

WEAVER STUDY GUIDES

Principles of Deliverance

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

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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

Principles of Deliverance - 1

July 02, 2006

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

Major Themes

The Nature of Deliverance

Deliverance is a broad biblical concept involving salvation from various forms of bondage, always moving from something negative to something positive.

Lecture support: Weaver explains that deliverance occurs 16 times in the Bible and can be physical, spiritual, financial, political, mental, or emotional, and that God brings His people out of darkness into His kingdom.

God's Definition of Justice and Evil

God alone defines good and evil; human attempts to define justice lead to oppression and the condemnation of the righteous.

Lecture support: Weaver cites Isaiah 45:7 to show God creates evil by definition and Psalm 94:20 to illustrate that wicked governments make sin legal, opposing God.

The Necessity of Preparation through Stripping

Before deliverance, God strips His people of self-reliance, false faith, and comfort to bring them to a point of desperation and dependence on Him.

Lecture support: Weaver uses Judges 6, Exodus 5, and 1 Corinthians 1 to show that God reduces human strength so that He alone gets the glory.

Complacency and Ignorance as Barriers

Christians often remain in bondage due to ignorance of God's Word and complacency with their comfort zones, unwilling to risk disruption.

Lecture support: Weaver cites Judges 15 where Judahites bind Samson to preserve their comfort under Philistine rule, illustrating contentment with chains.

National Judgment and the Need for Repentance

America has been sold into the hands of enemies because of sin, and only recognition of this lost condition and crying out to God can bring deliverance.

Lecture support: Weaver parallels Deuteronomy 28:43-48 with America's situation, noting strangers rule over citizens and the nation serves enemies due to disobedience.

Key Arguments

Deliverance requires recognition of lostness

People do not seek deliverance until they realize they are lost, sick, and helpless; God must open eyes to true condition.

Lecture support: Weaver uses Luke 19:10 and Matthew 9:12 to argue that only the sick seek a physician, and only the lost cry for salvation.

God strips His people to remove self-reliance

God reduces human strength and resources so that deliverance is clearly His work, preventing human boasting.

Lecture support: Weaver references Judges 7:2 where God reduces Gideon's army to 300, and 1 Corinthians 1:26-31 where God chooses the weak to shame the strong.

Wicked government exceeds God-given authority

Government's only biblical role is justice; when it legislates sin or engages in welfare/education, it becomes tyrannical and opposes God.

Lecture support: Weaver cites Romans 13:3-4 for the role of government and Psalm 94:20-21 to show that governments framing mischief by law have no fellowship with God.

Deliverance is always from and unto something

God does not merely remove oppression but brings His people into a positive state of liberty and godly government.

Lecture support: Weaver uses Colossians 1:12-13 to show deliverance from darkness into the kingdom of God's Son, and applies this to political deliverance.

Comfort zones hinder deliverance

People tolerate tyranny as long as their comfort is undisturbed; God must disrupt comfort to awaken them to their bondage.

Lecture support: Weaver illustrates with Judges 15 where Judahites bind Samson to appease the Philistines and restore their comfort, and notes God stirred up adversaries against Solomon when he sinned.

Scripture References

Judges 6:1-6

Introduction to the series; Israel's oppression under Midian as a result of doing evil.

Genesis 45:7

First occurrence of 'deliverance' in the Bible; Joseph's role in saving his family from famine.

Psalms 32:7

Mention of 'songs of deliverance' as part of the broad biblical usage.

Exodus 15:1-2

Song of deliverance after Israel's exodus from Egypt, illustrating political and spiritual deliverance.

Luke 4:18-19

Jesus' ministry characterized as preaching deliverance to the captives, quoting Isaiah 61.

Obadiah 1:17

Salvation called a deliverance.

Colossians 1:12-13

Deliverance from the power of darkness and translation into the kingdom of God's Son, showing the negative and positive aspects.

Romans 13:3-4

The God-ordained role of civil government: protection of the righteous and punishment of evildoers.

Isaiah 45:6-7

God creates evil by definition; He alone determines good and evil.

James 1:13-15

God is not the author of sin; temptation comes from human lust.

Psalms 94:20-21

A wicked government that makes sin legal has no fellowship with God and condemns the innocent.

Isaiah 59:4

God indicts people for not calling for justice or pleading for truth.

Judges 15:9-13

Judahites bind Samson to preserve their comfort under Philistine oppression, illustrating complacency.

Proverbs 16:7

When a man's ways please the Lord, even his enemies are at peace; the opposite is implied.

1 Kings 11:4,9,14,23

God stirred up adversaries against Solomon because his heart turned from the Lord.

Judges 7:2

God reduces Gideon's army to prevent Israel from boasting in their own strength.

1 Corinthians 1:26-31

God chooses the weak and foolish to shame the strong, so that no flesh may glory in His presence.

Exodus 5:15-23

Moses and Aaron's initial failure to deliver Israel; God allows worsening conditions to strip self-reliance.

Deuteronomy 28:43-48

Curses for disobedience: strangers rise above, and Israel serves enemies; applied to America's condition.

Matthew 9:12

Jesus says the sick need a physician; only those who recognize their sickness seek healing.

Discussion Questions

1. What does the word 'deliverance' mean to you personally, and how does the biblical concept of being delivered 'from' something 'unto' something challenge your understanding?

Consider: Weaver introduces deliverance as both negative and positive, using Colossians 1:12-13.

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2. How does Romans 13:3-4 define the role of government, and in what ways do modern governments exceed this role?

Consider: Weaver argues that government's only God-given role is justice, and overreach leads to tyranny.

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3. In what ways have you experienced or observed complacency among Christians regarding political or spiritual bondage?

Consider: Weaver uses Judges 15 to illustrate how comfort zones can lead believers to tolerate oppression.

- 4.** Why does God strip His people of their resources and self-reliance before delivering them, and how have you seen this principle in your own life?

Consider: Weaver explains from Judges 7 and 1 Corinthians 1 that God reduces human strength to get glory.

- 5.** Do you agree with Weaver's assessment that America has been 'sold into the hands of enemies'? What evidence supports or contradicts this?

Consider: Weaver parallels Deuteronomy 28 with America's situation, citing strangers ruling over citizens.

- 6.** What does it mean to 'cry out to the Lord' for deliverance, and what might prevent us from doing so?

Consider: Weaver emphasizes that only a stripped and helpless people cry to God, as seen in Judges 6:6.

Applications

Recognize our lost and sick condition

We must acknowledge that we are in bondage and unable to deliver ourselves, just as the sick need a physician.

Lecture support: Weaver uses Matthew 9:12 and Luke 19:10 to argue that only those who know they are lost seek salvation.

Cry out to God for mercy

When stripped of self-reliance, we should cry to the Lord for deliverance, as Israel did in Judges 6:6.

Lecture support: Weaver states that only a stripped people cry to the Lord and that God knows how to bring us to that point.

Reject complacency and comfort zones

We must be willing to have our comfort disrupted rather than tolerate tyranny and sin for the sake of ease.

Lecture support: Weaver illustrates with Judges 15 where Judahites bound Samson to preserve their comfort under Philistine rule.

Seek a biblical government of justice

Deliverance is not just from tyranny but unto a godly government that protects the righteous and punishes evil.

Lecture support: Weaver cites Romans 13:3-4 and argues that replacing humanism with humanism is futile; we must aim for biblical justice.

Allow God to strip us of pride and false faith

We must cooperate with God's stripping work, letting go of trust in false gods like money, government, or self.

Lecture support: Weaver describes how God stripped Israel of false faith, fear, and financial security in Judges 6:1-6.

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

Principles of Deliverance - 2

July 09, 2006

Read Chapter 2 in the companion book, pages 25-44.

Major Themes

Biblical Basis for Border Control

God has sovereignly set national borders, and nations have the right of self-defense, including controlling immigration, as taught in Deuteronomy and other passages.

Lecture support: Weaver states: 'The right to control one's borders is basically the right of self-defense.' He cites Deuteronomy 27:17 and other landmark verses.

Conditional Welcome for Strangers

Strangers are welcome only if they forsake paganism, embrace God's covenant, and assimilate to the faith community; pluralism is forbidden.

Lecture support: Weaver says: 'Foreigners of other nations were able to immigrate to Israel and become citizens... as long as they were willing to forsake their paganism, their culture, and their loyalties.'

One Law for All

God's law applies equally to native-born and stranger; there is no room for multicultural legal systems or religious pluralism.

Lecture support: Numbers 15:14-16 is quoted: 'One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you...'

America as a Christian Covenant Nation

America was founded as a Christian nation with a covenant Constitution, and its laws and institutions are emphatically Christian, as affirmed by historical figures and the Supreme Court.

