

WEAVER STUDY GUIDES

Proverbs: The Fear of the Lord and Wisdom

Study Guide

Old Testament Studies

Weaver Bible College

Complete collection | October 1, 2026

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

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Using this guide

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

The five study sections retain the existing lecture-record study material. This material predates the October 1, 2026 restored manuscript edition and requires editorial review against that edition. Missing source fields are identified in each lesson. Response lines are supplied for student use.

Reading assignments refer to the October 1, 2026 completed book editions. For collections issued in two volumes, use the named volume and its own printed page numbers. Chapter numbering continues across the set.

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

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

LESSON 1

Abstinence - The Great Virtue

August 11, 2002

Read Chapter 1 in Volume 1, pages 5-23 (October 1, 2026 edition).

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

Major Themes

Abstinence as a Prerequisite for Holiness

Abstinence from evil is necessary before one can pursue holiness and obedience; ceasing from evil precedes learning to do good.

Lecture support: Weaver states, 'you cannot be positively holy without being free from wickedness and ungodliness' and 'abstinence is a prerequisite for obedience.'

The Nature of Evil

Evil is defined as anything contrary to God's law, and it manifests in various forms - moral, doctrinal, economic, political, and ecclesiastical.

Lecture support: Weaver explains the Greek words for evil (phaulos, kakos, poneros) and states, 'Actual evil is anything that is in violation of God's righteousness and God's holiness.'

The Deceptive Progression of Sin

Engaging in activities that lead to evil inevitably results in actual sin; one cannot play with fire and not be burned.

Lecture support: Weaver warns, 'When we play around with activities that lead up to sin, sooner or later, we're going to be burned,' citing Proverbs 6:27.

The Destructive Nature of Fleshly Lusts

Fleshly lusts, whether physical or mental, wage war against the soul and lead to self-destruction.

Lecture support: Weaver says, 'these activities strategize, they contend, they fight and marshal themselves against the soul. In other words, they're trying to destroy you.'

Avoiding Even the Appearance of Evil

Christians must abstain from anything that appears evil, giving God the benefit of the doubt in questionable matters.

Lecture support: Weaver asserts, 'If there is even a hint of evil, a hint of wickedness, a hint of impropriety, then we must turn away and abstain from it.'

Repentance as God's Gift

Repentance is a gift from God, not a human work; exposure of sin is an act of divine mercy leading to repentance.

Lecture support: Weaver says, 'Repentance is God's gift to give. It is God's grace. It is not ours to work up.'

Key Arguments

Abstinence precedes holiness and obedience

One cannot do good or be holy without first ceasing from evil; abstinence is the negative aspect that enables the positive pursuit of sanctification.

Lecture support: Weaver states, 'you cannot do that which is right until you cease doing that which is wrong' and 'verse 3 is the negative, and verse 4 then is the positive.'

Actual evil is any transgression of God's law

Sin is defined as the transgression of the law, and therefore all violations of the Ten Commandments are actual evils from which Christians must abstain.

Lecture support: Weaver says, 'Actual evil is anything that is contrary to the law of God... murder, profanity, theft, idolatry... are just as evil as adultery and fornication are.'

Fleshly lusts include non-physical sins

The works of the flesh encompass not only sexual sins but also idolatry, hatred, strife, and other mental and emotional sins that war against the soul.

Lecture support: Weaver points to Galatians 5:19-21, noting that 'all of these are works of the flesh' and 'fleshly lusts which war against the soul.'

Lawful things can be used unlawfully

Even permissible activities become sinful when engaged in with inordinate desire or when they bring one under their power.

Lecture support: Weaver cites 1 Corinthians 6:12 and 10:23, explaining, 'It is possible to use lawful things unlawfully' and 'we also abstain from inordinate and excessive desires.'

Evil often disguises itself as good

Satan and his ministers transform themselves into angels of light, making evil appear attractive; Christians must discern and reject all forms of evil.

Lecture support: Weaver references 2 Corinthians 11:13-15, stating, 'Satan himself is transformed into an angel of light' and 'evil comes in many different shapes, forms, fashions, and color.'

Questionable things should be avoided

If an action cannot be done in faith, it is sin; therefore, Christians should abstain from anything dubious or uncertain.

Lecture support: Weaver says, 'If anything is questionable, if anything is uncertain, if anything is dubious, it's better off to be left alone and abstain from.'

Scripture References

1 Thessalonians 4:3

Primary text: God's will is our sanctification, which includes abstaining from fornication.

1 Thessalonians 5:22

Primary text: Command to abstain from all appearance of evil.

1 Peter 2:11

Primary text: Exhortation to abstain from fleshly lusts which war against the soul.

1 Peter 1:16

God's command to be holy as He is holy, foundational to the call to abstinence.

Isaiah 1:16-17

Cease to do evil, learn to do well; illustrates that ceasing evil precedes doing good.

Amos 5:18

Hate the evil and love the good; shows the necessity of rejecting evil to embrace good.

Psalms 37:8

Cease from anger and forsake wrath; an example of abstaining from evil.

2 Peter 2:14

Description of wicked men having eyes full of adultery that cannot cease from sin.

Galatians 1:4

Christ gave Himself to deliver us from this present evil world (poneros).

1 John 5:19

The whole world lies in the wicked one (ho poneros); the world system is evil.

Acts 26:18

Sanctification by faith in Christ; positional sanctification.

1 Corinthians 1:30

Christ is made unto us wisdom, righteousness, sanctification, and redemption.

1 Corinthians 6:11

Believers are washed, sanctified, and justified in Christ.

John 17:17

Sanctify them through thy truth; thy word is truth.

1 Peter 1:14-16

As obedient children, be holy in all manner of conversation; practical sanctification.

1 John 3:4

Sin is the transgression of the law; defines actual evil.

Proverbs 6:27

Can a man take fire into his bosom and not be burned? Illustrates the danger of playing with sin.

Galatians 5:19-21

Works of the flesh include both physical and non-physical sins.

Ephesians 4:27

Neither give place to the devil; warning against giving Satan an opportunity.

1 Corinthians 6:12

All things are lawful but not expedient; not to be brought under the power of any.

Discussion Questions

1. How does the definition of sin as 'transgression of the law' (1 John 3:4) expand our understanding of what we must abstain from beyond just sexual sins?

Consider: Weaver emphasizes that actual evil includes all violations of God's law, not just fornication.

2. In what ways do 'fleshly lusts' manifest in non-physical forms such as mental or emotional sins, and how can we guard against them?

Consider: Weaver points to Galatians 5:19-21 to show that works of the flesh include idolatry, hatred, and strife.

3. What does it mean to 'give place to the devil' (Ephesians 4:27), and how can seemingly innocent activities open the door to spiritual attack?

Consider: Weaver uses the Vietnam War illustration to show that giving the devil any foothold leads to captivity.

4. How can we discern the difference between using lawful things lawfully and abusing them through inordinate desire?

Consider: Weaver discusses 1 Corinthians 6:12 and 10:23, noting that even lawful things can become sinful when they control us.

5. Why is it important to avoid even the 'appearance of evil,' and how can we apply this principle in areas like entertainment, relationships, and business?

Consider: Weaver argues that if something appears evil or is questionable, it should be avoided to honor God.

6. How does the example of David's sin and exposure (2 Samuel 12) demonstrate God's mercy in bringing hidden sins to light?

Consider: Weaver uses David's story to show that exposure of sin is an act of mercy leading to repentance.

7. What practical steps can we take to 'abstain from fleshly lusts which war against the soul' in a culture that constantly stimulates sinful desires?

Consider: Weaver challenges believers to avoid stimulating desires that cannot be lawfully fulfilled, such as lusting after material things or people.

Applications

Do not allow anything questionable in your life

Christians should avoid anything that is uncertain or dubious, giving God the benefit of the doubt and refusing to use 'little sins' as an excuse.

Lecture support: Weaver says, 'As Christians, you ought not to allow anything in your life that is questionable. Do not use Lot's excuse.'

Recognize that engaging in evil destroys oneself

Sin brings self-destruction; blaming others for misery is useless when we have brought it on ourselves through disobedience.

Lecture support: Weaver states, 'When we engage in that which is evil, we're actually just simply destroying ourselves... it is useless to blame our misery and our heartache upon others when we're the ones that have done it to ourselves.'

Obey God's commandments, not just good advice

The commands to abstain from evil are divine imperatives, not suggestions; obedience is required for a holy life.

Lecture support: Weaver says, 'God is not giving good advice. He's issuing commandments. Do not engage in actual evil. Abstain from activities that war against the soul. Avoid all appearance of evil.'

Pursue a life of refraining from evil and doing good

To love life and see good days, believers must refrain their tongues from evil, eschew evil, do good, and seek peace.

Lecture support: Weaver cites 1 Peter 3:10-12 and says, 'How do we do that? By abstaining from actual evil, abstaining from activities that lead to actual evil, and abstaining from all appearance of evil.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 2

Objective Standard vs. a Subjective Standard

September 12, 2004

Read Chapter 2 in Volume 1, pages 25-41 (October 1, 2026 edition).

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

Major Themes

Objective vs. Subjective Standard

The central contrast between God's unchanging Word as the objective standard and man's fallible, self-centered subjective standard.

Lecture support: Weaver states: 'When we talk about an objective standard, we're referring to a standard that is outside of oneself... A subjective standard, therefore, is one that is based upon one's own thoughts, his rationalism, his own desires...'

The Deceitfulness of the Human Heart

Human nature tends to justify its own ways and reject external authority, leading to self-deception.

Lecture support: Proverbs 18:17, 12:15, and 21:2 are cited to show that 'every way of a man is right in his own eyes' and that the fool refuses counsel.

Rebellion as Idolatry

Choosing a subjective standard over God's Word is not mere disobedience but a form of idolatry, as it enthrones self in God's place.

Lecture support: 1 Samuel 15:23: 'For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.' Weaver explains that subjectivism claims to be God.

The Necessity of Complete Obedience

Partial obedience is disobedience; God requires full compliance with His commands, not selective adherence based on human judgment.

Lecture support: Saul spared Agag and the best animals, thinking it was good, but God had commanded total destruction. Weaver says, 'It is not enough to begin well, we must also finish well.'

The Consequences of Abandoning God's Standard

Rejecting God's objective standard brings personal, familial, ecclesiastical, and national judgment, as seen in Saul's loss of kingdom and life.

Lecture support: Weaver points to Saul's rejection as king and his death at the hands of an Amalekite, and applies Psalm 82 to societal collapse.

The Sufficiency and Authority of Scripture

The Bible is the sole authority for faith and practice; all experiences and actions must be measured by it.

Lecture support: Weaver concludes: 'The Bible is our sole authority for faith and practice... We must never allow our experiences to interpret the Bible. We must always use the Bible to interpret our experiences.'

Key Arguments

It is impossible to be objective from a subjective basis.

Human reasoning, tainted by sin, cannot produce an unbiased standard; only an external, divine standard can be truly objective.

Lecture support: Weaver states: 'It is impossible to be objective from a subjective basis.' He illustrates with the example of personal ideas always seeming best.

A subjective standard dethrones God and enthrones man.

Relying on personal judgment instead of God's Word is an act of rebellion that exalts human knowledge above divine revelation.

Lecture support: 2 Corinthians 10:5 is cited: 'Casting down imaginations, and every high thing that exalteth itself against the knowledge of God...'

Comparing oneself to others is a false measure.

Using other people as a standard leads to self-deception and false confidence, as it avoids the true measure of God's Word.

Lecture support: 2 Corinthians 10:12: '...they measuring themselves by themselves, and comparing themselves among themselves, are not wise.'

The serpent's lie in Genesis 3:5 is the root of subjectivism.

Satan's temptation was to make man his own god, determining good and evil independently of God's command.

Lecture support: Genesis 3:5: '...ye shall be as gods, knowing good and evil.' Weaver explains 'knowing' means 'determining.'

Saul's disobedience was a result of pride and covetousness.

Saul thought he knew better than God and desired the spoil, revealing the sinful motives behind his subjective standard.

Lecture support: 1 Samuel 15:17-19: Samuel rebukes Saul for flying upon the spoil and doing evil, after being made king when little in his own sight.

Partial obedience is still disobedience.

Saul's sparing of Agag and the best animals, while destroying the vile, was a violation of God's plain command and constituted rebellion.

Lecture support: 1 Samuel 15:9: 'But Saul and the people spared Agag, and the best of the sheep...' contrasted with the command in verse 3.

Rejecting God's Word incurs His fierce anger and judgment.

God's response to Saul's disobedience was regret and rejection, demonstrating that subjectivism provokes divine wrath.

Lecture support: 1 Samuel 15:10-11: 'It repenteth me that I have set up Saul to be king...' and verse 26: '...thou hast rejected the word of the Lord, and the Lord hath rejected thee...'

The Bible must interpret experience, not vice versa.

Subjective feelings and experiences are unreliable; they must be tested and interpreted by the objective truth of Scripture.

Lecture support: Weaver states: 'We must never allow our experiences to interpret the Bible. We must always use the Bible to interpret our experiences.'

Scripture References

1 Samuel 15:1-3

God's command to Saul to utterly destroy Amalek.

1 Samuel 15:4-9

Saul's partial obedience, sparing Agag and the best spoil.

1 Samuel 15:10-11

God's regret over making Saul king due to his disobedience.

1 Samuel 15:13-23

Samuel's confrontation with Saul and the declaration that obedience is better than sacrifice.

