithfully warn and feed the flock.

Lecture support: He prays, 'Raise up men that will cry out and warn of danger. Raise up men that will feed the flock of God.'

Desire the whole counsel of God, not just popular topics

Weaver challenges listeners to want all of Scripture taught, even the hard parts, because every word of God is profitable.

Lecture support: He states, 'It does matter what we preach. It does matter what we believe... it does matter whether or not all of God's Word is taught.'

Beware of wolves in sheep's clothing

Weaver warns that false teachers can arise from within the church, and believers must test all teaching against Scripture.

Lecture support: He quotes Acts 20:30: 'Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.'

Do not seek honor from men

Weaver applies John 5:44 to caution against desiring human recognition, which makes genuine faith impossible.

Lecture support: He says, 'when you desire praise and recognition and admiration of man, it makes faith impossible.'

Support shepherds who feed the flock

While not explicitly stated, the sermon implies that congregations should support and honor pastors who faithfully shepherd, as opposed to hirelings.

Lecture support: Weaver contrasts the hireling who flees with the shepherd who stays, implying the latter is worthy of support.

Examine your own motives in ministry or service

Weaver's call to choose between being a hireling or shepherd applies not only to pastors but to all who serve, urging self-examination of motives.

Lecture support: He says, 'All of us want to be recognized. All of us want to be honored... But you know what our Lord said... How then can you believe who seek honor from men?'

Study notes

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Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

Hireling or Shepherd

Part Two

January 26, 2020

Read Chapter 2 in the companion book, pages 23-41.

Major Themes

The Shepherd's Duty to Protect

A true shepherd not only feeds the sheep but actively defends them from spiritual and physical threats, even at the cost of his own life.

Lecture support: Weaver states, 'The under-shepherd then has a responsibility, not just only to feed, but to guard and protect as well.'

Cowardice and Compromise in Modern Ministry

Many pastors today are afraid to speak on controversial issues due to fear of offending people or losing financial support, making them hirelings rather than shepherds.

Lecture support: Weaver quotes Michael Snyder: 'a large percentage of our pastors are afraid to speak out on controversial topics because they might offend someone.'

Historical Precedent for Armed Pastors

Weaver cites numerous examples from American history of pastors who carried weapons, trained their congregations to fight, and led them in battle against tyranny.

Lecture support: He recounts Jonas Clark saying, 'I have trained them for this very hour. They will fight.'

The Interdependence of Spiritual and Civil Liberty

Civil liberty cannot exist without spiritual liberty; when pastors are silenced from preaching the whole counsel of God, civil freedoms are also eroded.

Lecture support: Weaver quotes Charles Turner: 'religious liberty is so blended with civil liberty that if one falls, it is not expected that the other will continue.'

Peace Proclaimed Only After Judgment

The biblical message of peace is only possible after God has judged and destroyed the wicked, as seen in Nahum and Isaiah.

Lecture support: Weaver explains, 'You cannot publish peace when there is war. You cannot publish peace when there is wickedness.'

Key Arguments

Pastors must be willing to fight and die for the flock

The shepherd's role includes physical defense, as demonstrated by David fighting the bear and lion, and by historical pastors who armed themselves.

Lecture support: Weaver says, 'the shepherd, on the other hand, is willing not only to fight for the sheep, but willing also to die for the sheep.'

Fear of offense makes pastors hirelings

When pastors avoid hard truths to keep people happy and money flowing, they are acting as hirelings who care not for the sheep.

Lecture support: Weaver states, 'most churches are in debt up to their eyeballs. And obviously, you can't afford then to run people away.'

Christ modeled boldness over concern for offense

Jesus dismissed the Pharisees' offense, teaching that those who reject truth are hopeless and should be left alone.

Lecture support: Weaver paraphrases Christ: 'Tough stuff... If the blind lead the blind, they're both going to fall into the ditch.'

Self-defense is a biblical duty

Carrying weapons for protection is not a lack of trust in God but a responsible use of means, as exemplified by pastors like Fighting Jack Potter.

Lecture support: Weaver quotes Potter: 'It is no evidence of a preacher's want of trusting God when he carries a gun to shield his life in the time of peril.'