Lecture support: Weaver quotes the 1892 Supreme Court: 'Our laws and our institutions must necessarily be based upon and embody the teachings of the Redeemer of mankind...'

Rejection of Pluralism and Political Correctness

Pluralism and political correctness are incompatible with Christianity; they make Christians the enemy and lead to societal violence and moral decay.

Lecture support: Weaver says: 'It is absolutely impossible to preserve history, culture, or faith in a multicultural, multi-religious, pluralistic, politically correct society.'

Justice and Love for the Assimilated Stranger

God commands love and justice for the stranger who has embraced the faith, and warns of judgment on those who oppress them.

Lecture support: Deuteronomy 10:17-19 is cited: 'He doth execute the judgment of the fatherless, and the widow, and loveth the stranger... Love you therefore the stranger...'

Work Ethic and Self-Provision

Biblical law requires that those who come must work and provide for their own; welfare dependency violates God's command and disqualifies one from welcome.

Lecture support: 1 Timothy 5:8 and 2 Thessalonians 3:10 are quoted: '...if any provide not for his own... he is worse than an infidel' and 'that any would not work, neither should he eat.'

National Repentance or Judgment

America must repent and return to God's law as a nation, or face divine judgment.

Lecture support: Weaver concludes: '...judgment is coming if we do not repent as a nation and as a people.'

Key Arguments

Immigration control is a form of self-defense

If a nation cannot resist an invading horde of aliens, it cannot resist an invading army; both lead to destruction and subjugation.

Lecture support: Weaver argues: 'If we cannot resist an invading horde of aliens, by what sense could we properly then resist an invading army?'

The stranger protected by law is a covenant-keeper

The biblical stranger who is to be loved and not oppressed is one who has joined himself to the Lord, obeys His laws, and assimilates, not a pagan idolater.

Lecture support: Weaver contrasts Leviticus 19:33-34 with Leviticus 20:1-2 and other passages to show the stranger must obey moral and ceremonial laws.

America's founding was explicitly Christian

Historical evidence from colonial constitutions, Founding Fathers' quotes, and Supreme Court rulings proves America was established as a Christian nation.

Lecture support: Weaver cites Daniel Webster and the 1892 Supreme Court case *Church of the Holy Trinity v. United States*.

Pluralism is logically and morally impossible

The scenario of a child sacrifice shows that society must impose moral values; pluralism's claim that all religions are equal is false and leads to violence.

Lecture support: Weaver asks: 'Will you rescue your neighbor's child? ... Or will you pick up your paper ... and say, well, everybody has the right to worship the way they want to worship.'

One law must govern all in the land

God's law is the single standard for native and stranger; this excludes Sharia, multicultural legal systems, and demands assimilation to Christian culture.

Lecture support: Numbers 15:14-16 is used to argue for one ordinance for all, and Weaver applies this to modern America.

Welfare for immigrants violates biblical work ethic

Scripture commands that those who do not work should not eat; providing welfare to immigrants who do not assimilate and work is contrary to God's law.

Lecture support: Weaver cites 1 Timothy 5:8 and 2 Thessalonians 3:10, then lists welfare benefits available to immigrants.

Christians are the enemy in a pluralistic society

In a politically correct, pluralistic culture, Christians who hold biblical values are marginalized and persecuted, as seen in reactions to pro-life prayer and public figures' statements.

Lecture support: Weaver mentions Rosie O'Donnell's comment and the arrest of Christians praying at abortion clinics.

Assimilation requires undivided loyalty

Theodore Roosevelt's quote emphasizes that an American must be nothing but an American, with one flag, one language, and one loyalty; Weaver adds one faith.

Lecture support: Weaver quotes Roosevelt: 'Any man who says he is an American, but something else also, isn't an American at all.'

Scripture References

Deuteronomy 27:17

Cursed be he that removeth his neighbor's landmark. Used to introduce the topic of borders and immigration.

Proverbs 22:28

Remove not the ancient landmarks which thy fathers have set. Cited as a supporting verse on borders.

Proverbs 23:10

Remove not the old landmark, enter into the fields of the fatherless. Another supporting verse on landmarks.

Deuteronomy 19:14

Thou shalt not remove thy neighbor's landmark. Reinforces the landmark principle.

Exodus 22:21-24

Thou shalt neither vex a stranger nor oppress him... if thou afflict them... I will kill you with the sword. God's protection for the stranger.

Exodus 23:9

Also thou shalt not oppress a stranger, for you know the heart of a stranger. Repeated command to remember Israel's own experience.

Deuteronomy 24:14-15

Thou shalt not oppress a hired servant... whether he be of thy brethren, or of thy strangers. Fair wages for strangers.

Deuteronomy 27:19

Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. Curse on injustice to strangers.

Leviticus 19:33-34

If a stranger sojourn with thee... thou shalt love him as thyself. The stranger who dwells among you is to be loved as one born among you.

1 Kings 8:41-43

Solomon's prayer for the stranger from a far country who comes for God's name's sake.

Isaiah 56:3-7

Promise to the stranger and eunuch who keep God's Sabbaths and take hold of His covenant; they will be given a place and name in God's house.

Numbers 15:14-16

One ordinance for you and the stranger; one law and one manner for all who sojourn.

Leviticus 20:1-2

Any man of Israel or stranger who gives his seed to Molech shall be put to death; one law for all.

Leviticus 16:29

The stranger must afflict his soul on the Day of Atonement, like the native.

Leviticus 17:8-9

The stranger must bring sacrifices to the tabernacle door, like the Israelite.

Leviticus 22:18

The stranger offers his oblations and freewill offerings to the Lord.

Leviticus 18:26

Neither native nor stranger shall commit abominations; moral law applies to all.

Leviticus 24:16

The stranger who blasphemes the name of the Lord shall be put to death, same as the native.

Deuteronomy 10:17-19

God executes judgment for the fatherless, widow, and stranger; He loves the stranger, and commands Israel to love the stranger.

1 Timothy 5:8

If any provide not for his own... he is worse than an infidel. Applied to immigrants who won't work.

Discussion Questions

1. How does the biblical concept of landmarks and borders inform a Christian view of national sovereignty and immigration control?

Consider: Weaver argues that removing landmarks relates to borders and that God has set national boundaries.

2. What are the biblical criteria for welcoming a stranger, and how do they challenge both open-border and xenophobic attitudes?

Consider: The message emphasizes that strangers must embrace God's covenant and assimilate, not remain pagan.

3. In what ways does the principle of 'one law for the native and the stranger' apply to modern immigration policy and cultural integration?

Consider: Numbers 15 and Leviticus passages show uniform legal and moral standards for all in the land.

- 4.** How should Christians respond to the claim that America was founded as a Christian nation, and what implications does this have for religious freedom and pluralism?

Consider: Weaver cites historical quotes and court rulings to argue America is a Christian covenant nation.

- 5.** Is it possible to have a truly pluralistic society without moral contradiction? Use the child sacrifice scenario to discuss.

Consider: Weaver presents a hypothetical to show that some moral values must be imposed, challenging pluralism.

- 6.** What does the Bible teach about work and welfare, and how should this shape Christian views on immigration and social services?

Consider: 1 Timothy 5:8 and 2 Thessalonians 3:10 are used to argue against welfare for immigrants who won't work.

7. How can Christians balance the command to love the stranger with the need to preserve national identity and faith?

Consider: Deuteronomy 10:17-19 commands love for the stranger, but within the context of covenant faithfulness.

8. What role should the church play in helping immigrants assimilate to Christian culture, as illustrated by the Irish famine example?

Consider: Weaver notes that Presbyterian and Baptist missionaries met Irish immigrants to teach them faith and culture.

Applications

Advocate for border control as a biblical principle

Recognize that God has given nations the right and duty to control their borders as an act of self-defense and protection of the righteous.

Lecture support: Weaver states: 'God has given government the responsibility and the duty not only to punish the wicked but to protect the righteous... to protect and to guard the borders.'

Require assimilation to Christian faith and culture for immigrants

Support policies that expect immigrants to embrace the Christian foundations of America, forsaking paganism and divided loyalties.

Lecture support: Weaver says: 'If you're willing to repent of your sins, and renounce your past and embrace the truth of God and live in covenant with me, you're welcome in the land. If not, you're not welcome.'

Reject pluralism and political correctness

Refuse to accept the idea that all religions are equal; boldly proclaim the uniqueness of Christ and the Christian foundation of the nation.

Lecture support: Weaver argues: 'Christianity is not on a plane with any other religion. Christianity is not even a religion. Christianity is Christ.'

Impose biblical moral values in society

Do not hesitate to 'forcefully impose' Christian values to protect life and uphold God's law, as in the case of child sacrifice or abortion.