Proverbs 18:17

He that is first in his own cause seems just, but his neighbor searches him out.

Proverbs 12:15

The way of a fool is right in his own eyes, but the wise hearken to counsel.

Proverbs 21:2

Every way of a man is right in his own eyes, but the Lord ponders the heart.

Deuteronomy 12:8

Ye shall not do every man whatsoever is right in his own eyes.

Proverbs 3:5-7

Trust in the Lord, lean not to thine own understanding, be not wise in thine own eyes.

2 Corinthians 10:5

Casting down imaginations that exalt themselves against the knowledge of God.

2 Corinthians 10:12

Comparing themselves among themselves is not wise.

Galatians 6:16

As many as walk according to this rule (canon), peace be on them.

Genesis 3:5

The serpent's lie that man shall be as gods, knowing good and evil.

Psalms 82:1-5

God judges among the gods; unjust judges cause the foundations of the earth to be out of course.

Luke 12:48

To whom much is given, much is required.

James 3:1

Be not many masters, knowing we shall receive the greater condemnation.

Deuteronomy 25:17-18

Remember what Amalek did to Israel when they came out of Egypt.

Galatians 5:7

Ye did run well; who did hinder you?

2 Timothy 2:5

If a man strive for masteries, he is not crowned except he strive lawfully.

Isaiah 42:8

I am the Lord; my glory will I not give to another.

Discussion Questions

1. What are some modern examples of subjective standards that Christians might adopt without realizing it?

Consider: Weaver argues that most Christians have never consciously thought of their need for an objective standard.

2. How does comparing ourselves to others (2 Corinthians 10:12) lead to a false sense of righteousness?

Consider: Weaver uses the illustration of being able to whip Brother Ernie but not every man in the room.

3. In what ways do we, like Saul, rationalize partial obedience as full obedience?

Consider: Saul claimed to have performed the commandment while the evidence of bleating sheep proved otherwise.

4. Why is rebellion equated with witchcraft and idolatry in 1 Samuel 15:23?

Consider: Weaver explains that subjectivism is a form of idolatry because it enthrones self as God.

5. How can we practically ensure that the Bible interprets our experiences rather than the reverse?

Consider: Weaver concludes with the principle that Scripture must be the lens for evaluating all experiences.

6. What are the dangers of a judicial system that abandons an objective standard, according to Psalm 82?

Consider: Weaver applies the psalm to modern society, noting that the foundations of the earth are out of course.

7. How does the serpent's lie in Genesis 3:5 manifest in our daily decision-making?

Consider: Weaver says most Christians act as if they believe they can determine good and evil for themselves.

8. What does it mean to 'strive lawfully' (2 Timothy 2:5) in the context of obeying God's commands?

Consider: Weaver uses the analogy of a foot race where cutting corners disqualifies the runner.

Applications

Examine your standards

Evaluate whether your decisions are based on God's Word or on personal feelings, desires, and cultural norms.

Lecture support: Weaver states: 'Most Christians have never even consciously thought of their need of a standard, much less an objective one.'

Reject self-justification

Recognize the tendency to rationalize your own ways as right and seek counsel from Scripture and wise believers.

Lecture support: Proverbs 12:15 and 18:17 are cited to show the fool's self-deception and the value of outside examination.

Obey completely, not partially

Do not pick and choose which parts of God's commands to follow; partial obedience is disobedience.

Lecture support: Saul's sparing of Agag and the best animals, while destroying the vile, was condemned as rebellion.

Beware of pride and covetousness

Disobedience often stems from pride (thinking you know better than God) and covetousness (desiring what God has forbidden).

Lecture support: Samuel rebukes Saul for flying upon the spoil and doing evil, after being elevated from a low estate.

Use Scripture as the final authority

Let the Bible govern your faith and practice; do not allow experiences, emotions, or popular opinion to override biblical truth.

Lecture support: Weaver concludes: 'The Bible is our sole authority for faith and practice... We must always use the Bible to interpret our experiences.'

Fear the consequences of rejecting God's standard

Recognize that abandoning God's Word brings personal and societal judgment, as seen in Saul's demise and Psalm 82.

Lecture support: Saul lost his kingdom and life; Psalm 82 says the foundations of the earth are out of course when judges reject God's law.

Finish well in obedience

It is not enough to start obeying God; perseverance in full obedience is required.

Lecture support: Weaver notes Saul began by smiting the Amalekites but stopped, and quotes Galatians 5:7: 'Ye did run well; who did hinder you?'

Reject the serpent's lie

Resist the temptation to determine good and evil for yourself; submit to God's definitions.

Lecture support: Genesis 3:5 is explained as the root of subjectivism, and Weaver says most Christians act as if they believe it.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 3

Doing Evil Again

December 18, 2005

Read Chapter 3 in Volume 1, pages 43-59 (October 1, 2026 edition).

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

Major Themes

The Danger of Repeated Sin

Doing evil once is bad, but doing evil again and again expresses great wickedness, rebellion, stubbornness, and foolishness, and merits greater judgment.

Lecture support: Committing evil, even once, is bad enough in and of itself. But when you commit evil again and again, it expresses great wickedness and great rebellion. Moreover, it evidences great stubbornness and great foolishness.

Escalating Divine Judgment

God's judgments on Israel increased in length and severity as they persisted in evil, from 8 years to 40 years, and from foreign oppression to civil war and national destruction.

Lecture support: God had judged them eight years, and then eighteen years, and then twenty years. And then seven years... he made every judgment either increased with length or increased in intensity and severity.

Culpability and Privilege

Those with greater blessings and privileges bear greater responsibility and deserve greater censure and punishment when they sin.

Lecture support: The individual or individuals who have greater blessings and greater privileges also deserve greater censure and greater punishment.

The Fool as One Who Refuses Instruction

A biblical fool is not mentally deficient but stubbornly refuses to listen, heed, or follow instruction, despising wisdom and reproof.

Lecture support: A fool in Scripture is not a mentally deficient person. But a fool in Scripture is someone who will not listen, hear, heed, or follow instruction.

Evidence of Genuine Conversion

A true Christian does not continually sin; the pattern of life is righteousness, not constant rebellion, distinguishing children of God from children of the devil.

Lecture support: One of the greatest evidences that we are genuinely converted is that we are not continually sinning.

God's Chastening of His Children

God disciplines every true son; those who sin without chastisement prove they are not His. Chastening is a mark of sonship.

Lecture support: For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth... if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.

National Sin and Impending Judgment

Nations that persist in evil - abortion, sexual immorality, economic fraud - cannot escape God's judgment, and believers should prepare accordingly.

Lecture support: You cannot murder thousands of babies a day and escape the judgment of God. You cannot have a false, fraudulent economy and escape the judgment of God.

Key Arguments

Repeated evil brings escalating judgment

Israel's cycle of sin led to progressively longer and harsher punishments, demonstrating that God increases judgment when repentance is withheld.

Lecture support: What initially was an eight-year judgment, after they turned from that judgment and did evil again, then God increased their punishment by ten years. So they went to eighteen years.

Greater privilege means greater accountability

Those who know better and have received more light are more culpable and will receive severer judgment.

Lecture support: It would be bad if you read in the paper... that Ed Wolfe was captured robbing the bank... What would be worse is if the paper said, 'Pastor John Weaver arrested robbing the bank.' Not only do I know better, I teach better.

A fool is defined by refusal to heed correction

Scripture defines a fool not by intellect but by stubbornness and rejection of instruction, leading to destruction.

Lecture support: The way of a fool is right in his own eyes, but he that hearkeneth unto counsel is wise.

Sudden destruction awaits the often-reproved

Proverbs 29:1 warns that those who harden their neck despite repeated reproof will be destroyed suddenly and without remedy.

Lecture support: He that being often reproved and hardeneth his neck shall suddenly be destroyed, and that without remedy.

Continual sin is a mark of the unregenerate

1 John 3 teaches that those born of God do not continually sin; a lifestyle of unbroken sin indicates one is of the devil.

Lecture support: Whosoever is born of God is not continually committing sin... In this the children of God are manifest and the children of the devil.

True believers are miserable in sin

A genuine Christian cannot sin comfortably; he is grieved and driven to repentance, unlike the ungodly who enjoy sin.

Lecture support: When a real, genuine Christian sins, he is miserable until he repents and makes things right.

Chastisement proves sonship

Hebrews 12 shows that God's discipline is proof of His love and legitimate relationship; absence of chastening indicates illegitimacy.

Lecture support: If ye endure chastening, God dealeth with you as with sons... if ye be without chastisement... then are ye bastards and not sons.

National sins guarantee national judgment

America's persistent sins - abortion, sodomy, economic corruption - will bring inevitable divine judgment, and believers must prepare.

Lecture support: You cannot murder thousands of babies a day and escape the judgment of God. You cannot have a false, fraudulent economy and escape the judgment of God.

Scripture References

Judges 13:1

Introduction of the text: Israel did evil again, leading to forty years of Philistine oppression.

Proverbs 12:15

Defines a fool as one who is right in his own eyes and rejects counsel.

Proverbs 15:5

A fool despises his father's instruction; a prudent person regards reproof.

Proverbs 17:10

A reproof enters a wise man more than a hundred stripes into a fool.

Proverbs 23:9

Do not speak in the ears of a fool, for he will despise wisdom.

Exodus 32:9-10

God calls Israel a stiff-necked people.

Acts 7:51

Stephen calls Israel stiff-necked and uncircumcised in heart, always resisting the Holy Spirit.

Judges 3:7-8

Israel did evil, served Baalim, and was sold to Cushan-rishathaim for eight years.

Judges 3:11-14

Israel did evil again and served Eglon king of Moab eighteen years.

Judges 4:1-3

Israel again did evil and was oppressed by Jabin king of Canaan for twenty years.

Judges 6:1-6

Israel did evil and was delivered to Midian for seven years, a severe judgment with destruction and hiding in dens.

Judges 9

Abimelech's three-year judgment involved civil war and the murder of his brothers.

Judges 10:6-9

Israel did evil again, serving many gods, and was oppressed eighteen years by Philistines and Ammon, being sore distressed.

Amos 4:6-12

God sent famine, drought, blight, pestilence, war, and supernatural judgments, yet Israel did not return; therefore, prepare to meet God.

Amos 5:1-3

God laments Israel's fall; the city that went out by a thousand shall leave a hundred.

Amos 9:7-8

God will destroy the sinful kingdom from the face of the earth, saving a remnant.

Proverbs 29:1

He who is often reproved and hardens his neck will be suddenly destroyed without remedy.

Lamentations 4:6-11

Jerusalem's punishment was greater than Sodom's; women boiled their children during the siege.

1 John 3:7-10

Those born of God do not continually sin; this distinguishes children of God from children of the devil.

Romans 6:17-23

Believers have been freed from sin's dominion and now serve righteousness, being ashamed of past sins.

Discussion Questions

1. How does the biblical definition of a fool challenge our modern understanding of foolishness?

Consider: Weaver explains that a fool is not mentally deficient but morally stubborn, refusing instruction (Proverbs 12:15; 15:5).

2. In what ways do we see the principle of escalating judgment in our own lives or in the church today?

Consider: The sermon traces how Israel's judgments increased from 8 years to 40 years and in severity.

3. Why does greater privilege and blessing lead to greater culpability? How should this affect those in positions of spiritual leadership?

Consider: Weaver argues that those who know better and teach others are more accountable.

4. How does 1 John 3:7-10 help us examine whether our profession of faith is genuine?

Consider: The passage teaches that those born of God do not continually sin.

5. What is the difference between a believer's occasional sin and an unbeliever's continual sin?

Consider: Weaver contrasts the misery of a sinning saint with the ungodly who cannot cease from sin.

6. How should the reality of God's chastening shape our view of suffering and discipline?

Consider: Hebrews 12:5-8 teaches that chastening is proof of sonship, not rejection.

7. What practical steps can believers take to prepare for national judgment while maintaining trust in God?

Consider: Weaver urges preparation spiritually, physically, mentally, emotionally, and financially.

8. How can we cultivate a heart that quickly repents rather than hardening when reproved?

Consider: Proverbs 29:1 warns of sudden destruction for those who harden their neck despite reproof.

Applications

Examine your life for patterns of continual sin

A genuine Christian does not continually sin; if you are living in unbroken rebellion, examine whether you are truly converted.

Lecture support: One of the greatest evidences that we are genuinely converted is that we are not continually sinning.

Respond to reproof with repentance, not hardness

Do not be like the fool who hardens his neck when corrected; instead, heed instruction and turn from sin quickly.

Lecture support: He that being often reprov'd and hardeneth his neck shall suddenly be destroyed, and that without remedy.

Embrace God's chastening as proof of His love

When you experience discipline, recognize it as God's fatherly care, not rejection; lack of chastening would indicate you are not His child.

Lecture support: For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.

Do not presume upon God's patience

Repeated sin without repentance stores up wrath; do not mistake God's delay for approval.

Lecture support: When you continue headstrong in your sins, you're just demonstrating obstinacy... and laying up for yourselves wrath against the day of wrath.

Prepare spiritually and practically for national judgment

Recognize that America's sins will bring judgment; prepare yourself spiritually, physically, mentally, emotionally, and financially.

Lecture support: We need to be wise and prepare ourselves spiritually, physically, mentally, emotionally, financially... for what we know is going to come down the pike.

Cultivate a tender conscience that is grieved by sin

A true believer is miserable when he sins; let that grief drive you to repentance and restoration.

Lecture support: When a real, genuine Christian sins, he is miserable until he repents and makes things right.

