

WEAVER STUDY GUIDES

How Enemies Attack

Study Guide

New Testament Studies

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

Contents

Lesson 1: Pastor John Weaver - How Enemies Attack - Part One of Two 3

Major Themes 3

Key Arguments 4

Scripture References 6

Discussion Questions 8

Applications 11

Personal Application and Notes 12

Lesson 2: Pastor John Weaver - How Enemies Attack - Part Two of Two 13

Major Themes 13

Key Arguments 14

Scripture References 15

Discussion Questions 17

Applications 20

Personal Application and Notes 21

Online Lecture Resources 22

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

Pastor John Weaver - How Enemies Attack

Part One of Two

March 07, 2012

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

Major Themes

Corruption through Compromise

The primary method enemies use to attack God's work is to offer help that leads to compromise, thereby corrupting the purity of the work.

Lecture support: Weaver states: 'Here's the first way the enemies always attack. They seek to corrupt by compromise.' (15:02.3-15:47.3)

Separation from Unbelievers

God's people must not be unequally yoked with unbelievers in the work of God, as commanded in 2 Corinthians 6:14-18.

Lecture support: Weaver says: 'The principle that is being enunciated in Ezra 4 and verse 3 is that the work of God is not to be compromised by yoking up with the ungodly.' (26:02.2-26:59.3)

Syncretism as False Worship

The Samaritans mixed worship of Jehovah with pagan gods, which is not true worship. Jesus confirmed they worshiped what they did not know.

Lecture support: Weaver explains: 'They feared the Lord and served their own gods... the Lord God of heaven and earth was just another god to them.' (22:38.9-23:23.9, 25:14.6-26:00.9)

The Headship of Christ vs. State Control

Churches that incorporate or seek 501(c)(3) status place themselves under the state's authority, making the state their head instead of Christ.

Lecture support: Weaver argues: 'Once you incorporate as a church, you become a governmentally approved church with the state as your head... either Jesus Christ is head of the church or the state is head of the church.' (52:57.3-53:49.3, 1:03:33.9-1:04:07.4)

The Pattern of Enemy Attacks

Enemies attack God's messengers and work through verbal abuse, legal reporting, imprisonment, and ultimately seeking to kill, as seen in Jeremiah's life.

Lecture support: Weaver traces Jeremiah's persecution: verbal attacks (Jer 18:18), reporting (Jer 20:10), imprisonment (Jer 38:6), and death threats (Jer 38:16). (09:56.4-13:25.1)

The Danger of Government Funding

Accepting government money through faith-based initiatives leads to control and forces churches to comply with unbiblical policies.

Lecture support: Weaver quotes the proverb 'Come shekels, come shackles' and discusses Obama's faith-based office requiring non-discrimination in hiring. (37:42.9-39:06.1)

The Call for Uncompromised Ministry

Pastors must refuse to compromise with the world and return to the full authority of Christ and Scripture, rejecting state entanglement.

Lecture support: Weaver concludes: 'A compromised ministry is a corrupted ministry. And a compromised ministry is always a controlled ministry.' (1:06:43.6-1:07:29.9)

Key Arguments

Enemies of God attack by offering help that leads to compromise.

The adversaries in Ezra 4 came offering to build, but their intent was to corrupt the work by introducing syncretism.

Lecture support: Weaver says: 'Here's the first way the enemies always attack. They seek to corrupt by compromise.' (15:02.3-15:47.3)

The Samaritans' worship was false because it mixed paganism with Jehovah.

Historical background from 2 Kings 17 shows the Samaritans feared the Lord but served their own gods, making their offer insincere.

Lecture support: Weaver reads 2 Kings 17:33: 'They feared the Lord, and served their own gods.' (22:38.9-23:23.9)

Zerubbabel's refusal was biblical and necessary.

Zerubbabel's statement 'You have nothing to do with us' aligns with New Testament commands to be separate from unbelievers.

Lecture support: Weaver cites 2 Corinthians 6:14-18 and 3 John 7 to support the principle of not yoking with unbelievers. (28:52.6-30:48.5)

Modern faith-based initiatives are a form of compromise.

Government partnerships with churches force acceptance of unbiblical policies like hiring sodomites, corrupting the church's witness.

Lecture support: Weaver reads an article about Obama's faith-based office and notes: 'those who dip into the governmental trough must hire sodomites, lesbians, transsexuals, pedophiles, and other perverts.' (36:54.5-37:40.2)

Church incorporation makes the church a creature of the state.

Incorporation creates an artificial entity subject to state laws, losing constitutional protections and placing the state as head over the church.