Lecture support: Weaver asks: 'Will you rescue your neighbor's child? Would you go over and forcefully impose your religious values upon him... to save the life of his daughter?'

Treat assimilated strangers with love and justice

Ensure that immigrants who have embraced the faith and obey God's law are treated fairly, without oppression or discrimination based on differences.

Lecture support: Weaver explains: 'What God is saying is simply this. Those who have embraced the faith, wherever we are, are to be treated honestly and justly.'

Promote a work ethic and oppose welfare dependency

Advocate that immigrants must work and provide for their families, and that welfare should not be given to those who refuse to work, in line with 2 Thessalonians 3:10.

Lecture support: Weaver states: 'An immigrant who comes over here, who won't work, and won't provide for his own, and wants to live on welfare, needs to be kicked out of the country.'

Call for national repentance and return to God's law

Pray and work for America to repent of its departure from Christian foundations and to re-establish God's law as the standard.

Lecture support: Weaver concludes: '...judgment is coming if we do not repent as a nation and as a people.'

Assimilate immigrants through Christian discipleship

Follow the example of 19th-century missionaries by actively teaching immigrants the Christian faith, culture, and work ethic to integrate them into society.

Lecture support: Weaver recounts: '...it was Presbyterian and Baptist missionaries who met them at the dock, taught them our faith and taught them our culture and taught them how to work and how to assimilate...'

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 3

Principles of Deliverance - 3

July 23, 2006

Read Chapter 3 in the companion book, pages 45-60.

Major Themes

God Uses a Man for Deliverance

God always chooses an individual, not a committee or political entity, to deliver His people.

Lecture support: Weaver states, 'When it came time for God to deliver His people from bondage and from tyranny, He did not send a politician... He sent a man.'

Characteristics of a God-Used Deliverer

A deliverer must be prudent/practical, discerning/perceptive, called/sent by God, and meek/humble.

Lecture support: Weaver outlines these four characteristics throughout the sermon, e.g., 'Gideon was a prudent and a practical man... Gideon also was perceptive and discerning... Gideon was called and sent... Gideon was meek and humble.'

Spiritual Root of Problems

Gideon discerned that Israel's troubles were due to God's forsaking them because of sin, not external factors.

Lecture support: Weaver says, 'Gideon understood that the problem primarily was a spiritual problem... the root of the problem is always a spiritual problem.'

Divine Calling and Empowerment

Those whom God calls, He qualifies and empowers; without a divine call, ministry is futile.

Lecture support: Weaver states, 'Whomever God calls, He qualifies. And whomever He qualifies, He empowers.'

Meekness and Humility in Leaders

God uses those who are humble and view themselves as unworthy, not the arrogant or self-promoting.

Lecture support: Weaver illustrates with Gideon, Moses, David, Paul, and others, e.g., 'Gideon's attitude was, "Who am I? I don't deserve this."'

Deliverance Depends on God Alone

Neither wealth, human might, nor schemes can deliver; only God's mercy and power can save.

Lecture support: Weaver says, 'Deliverance does not depend upon wealth and supplies... Deliverance depends upon God alone.'

Key Arguments

God's deliverers are not self-seeking but are found in ordinary tasks.

Gideon was threshing wheat, not seeking leadership, showing that God initiates the call.

Lecture support: Weaver says, 'Gideon was not seeking the position of being a deliverer... It was God who sought out Gideon.'

Prudence is biblical, not cowardice.

Gideon hid his wheat from the Midianites, acting on Proverbs 27:12 and 28:12, 28.

Lecture support: Weaver cites Proverbs 27:12 and 28:12, 28 to justify Gideon's actions as prudent, not cowardly.

True discernment identifies spiritual causes.

Gideon attributed Israel's plight to God's absence, not political or economic failures.

Lecture support: Weaver states, 'Gideon did not blame Israel's problems on defective foreign policies... He said... the reason we're in the mess that we're in is God has sold us into the hands of our enemies.'

A divine call is essential for effective ministry.

Without being called and sent by God, ministry relies on the arm of flesh and is cursed.

Lecture support: Weaver references Jeremiah 17:5 and says, 'Without a divine call, all you have is the arm of the flesh.'

Humility is a mark of those God uses.

Gideon, Moses, David, Paul, and others expressed unworthiness, not pride, in their callings.

Lecture support: Weaver quotes David: 'Who am I, O Lord God?' and Paul: 'I am the least of the apostles.'

Arrogant leaders cannot deliver.

Prideful, self-promoting schemes fail because God does not share His glory.

Lecture support: Weaver says, 'pride, ambition, arrogance... will never, ever work in delivering a people... God is not going to share His glory with another.'

Scripture References

Judges 6:11-16

The primary passage read and expounded, detailing the angel's visit to Gideon.

Romans 10:17

Cited to support the necessity of a preacher for faith to come by hearing.

Acts 5 (implied gift of repentance)

Mentioned that God gives the gift of repentance through preaching.

John 3:16

Paraphrased to emphasize God sending a man, not a committee; also linked to Joash meaning 'given by the Lord'.

1 John 4:10

Quoted to show God's love in sending His Son, connecting to Joash's name.

1 John 3:8

Cited to show Christ's purpose to destroy the devil's works, paralleling Gideon hewing down strife.

Mark 3:13

Used to illustrate Jesus calling whom He would, similar to God calling Gideon.

Proverbs 27:12

Quoted to support Gideon's prudence in hiding from evil.

Proverbs 28:12, 28

Cited to show that when the wicked rise, a man hides himself, justifying Gideon's actions.

Deuteronomy 31:17

Read to show that evils come when God hides His face, which Gideon understood.

2 Chronicles 32:7-8

Quoted to contrast the arm of flesh with the Lord's help, emphasizing divine empowerment.

Jeremiah 17:5, 7

Cited to pronounce a curse on trusting in man and blessing on trusting the Lord.

Numbers 12:3

Mentioned that Moses was the meekest man on earth, illustrating humility.

2 Samuel 7:17-18

Quoted David's humble response: 'Who am I, O Lord God?'

Joshua 5 (implied)

Referenced Joshua's encounter with the captain of the Lord's host, showing his submission.

1 Corinthians 15:9-10

Quoted Paul calling himself the least of the apostles, demonstrating humility.

Philippians 3 (implied)

Referenced Paul counting all things loss for Christ, showing his humble valuation.

1 Kings 20:10-11

Read to show even wicked Ahab's proverb against boasting before victory.

Psalms 127:1

Quoted to emphasize that unless the Lord builds, labor is in vain.

Proverbs 21:31

Cited: 'The horse is prepared against the day of battle: but safety is of the Lord.'

Study notes

Discussion Questions

1. Why does God choose to use a man rather than a committee or political system for deliverance?

Consider: Weaver emphasizes that God sent Gideon, not a politician, and that committees would 'mess things up.'

2. How can we distinguish between biblical prudence and cowardice in our own lives?

Consider: Gideon hid his wheat, which Weaver defends as prudent based on Proverbs, not cowardly.

3. In what ways do we tend to treat symptoms rather than the spiritual root of problems in our personal lives and society?

Consider: Gideon discerned that Israel's issue was spiritual, not political or economic.

4. What does it mean to be 'called and sent' by God, and how can someone discern such a call?

Consider: Weaver stresses that without a divine call, ministry is just the arm of flesh.

5. How does meekness and humility manifest in a leader's life, and why is it essential for God's use?

Consider: Gideon, Moses, David, and Paul all expressed unworthiness despite great achievements.

6. What are some modern examples of arrogant, self-promoting leadership, and how can we guard against following them?

Consider: Weaver warns against boastful leaders and cites Ahab's proverb about not boasting before victory.

7. How can we cultivate a heart that is 'perfect toward God' so that He may show Himself strong through us?

Consider: The sermon concludes with 2 Chronicles 16:9, urging believers to develop godly characteristics.

Applications

Cultivate Prudence and Practicality

Believers should act wisely and practically in difficult times, doing necessary work themselves rather than waiting for others.

Lecture support: Weaver says, 'We need to learn to be prudent and practical... Gideon undertook the menial, difficult, laborious work himself.'

Develop Spiritual Discernment

Christians must learn to see beyond symptoms to the spiritual root of problems, both personally and nationally.

Lecture support: Weaver states, 'If you do not know the root of the problem, the only thing you can do is treat the symptoms.'

Seek God's Calling, Not Self-Promotion

Rather than striving for positions, believers should wait for God's specific call and sending, trusting His empowerment.

Lecture support: Weaver warns, 'Without a divine call, all you have is the arm of the flesh.'

Embrace Meekness and Humility

We should adopt an attitude of unworthiness and servanthood, recognizing that God uses the humble.