Civil government must be limited and studied

Pastors and Christians must understand the Constitution and biblical civil government to effectively stand against tyranny.

Lecture support: Weaver asks, 'How can we stand for truth and against wickedness when we're ignorant and we really don't even know what truth is or what wickedness is?'

Scripture References

John 10:11-15

Weaver reads the passage to establish the distinction between the good shepherd who lays down his life and the hireling who flees.

Genesis 2:15

Used to show Adam's two-fold responsibility to dress and keep the garden, paralleling the pastor's duty to feed and protect.

John 21:15-17

Weaver references the Greek words *bosko* (feed/keep) and *poimaino* (shepherd) to emphasize the pastor's guarding role.

Acts 20:28

Cited to show that elders are overseers made by the Holy Ghost to feed the church of God.

1 Timothy 3:1

Mentioned to connect the office of bishop with the work of a pastor.

Ephesians 4:11

Referenced in discussing pastor-teachers as shepherds.

Matthew 15:12-14

Weaver uses Christ's response to the offended Pharisees to argue that pastors should not fear offending people with truth.

Proverbs 29:2

The text of Gad Hitchcock's election sermon before General Gage, contrasting righteous and wicked rulers.

Nahum 1:15

Weaver explains that the good tidings of peace are published only after God's judgment on Nineveh.

Isaiah 52:7

Connected to Nahum to show that peace is proclaimed after God makes bare His arm in judgment.

Revelation 19:11

Cited to demonstrate that Christ judges and makes war in righteousness.

2 Corinthians 3:17

Used to argue that where the Spirit of the Lord is, there is liberty, linking spiritual and civil freedom.

Hosea 13:9

Quoted in the closing prayer: 'O Israel, thou hast destroyed thyself; but in me is thine help.'

Study notes

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Discussion Questions

1. In what ways might modern pastors act as hirelings rather than shepherds, and how can we discern the difference?

Consider: Weaver describes hirelings as those who flee from danger and care not for the sheep, often due to fear of offense or financial pressure.

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2. How should Christians balance the call to be peacemakers with the biblical examples of God's people engaging in physical conflict?

Consider: Weaver argues from Nahum and Isaiah that peace is proclaimed only after judgment on the wicked.

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3. What can we learn from historical pastors like Jonas Clark and James Caldwell about the relationship between faith and civil responsibility?

Consider: These pastors trained their congregations to fight and saw defense of liberty as part of their ministry.

4. Is there a biblical basis for pastors and Christians to be armed, and how does this apply in today's context?

Consider: Weaver cites examples of armed pastors and quotes Fighting Jack Potter on self-defense as a duty.

5. How does the fear of offending people hinder the preaching of the whole counsel of God in our churches?

Consider: Weaver references the Barna survey showing half of pastors feel limited in speaking on moral issues due to fear of offense.

6. In what ways are spiritual liberty and civil liberty interconnected, and what happens when one is lost?

Consider: Weaver quotes Charles Turner and uses 2 Corinthians 3:17 to argue that the two liberties are blended.

Applications

Pastors must boldly preach against all sin, including civil wickedness

Shepherds are called to warn and protect the flock by speaking truth regardless of offense, following Christ's example.

Lecture support: Weaver says, 'Our Lord then spoke the truth, and He was very bold, He was very courageous, and very straightforward. So we should be doing exactly like our Lord.'

Christians should be trained to defend themselves and their liberties

Just as Jonas Clark trained his men to fight, believers today should be prepared spiritually and physically to resist tyranny.

Lecture support: Weaver notes, 'He had not only trained them theologically and mentally and emotionally, he'd help train them physically as well.'

Reject fear of man in favor of fear of God

The hireling flees because he cares more for his own safety or income than for the sheep; the shepherd trusts God and stands firm.

Lecture support: Weaver states, 'The hireling fleeth, because he is a hireling, and careth not for the sheep.'

Study the Bible's teaching on civil government

Ignorance of biblical principles of government leads to inability to stand against tyranny; pastors and Christians must study these things.

Lecture support: Weaver asks, 'How can we stand for truth and against wickedness when we're ignorant and we really don't even know what truth is or what wickedness is?'

Recognize that spiritual and civil liberties are inseparable

Defending religious freedom necessarily involves defending civil liberties, and vice versa.