Remember that greater knowledge brings greater accountability

If you have been taught the truth, you are more responsible to obey it; do not take your privileges lightly.

Lecture support: The individual or individuals who have greater blessings and greater privileges also deserve greater censure and greater punishment.

Determine not to do evil again

Make a conscious decision to break cycles of sin and pursue righteousness and holiness.

Lecture support: Help us to determine in our souls that we're not going to do evil, and we're certainly not going to do evil again and again and again.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 4

David's Dominion

March 02, 2008

Read Chapter 4 in Volume 1, pages 61-78 (October 1, 2026 edition).

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

Major Themes

Divinely Enabled Victory

God empowers His people to defeat their enemies completely, as seen in David's conquests and ultimately in Christ's triumph.

Lecture support: David says, 'For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me' (v. 39). Weaver emphasizes that God enabled David to consume his enemies.

The Severity of God's Judgment

There is a time when God refuses mercy and will not hear the cries of the wicked, leaving them desolate and destroyed.

Lecture support: Verse 41: 'They cried, but there was none to save them: even unto the Lord, but he answered them not.' Weaver cites Proverbs 1:24-31 and other passages to show God's refusal to hear.

Christ's Universal Dominion

David's kingdom prefigures the greater dominion of Jesus Christ, who will rule over all nations and subdue every enemy.

Lecture support: Weaver quotes Calvin: 'the statements here made are not to be restricted to the person of David, but contain a prophecy respecting the kingdom of Christ.' He references Psalm 2, Philippians 2, and Revelation 11.

The Necessity of Submission to Christ

All people must submit to Christ either willingly in salvation or forcibly in judgment; there is no neutral ground.

Lecture support: Weaver concludes with Psalm 2:10-12: 'Kiss the Son, lest he be angry... Blessed are all they that put their trust in him.'

Key Arguments

David's warfare was total and God-ordained

David did not seek compromise or truce but pursued complete destruction of his enemies, acting under God's command and with His strength.

Lecture support: Weaver says, 'David did not look for a stalemate... What David looked for was victory, and he meant to have that victory by defeating and destroying his enemies.' He cites Calvin to argue David's actions were not cruel but faithful execution of God's judgment.

God's refusal to hear the wicked is a biblical reality

Scripture teaches that God will not always answer the prayers of those who persistently reject Him; there is a point of no return.

Lecture support: Weaver quotes Isaiah 1:15, Jeremiah 11:14, and Proverbs 1:24-31 to demonstrate that God hides His face and refuses to hear when judgment is determined.

Christ's kingdom advances through conquest

Jesus Christ obtains His tranquil kingdom by fighting and destroying His enemies, not through passive acceptance.

Lecture support: Weaver quotes Calvin: 'Christ can only obtain a tranquil kingdom by fighting.' He references 1 Corinthians 15:25 and Revelation 11:15 to show Christ's ultimate victory.

The heathen will acknowledge God's sovereignty

Whether through salvation or judgment, every nation and individual will ultimately confess that Jesus Christ is Lord.

Lecture support: Weaver cites Psalm 46:10, Psalm 47:8, and Philippians 2:10-11 to argue that God's name will be exalted among the heathen and every knee will bow.

Scripture References

Psalm 18:37-50

The primary text of the sermon, describing David's defeat of his enemies and his dominion, applied to Christ.

2 Thessalonians 1:7-8

Used to show that Christ will return in flaming fire taking vengeance on those who do not know God, illustrating total warfare.

Joshua 10:22-25

Illustrates the significance of putting feet on the necks of enemies, symbolizing total defeat and subjugation.

Romans 8:31

Quoted to show that if God is for us, He is against our enemies, as He was against David's enemies.

Exodus 23:22

God's promise to be an enemy to His people's enemies if they obey Him, applied to David's situation.

2 Corinthians 6:2

Emphasizes that now is the day of salvation; there is a limited time of grace before judgment.

Isaiah 1:15

God says He will not hear prayers when hands are full of blood, illustrating His refusal to listen to the wicked.

Jeremiah 11:14

God tells Jeremiah not to pray for the people because He will not hear them, showing divine rejection.

Jeremiah 14:12

God declares He will consume the people by sword, famine, and pestilence rather than accept their offerings.

Micah 3:4

God will hide His face from those who have behaved ill, refusing to hear their cries.

Proverbs 1:22-31

Wisdom personified warns that those who reject her call will not be answered when calamity comes; God will laugh at their destruction.

Matthew 23:38

Jesus tells the Jews their house is left desolate because they would not be gathered, paralleling the desolation of the wicked.

Matthew 15:12-14

Jesus says to let the Pharisees alone; the blind leading the blind will fall into a ditch, illustrating divine abandonment.

Mark 6:11

Shaking off dust as a testimony against those who reject the gospel, connecting to being beaten as dust.

2 Samuel 22:43

Parallel passage where David says he stamped enemies as mire, reinforcing the image of contempt and destruction.

Proverbs 8:35-36

Those who find Christ find life; those who hate Him love death, summarizing the fate of the wicked.

Psalms 2:1-12

The rebellion of the heathen and God's response: He sets His King on Zion and gives the nations as an inheritance; the call to kiss the Son.

Psalms 46:10

God will be exalted among the heathen, affirming His sovereignty over all nations.

Psalms 47:8

God reigns over the heathen, sitting on His holy throne.

Philippians 2:5-11

Christ humbled Himself and was exalted; every knee will bow and every tongue confess Him as Lord.

Discussion Questions

1. How does David’s approach to warfare in Psalm 18 challenge modern ideas of political correctness and limited conflict?

Consider: Weaver contrasts David’s total victory with contemporary wars fought for economic or political gain.

2. What does it mean that God will not hear the prayers of the wicked, and how should this affect our urgency in evangelism?

Consider: Weaver cites multiple passages where God refuses to listen to those who reject Him, emphasizing a limited time of grace.

3. In what ways does David’s dominion prefigure the kingdom of Christ, and how should this shape our hope in current world events?

Consider: Weaver argues that David’s victories are a faint glimmer of Christ’s ultimate reign over all nations.

4. How can we reconcile the biblical commands to love our enemies with the imprecatory nature of Psalm 18?

Consider: Weaver discusses the principle that there is a time for mercy and a time for judgment, using David as a type of Christ.

5. What does it mean to 'kiss the Son' in practical terms, and how does this apply to both believers and unbelievers?

Consider: Weaver concludes with Psalm 2's call to submit to Christ, warning of His wrath.

Applications

Trust in God's sovereignty over world events

Believers should not be anxious about global turmoil because Christ reigns and will ultimately subdue all enemies.

Lecture support: Weaver says, 'In light of all the turmoil in the world... Jesus Christ is still in control. He rules. He reigns. He shall prevail.'

Urgency of repentance and faith

Since there is a time when God will not hear, people must turn to Christ now while grace is available.

Lecture support: Weaver emphasizes 2 Corinthians 6:2: 'now is the accepted time; behold, now is the day of salvation.'

Confidence in spiritual warfare

Just as God enabled David to defeat physical enemies, He empowers believers to overcome spiritual foes through Christ.

Lecture support: Weaver quotes Spurgeon: 'thus easy shall be our triumphs' and applies David's victory to the saints.

Submission to Christ's lordship

Every person must willingly bow to Christ now or be forced to bow later; the wise choice is to serve Him with fear and rejoice with trembling.

Lecture support: Weaver concludes with Psalm 2:11-12, urging hearers to 'Kiss the Son' and put their trust in Him.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 5

Time to Forsake Our False Gods

May 11, 2008

Read Chapter 5 in Volume 1, pages 79-100 (October 1, 2026 edition).

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

Major Themes

The Vanity of False Gods

False gods - whether idols, wealth, medicine, or government - are worthless and cannot save in times of danger or judgment. Scripture equates vanity with idolatry.

Lecture support: The Philistines left their gods on the battlefield because they were impotent. Verses like 2 Kings 17:15 and Isaiah 41:29 show that vanity refers to idols.

God's Sovereignty in Victory and Judgment

God alone gives victory and executes judgment. David's triumph was God breaking forth upon the Philistines. No human plan can succeed against God's will.

Lecture support: David said, 'God hath broken in upon mine enemies by mine hand like the breaking forth of waters.' Proverbs 21:30 states there is no counsel against the Lord.

The Necessity of Repentance Before It Is Too Late

God's judgments are warnings to repent. Some Philistines escaped, but many died with their idols. Amos 4 shows escalating judgments meant to lead to repentance, but delay can be fatal.

Lecture support: Amos 4:6-12 describes increasing judgments and the final call to 'prepare to meet thy God.' The Philistines who died with their gods had no second chance.

America's Idolatry and Impending Judgment

America trusts in false gods like government, money, and military might. National failures and crises are signs of God's judgment, calling for national repentance.

Lecture support: Failed policies, lost wars, crime, and corruption are cited as evidence that 'God is judging us.' The sermon parallels America to the Philistines.

Turning to the One True God Through Christ

The only true God is revealed in Jesus Christ. Salvation is exclusively through Him. Repentance involves forsaking all idols and serving the living God.

Lecture support: John 14:6 is quoted: 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' 1 Thessalonians 1:9-10 describes turning from idols to God.

Key Arguments

False gods are identified by their inability to save in crisis.

The Philistines abandoned their gods when they proved useless in battle. Similarly, modern false gods like medicine, government, and wealth cannot deliver from divine judgment.

Lecture support: The Philistines 'left their gods there' after being slaughtered. The sermon asks, 'What good is a God who cannot deliver?'

God's providential defeats are warnings to forsake idols.

When plans fail, danger looms, and defeats occur, it signals God's hand of judgment. These are clues to repent, as seen in the Philistines' experience and Amos 4.

Lecture support: The three clues (failed plans, danger, military defeat) are drawn from the Philistines' defeat and applied to America's crises.

Trusting in human effort or institutions is idolatry.

Relying on one's own work, money, or government provision is a form of idolatry. Scripture calls such trust 'vanity' and warns that riches cannot redeem a soul.

Lecture support: Proverbs 11:4 and Psalm 49:7 are cited to show that wealth cannot save. The sermon states, 'their wealth and their riches can equally be an idol.'

The fear of God is necessary to depart from evil.

A proper fear of God leads to repentance and forsaking sin. The lack of fear of God explains widespread evil, and fear can be a healthy response to danger.

Lecture support: Proverbs 16:6: 'By the fear of the Lord men depart from evil.' Hebrews 11:7 shows Noah moved by fear. Romans 3:18 says there is no fear of God before their eyes.

America's national decline mirrors the Philistines' defeat.

Failed social programs, lost wars, and moral decay are evidence that God is judging America. Like the Philistines, Americans must abandon their false gods or face destruction.

Lecture support: Examples include Social Security, Fannie Mae, lost wars in Korea and Vietnam, and the failure of the war on drugs and poverty.

Scripture References

1 Chronicles 14:8-17

The main text: David defeats the Philistines, who leave their gods, and David burns them.

Ephesians 4:18

Cited to show that people are alienated from God through ignorance, lacking understanding.

2 Kings 17:15

Used to demonstrate that 'vanity' refers to idols and false gods.

Isaiah 41:29

Shows that idols and their makers are vanity.

Isaiah 44:9

Those who make graven images are vanity; their works profit nothing.

Jeremiah 18:15

God's people have forgotten Him and burned incense to vanity (idols).

Proverbs 11:4

Riches profit not in the day of wrath; righteousness delivers from death.

Psalms 49:7

No one can redeem another or give a ransom to God.

John 14:6

Jesus is the only way to the Father; there is no other path to God.

1 Samuel 21:10

David fled to Achish, king of Gath, showing his time among the Philistines.

1 Samuel 27:1-12

David dwelt with Achish for 16 months, learning Philistine territory.

1 Samuel 31:8-10

The Philistines killed Saul and Jonathan, mutilated their bodies, and praised their gods.

2 Samuel 1:17-27

David's lament over Saul and Jonathan, showing his grief and patriotism.

2 Samuel 5:19

Parallel account where God promises to 'doubtless deliver' the Philistines.

Isaiah 28:21

God will rise up as at Mount Perazim to do His strange work of judgment.

Proverbs 16:9

A man's heart devises his way, but the Lord directs his steps.

Proverbs 19:21

Many devices are in a man's heart, but the Lord's counsel shall stand.

Proverbs 21:30

There is no wisdom, understanding, or counsel against the Lord.

Acts 5:38-39

Gamaliel's advice: if a work is of men, it will fail; if of God, it cannot be overthrown.

Matthew 21:32

Jesus rebukes Pharisees for not repenting after seeing God's work in publicans and harlots.

Discussion Questions

1. What are some modern 'false gods' that people trust in today, and how do they parallel the Philistines' idols?

Consider: The sermon lists money, medicine, government, and human effort as false gods. Discussion could explore personal and cultural idols.

2. How can we discern when God is using failures and crises as warnings to repent?

Consider: The sermon presents three clues: failed plans, danger, and defeat. How should believers interpret national or personal setbacks?

3. In what ways does the fear of God lead to repentance, and how can we cultivate a healthy fear of the Lord?

Consider: Proverbs 16:6 and Luke 12:5 are cited. Discuss the difference between servile fear and reverential awe.

4. Why is it dangerous to delay repentance, and what does Amos 4 teach about God's escalating judgments?

Consider: The sermon warns that some Philistines died with their idols. Amos 4 shows judgments increasing until the final 'prepare to meet thy God.'