Lecture support: Weaver says, 'I had rather have these attributes and characteristics in my life and be prepared to be used by God... than to not have them.'

Trust in God Alone for Deliverance

In personal and national crises, rely on God's mercy and power, not on wealth, human strength, or political schemes.

Lecture support: Weaver states, 'It's not money that we need. It's mercy that we need.'

Prepare Your Heart for God's Use

Since God seeks those with perfect hearts to show His strength, believers should actively cultivate godly virtues.

Lecture support: Weaver quotes 2 Chronicles 16:9 and says, 'If you develop these godly characteristics... sooner or later, you will be called and sent by God.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

Principles of Deliverance - 4

July 30, 2006

Read Chapter 4 in the companion book, pages 61-76.

Major Themes

Characteristics of a Deliverer

God consistently produces specific virtues in those He calls to deliver His people, including being believing and bold.

Lecture support: Weaver states, 'Whenever God uses men, listen carefully, you can mark it down that those men will have the same virtues or the same characteristics in their lives.'

Christ as the Rock

The rock on which Gideon's offering was consumed represents Christ, who is both the sustainer of His people and the destroyer of His enemies.

Lecture support: Weaver explains, 'To His people, He is our sustainer, our nourisher, our water, our life. He's the water out of the rock. To His enemies, He's the fire out of the rock.'

Humility Before God

A glimpse of God's majesty produces humility and a sense of sinfulness, which is necessary for God's grace.

Lecture support: Weaver says, 'If God ever shows us even a smidgen of His glory, it will knock us to our faces. We cannot stand a sight of the majesty of God in all of our sinfulness and wickedness.'

Peace with God Through Reconciliation

Gideon's acceptance and the building of Jehovah-shalom illustrate that peace with God comes after reconciliation and is the foundation for reformation.

Lecture support: Weaver notes, 'Gideon has effectively been reconciled to God and peace has been instituted. And what does that mean? That means reformation must start immediately.'

Hating Evil Before Loving Good

God's command to destroy Baal's altar first teaches that evil must be hated and ceased before good can be embraced.

Lecture support: Weaver quotes Amos 5:15 and Isaiah 1:16-17, stating, 'You will never love the good until you first hate the evil.'

The Supremacy of Christ

Christianity is not equal to other religions; Christ is above all gods, and His worship must be established by tearing down false worship.

Lecture support: Weaver declares, 'Christ is not equal to other gods. He is above other gods. You cannot compare the pagan religions with Christ, nor can you compare the pagan gods with Christ.'

The Cost of Obedience

Doing what is right often incurs wrath and opposition, but God's deliverers must be bold and faithful.

Lecture support: Weaver states, 'You will never please everybody by doing what is right. You won't. You will never please everyone by doing what is right and holy.'

Key Arguments

Gideon's sign request was for confirmation, not unbelief

Gideon sought a sign to authenticate his calling for others, similar to Moses, not out of doubt.

Lecture support: Weaver says, 'The confirmation was not so much for Gideon's sake, but also that he might be able to satisfy others.'

The rock and fire typify Christ's dual work

The rock from which fire consumed the offering pictures Christ as both deliverer (water) and destroyer (fire).

Lecture support: Weaver explains, 'When Moses touched the rock, water came out for his people. Here's a picture of Jesus Christ and His relationship to His people and to His enemies.'

Humility is essential for God's use

Gideon's fear and confession of unworthiness show that God humbles those He calls, as He resists the proud.

Lecture support: Weaver quotes James 4:6 and says, 'God does not use proud, arrogant, haughty, heady, high-minded men. It was necessary that Gideon be humbled.'

Reformation requires reconciliation first

Peace with God (Jehovah-shalom) must precede the work of reformation and deliverance.

Lecture support: Weaver states, 'You cannot have reformation until there is reconciliation, until there is peace.'

God's sovereignty demands exclusive worship

God commands the destruction of Baal's altar before His own is built because He will not share His glory with idols.

Lecture support: Weaver quotes Isaiah 42:8 and says, 'He will not brook any rivals.'

The bullock symbolizes Christ's redemptive work

The same bullock that destroyed Baal's altar was sacrificed on God's altar, picturing Christ who destroys the enemy and delivers His people.

Lecture support: Weaver says, 'What does Jesus Christ do? He destroys the enemy, and He brings praise and worship to the one true and the living God.'

Obedience to God may bring opposition

Gideon's act of obedience led to the city demanding his death, illustrating that doing right often provokes hostility.

Lecture support: Weaver notes, 'They were outraged. They were insulted. They were ready to put Gideon to death.'

Scripture References

Judges 6:16-23

The primary passage read, detailing Gideon's encounter with the angel, the sign of the consumed offering, and God's assurance of peace.

John 1:6

Weaver compares Gideon to John the Baptist, noting both were men sent from God.

Deuteronomy 32:4

Referenced to support that God is the Rock, whose ways are perfect.

1 Corinthians 10:4

Used to show that the rock in the wilderness was Christ, connecting to the rock in Judges 6.

Hebrews 12:29

Quoted to emphasize that God is a consuming fire, relating to the fire from the rock.

Isaiah 6:1-5

Illustrates how a vision of God's holiness produces humility and a sense of sin, as with Gideon.

Luke 5:8

Peter's reaction to the miracle of fishes shows the same humility before divine power.

James 4:6

Quoted to show that God resists the proud but gives grace to the humble, explaining Gideon's humbling.

Ephesians 2:14

Mentioned to show that Christ is our peace, connecting to Jehovah-shalom.

2 Thessalonians 3:16

Cited to emphasize that the Lord of peace gives peace, reinforcing the theme of peace with God.

Hebrews 11:6

Quoted to stress that without faith it is impossible to please God, underlining the need for bold faith.

Romans 14:23

Cited to show that whatever is not of faith is sin, reinforcing the necessity of faith.

Judges 6:25-26

God's command to Gideon to tear down Baal's altar and build an altar to the Lord.

Isaiah 42:8

Quoted to show God's refusal to share His glory with idols, explaining the need to destroy Baal's altar first.

Amos 5:15

Used to illustrate the principle of hating evil before loving good.

Isaiah 1:16-17

Quoted to show that ceasing to do evil must precede learning to do well.

Psalms 97:10

Cited to reinforce that those who love the Lord must hate evil.

Psalm 50:10-12

Read to demonstrate that everything belongs to God, justifying His command to use Joash's property.

Psalm 24:1

Quoted to support God's ownership of all things.

Leviticus 4:13-21

Referenced to explain that a bullock was the required sacrifice for national sins.

Study notes

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

Discussion Questions

1. Why does God consistently produce the same virtues in those He calls to deliver? How does this relate to His immutability?

Consider: Weaver argues that God’s unchanging nature means He develops the same characteristics in all His deliverers.

2. In what ways does the rock in Judges 6 picture Jesus Christ as both deliverer and destroyer?

Consider: Weaver explains the typology of the rock giving water to Israel and fire to consume Gideon’s offering.

3. How does a genuine encounter with God’s holiness produce humility and a sense of sinfulness? Can you think of other biblical examples?

Consider: Weaver cites Isaiah and Peter as examples of those humbled by God’s presence.

4. Why must reconciliation and peace with God precede reformation? How does this apply to personal and corporate spiritual renewal?

Consider: Weaver states that reformation cannot happen until there is peace with God, as seen in Gideon's altar named Jehovah-shalom.

5. What does the command to tear down Baal's altar before building God's altar teach us about the exclusivity of worship and the nature of repentance?

Consider: Weaver emphasizes that evil must be hated and ceased before good can be embraced.

6. How does the bullock in Judges 6 serve as a picture of Christ's redemptive work?

Consider: Weaver explains that the same bullock destroyed the enemy and was sacrificed, pointing to Christ's death and victory.

7. Why does obedience to God often provoke opposition, even from those closest to us? How should we respond?

Consider: Weaver notes that the city wanted to kill Gideon for doing right, and Jesus warned that the gospel brings division.

8. What does it mean to be 'believing and bold' in the context of spiritual deliverance today?

Consider: Weaver concludes that God's deliverers must have faith and boldness to face inevitable opposition.

Applications

Cultivate humility through a vision of God's holiness

Seek a deeper revelation of God's majesty to produce genuine humility and dependence on His grace.

Lecture support: Weaver says, 'If God ever shows us even a smidgen of His glory, it will knock us to our faces.'

Pursue peace with God as the foundation for change

Ensure personal reconciliation with God through Christ before attempting to bring reformation to others.

Lecture support: Weaver states, 'You cannot have reformation until there is reconciliation, until there is peace.'