Lecture support: Weaver quotes, 'religious liberty is so blended with civil liberty that if one falls, it is not expected that the other will continue.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

Hireling or Shepherd

Part Three

February 02, 2020

Read Chapter 3 in the companion book, pages 43-61.

Major Themes

The Shepherd as Protector and Fighter

A true shepherd, unlike a hireling, is willing to fight and lay down his life for the sheep, as exemplified by David and ultimately Christ.

Lecture support: Weaver states, 'Shepherds by nature must be fighters because there are wolves, there are bears, there are lions...' and references David's fight with the lion and bear.

God as a Warrior and Organizer of Armies

God is depicted as a man of war who musters His people into armies, as seen in the Exodus and the book of Numbers.

Lecture support: Weaver says, 'The Lord is a man of war... God brought them out in a military order' and explains the mustering in Numbers 1.

The Biblical and Historical Legitimacy of Militias

The Bible supports a militia system over a standing army, and America's founding fathers strongly advocated for a well-regulated militia.

Lecture support: Weaver quotes George Mason: 'A well-regulated militia composed of the body of the people trained to arms is the proper, natural, and safe defense of a free state.'

The Pastor's Authority and Responsibility to Train

Pastors are appointed leaders who must rule over and train their congregations, including in physical self-defense, as part of their shepherding duty.

Lecture support: Weaver cites 1 Thessalonians 5:12 and Hebrews 13:17 to show pastors are 'over you in the Lord' and must be obeyed, and applies this to training for defense.

The Moral Imperative of Self-Defense

It is morally wrong to allow evil when one could prevent it; therefore, individuals and families have a duty to be trained and ready to defend.

Lecture support: Weaver quotes Norman Geisler: 'To permit murder when one could have prevented it is morally wrong... Any man who refuses to protect his wife and children against a violent intruder fails them morally.'

Key Arguments

Shepherds must be fighters, not hirelings

The distinction in John 10 shows that a true shepherd actively protects the sheep, even at the cost of his life, unlike a hireling who flees.

Lecture support: Weaver says, 'It is the shepherd who always protects the sheep and is willing to give his life for the sheep.'

God's people are organized for war

The book of Numbers demonstrates that God mustered Israel into armies by tribes and families, establishing a militia system.

Lecture support: Weaver explains, 'There were numerous armies that made up the tribal army... These were independent militias as we would call them.'

Standing armies enable perpetual war; militias prevent it

A professional standing army can be sent to fight anywhere, but a militia of citizens will only fight when directly threatened.

Lecture support: Weaver argues, 'If you have a standing army, you can have perpetual warfare. If you don't have a standing army, you can't have perpetual warfare.'

The Second Amendment secures the militia and the right to self-defense

Historical quotes show that the right to bear arms is intended to maintain a well-armed militia and protect against tyranny.

Lecture support: Weaver quotes John Pomeroy: 'The object of this clause... is to secure a well-armed militia... to oppose themselves in a military force against the usurpations of government.'

Pastors are appointed leaders who must train the flock

As those 'over you in the Lord,' pastors have a duty to teach and train their congregations in all areas, including self-defense.

Lecture support: Weaver states, 'A God called and ordained and appointed pastor is one that has been endowed with gifts... he's put over the congregation.'

Failure to train is a moral failure

If one has a duty to protect, one also has a duty to train; neglecting this is an evil of omission.

Lecture support: Weaver says, 'If you have a duty to protect, and you do, you also have a duty to train to protect.'

Scripture References**John 10:11-15**

Introduction to the series, contrasting the good shepherd who lays down his life with the hireling who flees.

1 Samuel 17:34-37

David recounts fighting a lion and a bear to protect his sheep, illustrating the shepherd as fighter.

Proverbs 28:15-16

A wicked ruler is compared to a roaring lion and a ranging bear, oppressing the poor.

Psalms 94:20-21

The throne of iniquity frames mischief by law and condemns innocent blood, showing governmental wickedness.

Proverbs 28:28

When the wicked rise, men hide themselves; when they perish, the righteous increase.

Proverbs 29:2

When the righteous are in authority, the people rejoice; when the wicked rule, the people mourn.