5. How should Christians respond to national decline and moral decay according to this sermon?

Consider: The sermon calls for forsaking unbiblical isms and turning to God. Discuss practical steps for personal and corporate repentance.

Applications

Examine your heart for false gods.

Identify and forsake any trust in money, government, medicine, or self-effort that replaces reliance on God alone.

Lecture support: The sermon repeatedly warns against trusting in these things and calls for turning from idols to the living God.

Recognize God's hand in personal and national crises.

View failures, dangers, and defeats as providential warnings to repent and seek God, rather than merely natural or political problems.

Lecture support: The three clues from the Philistines' defeat are applied to America's situation as signs of God's judgment.

Cultivate the fear of the Lord.

Develop a reverent fear of God that leads to departing from evil, recognizing His holiness and justice.

Lecture support: Proverbs 16:6 and Luke 12:5 are used to show that fear of God is essential for repentance.

Repent without delay.

Do not wait for greater judgment; turn to God now while He may be found, as Isaiah 55:6-7 urges.

Lecture support: The warning that some Philistines died with their idols and the escalating judgments in Amos 4 emphasize urgency.

Turn to God through Jesus Christ alone.

Forsake all unbiblical beliefs and practices, and serve the one true God revealed in Jesus, who delivers from wrath.

Lecture support: John 14:6 and 1 Thessalonians 1:9-10 are cited as the pattern for conversion from idols to Christ.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 6

Dying Laughing

January 27, 2012

Read Chapter 6 in Volume 1, pages 101-117 (October 1, 2026 edition).

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

Major Themes

Laughter as Expression of Unbelief

Laughing at God's promises or messengers is a sin of unbelief, as seen in Abraham, Sarah, and the mourners at Jairus's house.

Lecture support: Weaver states, 'It was a laugh of unbelief' regarding Sarah, and 'they laughed him to scorn' because they did not believe Jesus could raise the dead.

God's Ultimate Laughter and Judgment

God will have the last laugh by judging those who mock Him, as illustrated in Psalms and Proverbs.

Lecture support: Weaver cites Psalm 2:4, 'He that sitteth in the heavens shall laugh,' and Proverbs 1:26, 'I will also laugh at your calamity.'

The Righteous Laughing with God

Believers can laugh with God in joy and victory, both now and in judgment, as they trust His Word.

Lecture support: Weaver says, 'We shall laugh with Him against the wicked' and cites Job 5:22, 'At destruction and famine thou shalt laugh.'

The Contrast Between Faith and Fear

Jesus' command 'Be not afraid, only believe' shows that faith and fear are opposites; faith casts out fear.

Lecture support: Weaver explains, 'Faith and fear are opposites. They do not dwell together.'

The Mockery of God's Messengers Throughout History

From Hezekiah's messengers to Christ, those who proclaim God's truth are often laughed to scorn by unbelievers.

Lecture support: Weaver references 2 Chronicles 30:10, 'they laughed them to scorn and mocked them,' and Nehemiah 2:19.

Key Arguments

Laughing at God leads to spiritual death

Those who laugh at Christ and His Word die in their sins, as Jesus warned in John 8:24.

Lecture support: Weaver states, 'Your laughing against Christ is a sin. And you shall die in your sins, and you shall die laughing.'

God's judgment is certain for mockers

The principle of sowing and reaping ensures that those who mock God will face His derision and destruction.

Lecture support: Weaver cites Galatians 6:7-8 and Proverbs 1:26-31 to show God will laugh at the wicked's calamity.

Faith transforms laughter from scorn to joy

Believers can laugh with God by trusting His promises, as Abraham eventually did, and by rejoicing in His provision.

Lecture support: Weaver notes Abraham 'staggered not at the promise' and believers can 'laugh with God at the foolishness of wicked men.'

Unbelief interprets facts without God

The mourners' laughter stemmed from their interpretation that death was final, ignoring Christ's power to resurrect.

Lecture support: Weaver says, 'Christ's statement... was contrary to their interpretation of the facts.'

Scripture References

Mark 5:21-43

The story of Jairus's daughter and the scornful laughter of the mourners.

Proverbs 15:13

A merry heart makes a cheerful countenance.

Proverbs 15:15

A merry heart has a continual feast.

Proverbs 17:22

A merry heart does good like medicine.

Ecclesiastes 9:7

Eat and drink with a merry heart, for God accepts your works.

Genesis 17:15-19

Abraham laughs at God's promise of a son.

Genesis 18:9-15

Sarah laughs in disbelief at the promise of a son.

Romans 4:3, 18-22

Abraham's faith was counted as righteousness; he did not stagger at God's promise.

Luke 8:53

They laughed Jesus to scorn, knowing the girl was dead.

John 11:11-14

Jesus said Lazarus sleeps, then plainly said he was dead.

2 Chronicles 30:1-10

Hezekiah's messengers were laughed to scorn and mocked.

Nehemiah 2:17-19

Sanballat and Tobiah laughed Nehemiah to scorn for rebuilding the wall.

Job 12:4

The just upright man is laughed to scorn.

Psalms 2:1-4

God laughs at the rebellious kings and has them in derision.

Psalms 37:12-13

The Lord laughs at the wicked, for He sees his day coming.

Psalms 52:1-7

The righteous will laugh at the wicked man who did not make God his strength.

Psalms 59:1-8

God will laugh at the heathen and have them in derision.

Proverbs 1:23-31

Wisdom will laugh at the calamity of those who rejected her.

John 8:24

If you do not believe that I am He, you will die in your sins.

Job 5:22

At destruction and famine you shall laugh.

Discussion Questions

1. What does the laughter of Abraham and Sarah reveal about the nature of unbelief, and how did their response change?

Consider: Weaver discusses their initial laughter and later faith in Romans 4.

2. Why did the mourners laugh at Jesus, and what does their laughter teach us about interpreting facts without faith?

Consider: The mourners 'knew' the girl was dead and scorned Jesus' statement.

3. How does the concept of God laughing at the wicked challenge or comfort you, based on Psalms 2, 37, and 59?

Consider: Weaver cites these psalms to show God's derision of the rebellious.

4. In what ways do people today 'laugh at God' or mock His messengers, and how should believers respond?

Consider: Weaver references modern comedians and societal contempt for Christianity.

5. What does it mean to 'laugh with God,' and how can we cultivate that kind of joy in our lives?

Consider: Weaver contrasts laughing at God with laughing with Him through obedience and trust.

Applications

Examine your laughter: Are you laughing at God or with God?

Weaver urges listeners to consider whether their attitude toward God's Word is scornful or trusting, as this determines their eternal destiny.

Lecture support: Weaver says, 'One may laugh with God or one may laugh at God... Those who reject Christ... shall die in their sins.'

Replace fear with faith in God's promises

Just as Jesus told Jairus 'only believe,' believers should trust God's Word over fearful circumstances.

Lecture support: Weaver explains, 'Faith and fear are opposites... If you have faith, then you're not going to be afraid.'

Rejoice in God's provision and laugh with Him

Believers can laugh with God by proving His faithfulness and rejoicing in His blessings, as seen in Job 5:22.

Lecture support: Weaver states, 'You may laugh with God in the sense that you prove God and you say, Lord, thank you.'

Student notes after reading the assigned chapter

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LESSON 7

Heart Inclinations

May 06, 2012

Read Chapter 7 in Volume 1, pages 119-136 (October 1, 2026 edition).

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

Major Themes

Heart Inclinations

Every person has an inclined heart, either toward God and holiness or toward sin and idolatry. The direction of one's inclination reveals their true disposition.

Lecture support: Weaver states, 'Do you realize that everyone has an inclined heart? We have inclinations in our hearts. The question is, where is our heart inclined and what it is inclined towards?'

Putting Away Idols

Before the heart can incline to God, all forms of idolatry, including covetousness and anything treasured above God, must be removed.

Lecture support: Joshua 24:23 commands, 'put away the strange gods which are among you.' Weaver explains that covetousness is idolatry (Colossians 3:5) and that anything against the Lord must be put away.

Divine Enablement

While inclining the heart is a human responsibility, it is only possible through God's grace and enabling power. Believers must pray for God to turn their hearts.

Lecture support: Solomon prayed 'that he may incline our hearts unto him' (1 Kings 8:58). David repeatedly asked God to 'turn us again' (Psalm 80:3,7,19). Weaver says, 'it may be our responsibility to incline our hearts, but it is God's ability and grace and mercy that enables us.'

Hearing and Heeding God's Word

Inclining the heart involves careful attention to Scripture, listening to God's voice, and obeying what is heard. Neglecting God's Word leads to spiritual loss.

Lecture support: Proverbs 2:1-5 urges inclining the ear to wisdom. Mark 4:24-25 teaches that the measure of hearing determines the measure of truth received. Weaver warns, 'If you do not use the truth, you lose the truth.'

Delight in the Lord

A genuine love for God results in a natural inclination toward spiritual disciplines without external pressure. Believers should delight in God's Word and presence.

Lecture support: Weaver says, 'If we love the Lord, if we love his word, you should never have to be pressured to be faithful to the preaching and teaching of the word of God.'

Key Arguments

Inclination reveals true disposition

The word 'incline' (natah) means to stretch or bend, indicating one's inner bent. People naturally incline toward what they love, whether good or evil.

Lecture support: Weaver explains, 'we use the word inclined... to reveal our own attitude and our own disposition... we could even use the word bent.'

Idolatry must be removed first

The negative command to put away strange gods precedes the positive command to incline the heart. Idolatry, including covetousness, blocks inclination toward God.

Lecture support: Joshua 24:23 gives the negative first. Weaver says, 'we cannot incline our hearts toward the Lord as long as we are embracing and holding idols in our lives.'

God must incline our hearts

Human effort alone cannot incline the heart to God; divine intervention is necessary. Scripture shows saints praying for God to turn their hearts.

Lecture support: 1 Kings 8:58, Psalm 80:3,7,19, and Lamentations 5:21 all ask God to turn or incline hearts. Weaver states, 'God must incline our hearts.'

Hearing must lead to obedience

Inclining the ear to God's Word is not enough; it must result in practical application. Failure to obey leads to losing the truth one has.

Lecture support: Mark 4:24-25 teaches that the measure of hearing and obeying determines further revelation. Weaver says, 'If you do not use the truth, you lose the truth.'

Prayer for negative and positive inclining

Believers should pray both negatively (not to be inclined to evil) and positively (to be inclined to God's statutes). David modeled this in Psalm 141:4 and 119:112.

Lecture support: Psalm 141:4 prays, 'Incline not my heart to any evil thing,' while Psalm 119:112 says, 'I have inclined my heart to perform thy statutes.'

Scripture References

Joshua 24:22-23

Joshua commands Israel to put away strange gods and incline their hearts to the Lord. This is the foundational text for the sermon.

Judges 9:1-3

Abimelech persuades the men of Shechem to follow him, and their hearts incline to him because he is their brother, illustrating how hearts can incline to evil.

Colossians 3:5

Covetousness is defined as idolatry, showing that idolatry includes internal desires, not just physical idols.

Psalms 66:18

If one regards iniquity in the heart, the Lord will not hear, emphasizing the need to put away sin before expecting God's favor.

Genesis 35:1-4

Jacob's household puts away strange gods and earrings before going to Bethel, demonstrating the removal of idolatrous items.

Psalms 17:6

David prays for God to incline His ear and hear his speech, showing the reciprocal nature of inclining.

Psalms 40:1

David testifies that the Lord inclined to him and heard his cry after he waited patiently.

Psalms 71:2

David asks God to incline His ear and save him, linking divine inclination with deliverance.

Psalms 88:2

David pleads for God to incline His ear to his cry, emphasizing urgency in prayer.

Psalms 102:2

David asks God to incline His ear and answer speedily in the day of trouble.

Psalms 116:2

Because God inclined His ear, David resolves to call on Him as long as he lives.

Daniel 9:18

Daniel prays for God to incline His ear and hear, not based on their righteousness but on God's mercies.

Jeremiah 7:24,26; 11:8; 17:23; 25:4; 34:14; 35:15; 44:5

Repeatedly, God indicts Israel for not inclining their ear or hearkening to Him, illustrating fallen man's natural resistance.

Proverbs 3:5-8

Trusting the Lord and not leaning on one's own understanding brings health and direction, paralleling the call to incline the heart.

1 Kings 8:57-58

Solomon prays that God would incline their hearts to walk in His ways, acknowledging divine enablement.

Psalms 80:3,7,18-19

David repeatedly asks God to turn them again, recognizing that only God can cause true repentance and inclination.

Psalms 85:4

David prays for God to turn them and cause His anger to cease, linking turning with restoration.

Lamentations 5:21

Jeremiah prays, 'Turn thou unto us, O Lord, and we shall be turned,' affirming God's initiative in repentance.

Psalms 78:1

God calls His people to give ear and incline their ears to the words of His mouth, emphasizing attentive listening.

Psalms 119:36

David prays for God to incline his heart to His testimonies and not to covetousness, a direct parallel to Joshua 24:23.

Discussion Questions

1. What does it mean to have an 'inclined heart,' and how can you discern the direction of your own heart's inclinations?

Consider: Weaver explains that everyone has inclinations, either toward holiness or sin, and uses the Hebrew word natah to describe this bending or stretching.

2. What are some modern 'strange gods' or idols that can hinder our hearts from inclining toward the Lord?

Consider: Weaver discusses putting away strange gods, including covetousness and anything treasured above God, using Jacob's example in Genesis 35.