Hate evil and cease from it before embracing good

Actively turn from sin and false worship as a prerequisite for true worship and righteous living.

Lecture support: Weaver quotes Amos 5:15 and Isaiah 1:16-17, emphasizing the order of repentance.

Tear down idols in your own life and family first

Address personal and familial sin before attempting to confront evil in the broader community.

Lecture support: Weaver notes, 'God will never use us to get others right until we're willing to get right ourselves.'

Exercise bold faith in the face of opposition

Expect resistance when obeying God, and rely on His strength to remain faithful and courageous.

Lecture support: Weaver says, 'The man that God uses to deliver His people has to be believing and bold.'

Use wisdom and discernment in obedience

Even when called by God, act prudently and not foolishly, as Gideon did by working at night.

Lecture support: Weaver states, 'A brave man is not a foolish man... we must use wisdom and discernment.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

Principles of Deliverance - 5

August 06, 2006

Read Chapter 5 in the companion book, pages 77-94.

Major Themes

Spiritual Attack Follows Reformation

After Gideon tears down idolatry and restores true worship, the enemy immediately gathers to attack, illustrating a biblical pattern that victories are often followed by trials.

Lecture support: Weaver states, 'Then, when the Reformation was beginning. Then, when everything seemed to be going well. Then, when Gideon was riding high. Then, all hell broke loose.' (462.7-475.8s) and cites Exodus 17 and Acts 2-3 as examples.

Empowerment by the Holy Spirit

God supernaturally endows Gideon with the Spirit, clothing him with power and making him invincible, demonstrating that those whom God calls He also equips and empowers.

Lecture support: Weaver explains, 'The Spirit descended upon him, that it laid around him, that it clothed him as a coat of mail... making Gideon basically invincible and invulnerable.' (999.4-1051.3s)

God's Called Deliverers Never Fail

True deliverers sent by God always succeed, while those who claim the office but fail were never called by God; this principle applies to political and spiritual leaders.

Lecture support: Weaver asks, 'Did any of them ever fail? No, not one. God sent them for deliverance and they always succeeded.' (1090.4-1136.3s) and applies it to political parties.

Sovereign Provision of Followers

God not only selects the deliverer but also sovereignly stirs the hearts of followers to support him, as seen when the Abiezrites who once opposed Gideon now rally to him.

Lecture support: Weaver notes, 'It is not just simply God who selects the man that he will use as a deliverer. It is also God who gives us our necessary followers.' (1774.8-1813.4s)

The Fleece as a Type of Christ

The fleece and dew sign is a miniature picture of Jesus Christ: the fleece (shorn sheep) represents Christ the Lamb, and the dew represents His deity and blessing, bringing deliverance to a dry world.

Lecture support: Weaver says, 'The fleece represents Christ and of course, his people who are one with him... full of the dew of heaven, because He was very God of very God.' (2855.6-2931.8s, 3139.0-3215.0s)

God's Willingness to Give Victory

As God willingly gave His Son for our greatest deliverance, He will not withhold lesser deliverances; the sign of the fleece demonstrates God's readiness to grant what is needed.

Lecture support: Weaver argues, 'If God the Father did not hesitate to give us his greatest and most blessed gift, his son, why would he hesitate to give us lesser gifts and blessings?' (3366.6-3418.4s)

Christ Alone is the Answer

Political revolution without regeneration only replaces one tyranny with another; true deliverance comes only through Jesus Christ and the power of God.

Lecture support: Weaver states, 'We could have a revolution tomorrow in this country. But unless there is regeneration, all we would have is another form of tyranny.' (3464.9-3531.3s)

Key Arguments

The timing of enemy attack is significant

The word 'then' in Judges 6:33 indicates that the enemy attacks immediately after spiritual reformation and victory, a pattern seen throughout Scripture.

Lecture support: Weaver emphasizes, 'The important word in verse 33 is "then." Then, when the Reformation was beginning... Then, all hell broke loose.' (462.7-475.8s)

Spirit empowerment is essential for deliverance

Gideon could only blow the trumpet and gather followers after the Spirit of the Lord came upon him, showing that divine empowerment must precede effective action.

Lecture support: Weaver states, 'After - and I must emphasize only after - the Spirit of God came upon him, that he blew a trumpet, and men were gathered together unto him.' (1514.1-1558.6s)

Failure proves lack of divine calling

Those who claim to be deliverers but fail were never called or sent by God, as true God-sent deliverers always succeed.

Lecture support: Weaver says, 'Those who claim to be deliverers, but fail, have never been called and sent by God.' (1137.7-1171.0s)

God sovereignly provides followers

Just as God stirred the Abiezrites to follow Gideon, He places members in the church body to support the pastor He has set over them.

Lecture support: Weaver explains, 'God sovereignly places within the body those whom he has ordained to help the pastor that he set over them.' (1814.8-1892.0s)

Gideon's request was for confirmation, not doubt

Gideon's fleece request was a desire for assurance of God's presence and calling, not unbelief, similar to Moses' plea in Exodus 33:15.

Lecture support: Weaver says, 'Wouldn't you want to make your calling and election sure? ... "Lord, if you're not going there, I don't want to go." That was Gideon's attitude.' (2337.6-2406.3s)

Dew symbolizes God's blessing and presence

In Scripture, dew represents the beneficent power of God that quickens and revives, and is used as a symbol of God Himself and His Word.

Lecture support: Weaver cites Hosea 14:5 ('I will be as the dew unto Israel') and Deuteronomy 32:2 ('my speech shall distill as the dew') to establish the symbolism.

The fleece typifies Christ's incarnation and work

The fleece from a shorn sheep points to Christ as the Lamb of God, full of deity (dew) yet becoming man, bringing redemption to a dry and barren world.

Lecture support: Weaver connects Isaiah 53:7 (sheep before shearers) and Psalm 110:3 (dew of thy youth) to show Christ as the God-man.

God's greatest gift guarantees lesser gifts

If God gave His Son for our ultimate deliverance, He will not fail to give lesser deliverances, such as from political tyranny, through Christ.

Lecture support: Weaver argues from Romans 8:32, 'He that spared not his own son... how shall he not with him also freely give us all things?' (3366.6-3418.4s)

Scripture References

Judges 6:33-40

The primary passage studied, describing the gathering of enemies, the Spirit coming upon Gideon, the blowing of the trumpet, and the sign of the fleece.

John 1:6

Referenced to describe Gideon as 'a man' sent from God, similar to John the Baptist.

Jeremiah 1:10

Used to show that tearing down (rooting out, pulling down) must precede building and planting, as with Gideon destroying Baal's altar before building God's altar.

Exodus 17:1-8

Illustrates the pattern of attack after blessing: after water from the rock (a type of the Spirit), Amalek came to fight Israel.

Acts 2-3

Shows that after the Holy Spirit descended at Pentecost and 3,000 were saved, persecution arose in Acts 3.

Judges 6:3-5

Describes the Midianites and Amalekites coming to destroy Israel's increase, explaining their purpose in verse 33.

Acts 5:34-39

Gamaliel's counsel that if a work is of God it cannot be overthrown, used to argue that God's deliverers cannot fail.

Isaiah 46:10

Quoted to affirm God's sovereign will: 'My counsel shall stand, and I will do all my pleasure.'

Psalms 115:3

Cited to emphasize God's sovereignty: 'But our God is in the heavens. He hath done whatsoever he hath pleased.'

Luke 24:49

Jesus instructs disciples to wait for power from on high before beginning their work, paralleling Gideon's need for the Spirit.

Acts 1:8

Jesus promises power after the Holy Spirit comes, enabling witness, used to stress divine empowerment.

Philippians 4:13

'I can do all things through Christ who strengtheneth me,' quoted to show the believer's dependence on Christ's power.

John 15:5

'Without me you can do nothing,' used to emphasize total dependence on Christ.

1 Corinthians 14:8

'If a trumpet give an uncertain sound, who shall prepare himself for battle?' referenced to explain the significance of Gideon's trumpet call.

Judges 3:27

Ehud blew a trumpet to gather men for battle, showing the trumpet's use in calling assemblies for war.

Proverbs 16:7

'When a man's ways please the Lord, he maketh even his enemies to be at peace with him,' applied to the Abiezrites' change toward Gideon.

Acts 2:47

'And the Lord added to the church daily such as should be saved,' used to show God sovereignly adds members to the body.

1 Corinthians 12:18

'But now hath God set the members, every one of them in the body, as it hath pleased Him,' used to show God's sovereign placement of believers.

Exodus 33:14-15

Moses' plea for God's presence to go with them, paralleling Gideon's desire for assurance of God's presence.

Genesis 27:28

Isaac's blessing includes 'dew of heaven,' establishing dew as a symbol of blessing.