Lecture support: Weaver quotes *Hale v. Hinkle*: 'the corporation is a creature of the state... Its powers are limited by law.' (51:38.8-52:20.0)

501(c)(3) status requires agreement not to oppose public policy.

IRS guidelines state that tax-exempt organizations must not have practices contrary to clearly defined public policy, muzzling biblical preaching on issues like sodomy and abortion.

Lecture support: Weaver reads IRS Publication 557: 'the practices and rituals... are not illegal or contrary to clearly defined public policy.' (1:00:43.9-1:02:16.6)

A compromised ministry is a controlled ministry.

Once churches accept state entanglement, they lose the freedom to follow Christ alone and become controlled by the state's demands.

Lecture support: Weaver states: 'A compromised ministry is a corrupted ministry. And a compromised ministry is always a controlled ministry.' (1:06:43.6-1:07:29.9)

Scripture References

Ezra 4:1-3

The primary text: adversaries offer to help build the temple, but Zerubbabel refuses.

John 15:18-20

Jesus warns that the world will hate His followers because it hated Him first.

1 John 3:13

John tells believers not to marvel if the world hates them.

1 John 2:15-17

Defines the world as the lust of the flesh, lust of the eyes, and pride of life, which is opposed to God.

Psalms 21:8

God's hand will find out all His enemies.

Jeremiah 18:18

Jeremiah's enemies plot to attack him with the tongue.

Jeremiah 20:10

Jeremiah's enemies plan to report him to authorities.

Jeremiah 38:6

Jeremiah is cast into a dungeon.

Jeremiah 38:16

King Zedekiah swears not to put Jeremiah to death, but men seek his life.

2 Kings 17:5-6

Assyria conquers the northern kingdom and carries Israel away.

2 Kings 17:24-33

Assyria imports pagan peoples into Samaria; they fear the Lord but serve their own gods.

2 Corinthians 6:14-18

Paul commands believers not to be unequally yoked with unbelievers and to come out from among them.

3 John 5-8

John commends Gaius for supporting traveling preachers who took nothing from the Gentiles (unbelievers).

Acts 8:21

Peter tells Simon the sorcerer he has neither part nor lot in the matter, similar to Zerubbabel's refusal.

John 4:4-22

Jesus tells the Samaritan woman, 'You worship you know not what,' confirming the falseness of Samaritan worship.

Matthew 6:24

No man can serve two masters; you cannot serve God and mammon.

John 14:15

If you love Me, keep My commandments.

Luke 6:46

Why call you Me Lord, Lord, and do not the things which I say?

Study notes

Discussion Questions

1. What are the differences between enemies we create through our own sin and enemies who oppose us because of Christ? How should we respond to each?

Consider: Weaver distinguishes between personal enemies and enemies of the gospel in the introduction.

2. How does the example of Jeremiah's persecution illustrate the tactics enemies use against God's work today?

Consider: Weaver traces the escalation from verbal attacks to death threats against Jeremiah.

3. In what ways might modern churches be tempted to accept help from 'adversaries' who claim to seek God but hold unbiblical beliefs?

Consider: The Samaritans offered to help build the temple while practicing syncretism.

4. What does 2 Corinthians 6:14-18 teach about partnerships with unbelievers, and how does it apply to church-state relations?

Consider: Weaver uses this passage to support Zerubbabel's refusal.

5. How does the history of the Samaritans in 2 Kings 17 warn against syncretism in worship?

Consider: The Samaritans feared the Lord but served their own gods, a pattern Weaver sees in modern compromise.

6. What are the spiritual dangers of a church accepting government funding or tax-exempt status?

Consider: Weaver argues that 501(c)(3) status and incorporation place the church under state control.

7. How can pastors and churches today emulate Zerubbabel's boldness in refusing compromise?

Consider: Weaver calls for a host of Zerubbabels who will say 'No' to the heathen.

8. What does it mean for Christ to be the sole head of the church, and how does entanglement with the state undermine that?

Consider: Weaver concludes that either Christ or the state is head; there is no middle ground.

Applications

Refuse to yoke with unbelievers in God's work.

Believers must not accept help or partnership from those who do not truly worship God, even if they profess faith, to avoid corruption.

Lecture support: Weaver states: 'the work of God is not to be compromised by yoking up with the ungodly.' (26:02.2-26:59.3)

Examine church practices for unbiblical entanglements.

Churches should evaluate whether incorporation or 501(c)(3) status places them under state authority rather than Christ's headship.

Lecture support: Weaver argues: 'either Jesus Christ is head of the church or the state is head of the church.' (1:03:33.9-1:04:07.4)

Reject government funding that comes with strings attached.