3. Why is divine help necessary to incline our hearts, and how should we pray for it?

Consider: Weaver cites 1 Kings 8:58 and Psalm 80 to show that God must enable us to incline our hearts, and he encourages praying for this grace.

4. How does the principle 'if you do not use the truth, you lose the truth' apply to your personal Bible study and obedience?

Consider: Weaver explains Mark 4:24-25, emphasizing that the measure of hearing and obeying determines further revelation and that unused truth is lost.

5. What is the relationship between loving the Lord and being naturally inclined toward spiritual disciplines without external pressure?

Consider: Weaver argues that if we truly love the Lord, we will delight in His Word and presence, and no one will have to pressure us to be faithful.

6. How can we practically 'put away' idols and 'incline' our hearts to God in daily life?

Consider: The sermon's main application from Joshua 24:23 involves both negative (removing idols) and positive (inclining to God) actions, requiring prayer and obedience.

Applications

Pray for divine help to incline your heart

Recognize that you cannot incline your heart to God on your own; regularly pray for God to turn your heart toward Him and away from evil.

Lecture support: Weaver says, 'it may be our responsibility to incline our hearts, but it is God's ability and grace and mercy that enables us.' He cites 1 Kings 8:58 and Psalm 80.

Put away all forms of idolatry

Identify and remove anything in your life that competes with God for your affection, including covetousness, worldly desires, and even questionable items.

Lecture support: Joshua 24:23 commands putting away strange gods. Weaver shares his personal example of discarding tiki god salt and pepper shakers.

Incline your ear to God's Word with focused attention

Make a determined effort to listen carefully to Scripture and preaching, seeking wisdom as for hidden treasure, and avoid distractions.

Lecture support: Proverbs 2:1-5 and 4:20 urge inclining the ear. Weaver warns against being easily distracted during sermons.

Obey the truth you already know

Apply what you learn from God's Word immediately; failure to obey leads to losing the truth you have, while obedience brings more understanding.

Lecture support: Mark 4:24-25 teaches that the measure you use determines what you receive. Weaver says, 'If you do not use the truth, you lose the truth.'

Delight in the Lord so that spiritual disciplines become natural

Cultivate a love for God and His Word so that you are not pressured to read the Bible, pray, or attend church, but do so out of genuine delight.

Lecture support: Weaver states, 'If we love the Lord, if we love his word, you should never have to be pressured to be faithful to the preaching and teaching of the word of God.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 8

The Fruit of Sin Part 1 of 3 Rebellious Children

January 30, 2012

Read Chapter 8 in Volume 1, pages 137-154 (October 1, 2026 edition).

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

Major Themes

The Fruit of Sin

Sin inevitably produces destructive consequences, both for individuals and nations, as seen in the principle of sowing and reaping.

Lecture support: Weaver states, 'Sin produces fruit, and it is not a very pleasant fruit... the wages of sin is death' (Romans 6:23).

Rebellion Against God

God's people are depicted as rebellious children who have forsaken Him despite His nourishing care, leading to judgment.

Lecture support: Isaiah 1:2: 'I have nourished and brought up children, and they have rebelled against me.'

God's Summoning of Witnesses

God calls heaven and earth to witness against His people's sin, underscoring the seriousness of their rebellion.

Lecture support: Isaiah 1:2: 'Hear, O heavens, and give ear, O earth: for the LORD hath spoken.'

The Authority of God's Word

When God speaks, His Word is final and authoritative; it demands silence and obedience, not negotiation.

Lecture support: Weaver says, 'When God speaks, everyone and everything should listen... The Word of God is nothing less than the Word of the Sovereign God.'

Parental Heartache and Divine Grief

The pain of a parent with a rebellious child mirrors God's grief over His people's sin, emphasizing the relational breach.

Lecture support: Weaver describes rebellious children as 'a heartache of their parents' and applies it to God's experience.

Misuse of God's Blessings

People take God's gifts - health, strength, provision - and use them for sin, just as the prodigal son wasted his inheritance.

Lecture support: Jeremiah 5:7: 'When I had fed them to the full, they then committed adultery...'

Obedience Precedes Blessing

God longs to bless His people, but rebellion blocks His help; submission and obedience open the door to His provision.

Lecture support: Psalm 81:10-16: 'Open thy mouth wide, and I will fill it... but my people would not hearken.'

Key Arguments

Sin's consequences are inescapable

Everyone reaps what they sow; sin leads to death, and no one can avoid the harvest of their actions.

Lecture support: Galatians 6:7-8: 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.'

God does not tempt anyone to sin

Temptation arises from one's own lust, not from God, who is holy and cannot be tempted with evil.

Lecture support: James 1:13-15: 'Let no man say when he is tempted, I am tempted of God... every man is tempted, when he is drawn away of his own lust.'

Collective judgment is biblical

God judges not only individuals but also families, churches, and nations for corporate sin.

Lecture support: Hosea 13:9: 'O Israel, thou hast destroyed thyself.'

Heaven and earth serve as God's witnesses

Because no human would stand with God, He calls creation to witness against His people's rebellion.

Lecture support: Jeremiah 5:1: 'Run ye to and fro... if ye can find a man... I will pardon it.'

God's Word is inseparable from Christ

One cannot accept Christ while rejecting the Bible, or vice versa, because Christ is the living Word and the Bible is the written Word.

Lecture support: John 12:48: 'He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him.'

Rebellion is a relational break with God

Israel's sin is likened to a child breaking away from a parent through violence and self-will, dissolving the relationship.

Lecture support: The Hebrew word for 'rebelled' means 'to break away, to break loose... dissolving a relationship.'

God's blessings are often perverted into sin

People use God's provision - food, strength, wealth - to commit idolatry and immorality, just as Israel did.

Lecture support: Jeremiah 5:7-8: 'When I had fed them to the full, they then committed adultery...'

Obedience unlocks God's help

God desires to bless and defend His people, but rebellion forces Him to chastise; submission brings His favor.

Lecture support: Psalm 81:13-16: 'Oh that my people had hearkened unto me... I should soon have subdued their enemies.'

Scripture References

Isaiah 1:1-9

The primary text of the message, describing a sinful nation and rebellious children.

Galatians 6:7-8

Used to establish the principle of sowing and reaping; whatever a man sows, he will reap.

Proverbs 1:31

Quoted to show that people will eat the fruit of their own way.

Romans 6:23

Cited to affirm that the wages of sin is death.

James 1:13-15

Explains that God does not tempt anyone; sin comes from one's own lust and leads to death.

Hosea 13:9

Shows that Israel destroyed itself through sin, illustrating national judgment.

Jeremiah 5:1-2

God challenges Jeremiah to find one righteous man in Jerusalem, but none is found.

Deuteronomy 30:19

God calls heaven and earth to witness His setting before Israel life and death, blessing and cursing.

Jeremiah 2:11-12

God calls the heavens to be astonished at His people's evil in forsaking Him.

Psalms 50:3-5

God calls heaven and earth to witness as He judges His people.

Deuteronomy 4:25-26

God calls heaven and earth to witness that Israel will perish if they corrupt themselves.

1 Chronicles 16:31

The heavens and earth rejoice because the Lord reigns.

Psalms 69:34-35

Heaven and earth praise God for His salvation of Zion.

Jeremiah 4:28

The earth mourns and heavens become black because of God's purposed judgment.

Habakkuk 2:20

All the earth should keep silence before the Lord in His holy temple.

Micah 1:2

God calls all people and the earth to hear His witness against them.

Micah 6:1-2

God calls the mountains and foundations of the earth to hear His controversy with His people.

2 Timothy 3:16

All Scripture is God-breathed, emphasizing the divine origin of the Bible.

John 12:48

Jesus says His word will judge those who reject Him, linking Christ and Scripture.

Psalms 81:10-16

God longed to bless Israel, but they would not listen; obedience would have brought victory and provision.

Discussion Questions

1. In what ways do we see the principle of sowing and reaping at work in our own lives or in our nation today?

Consider: Based on Galatians 6:7-8 and the message's emphasis on sin's consequences.

2. Why does God call heaven and earth as witnesses against His people, and what does that teach us about the seriousness of sin?

Consider: From Isaiah 1:2 and the discussion of witnesses summoned.

3. How should the truth that 'the LORD hath spoken' affect our attitude toward the Bible and its commands?

Consider: Related to the warning spoken and the authority of God's Word.

4. What does it mean that the Bible is 'God-breathed,' and how does that challenge common views of Scripture?

Consider: From the section on inspiration and 2 Timothy 3:16.

5. How does the picture of rebellious children help us understand our own relationship with God?

Consider: Based on the wickedness stated in Isaiah 1:2 and the prodigal son illustration.

6. In what ways might we be misusing God's blessings (health, wealth, time) for selfish or sinful purposes?

Consider: From Jeremiah 5:7 and the application of perverting God's gifts.

7. What does Psalm 81 teach us about the connection between obedience and experiencing God's blessing?

Consider: From the closing application of God's longing to bless the obedient.

8. How can parents respond biblically to a rebellious child, and what hope does the gospel offer?

Consider: From the illustration of Pastor Case and the principle that grace is not hereditary.

Applications

Examine your own rebellion

Recognize that what rebellious children do to parents, we do to God when we sin; repent of any rebellion against Him.

Lecture support: Weaver states, 'What your children do to you, you've done to me.'

Submit to God's Word

Treat the Bible as the authoritative Word of God, not as optional advice, and obey it without reservation.

Lecture support: Weaver says, 'The Word of God is nothing less than the Word of the Sovereign God... which one rejects at his own peril.'

Use God's blessings for His glory

Instead of perverting God's gifts into sin, use health, strength, and resources to honor and serve Him.

Lecture support: Jeremiah 5:7 shows Israel using God's provision for adultery; Weaver applies this to our misuse of blessings.

Parent with wisdom and dependence on God

Recognize that even godly parenting cannot save a child; salvation is by grace alone, so pray and trust God.

Lecture support: The story of Pastor Isaac Case illustrates that 'grace is not hereditary, depravity is.'

Listen to God to receive His help

God longs to bless and defend His people, but obedience is the pathway to experiencing His provision.

Lecture support: Psalm 81:10-16: 'Open thy mouth wide, and I will fill it... Oh that my people had hearkened unto me.'

Do not subsidize rebellion

Parents should not enable sinful behavior in their children; let them face the consequences of their sin.

Lecture support: Weaver says, 'If you think for one minute that I'm going to subsidize your sin and your rebellion and your wickedness, you're mistaken.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 9

The Greatest Counsel

February 03, 2012

Read Chapter 9 in Volume 1, pages 155-171 (October 1, 2026 edition).

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

Title review: the source transcript title is 'Pastor John Weaver - The Greatest Council'. The collection chapter retains 'The Greatest Counsel'. The source-title difference remains recorded for review.

Major Themes

The Sufficiency and Perfection of God's Counsel

God's Word provides perfect counsel that, if followed, would prevent all mistakes and heartaches. Scripture is the written wisdom of God, sufficient for all of life.

Lecture support: Weaver states, 'If you had perfect counsel and you followed that perfect counsel, you would not have any problems. You would always be right and you would always do right.' He later cites 2 Peter 1:3 that God has given all things pertaining to life and godliness.

Christ as the Model of Receiving and Obeying Counsel

Jesus Christ, though God, as man received counsel from the Father and obeyed perfectly. His life demonstrates the necessity and blessing of heeding divine counsel.

Lecture support: Weaver explains from Luke 2:40-52 that Christ increased in wisdom and from John 6:38 that He came to do the Father's will. He quotes John Gill on Christ receiving counsel for His prophetic and priestly offices.

The Role of the Holy Spirit in Illumination

The Holy Spirit guides believers into understanding Scripture, bringing truth to remembrance. Illumination is distinct from revelation; it applies previously revealed truth to the heart.

Lecture support: Weaver defines illumination as 'the ministry of the Holy Spirit of God whereby He guides us to understand previously revealed truth.' He cites John 16:13-14 and 2 Timothy 2:7.

The Foolishness of Rejecting Counsel

A biblical fool is one who refuses to listen to godly instruction. Many seek counseling only for validation of their own plans, leading to destruction.

Lecture support: Weaver quotes Proverbs 12:15, 'The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise,' and Proverbs 23:9.

The Necessity of Personal Study and Meditation

Believers must study Scripture and meditate on it day and night. The Holy Spirit brings to remembrance what has been read and studied, not new revelations.

Lecture support: Weaver says, 'How can the Holy Spirit bring truths to your remembrance if you've never read them?' He references David's meditation in the night seasons (Psalm 16:7).

Key Arguments

Perfect counsel exists and is found in God's Word

Weaver argues that if one had absolutely perfect counsel and followed it, one would never make a mistake. This counsel is available in Scripture.

Lecture support: He asks, 'What would you give to have absolutely perfect counsel? ... If you had absolutely perfect counsel and you followed it, then you could never ever make a mistake or a wrong move.'

Christ's sinless life proves He followed perfect counsel

Jesus challenged His enemies to convict Him of sin (John 8:46), demonstrating His perfect obedience to the Father's counsel.

Lecture support: Weaver quotes John 8:46 and 8:29, emphasizing that Christ always did what pleased the Father.

Believers are made wisdom in Christ

Through union with Christ, believers possess His wisdom, enabling them to confound the worldly wise (1 Corinthians 1:30).

Lecture support: Weaver cites 1 Corinthians 1:30: 'But of him are ye in Christ Jesus, who of God is made unto us wisdom.'