Study notes

Discussion Questions

1. Why does spiritual attack often follow significant victories or reformation in our lives?

Consider: Weaver notes that after Gideon tore down Baal's altar, the enemy immediately gathered to attack, and he cites Exodus 17 and Acts 2-3 as patterns.

2. How can we discern whether a leader or movement is truly called and sent by God?

Consider: Weaver argues that true God-sent deliverers never fail, while false ones ultimately come to nothing, referencing Gamaliel's counsel in Acts 5.

3. What does it mean to be 'clothed with the Spirit' for a task, and how do we seek that empowerment?

Consider: Weaver describes the Spirit coming upon Gideon as clothing him like a coat of mail, making him invincible, and connects it to waiting for power from on high (Luke 24:49).

4. In what ways does God sovereignly provide followers and support for those He calls to lead?

Consider: Weaver explains that God stirred the Abiezrites to follow Gideon and places members in the church body to support the pastor.

5. How does the sign of the fleece and dew point to the person and work of Jesus Christ?

Consider: Weaver interprets the fleece as a type of Christ (the Lamb) and the dew as His deity and blessing, bringing life to a dry world.

6. Why is regeneration necessary for true and lasting deliverance, rather than mere political or social revolution?

Consider: Weaver concludes that without regeneration, revolution only replaces one tyranny with another; Christ alone is the answer.

Applications

Expect opposition after spiritual progress

Believers should not be surprised when attacks come after victories, as the enemy seeks to steal what God has given; this is a biblical pattern.

Lecture support: Weaver says, 'Whenever God gives us victories... it is always then that we're attacked. Why? Because the enemy is going to always try to steal the victory.' (477.6-530.0s)

Depend on the Holy Spirit's empowerment

We must not attempt God's work in our own strength but wait for and rely on the Spirit's power, as Gideon did before blowing the trumpet.

Lecture support: Weaver emphasizes, 'Don't start the work without me, says Christ. Don't try to do it in the arm of the flesh. You wait until you're endued with power from on high.' (1403.0-1479.4s)

Test leaders by their fruit and divine calling

We should not give blind allegiance to leaders who claim to be deliverers but fail; true God-sent leaders will have success because God is with them.

Lecture support: Weaver warns, 'There are many politicians, charlatans, deceivers, and fanatics who bid you to follow them... No, we must never, ever give our allegiance to anyone who has not been called and sent by God.' (1655.4-1686.0s)

Recognize God's sovereignty in providing support

Understand that God places people in the body of Christ to support His work; we should value and cooperate with those He has provided.

Lecture support: Weaver states, 'God sovereignly places within the body those whom he has ordained to help the pastor that he set over them.' (1814.8-1892.0s)

Seek confirmation of God's will through Scripture

Unlike Gideon, we have the completed Word of God and do not need to put out fleeces; we should search the Scriptures for guidance.

Lecture support: Weaver says, 'We don't have to put out a fleece. We have the total Word of God. And God has given us this word to rule our lives.' (2238.2-2268.9s)

Trust in Christ for all deliverance

Since God gave His Son for our greatest need, we can trust Him for lesser deliverances; true and lasting change comes only through regeneration in Christ.

Lecture support: Weaver concludes, 'Christ and Christ alone is our answer. He is the power of God.' (3464.9-3531.3s)

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

Principles of Deliverance - 6

August 13, 2006

Read Chapter 6 in the companion book, pages 95-109.

Major Themes

Deliverance is by God's power, not human numbers

God reduces Gideon's army to 300 to ensure Israel cannot boast in their own strength, teaching that victory depends solely on the Lord.

Lecture support: Weaver states, 'Victory and deliverance does not depend upon a multitude... We only need the Lord.'

God's sovereignty in choosing a faithful remnant

God deliberately sifts the army to retain only those who are fearless and alert, illustrating that He works through a consecrated minority.

Lecture support: Weaver says, 'It doesn't take a majority. It just takes a minority that are consistent and dedicated and consecrated.'

The danger of robbing God of His glory

Human nature tends to take credit for God's works; God reduces the army to prevent Israel from boasting, and Herod's death warns against stealing glory.

Lecture support: Weaver explains, 'It's man's nature... to steal and to rob God's honor and God's glory.'

Faith must rest on God's Word, not circumstances

Gideon learns to fight by faith, relying on God's promise rather than the overwhelming odds, as God encourages him through the dream.

Lecture support: Weaver says, 'Faith has to rely solely upon the word of God... Faith rests squarely upon God's Word.'

God's timely encouragement and guidance

God provides seasonable consolations, sending Gideon to hear the dream exactly when he needed reassurance, showing God's personal care.

Lecture support: Weaver notes, 'Divine consolations are not only given to believers strongly, but seasonably. They are given when we need them.'

Key Arguments

God's thoughts are not man's thoughts regarding numbers

While Gideon saw 32,000 as too few, God saw them as too many, because God values purity and right motives over numerical strength.

Lecture support: Weaver says, 'Men think numbers are important. God thinks purity and right motives are important.'

Fearfulness disqualifies from God's work

God commanded the fearful to leave, in accordance with Deuteronomy 20:8, because fear is contagious and undermines the mission.

Lecture support: Weaver explains, 'He is getting rid of the cowards... one rotten apple spoils the whole barrel.'

The water test revealed alertness and readiness

The 300 who lapped water with hands to mouth demonstrated vigilance, unlike those who knelt and drank directly, possibly indicating spiritual compromise.

Lecture support: Weaver says, 'God only wanted these men who were going to be alert and ready and not down on their knees drinking water, failing to be alert and ready.'

God uses a minority to accomplish His purposes

Throughout Scripture, God works through small numbers - Noah, Lot, Daniel, the disciples - to demonstrate His power and turn the world upside down.

Lecture support: Weaver cites, 'It was twelve disciples against the world... these that have turned the world upside down have come hither also.'

Worship is the proper response to God's signals of deliverance

Upon hearing the dream's interpretation, Gideon immediately worshiped, modeling that we should praise God for even the smallest indication of His blessing.

Lecture support: Weaver states, 'When he heard the dream and the interpretation of the dream, what did he immediately do? He bowed and worshiped and gave God the honor and the glory.'

Scripture References

Judges 7:1-15

The primary passage read and expounded, detailing the reduction of Gideon's army and the dream of the barley cake.

Judges 8:10

Cited to show that Zebah and Zalmunna alone had 135,000 men, emphasizing the overwhelming odds against Gideon.

Malachi 3:6

Used to assert God's immutability: 'I the Lord change not,' supporting that God consistently chooses deliverers with the same virtues.

Isaiah 53

Referenced as a picture of Christ as the fleece brought to shearers, connecting to the fleece in Judges 6.

Psalms 110

Mentioned regarding the dew of Christ's youth, linking to the dew on the fleece.

Romans 8:32

Quoted to argue that if God gave His Son, He will freely give us all things, including lesser victories.

Isaiah 52:12

Cited to show God goes before and behind His people, acting as rear guard.

Deuteronomy 3:22

Quoted: 'Ye shall not fear them: for the Lord your God he shall fight for you,' emphasizing God fights for His people.

Isaiah 55:8-9

Referenced to illustrate that God's thoughts and ways are higher than man's, as seen in His reduction of the army.

John 2:24-25

Quoted to show Jesus knew what was in man, paralleling God's knowledge that Israel would boast if given victory with many men.

Acts 12:23

Cited as a warning: Herod was smitten by an angel and eaten of worms for not giving God glory.

Psalms 50:23

Quoted: 'Whoso offereth praise glorifieth me,' encouraging continual praise to God.

Deuteronomy 20:8

Cited as the biblical law for dismissing the fearful and fainthearted from military service.

Proverbs 29:25

Quoted: 'The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe,' relating to the fearful soldiers.

Hebrews 11:6

Referenced to state that without faith it is impossible to please God, applied to Gideon's need to fight by faith.

Acts 17:6

Quoted: 'These that have turned the world upside down are come hither also,' illustrating the impact of a faithful minority.

Study notes

Discussion Questions

1. Why does God often reduce our resources or numbers before granting victory?

Consider: Based on God's statement that the people were too many lest Israel vaunt themselves.

2. In what ways are we tempted to steal God's glory when He blesses us?

Consider: Weaver warns that we tend to credit our own wisdom or effort instead of God.

3. How can we cultivate a habit of praising God for small blessings and signals of deliverance?

Consider: Gideon worshiped immediately upon hearing the dream's interpretation.

4. What does the water test teach us about spiritual alertness and readiness?

Consider: The 300 who lapped with hands to mouth were chosen over those who knelt to drink.

5. How does the example of Gideon encourage us when we feel outnumbered or overwhelmed?

Consider: Gideon faced 450-to-1 odds but trusted God's promise.