1 Samuel 17:45

David confronts Goliath in the name of the Lord of hosts, the God of the armies of Israel.

Exodus 13:18

Israel went up harnessed (in battle array) out of Egypt, showing God's military organization.

Exodus 15:1-6

The song of Moses declares the Lord is a man of war who triumphed over Pharaoh's army.

Numbers 1:1-4

God commands Moses to number all males able to go to war by their armies and tribes.

Numbers 1:44-46

The total number of fighting men was 603,550, indicating a large militia force.

Numbers 10:14-25

The tribes set forward according to their armies, with each tribe composed of multiple armies.

Numbers 26:2-7

The numbering by fathers' houses shows the family-based militia structure within tribes.

Numbers 1:16

The princes were renowned (called out, appointed) heads of thousands in Israel.

Judges 3:1-3

God left enemies in Canaan to teach the new generations of Israelites how to fight.

Jeremiah 51:20

God calls His people His battle axe and weapons of war to break in pieces nations.

1 Thessalonians 5:12-13

Believers are to know and esteem those who labor among them and are over them in the Lord.

Hebrews 13:17, 24

Obey those who rule over you, for they watch for your souls and must give an account.

Isaiah 41:15

God will make His people a sharp threshing instrument to thresh mountains, implying strength in battle.

Discussion Questions

1. How does the distinction between a hireling and a shepherd in John 10 apply to modern pastoral ministry?

Consider: Weaver emphasizes that a true shepherd protects and fights for the sheep, unlike a hireling who flees.

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2. In what ways does the military organization of Israel in Numbers inform our understanding of church and family defense today?

Consider: Weaver details the tribal and family militia structure, suggesting it as a model for modern application.

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3. What are the dangers of a standing army compared to a militia, according to Weaver and the founding fathers?

Consider: Weaver argues that standing armies enable perpetual war, while militias are defensive and liberty-preserving.

4. How should the biblical command to 'obey them that have the rule over you' be balanced with individual responsibility in self-defense?

Consider: Weaver uses Hebrews 13:17 to argue that pastors have authority to train and lead the congregation in defense.

5. Is it morally obligatory for Christians to be trained in self-defense? Why or why not?

Consider: Weaver quotes Norman Geisler to assert that failing to prevent evil is morally wrong, implying a duty to train.

6. What role should the local church play in preparing its members for physical threats or societal collapse?

Consider: Weaver suggests that pastors and churches should lead in training, as seen in the example of Pastor Jonas Clark.

Applications

Pastors must lead in training for defense

Pastors, as under-shepherds, should take responsibility to train their congregations in self-defense, just as they teach spiritual truths.

Lecture support: Weaver says, 'It should be the pastors' who lead and train, citing the example of Pastor Jonas Clark.

Fathers are responsible to train their families

The head of the household has a biblical duty to teach and train his wife and children in self-defense.

Lecture support: Weaver states, 'The husband and the father is biblically the appointed head of the house... to teach and train.'

Churches should form and train protection teams

Given the rise in church shootings, congregations should have trained protection teams rather than relying on untrained individuals.

Lecture support: Weaver notes, 'Most of these protection teams can't shoot' and stresses the need for effective training.

Individuals must assess and maintain their defensive abilities

Aging and changing circumstances require ongoing training; past proficiency does not guarantee current capability.

Lecture support: Weaver warns, 'You cannot now do what you used to do... If you fail to train, there's no way... you're going to defend your family.'

Be armed and ready to protect others

Loving your neighbor as yourself includes being willing and able to defend them from violent attack.

Lecture support: Weaver asks, 'Were you armed in church this Sunday?' and emphasizes the duty to protect family and neighbors.

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

Scan a code or select the lecture link in the PDF. The original lecture identifiers and destinations are preserved.

Lesson 1: Hireling or Shepherd - Part One

Lecture JW00337

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00337&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00337&transcript=ai&pc_view=formatted

Lesson 2: Hireling or Shepherd - Part Two

Lecture JW00336

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00336&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00336&transcript=ai&pc_view=formatted

Lesson 3: Hireling or Shepherd - Part Three

Lecture JW00335

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00335&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00335&transcript=ai&pc_view=formatted

Source information

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

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