Accepting money from faith-based initiatives or other government programs leads to control and compromise of biblical principles.

Lecture support: Weaver warns: 'Come shekels, come shackles... the aim of the enemies of God is to entice and to entrap God's people into compromise.' (37:42.9-39:06.1)

Maintain biblical separation from the world system.

Christians are called to come out from among unbelievers and be separate, not loving the world's lusts and pride.

Lecture support: Weaver cites 2 Corinthians 6:17: 'Wherefore come out from among them, and be ye separate, saith the Lord.' (28:52.6-29:35.1)

Preach the whole counsel of God without fear of state reprisal.

Pastors must not allow government restrictions to muzzle preaching on issues like sodomy and abortion, even if it risks tax-exempt status.

Lecture support: Weaver notes that 501(c)(3) guidelines require not opposing public policy, which conflicts with biblical preaching. (1:00:43.9-1:02:16.6)

Trust God's provision rather than worldly resources.

Zerubbabel's determination to build with their own resources, relying on God's grace, is a model for the church today.

Lecture support: Weaver says: 'We will build the temple ourselves and we will build it by his grace and by his power.' (43:58.1-44:52.1)

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

Pastor John Weaver - How Enemies Attack

Part Two of Two

March 07, 2012

Read Chapter 2 in the companion book, pages 25-48.

Major Themes

Methods of Enemy Attack

Enemies of God's work attack through compromise, complications, and coercion, as seen in Ezra and Nehemiah.

Lecture support: Weaver outlines three progressive tactics: corrupt by compromise (Ezra 4:1-3), control by complications (Ezra 4:4-6), and constrain by coercion (Ezra 4:23-24).

Sovereignty of God

God's sovereign control over rulers ensures His purposes prevail despite enemy opposition.

Lecture support: Weaver cites Proverbs 21:1 and the eventual decree of Darius to show God's timing and power.

Victory in Christ

Believers are more than conquerors through Christ, and nothing can separate them from God's love.

Lecture support: Weaver reads Romans 8:31-39 and emphasizes that no attack can ultimately defeat God's people.

False Accusations

False accusations are a powerful weapon used by the wicked to destroy the righteous, but God judges false witnesses.

Lecture support: Examples from Nehemiah 6, 1 Kings 21 (Naboth), and Deuteronomy 19:15-21 are given.

Righteous Self-Defense

When attacked with force, the righteous may justly defend themselves, but arms are for defense, not advancing the gospel.

Lecture support: Nehemiah 4:13-18 shows the people armed while building; Weaver states principles for defense.

Compromise with the World

The first attack is to corrupt God's work through compromise, exemplified by the offer to build together and modern church incorporation.

Lecture support: Weaver reviews Ezra 4:1-3 and links it to 501(c)(3) status silencing churches.

Key Arguments

Enemies progress from compromise to complications to coercion.

When one method fails, enemies escalate to more aggressive tactics to stop God's work.

Lecture support: Weaver states: 'If one will not compromise... then the enemies of Christ will do everything they can to complicate the work... constrain by coercion.'

False accusations are a common and deadly tactic.

The wicked use false accusations to portray the righteous as rebellious, often leading to severe consequences.

Lecture support: Weaver cites Ezra 4:6-16, Nehemiah 6, and 1 Kings 21, noting that false accusations can destroy ministries and lives.

God's law provides justice for false accusations.

Deuteronomy 19 prescribes that a false witness should suffer the penalty they intended for the accused.

Lecture support: Weaver reads Deuteronomy 19:15-21 and argues this would deter false accusations.

The wicked will ultimately be judged by God.

Psalm 7 teaches that the wicked will fall into their own traps, and God will bring their violence on their own heads.

Lecture support: Weaver quotes Psalm 7:11-16 and applies it to the enemies in Ezra.

Believers are more than conquerors in Christ.

No attack, persecution, or force can separate believers from God's love or ultimately defeat them.

Lecture support: Weaver reads Romans 8:31-39 and declares that enemies cannot corrupt, subdue, or destroy God's people.

Scripture References

Ezra 4:1-6

The adversaries offer to help build, are refused, and then weaken and trouble the builders, hiring counselors and writing accusations.

John 15:18-20

Jesus teaches that the world's hatred of believers stems from its hatred of Him, and persecution is to be expected.

2 Kings 17

Referenced to prove the adversaries were pagans, not true worshippers of God.

Ezra 4:7-16

The letter of accusation sent to Artaxerxes, claiming the Jews are rebellious and will not pay taxes.

Ezra 4:17-22

Artaxerxes' reply ordering the work to cease based on the false accusations.