Applications

Trust God rather than multitudes

We must not rely on numbers, majority opinion, or human resources for deliverance, but on the Lord alone.

Lecture support: Weaver says, 'We do not need a multitude of the people in this country to awaken. We just need an irate, tireless minority.'

Give God glory for every blessing

We should habitually thank and praise God even for the smallest indications of His favor, like Gideon worshiping after the dream.

Lecture support: Weaver says, 'We have to learn to be thankful and to praise and honor and worship God even for the smallest blessing.'

Rely on God's guidance and consolation

God leads, encourages, and prepares us; we should trust Him to provide seasonable consolations in trials.

Lecture support: Weaver says, 'God does lead us. God does guide us. God does encourage us. And God does prepare us.'

Stand firm as a faithful minority

Believers should be a tireless, consecrated minority that stands for truth regardless of cultural trends.

Lecture support: Weaver says, 'We just need an irate, tireless minority who will not give in, who will not give up, who will not give out and will stand for the truth.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 7

Principles of Deliverance - 7

August 20, 2006

Read Chapter 7 in the companion book, pages 111-127.

Major Themes

Psychological Warfare as a Divine Tactic

God uses psychological warfare - fear, deceit, and control of the mind - to defeat His enemies without physical combat.

Lecture support: Weaver states, 'it is a demonstration of God's use of psychological warfare against His enemies' and cites multiple biblical examples.

God's Sovereignty Over the Mind

God knows and controls human thoughts, enabling Him to instill fear or delusion as He wills.

Lecture support: Weaver quotes Job 21:27, Ezekiel 11:5, and Psalm 139:2-6 to show God's intimate knowledge of human thoughts.

The Lex Talionis: Deceiver Shall Be Deceived

Since Satan deceived in Eden, God righteously deceives those who follow in his steps, as seen in Ahab and the Syrian army.

Lecture support: Weaver explains, 'the deceiver shall be deceived' and cites 1 Kings 22 and 2 Kings 7 as examples.

Victory Through a Dedicated Minority

God does not need a majority; He uses a small, obedient remnant to accomplish His purposes.

Lecture support: Weaver says, 'We do not need a majority or a multitude to prevail. We need just simply a dedicated minority.'

The Believer's Arsenal: Trumpet, Light, and Sword

Christians are to stand against a sleeping world with the trumpet of judgment, the light of the gospel, and the sword of the Word.

Lecture support: Weaver concludes, 'Gideon was standing against a sleeping world with the trumpet of judgment, with the light of the Gospel, and with the sword of the Word in his hand.'

Key Arguments

Psychological warfare is a biblical and legitimate tactic

Weaver argues that God Himself uses psychological warfare, as seen in Judges 7 and other scriptures, making it a valid strategy for believers.

Lecture support: He says, 'it is a demonstration of God's use of psychological warfare against His enemies' and provides multiple biblical examples.

God uses deceit to judge the wicked

Weaver contends that God sends delusion and lying spirits to deceive those who reject truth, as a form of righteous judgment.

Lecture support: He cites 1 Kings 22:19-23 and 2 Thessalonians 2:10-12, stating, 'God shall send them strong delusion that they should believe a lie.'

The Midianite defeat was a result of divine psychological manipulation

Weaver explains that the trumpets, broken pitchers, and torches created confusion and fear, causing the Midianites to turn on each other.

Lecture support: He describes the scene: 'Two o'clock in the morning, you hear these trumpets... you start defending yourself. And you kill whoever is near you.'

Believers must use spiritual weapons, not carnal ones

Weaver applies the passage by urging Christians to stand with the trumpet (judgment), light (gospel), and sword (Word) rather than physical force.

Lecture support: He says, 'That is how we are to stand today. It is the sword of truth that men cannot stand.'

Scripture References

Judges 7:16-25

The primary passage describing Gideon's defeat of the Midianites with 300 men, trumpets, pitchers, and torches.

Zechariah 4:10

Cited to support that God delights in small things: 'despise not the day of small things.'

Luke 12:32

Jesus' encouragement to the 'little flock' that it is the Father's good pleasure to give them the kingdom.

Deuteronomy 20

Referenced as forbidding war against creation, in contrast to Sherman and Lincoln's tactics.

Job 21:27

God knows the thoughts and devices men imagine against Him.

Ezekiel 11:5

God knows every thought that comes into man's mind.

Psalms 139:2-6

David's declaration that God knows his thoughts, words, and ways completely.

1 Kings 22:19-23

God sends a lying spirit to deceive Ahab's prophets, leading to his death at Ramoth Gilead.

1 Samuel 16:1-2

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

2 Kings 7:3-7

God causes the Syrian army to hear a noise of chariots, making them flee and abandon their camp.

2 Kings 19:6-7, 28

God sends a rumor to the Assyrian king, causing him to return home and be killed.

2 Thessalonians 2:9-12

God sends strong delusion on those who reject the truth, so they believe a lie and are damned.

Exodus 15:16

Fear and dread fall on enemies by God's power, immobilizing them until His people pass over.

Exodus 23:27

God promises to send His fear before Israel, making enemies turn their backs.

Deuteronomy 2:25

God puts the dread and fear of Israel upon nations, causing them to tremble.

Romans 13:11

It is high time to wake out of sleep, for salvation is nearer than when we first believed.

1 Thessalonians 5:6-8

Believers are not to sleep as others do, but to watch and be sober.

Hebrews 4:12

The Word of God is quick, powerful, and sharper than any two-edged sword.

Revelation 19

The Lamb on the white horse has a two-edged sword coming out of His mouth.

Study notes

Discussion Questions

- 1.** How does the concept of psychological warfare in Judges 7 challenge or expand your understanding of how God works?

Consider: Weaver argues that God uses fear, deceit, and mind control to defeat enemies.

- 2.** Is it ever right for Christians to use deceit? Under what circumstances, if any?

Consider: Weaver defends the use of deceit against deceivers, citing Samuel's mission and the lex talionis.

- 3.** What does it mean that 'the deceived and the deceiver are His' (Job 12:16)? How does this affect our view of God's sovereignty?

Consider: Weaver uses this verse to show God's control over all deception.

- 4.** How can we apply the 'trumpet, light, and sword' imagery to our personal witness and spiritual warfare today?

Consider: Weaver concludes with the application of standing with judgment, gospel, and Word.

- 5.** Why does God often choose to work through small, seemingly insignificant groups or individuals?

Consider: Weaver emphasizes that God delights in using small things, like Gideon's 300.

Applications

Trust God's use of small things

Believers should not despise their smallness or insignificance, for God delights in using the weak to confound the strong.

Lecture support: Weaver says, 'Fear not, little flock. It's the Father's good pleasure to give you the kingdom.'

Stand firm with spiritual weapons

Christians are to stand against the sleeping world with the trumpet of judgment, the light of the gospel, and the sword of the Word.

Lecture support: Weaver concludes, 'That is how we are to stand today.'

Wait on God's deliverance

Like Gideon's men who stood in place, believers should patiently observe God's work rather than rushing into battle for spoil.

Lecture support: Weaver notes, 'They were patiently standing there waiting for God to finish His work.'

Embrace truth over delusion

God uses deceit to destroy His enemies but truth to convert His people; therefore, believers must love and hold to the truth.

Lecture support: Weaver states, 'God uses deceit to destroy his enemies. But he uses truth to convert his people.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 8

Principles of Deliverance - 8

August 27, 2006

Read Chapter 8 in the companion book, pages 129-148.

Major Themes

God's Complete Deliverance

God delivers His people from tyranny and oppression under man's law into liberty and freedom under His own law, which is the perfect law of liberty.

Lecture support: When God delivers a people from tyranny, from oppression, He always delivers them unto liberty and freedom... God's law is indeed the law of liberty.

Destruction of Wicked Rulers

Biblical deliverance requires destroying the head - the civil rulers who lead rebellion against God - as a matter of divine justice, not personal vengeance.

Lecture support: One of the principles in warfare is simply this: you destroy the head... the only way to ensure then that the enemy is totally destroyed is to destroy its leaders.

Overcoming Carnal Reasoning and Pride

God's deliverance includes destroying carnal reasoning, such as pride and hurt feelings, which hinder unity and obedience to God's will.

Lecture support: Ephraim attacked Gideon simply because Gideon did not call them at the beginning of the conflict... Their pride was hurt. Their feelings were hurt.

Judgment on Traitors and Unbelievers

Those who refuse to support God's deliverer out of fear or unbelief are traitors who face severe judgment, as seen with Succoth and Penuel.