The Holy Spirit illuminates, He does not give new revelation

Weaver insists that the Spirit's teaching ministry is to guide into already revealed truth, not to impart new doctrines or revelations.

Lecture support: He states, 'Illumination is the ministry of the Holy Spirit whereby He guides us to understand previously revealed truth. It is not revelation.'

Rejecting God's counsel leads to unnecessary suffering

Many heartaches could be avoided if people would simply hear and obey God's Word. God's commands are for our good.

Lecture support: Weaver laments, 'There are so many that could save themselves so many heartaches if they would just simply hear and heed and obey the Word of God.'

Scripture References

Psalms 16:1-11

The entire Psalm is read and serves as the sermon text, focusing on verse 7 regarding counsel.

Proverbs 12:15

Used to define a fool as one who thinks his own way is right and rejects counsel.

Proverbs 23:9

Cited to show that a fool despises wisdom.

Acts 2:27

Quoted to demonstrate that Psalm 16:10 applies to Christ's resurrection.

John 14:28

Used to show Christ's subordination as the sent servant: 'My Father is greater than I.'

John 10:30

Used to show Christ's equality with the Father as God: 'I and my Father are one.'

1 Timothy 3:16

Cited to affirm the mystery of the incarnation: 'God was manifest in the flesh.'

John 1:1, 3, 14

Used to establish Christ's deity and incarnation.

Luke 2:40-52

Shows Christ's growth in wisdom as a child, receiving counsel from the Father.

John 6:38

Christ's statement that He came to do the Father's will, not His own.

Isaiah 11:1-3

Prophecy that the Spirit of counsel would rest upon Christ.

John 8:46, 29

Christ's challenge to His enemies and His claim to always please the Father.

Philippians 2:5-11

Christ's humiliation and exaltation for His obedience.

Isaiah 9:6

Christ is called Counsellor, the one who now gives perfect counsel.

1 Corinthians 1:30

Christ is made unto us wisdom from God.

Romans 9:4-5

Israel's heritage includes the covenants and the law.

Romans 3:1-2

The chief advantage of the Jew was that they were entrusted with the oracles of God.

Luke 11:49

Jesus refers to Scripture as 'the wisdom of God.'

2 Timothy 2:15

Command to study to show oneself approved, rightly dividing the word of truth.

John 14:26

The Holy Spirit will teach and bring to remembrance what Christ has said.

Discussion Questions

1. Why do many people seek counseling only for approval of their own plans rather than genuine guidance?

Consider: Weaver observes that most people going to counseling have already decided what to do and just want a stamp of approval.

2. How does Psalm 16 apply both to David and to Jesus Christ?

Consider: Weaver explains the dual fulfillment, especially in verses 10-11 regarding resurrection.

3. In what ways did Jesus Christ receive and obey the Father's counsel during His earthly life?

Consider: Weaver cites Luke 2 and John 6:38 to show Christ's growth in wisdom and submission to the Father's will.

- 4.** What is the difference between revelation and illumination, and why is this distinction important?

Consider: Weaver defines illumination as the Spirit guiding into previously revealed truth, not giving new revelation.

- 5.** How can we cultivate the practice of meditating on Scripture during 'night seasons'?

Consider: Weaver discusses David's meditation at night and the Spirit's instruction during quiet times.

- 6.** What are some practical ways we can ensure we are hearing and obeying God's counsel in daily decisions?

Consider: Weaver urges believers to study Scripture and rely on the Spirit to apply it to life.

Applications

Study and meditate on Scripture diligently

Believers must read, study, and meditate on God's Word so that the Holy Spirit can bring truth to remembrance and guide them.

Lecture support: Weaver asks, 'How can the Holy Spirit bring truths to your remembrance if you've never read them?' and cites 2 Timothy 2:15.

Obey God's counsel to avoid unnecessary heartache

Many personal and family problems result from ignoring biblical counsel. Obedience to Scripture prevents suffering.

Lecture support: Weaver states, 'There are so many that could save themselves so many heartaches if they would just simply hear and heed and obey the Word of God.'

Follow Christ's example of dependence on the Father

If the perfect man Jesus needed to listen to the Father's counsel, believers must humbly seek and obey God's guidance.

Lecture support: Weaver concludes, 'If the perfect man needed to listen to the counsel of His Father, how much more do you and I need to hear and heed that counsel?'

Praise God for giving His Word and understanding

Recognizing that God has provided perfect counsel and opened our minds to understand it should lead to heartfelt gratitude and praise.

Lecture support: Weaver reflects on watching the History Channel and thanking God for not thinking like those without Scripture.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 10

Are You Shamed?

February 08, 2012

Read Chapter 10 in Volume 1, pages 173-191 (October 1, 2026 edition).

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

Major Themes

The Nature of a Sound Heart

A sound heart is whole, upright, and aligned with God's truth, not sinless but mature and fearing God.

Lecture support: Weaver explains the Hebrew word for 'sound' means whole, complete, upright, perfect, mature, and shows its use in Genesis 6:9 and Deuteronomy 18:13.

The Connection Between Sound Heart and Sound Wisdom/Doctrine

A sound heart is necessary to receive sound wisdom and sound doctrine; an unsound heart leads to rejection of truth.

Lecture support: Weaver cites Proverbs 2:7, 3:21, 8:14 and 1 Timothy 1:8-10, arguing that sin is contrary to sound doctrine and requires a sound heart to understand.

The Fear of the Lord and Departing from Evil

True wisdom and understanding are evidenced by fearing God and hating evil, which stems from a sound heart.

Lecture support: Weaver quotes Job 28:28, Proverbs 8:13, and Proverbs 16:6 to show that the fear of the Lord leads to departing from evil.

Shame for Neglecting God's Word

Christians should be ashamed for not reading, meditating on, and applying Scripture, which leads to ignorance and inability to live godly.

Lecture support: Weaver states, 'We should be ashamed for our neglect in reading, meditating upon, and studying the Word of God,' and laments superficial Bible reading.

The Consequences of an Unsound Heart in Trials and Witness

An unsound heart results in confusion during trials, ineffective witness, and hindered prayer, leading to shame.

Lecture support: Weaver uses 1 Peter 1:6, 2 Peter 1:3, and 1 Corinthians 10:13 to show that ignorance of God's promises leaves believers without answers in trials.

Future Shame at the Judgment Seat

Believers will be ashamed at the judgment seat of Christ if they have not served Him with a sound heart.

Lecture support: Weaver references 2 Corinthians 5:10, noting that all will appear before Christ to receive according to their deeds, leading to shame for inadequate service.

Key Arguments

Soundness does not mean sinlessness

Noah and Job were called perfect (sound) but were sinners; soundness refers to walking uprightly in accord with God's truth, not being sinless.

Lecture support: Weaver says, 'When the Bible says that these men were perfect men, He is not using the word "perfect" in the sense of sinlessness.'

An unsound heart cannot grasp sound wisdom

If God lays up sound wisdom for the righteous, it requires a sound heart to understand it; an unsound heart lacks wisdom.

Lecture support: Weaver asks, 'How can we grasp and understand sound wisdom with an unsound heart? Very obviously, it's impossible.'

Sin is contrary to sound doctrine

All sin and rebellion are unsound doctrine; a sound heart in God's statutes leads to hating evil and departing from it.

Lecture support: Weaver states, 'The Apostle Paul is saying that all sin, all wickedness, all rebellion is unsound doctrine.'

Rejection of sound doctrine reveals an unsound heart

People turn from sound doctrine to fables because they have unsound hearts and itching ears, desiring teachers who please them.

Lecture support: Weaver cites 2 Timothy 4:3-4: 'For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.'

Ignorance of Scripture leads to shame in trials

Christians who do not know God's promises are confused and ashamed when tested, because they lack the wisdom to find the way of escape.

Lecture support: Weaver says, 'We should be ashamed that we're so ignorant of the Word of God, we don't even know how to get over our problems.'

An unsound heart hinders prayer

When our heart condemns us for not knowing God's Word, we lose confidence before God in prayer, leading to shame.

Lecture support: Weaver references 1 John 3:20-21: 'If our heart condemn us, God is greater than our heart... if our heart condemn us not, then have we confidence toward God.'

Scripture References

Psalms 119:80

The central text: David prays for a sound heart in God's statutes to avoid shame.

Genesis 6:9

Noah was a just man and perfect (sound) in his generations, illustrating soundness.

Deuteronomy 18:13

Command to be perfect (sound) with the Lord, using the same Hebrew word.

Job 1:1,8

Job was perfect (sound) and upright, fearing God and eschewing evil.

1 John 1:8,10

If we say we have no sin or have not sinned, we deceive ourselves and make God a liar; no one is sinless.

Psalms 51:10

David prays for a clean heart, paralleling the desire for a sound heart.

Proverbs 14:30

A sound heart is the life of the flesh, but envy is rottenness of the bones.

James 1:8

A double-minded man is unstable in all his ways, contrasting with a sound heart.

Proverbs 2:6-7

God lays up sound wisdom for the righteous.

Proverbs 3:21

Command to keep sound wisdom and discretion.

Proverbs 8:14

Christ, as wisdom personified, says counsel and sound wisdom are His.

2 Timothy 1:7

God has given us a spirit of power, love, and a sound mind.

1 Timothy 1:8-10

The law is for the lawless; sin is contrary to sound doctrine.

Job 28:28

The fear of the Lord is wisdom, and to depart from evil is understanding.

Proverbs 8:13

The fear of the Lord is to hate evil.

Proverbs 16:6

By the fear of the Lord men depart from evil.

2 Timothy 1:13

Hold fast the form of sound words.

Titus 2:8

Sound speech that cannot be condemned.

2 Timothy 4:1-4

Preach the word; the time will come when they will not endure sound doctrine.

Titus 2:1

Speak the things which become sound doctrine.

Discussion Questions

1. What does it mean to have a 'sound heart' according to Psalm 119:80, and how is it different from being sinless?

Consider: Weaver explains the Hebrew word for sound and uses Noah and Job as examples of sound but sinful men.

2. Why is a sound heart necessary to receive sound wisdom and sound doctrine?

Consider: Weaver argues that an unsound heart cannot grasp God's wisdom, citing Proverbs and 1 Timothy.

3. How does the fear of the Lord relate to departing from evil, and why is this evidence of a sound heart?

Consider: Weaver connects Job 28:28 and Proverbs 16:6 to show that fearing God leads to hating evil.

4. In what ways do we see the rejection of sound doctrine in today's churches, and what does that reveal about hearts?

Consider: Weaver discusses 2 Timothy 4:3-4 and the tendency to seek teachers who tickle ears.

5. What are some practical reasons Christians should be ashamed of neglecting God's Word?

Consider: Weaver lists five consequences: ignorance, inability in trials, poor witness, hindered prayer, and future judgment.

6. How can we cultivate a sound heart that delights in God's statutes and avoids shame?

Consider: Weaver emphasizes meditation on Scripture (Psalm 119:15,23,48,78) and applying it daily.

7. What does Thomas Hooker's illustration of the sound heart receiving Christ as a prince teach us about surrender?

Consider: Weaver quotes Hooker to contrast a sound heart that gives all to Christ with a false heart that loves gain.

8. How does an unsound heart affect our prayer life and confidence before God?

Consider: Weaver uses 1 John 3:19-21 to show that a condemning heart robs us of confidence in prayer.

Applications

Prioritize Scripture Reading and Meditation

Believers should be ashamed of neglecting God's Word and must commit to daily reading, meditation, and study to gain sound wisdom.

Lecture support: Weaver says, 'We should be ashamed for our neglect in reading, meditating upon, and studying the Word of God.'

Seek a Sound Heart through Prayer

Like David, pray for a sound heart that is whole, upright, and aligned with God's statutes to avoid shame.

Lecture support: Weaver emphasizes David's prayer, 'Let my heart be sound in thy statutes, that I be not ashamed,' as a model.

Apply God's Word to Daily Life

Knowing Scripture is not enough; believers must apply it to their conduct, decisions, and trials to avoid confusion and shame.

Lecture support: Weaver states, 'I'd rather read one verse, understand it and apply it, than to read 40 chapters and not understand a thing.'

Fear God and Depart from Evil

A sound heart is evidenced by fearing God and hating evil; believers must actively turn from sin in reverence for God.

Lecture support: Weaver quotes Job 28:28 and Proverbs 16:6, urging departure from evil as the fruit of sound wisdom.

Prepare for Trials by Knowing God's Promises

To avoid shame in trials, believers must know Scripture's promises and principles to find the way of escape God provides.

Lecture support: Weaver references 1 Corinthians 10:13 and 2 Peter 1:3, stressing that God has given all things for life and godliness.

Be an Effective Witness

Christians should know Scripture well enough to comfort, warn, and share the gospel, avoiding the shame of silence.

Lecture support: Weaver cites Isaiah 43:10,12 and laments that many cannot comfort because they don't know the promises.

Maintain Confidence in Prayer

Keep a sound heart to avoid self-condemnation that hinders prayer; confess ignorance and seek God's help.

Lecture support: Weaver uses 1 John 3:19-21 to show that a non-condemning heart gives confidence before God.

Live in Light of the Judgment Seat

Serve Christ faithfully with a sound heart to avoid shame when giving account at the judgment seat.

Lecture support: Weaver references 2 Corinthians 5:10, urging believers to serve well to hear 'Well done.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 11

When God Laughs

February 17, 2012

Read Chapter 11 in Volume 1, pages 193-207 (October 1, 2026 edition).