Nehemiah 6:1-9

Sanballat and Geshem falsely accuse Nehemiah of rebellion and setting himself up as king.

1 Kings 21:1-16

Jezebel arranges false witnesses against Naboth to have him stoned so Ahab can take his vineyard.

2 Kings 9:26

Jehu recalls the blood of Naboth and his sons, showing the full extent of the false accusation's consequences.

Proverbs 6:16-19

Lists seven things God hates, including a false witness, which relates to false accusations.

Leviticus 19:16

God commands not to go about as a talebearer or stand against the blood of a neighbor.

Deuteronomy 19:15-21

The law requiring two or three witnesses and the penalty for false witnesses: doing to them as they intended.

Psalms 7:11-16

God is angry with the wicked daily; the wicked man's mischief returns on his own head.

Ezra 4:21-24

The king's order to cease building the city, but enemies force the temple work to stop as well.

Proverbs 1:16

The wicked run to evil and make haste to shed blood, illustrating the eagerness of the enemies.

Nehemiah 4:7-18

Enemies conspire to attack, but Nehemiah arms the people and they build with weapons ready.

Proverbs 21:1

The king's heart is in the Lord's hand; He turns it as He wills, showing God's sovereignty over rulers.

Ezra 5:1-5

After 14 years, the prophets Haggai and Zechariah stir the people to resume building, and God's eye is on them.

Ezra 6:6-15

Darius decrees that the temple be built with royal support, and it is completed.

2 Corinthians 11:13-15

False apostles transform themselves into ministers of righteousness, as Satan disguises himself as an angel of light.

Romans 8:31-39

If God is for us, nothing can be against us; we are more than conquerors through Christ, and nothing can separate us from His love.

Discussion Questions

1. In what ways might the church today be tempted to compromise with the world, similar to the offer in Ezra 4:1-3?

Consider: Weaver connects the compromise in Ezra to modern issues like church incorporation and 501(c)(3) status.

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2. How can believers discern between legitimate legal challenges and enemy tactics designed to complicate and frustrate God's work?

Consider: The sermon describes hired counselors and legal delays as a method of attack.

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3. What should be a Christian's response when falsely accused, based on biblical examples and principles?

Consider: Weaver discusses false accusations against Nehemiah, Naboth, and modern parallels.

- 4.** How does the biblical penalty for false witnesses (Deut. 19:15-21) inform our view of justice today?

Consider: Weaver argues that God's law provides a deterrent against false accusations.

- 5.** When is it biblically appropriate for Christians to use force in self-defense, and what limits does Scripture place on it?

Consider: Nehemiah 4 shows armed defense; Weaver states arms are for defense, not advancing the gospel.

- 6.** How can we maintain faith and courage when God's timing seems delayed, as in the 14-year pause in temple building?

Consider: Weaver notes the temporary cessation but ultimate completion by God's sovereignty.

7. What does it mean to be 'more than conquerors' in Christ in the face of persistent enemy attacks?

Consider: The conclusion from Romans 8:31-39 emphasizes victory despite tribulation.

Applications

Be aware of enemy tactics

Believers must not be ignorant of Satan's devices, including compromise, complications, and coercion.

Lecture support: Weaver cites 2 Corinthians 2:11 and emphasizes knowing the methods of attack.

Reject compromise with ungodly alliances

Like Zerubbabel, refuse partnerships that would corrupt the work of God, even if they offer resources or respect.

Lecture support: Weaver praises Zerubbabel's response in Ezra 4:3 and warns against modern compromises like 501(c)(3).

Persevere through complications

When enemies create bureaucratic, legal, or social obstacles, continue the work faithfully, trusting God's timing.

Lecture support: The 14-year delay did not ultimately stop the temple; God moved the king's heart.

Respond to false accusations with truth and trust in God's justice

Do not retaliate with lies, but rely on God to vindicate and judge false accusers.

Lecture support: Nehemiah denied false charges and prayed; Psalm 7 promises God's judgment on the wicked.

Be prepared to defend life and family righteously

When faced with violent attack, it is biblical to use force in self-defense, as Nehemiah armed the people.

Lecture support: Nehemiah 4:13-18 shows armed defense; Weaver states the principle of defense, not offense.

Rest in the sovereignty and love of God

No matter the attack, believers are secure in Christ and will ultimately triumph.

Lecture support: Romans 8:31-39 assures that nothing can separate us from God's love; we are more than conquerors.

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: Pastor John Weaver - How Enemies Attack - Part One of Two

Lecture JW01290

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01290&transcript=ai&pc_view=formatted)



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Lesson 2: Pastor John Weaver - How Enemies Attack - Part Two of Two

Lecture JW01291

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Source information

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

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