Lecture support: These men of Succoth and these men of Penuel had apostatized from the faith... they were traitors to God, traitors to Gideon, and traitors to Israel.

The Lord's Rule as Ultimate Deliverance

True deliverance culminates in submission to God's rule alone, rejecting human kingship, and anticipating the day when every knee bows to Christ.

Lecture support: Gideon said unto them, I will not rule over you, neither shall my son rule over you, the Lord shall rule over you.

Believers as More Than Conquerors

Knowing Christ's ultimate victory encourages believers to persevere in faith, repentance, and holiness, never giving in to discouragement.

Lecture support: We are more than conquerors through him that loved us... We will not give in. We will not give up. We will not give out, because our Lord really, truly has already won the war.

Key Arguments

Deliverance is from man's law to God's law

God's deliverance always transfers people from the tyranny of man's autonomous law to the liberty of God's theonomous law, which is the only safe foundation for society.

Lecture support: When God delivers us from tyranny, He delivers us from man's law unto God's law... the only way that you could rebuild safely is that you rebuild upon God's law structure.

Destroying the head is a biblical warfare principle

To secure lasting victory, the head of the enemy - its rulers - must be destroyed, as prefigured in Genesis 3:15 and demonstrated in the deaths of Oreb, Zeb, Zeba, and Zalmunna.

Lecture support: If you're going to win a victory, if you're going to be delivered, then you must destroy the head... the only way that you can kill a joint snake is to cut off his head.

Gideon acted as divine avenger, not personal avenger

Gideon's execution of the Midianite kings was an act of biblical justice as the blood avenger, not personal vengeance, fulfilling Deuteronomy 20:13 and the role of next of kin.

Lecture support: He now assumes the role of the anointed one or the role of the blood avenger... Gideon then as the next of kin, as the avenger of blood, had the absolute right to require their lives at his hand.

Carnal reasoning must be destroyed for unity

Ephraim's prideful challenge shows how carnal reasoning disrupts God's work; Gideon's soft answer demonstrates the need to overcome such reasoning with humility and truth.

Lecture support: Ephraim attacked Gideon simply because Gideon did not call them at the beginning of the conflict... Their pride was hurt. Their feelings were hurt.

Traitors to God's deliverer face severe judgment

The men of Succoth and Penuel, who refused to aid Gideon out of fear and unbelief, were punished with thorns and death, illustrating that those who oppose God's anointed will be judged.

Lecture support: He took the elders of the city and thorns of the wilderness and briars, and with them he taught the men of Succoth... He beat down the tower of Penuel and slew all the men of the city.

True deliverance rejects human kingship for God's rule

Gideon's refusal of a dynastic kingship points to the ultimate deliverance where God alone rules, fulfilled in Christ's kingdom when every knee bows to Him.

Lecture support: Gideon said unto them, I will not rule over you, neither shall my son rule over you, the Lord shall rule over you.

Scripture References

Judges 7:23-25

The men of Israel pursue Midian; Ephraim captures and slays Oreb and Zeb, bringing their heads to Gideon.

Judges 8:1-3

Ephraim chides Gideon for not calling them initially; Gideon's soft answer abates their anger.

Judges 8:18-21

Gideon questions Zeba and Zalmunna about his slain brethren, then executes them as blood avenger.

Judges 8:5-9, 14-17

Succoth and Penuel refuse bread to Gideon's men; later Gideon punishes them with thorns and destroys Penuel's tower.

Judges 8:22-23

Israel offers Gideon a dynastic kingship; he refuses, declaring the Lord shall rule over them.

Colossians 1:12-13

God has translated us from the kingdom of darkness into the kingdom of His dear Son, illustrating deliverance from and unto.

James 1:25

The law of God is called the perfect law of liberty, showing that God's law brings true freedom.

Genesis 3:15

The Protevangelium: the serpent bruises the heel, but Christ bruises the head, establishing the principle of destroying the head.

Deuteronomy 28:7

Promise that enemies will come one way and flee seven ways, fulfilled as Midianites scatter.

Revelation 6:15-17

Kings and mighty men hide in rocks, crying for mountains to fall on them, paralleling Oreb's fate.

Isaiah 63:1-6

Christ treads the winepress of God's wrath alone, staining His garments with the blood of His enemies.

Joshua 10:24-25

Joshua has captains put feet on the necks of defeated kings, promising God will do so to all enemies.

Romans 8:37

In all things we are more than conquerors through Christ who loved us, encouraging perseverance.

Deuteronomy 20:13

God commands smiting every male of a city that does not make peace, applied to Midianite rulers.

Zechariah 2:8

Whoever touches Israel touches the apple of God's eye, showing attacks on God's people are attacks on God.

Hebrews 5:12-14

Believers ought to be teachers but are immature, needing milk not meat, paralleling Jether's fear.

Psalm 149:5-9

Saints execute God's written judgment on kings and nobles, distinguishing justice from personal vengeance.

Proverbs 15:1

A soft answer turns away wrath, as Gideon demonstrated with Ephraim.

Proverbs 16:32

He who rules his spirit is better than he who takes a city, exemplified by Gideon's self-control.

Philippians 2:10

Every knee will bow to Jesus Christ, pointing to the ultimate rule of God.

Study notes

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

Discussion Questions

1. How does understanding God's law as the 'perfect law of liberty' change our view of obedience and freedom?

Consider: Weaver contrasts man's law with God's law, calling the latter the law of liberty (James 1:25).

2. In what ways might we be tempted to spare 'heads' of sin or rebellion in our lives, and what are the consequences?

Consider: The principle of destroying the head is applied to civil rulers and spiritual warfare.

3. How can we distinguish between personal vengeance and biblical justice in our responses to wrongdoing?

Consider: Gideon's execution of the kings is framed as divine justice, not personal vengeance.

4. What does Ephraim's challenge to Gideon reveal about pride and the need for unity in the church today?

Consider: Ephraim's hurt feelings and desire for dominance mirror carnal reasoning that disrupts God's work.

5. Why is it dangerous to refuse support to God's deliverer, and how might we be guilty of similar fear or unbelief?

Consider: Succoth and Penuel's refusal to aid Gideon is condemned as apostasy and treason.

6. What does Gideon's refusal of kingship teach us about the ultimate goal of deliverance and our allegiance to Christ?

Consider: Gideon declares the Lord shall rule, pointing to Christ's future reign.

7. How does knowing we are 'more than conquerors' in Christ practically help us persevere in difficult times?

Consider: Weaver applies Romans 8:37 as an incentive to persevere in faith and holiness.

Applications

Embrace God's law as the foundation for liberty

Recognize that true freedom comes from submitting to God's law, not man's, and rebuild every area of life on His law structure.

Lecture support: The only way that you could rebuild safely is that you rebuild upon God's law structure.

Destroy the 'heads' of sin and rebellion

In spiritual warfare, target the root causes of sin and ungodly leadership, not just surface issues, to secure lasting victory.

Lecture support: If you're going to win a victory, if you're going to be delivered, then you must destroy the head.

Pursue biblical justice, not personal vengeance

When wronged, seek God's justice according to His Word, leaving personal retaliation aside, as Gideon did as blood avenger.

Lecture support: Gideon now is executing these men justly, not necessarily out of personal vengeance. But out of divine justice.

Overcome carnal reasoning with humility

Respond to prideful challenges with soft answers that turn away wrath, prioritizing unity and God's glory over personal offense.

Lecture support: A soft answer turneth away wrath... Gideon is far more sanctified than I am.

Support God's deliverers without fear

Do not withhold aid from those God raises up due to fear of man or unbelief, lest we become traitors to His cause.

Lecture support: These men of Succoth and these men of Penuel had apostatized from the faith... they were traitors to God.

Submit to Christ's rule alone

Reject human saviors and systems; live in allegiance to Jesus Christ as the only rightful ruler, anticipating His universal reign.

Lecture support: Gideon said unto them, I will not rule over you, neither shall my son rule over you, the Lord shall rule over you.

Persevere in faith as more than conquerors

Draw encouragement from Christ's finished victory to never give in, give up, or give out, but continue in repentance, study, and holiness.

Lecture support: We will not give in. We will not give up. We will not give out, because our Lord really, truly has already won the war.

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

Online Lecture Resources

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

Lesson 1: Principles of Deliverance - 1

Lecture JW00924

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Lesson 2: Principles of Deliverance - 2

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Lesson 3: Principles of Deliverance - 3

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Lesson 4: Principles of Deliverance - 4

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Lesson 5: Principles of Deliverance - 5

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Lesson 6: Principles of Deliverance - 6

Lecture JW00919

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Lesson 7: Principles of Deliverance - 7

Lecture JW00918

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Lesson 8: Principles of Deliverance - 8

Lecture JW00917

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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.