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

Major Themes

God's Scornful Laughter at Human Rebellion

God's laughter in Scripture is always mocking and derisive, directed at the absurdity of creatures rebelling against their omnipotent Creator.

Lecture support: Weaver states: 'when the scripture says that God laughs, it is always used in the scornful, derisive, mocking laughter.' He cites Psalm 2:4 and Proverbs 1:26.

The Sovereignty and Omnipotence of God

God is in absolute control, sitting undisturbed in heaven, and no rebellion can thwart His purposes or cause Him alarm.

Lecture support: Weaver says: 'He that sitteth in the heavens shall laugh... God is in His home, on His throne ruling and overruling... He is the sovereign. He's the omnipotent one.'

The Vanity of Human Rebellion

All nations and their schemes are nothing before God; their rebellion is useless and will ultimately fail.

Lecture support: Weaver quotes Isaiah 40:17: 'All nations before him are as nothing and they are counted to him less than nothing and vanity.'

God's Use of Wickedness for His Glory

God sovereignly uses even the wickedness of men to accomplish His predetermined purposes, and restrains what would not bring Him honor.

Lecture support: Weaver explains Psalm 76:10: 'Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain.' He illustrates with Acts 4 and Genesis 20.

The Short-lived Triumph of the Wicked

The wicked may seem to prosper, but their joy is brief; God will cut them off and bring their schemes down on their own heads.

Lecture support: Weaver asks: 'Who would trade their lives to be king for three years?' and cites Psalm 37:13: 'The Lord shall laugh at him, for he seeth that his day is coming.'

The Call to Heed God's Wisdom

Those who refuse God's reproof and wisdom will face His derisive laughter at their calamity; repentance is urged.

Lecture support: Weaver reads Proverbs 1:24-26: 'Because I've called and you refused... I will also laugh at your calamity.'

Key Arguments

God's laughter is always derisive, not playful

Weaver argues that while humans experience various types of laughter, the biblical record of God laughing is exclusively scornful and mocking, based on context.

Lecture support: He says: 'Interestingly, when the scripture says that God laughs, it is always used in the scornful, derisive, mocking laughter.'

Rebellion against God is absurd because He is omnipotent

God cannot be overthrown, surprised, or intimidated; therefore, human rebellion is laughably futile.

Lecture support: Weaver lists God's attributes: 'They cannot slip up upon God's blind side, for God does not have a blind side. He's omniscient...'

God's purposes cannot be thwarted by any creature

God declares the end from the beginning and does all His pleasure; no counsel of man can stand against Him.

Lecture support: Weaver quotes Isaiah 46:10: 'My counsel shall stand and I will do all my pleasure.'

God sovereignly controls and uses wickedness

God is not the author of sin but controls it, using even the crucifixion of Christ to fulfill His predetermined plan.

Lecture support: Weaver cites Acts 4:27-28: 'For to do whatsoever thy hand and thy counsel determined before to be done.'

The wicked will ultimately be derided and destroyed

God will find out all His enemies, and their own schemes will backfire; the righteous will even laugh at their downfall.

Lecture support: Weaver reads Psalm 52:6-7: 'The righteous also shall see, and fear, and shall laugh at him.'

Refusing God's wisdom invites His mocking laughter

Proverbs 1 shows that those who reject God's call will be laughed at when calamity comes, emphasizing personal accountability.

Lecture support: Weaver quotes Proverbs 1:26: 'I will also laugh at your calamity; I will mock when your fear cometh.'

Scripture References

Psalms 2:4

The central text: 'He that sitteth in the heavens shall laugh: the Lord shall have them in derision.' Weaver uses this to introduce God's laughter at rebellious kings.

2 Kings 13:20-21

Weaver cites this humorous incident of a dead man reviving upon touching Elisha's bones as evidence that God has a sense of humor.

Psalms 2:1-3

The context of God's laughter: the heathen rage and kings set themselves against the Lord and His Anointed.

Isaiah 40:17

All nations are as nothing before God, less than nothing and vanity.

Isaiah 40:22

The inhabitants of the earth are like grasshoppers to God.

Isaiah 46:10

God declares the end from the beginning; His counsel shall stand and He will do all His pleasure.

Isaiah 44:6

God is the first and the last; beside Him there is no God.

2 Kings 19:35

One angel killed 185,000 Assyrian soldiers in one night, illustrating God's power to dispose of armies.

Psalms 2:5-12

God speaks in wrath, sets His King on Zion, and warns kings to serve the Lord and kiss the Son.

Psalms 76:10

Surely the wrath of man shall praise God; the remainder of wrath He restrains.

Acts 4:26-28

The gathering of Herod, Pilate, Gentiles, and Israel against Jesus was to do what God's hand and counsel predetermined.

Genesis 20:1-6

God withheld Abimelech from sinning against Him by not allowing him to touch Sarah.

Psalms 52:1-9

Written against Doeg the Edomite; the righteous will laugh at the man who did not make God his strength.

Psalms 21:8-13

God's hand will find out all His enemies; they intended evil but were not able to perform it.

1 Samuel 5:1-6

Dagon falls before the Ark of God and is broken, illustrating the humiliation of false gods.

Proverbs 1:20-31

Wisdom cries out; those who refuse will be laughed at by God when calamity comes.

Psalms 37:13

The Lord laughs at the wicked, for He sees that his day is coming.

Psalms 52:6

The righteous also shall see and fear and shall laugh at the wicked.

Psalms 59:7-8

The wicked belch out with their mouth, but God shall laugh at them and have the heathen in derision.

Psalms 7:11-16

God is angry with the wicked every day; the wicked fall into the pit they made, and their mischief returns on their own head.

Discussion Questions

1. What does it mean that God laughs, and why is His laughter described as scornful and derisive rather than playful?

Consider: Weaver distinguishes four types of laughter and argues that God's laughter in Scripture is always mocking. This question explores the nature of divine laughter.

2. How does understanding God's omnipotence and sovereignty affect the way we view the rebellion and wickedness in the world today?

Consider: Weaver emphasizes that God is not intimidated by human rebellion because He is all-powerful and sovereign. This question applies that truth to current events.

3. In what ways does God use the wickedness of men to accomplish His purposes, and how should this shape our response to evil?

Consider: Weaver explains from Acts 4 and Genesis 20 that God sovereignly controls and uses wickedness. This question probes the practical implications.

- 4.** Why does God laugh at the calamity of those who refuse wisdom in Proverbs 1, and what does this teach us about the urgency of repentance?

Consider: Weaver applies Proverbs 1:20-31 to show that God's laughter extends to all who reject His reproof. This question focuses on personal application.

- 5.** What does it mean that 'the righteous also shall laugh' at the wicked, and how can we do so without sinful pride or callousness?

Consider: Weaver cites Psalm 52:6 and 59:8 to show that believers share in God's laughter. This question addresses the balance between righteous confidence and humility.

- 6.** How does the short-lived triumph of the wicked (e.g., Abimelech's three-year reign) challenge our tendency to envy or fear them?

Consider: Weaver uses Abimelech as an example of the fleeting success of the wicked. This question encourages reflection on eternal perspective.

Applications

Examine whether you are provoking God's laughter

Weaver challenges listeners to consider if they are refusing God's Word, commands, and authority, and thus inviting His derisive laughter at their calamity.

Lecture support: He asks: 'Will the Lord laugh at you? Do you refuse to hear His Word, bow to His commands, and submit to His divine authority?'

Do not envy or fear the temporary success of the wicked

Believers should remember that the joys of the wicked are short and their destruction is certain, so we should not take them too seriously.

Lecture support: Weaver says: 'We must not take the wicked too seriously... every Haman is going to be hanged on his own gallows.'

Trust in God's sovereign control over all rebellion

Because God is on His throne and laughs at rebels, believers can rest in His control and not be intimidated by worldly opposition.

Lecture support: Weaver states: 'We, the saints of God, may laugh with our sovereign God, knowing that the days of the wicked are short.'

Repent and heed God's wisdom before it is too late

The sermon implicitly urges repentance by warning that those who reject God's reproof will face His laughter at their destruction.

Lecture support: Weaver quotes Proverbs 1:23: 'Turn you at my reproof... I will pour out My Spirit upon you.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 12

Biblical Integrity

September 08, 2013

Read Chapter 12 in Volume 1, pages 209-223 (October 1, 2026 edition).

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

Major Themes

Definition and Nature of Biblical Integrity

Integrity is uprightness, perfection, simplicity, and obedience to God's word; it involves eschewing evil and holding fast to truth.

Lecture support: The word integrity in the Hebrew refers to uprightness, perfection, completeness, simplicity, fullness... integrity consists of walking uprightly and refusing to do that which is evil, sinful, and contrary to God's Word.

Integrity as Preservation and Guidance

Integrity preserves believers in trials, enables them to stand in an even place, and guides their choices and ministry to others.

Lecture support: Let integrity and uprightness preserve me... my foot standeth in an even place... The integrity of the upright shall guide them.

Job's Integrity Amid Suffering

Job retained his integrity despite losing everything and being afflicted with boils; he worshipped God and did not sin with his lips.

Lecture support: In all this Job sinned not, nor charged God foolishly... still he holdeth fast his integrity.

The Foolishness of Job's Wife

Job's wife counseled him to curse God and die, revealing her lack of faith; Job rebuked her gently, calling her speech foolish but not attacking her person.

Lecture support: Then said his wife unto him, Dost thou still retain thine integrity? Curse God and die... Thou speakest as one of the foolish women speaketh.

God's Sovereignty in Good and Evil

Job acknowledged that both good and adversity come from God's hand, and true piety submits without complaint, trusting God's purposes.

Lecture support: What? Shall we receive good at the hand of God, and shall we not receive evil? ...true piety feels that all claim to any blessing... has been forfeited by sin.

Practical Applications of Integrity

Believers must develop integrity to please God, choose godly spouses, mature through Scripture, reject temptations to curse God, and guard their speech.

Lecture support: Biblical integrity pleases the Lord... A woman can make or break a man... integrity comes as we grow in grace and apply God's Word... keep thy tongue from evil.

Key Arguments

Integrity is obedience to God's commands

Biblical integrity equals walking in obedience to God's statutes and judgments, as seen in God's words to Solomon about David.

Lecture support: If thou wilt walk before me, as David thy father walked, in integrity of heart... to do according to all that I have commanded thee.

Integrity enables worship in suffering

Job's integrity allowed him to worship and bless God even after losing his children and possessions, demonstrating that integrity sustains faith in dire situations.

Lecture support: Then Job arose... and fell down upon the ground and worshipped... blessed be the name of the Lord.

A godly response to foolish counsel

Job responded to his wife's wicked advice with a biblical answer, not sinning with his lips, showing that integrity controls the tongue.

Lecture support: But he said unto her, Thou speakest as one of the foolish women speaketh... In all this did not Job sin with his lips.

Suffering is a gift from God

Suffering is given by God for believers' good and His glory, and it brings greater consolation and grace.

Lecture support: For unto you it is given in the behalf of Christ... to suffer for his sake... suffering is a gift of God.

Past mercies ease present afflictions

Remembering God's past blessings and healings gives hope and makes current trials easier to endure.

Lecture support: Past mercies should make present afflictions light and easy to endure... because he healed me in times past.

Guarding the tongue is essential to integrity

Job sinned not with his lips; believers must keep their mouths from evil to avoid troubles and maintain integrity.

Lecture support: Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Scripture References

Job 2:9-10

The main text: Job's wife tells him to curse God and die; Job rebukes her and does not sin with his lips.

Psalms 7:8

David asks God to judge him according to his righteousness and integrity.

Psalms 26:1

David asks God to judge him because he has walked in integrity.

Genesis 20:5-6

Abimelech claims integrity of heart in taking Sarah, and God acknowledges his simplicity.

Job 1:1

Job is described as perfect, upright, fearing God, and eschewing evil.

Psalms 25:21

David prays for integrity and uprightness to preserve him.

Psalms 26:11

David declares he will walk in integrity and asks for redemption and mercy.

Psalms 26:1-12

David describes walking in integrity, avoiding evildoers, and standing in an even place.

Psalms 78:72

David fed Israel according to the integrity of his heart.

Proverbs 11:3

The integrity of the upright guides them.

Proverbs 19:1

Better is the poor who walks in integrity than a perverse fool.

Proverbs 20:7

The just man walks in integrity; his children are blessed after him.

1 Kings 9:4-5

God tells Solomon to walk in integrity as David did, keeping God's commandments.

Psalms 41:12

David says God upholds him in his integrity.

James 5:11

Reference to the patience of Job and the Lord's mercy.

Job 2:3

God tells Satan that Job still holds fast his integrity despite being afflicted without cause.

Job 1:20-22

Job worships after losing everything, saying the Lord gave and has taken away; he does not sin or charge God foolishly.

2 Samuel 12:20

David worships after his child dies, similar to Job's response.

Job 19:13-17

Job describes how his wife and others have forsaken him.

Job 2:7-8

Satan smites Job with boils; Job sits in ashes scraping himself.

Discussion Questions

1. How does the Hebrew meaning of integrity (uprightness, perfection, simplicity) challenge or expand your current understanding of the word?

Consider: The sermon defines integrity from the Hebrew and its first use in Genesis 20.

2. In what ways does integrity preserve and guide a believer according to Psalm 26 and Proverbs 11:3?

Consider: The sermon explains that integrity enables standing in an even place and guides choices.

3. Why is Job’s response to his wife’s counsel considered a model of biblical integrity, and how can we apply it when facing foolish advice?

Consider: Job did not sin with his lips but gave a godly answer rooted in God’s sovereignty.

- 4.** How does understanding God’s sovereignty help believers accept both good and adversity without complaint?

Consider: Job’s question, ‘Shall we receive good at the hand of God, and shall we not receive evil?’ is discussed.

- 5.** What role does a spouse play in either strengthening or undermining a believer’s integrity, based on the examples of Job’s wife, Jezebel, and Solomon’s wives?

Consider: The sermon applies the importance of a godly spouse and warns against ungodly influences.

- 6.** Why is maturity and the study of God’s Word essential for developing biblical integrity, and how does Psalm 119:9-11 support this?

Consider: Integrity comes with age, experience, and application of Scripture.

7. What practical steps can we take to guard our tongues and avoid sinning with our lips, as Job did?

Consider: The sermon ends with an application on keeping the mouth from evil.

Applications

Develop biblical integrity to please and glorify God

Believers should cultivate integrity because it pleases the Lord and honors Him, especially in desperate situations.

Lecture support: Biblical integrity pleases the Lord. It glorifies the Lord... you need to develop biblical integrity in your life.

Choose a godly spouse

A godly wife can make a man, while an ungodly one can break him; young men should seek a wife like the Proverbs 31 woman.

Lecture support: A woman can make or break a man... God counsels and commands wives to be like godly Sarah.

Mature in integrity through Scripture and application

Integrity is not instant; it comes by studying and applying God's Word, leading to biblical convictions.

Lecture support: We will never possess biblical integrity unless we study and apply God's Word to our lives.

Reject temptations to curse or distrust God

Believers must refuse to identify with anything that mocks God, including media that promotes sin.

Lecture support: Temptations to curse God... should be rejected with the greatest of horrors... I am not going to listen to music that mocks God.

Guard your speech

Like Job, believers should say what is needed and refrain from what is not, keeping the tongue from evil to avoid troubles.

Lecture support: Whoso keepeth his mouth and his tongue keepeth his soul from troubles... we need wisdom to say what needs to be said.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 13

The Making of a Faithful Man

November 20, 2012

Read Chapter 13 in Volume 1, pages 225-242 (October 1, 2026 edition).

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

Major Themes

The Fear of God as the Foundation of Faithfulness

Faithfulness is not produced by external pressures but by an internal reverence for God that causes one to hate evil and obey Him regardless of cost.

Lecture support: Nehemiah 7:2 states Hanani was faithful because he feared God above many. Proverbs 16:6 says by the fear of the Lord men depart from evil.

The Pervasive Lack of Faithfulness in Society

Unfaithfulness is a mark of societal decay, affecting marriages, businesses, churches, and governments, as lamented in Psalm 12:1.

Lecture support: Weaver cites broken marriages, failed businesses, and dissolved churches as evidence of unfaithfulness, and quotes Psalm 12:1.

Faithful Admonishment as a Mark of True Friendship

A faithful friend will wound with rebuke when necessary, in contrast to an enemy's deceitful kisses. Scripture commands believers to admonish one another.

Lecture support: Proverbs 27:6; Leviticus 19:17; Romans 15:14; 2 Thessalonians 3:15; Colossians 1:28.

Stewardship and Faithfulness in Small Things

God requires stewards to be faithful, and faithfulness in little things is the prerequisite for being entrusted with greater things.

Lecture support: 1 Corinthians 4:1-2; Luke 16:10.

The Insufficiency of Worldly Substitutes for Faithfulness

Responsibility, accountability, and stability do not inherently produce faithfulness; only the fear of God does.

Lecture support: Weaver argues that many with responsibility, accountability, and stability remain unfaithful, using examples from government and personal life.

Graciousness as a Fruit of Fearing God

Hanani's name means gracious, and his concern for Jerusalem's welfare demonstrates that those who fear God are compassionate and concerned for others.

Lecture support: Nehemiah 1:1-4 shows Hanani reporting Jerusalem's distress; Exodus 22:27 and 2 Kings 13:23 show God's graciousness.

God's Grace in Counting Us Faithful

Even with our shortcomings, God in His mercy counts us faithful and uses us for His work, as Paul testified in 1 Timothy 1:12.

Lecture support: 1 Timothy 1:12; Weaver emphasizes that God enables and considers us faithful despite our failings.

Key Arguments

Faithfulness is rooted in the fear of God, not external factors.

Responsibility, accountability, and stability do not make a person faithful; only the fear of God produces genuine, consistent faithfulness.

Lecture support: Weaver refutes each theory with counterexamples and points to Nehemiah 7:2 where Hanani's faithfulness is directly linked to his fear of God.

The fear of God causes one to depart from evil.

Proverbs 3:7, 8:13, and 16:6 teach that fearing the Lord leads to hating and turning away from evil, which is the essence of faithfulness.

Lecture support: Weaver cites these Proverbs and the example of the Hebrew midwives in Exodus 1 who feared God and disobeyed Pharaoh.

Faithfulness is required of every steward.

All believers are stewards of God's gifts, and 1 Corinthians 4:2 demands faithfulness. Faithfulness in small matters leads to greater responsibilities.

Lecture support: 1 Corinthians 4:1-2; Luke 16:10; Weaver's personal anecdote about a friend who wanted to be a millionaire.

A faithful friend will administer loving rebuke.

True friendship involves wounding when necessary to prevent sin, as commanded in Leviticus 19:17 and exemplified in the New Testament admonitions.

Lecture support: Proverbs 27:6; Leviticus 19:17; Romans 15:14; 2 Thessalonians 3:15; Colossians 1:28.

God's faithfulness is the model and sustainer of our faithfulness.

God's unfailing faithfulness (Lamentations 3:22-23) is the reason we exist, and His character calls us to imitate His faithfulness.

Lecture support: Lamentations 3:22-23; Deuteronomy 7:9; 2 Timothy 2:13.

The fear of God produces wisdom and understanding.

Proverbs 9:10 and Job 28:28 connect the fear of the Lord with wisdom and understanding, which are manifested in departing from evil.

Lecture support: Weaver compares Proverbs 9:10 and Job 28:28 to show that knowledge of the holy and departing from evil are two sides of the same coin.

Scripture References

Nehemiah 7:1-2

The primary text; Hanani is appointed over Jerusalem because he was a faithful man who feared God above many.

Psalms 12:1

David's cry that the godly and faithful have disappeared, illustrating the crisis of unfaithfulness.

Lamentations 3:22-23

God's mercies are new every morning; great is His faithfulness, which sustains our existence.

Deuteronomy 7:9

God is called the faithful God.

2 Timothy 2:13

If we are faithless, He remains faithful; He cannot deny Himself.

Proverbs 11:13

A talebearer reveals secrets, but a faithful spirit conceals a matter.

Proverbs 27:6

Faithful are the wounds of a friend; the kisses of an enemy are deceitful.

Leviticus 19:17

You shall not hate your brother; you shall rebuke your neighbor and not suffer sin upon him.

Romans 15:14

Believers are able to admonish one another because they are full of goodness and knowledge.

2 Thessalonians 3:14-15

Do not count a disobedient brother as an enemy but admonish him as a brother.

Colossians 1:28

Paul warns and teaches every man to present everyone mature in Christ; warning is the same Greek word as admonish.

1 Corinthians 4:1-2

Stewards of the mysteries of God are required to be found faithful.

3 John 1:5

Gaius acted faithfully in whatever he did for the brethren and strangers.

Proverbs 28:20

A faithful man will abound with blessings.

Psalms 101:6

God's eyes are on the faithful of the land; they will dwell with Him and serve Him.

Luke 16:10

He who is faithful in little is faithful also in much; unjust in little is unjust in much.

Nehemiah 2:4-6

Nehemiah requests leave from the king to rebuild Jerusalem and sets a time for his return.

Nehemiah 5:14

Nehemiah was governor for twelve years, indicating the duration of his work before returning to Persia.

Nehemiah 1:1-4

Hanani brings news of Jerusalem's distress to Nehemiah, sparking his mission to rebuild.

Exodus 22:27

God is gracious, hearing the cry of the poor whose garment is taken as pledge.

Discussion Questions

1. In what areas of life do you find it most difficult to be faithful, and how does the fear of God address those struggles?

Consider: Weaver emphasizes that faithfulness is rooted in fearing God, not external pressures.

2. How do you respond when a faithful friend wounds you with a rebuke? What does your response reveal about your fear of God?

Consider: Proverbs 27:6 and the discussion on faithful wounds versus enemy kisses.

3. Why do responsibility, accountability, and stability fail to produce genuine faithfulness?

Consider: Weaver argues these are insufficient substitutes for the fear of God.

4. How does Hanani's graciousness demonstrate his fear of God, and how can we cultivate similar graciousness?

Consider: Hanani's name means gracious, and his concern for Jerusalem reflects God's character.

5. In what 'small things' is God calling you to be faithful right now, and how might that prepare you for greater stewardship?

Consider: Luke 16:10 and the principle of faithfulness in little things.

6. How does the fear of the Lord function as a defense against temptation in your daily life?

Consider: Weaver states that without the fear of God, a man has no defense against temptation.

7. What does it mean that God 'counts' us faithful, and how should that truth affect our service?

Consider: 1 Timothy 1:12 and the closing application on God's grace.

Applications

Cultivate the fear of God as the foundation of faithfulness.

Recognize that true faithfulness flows from a reverent fear of God, not from external pressures or self-effort.

Lecture support: Nehemiah 7:2; Proverbs 16:6; Weaver's argument that the fear of God is the only source of genuine faithfulness.

Be faithful in small things to be entrusted with greater things.

Demonstrate dependability in everyday responsibilities, knowing that God tests faithfulness in little before granting more.

Lecture support: Luke 16:10; Weaver's anecdote about the friend who wanted to be a millionaire but wasn't faithful with little.

Embrace and give faithful rebuke as an act of love.

Be willing to receive correction from godly friends and to lovingly admonish others when they are in sin.

Lecture support: Proverbs 27:6; Leviticus 19:17; Romans 15:14; Colossians 1:28.

Exhibit graciousness as a fruit of fearing God.

Show genuine concern for the welfare of others, reflecting God's gracious character in practical compassion.

Lecture support: Hanani's report to Nehemiah (Nehemiah 1:1-4); Exodus 22:27; 2 Kings 13:23.

Depend on God's grace to be counted faithful.

Acknowledge personal shortcomings but trust that God in His mercy counts us faithful and enables our service.

Lecture support: 1 Timothy 1:12; Weaver's closing prayer and emphasis on God's enabling grace.

Prioritize faithfulness in all stewardships.

View every area of life - family, work, church - as a stewardship from God requiring faithful management.

Lecture support: 1 Corinthians 4:1-2; Weaver's application that all believers are stewards.

Student notes after reading the assigned chapter

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

LESSON 14

Ole Bedford Forrest

July 13, 2014

Read Chapter 14 in Volume 1, pages 243-259 (October 1, 2026 edition).

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

Major Themes

Biblical Manhood and Courage

The sermon emphasizes the need for men who act with courage, character, and Christian principles, refusing to back down from any fight.

Lecture support: Weaver states, 'We need men today that will quit themselves like men. We need men of character and courage and Christian principles.'

Relentless Pursuit of Enemies

Forrest's military strategy of never giving up and pursuing enemies until they are destroyed is presented as a biblical model for spiritual warfare.

Lecture support: Weaver quotes Psalm 18:37-42 and says, 'It's not just a battle that we need to win. We need to understand that God's enemies need to be destroyed.'

God's Sovereignty in Battle

Despite Forrest not being saved during the war, God preserved and used him, illustrating that the battle belongs to the Lord regardless of numbers.

Lecture support: Weaver cites 1 Samuel 17:47 and Deuteronomy 20:1, saying, 'the battle is the Lord's' and 'God said, don't be afraid of a large host.'

Value of Practical Wisdom over Formal Education

Forrest's lack of formal education is contrasted with his superior military mind, showing that experience and common sense can surpass academic credentials.

Lecture support: Weaver says, 'He had no formal education and yet he was educated... in the school of hard knocks, the school of experience, and the school of common sense.'

Authenticity and Straightforwardness

Forrest is praised for being genuine, speaking his mind without political correctness, and not tolerating vulgarity, reflecting a life of integrity.

Lecture support: Weaver notes, 'He said what he thought, and he said what he believed, and he did not care who liked it or who did not like it.'

Key Arguments

Forrest's military success stemmed from his aggressive, relentless philosophy of war.

Forrest believed in striking first, never giving the enemy rest, and pursuing until complete destruction, which led to victories against larger forces.

Lecture support: Weaver recounts Forrest's capture of Colonel Strait and the Battle of Bryce's Crossroads, where Forrest's tactics of speed and pressure caused Union routs.

Forrest's life exemplifies biblical principles of fighting and manhood.

Though not a Christian during the war, Forrest's actions aligned with scriptural commands to be strong, fight, and not fear overwhelming odds.

Lecture support: Weaver connects Forrest's conduct to 1 Samuel 4:9, Psalm 18, and David's example, arguing that Forrest embodied these principles.

Modern society lacks men of Forrest's caliber, and this deficiency is a spiritual problem.

Weaver laments the absence of courageous, principled men in leadership and calls for a generation that will fight tyranny without quitting.

Lecture support: He asks, 'Can you imagine what Washington, D.C. would be like if we had four or five old Bedfords up there today?' and urges men to 'quit yourselves like men.'

God's preservation of Forrest before his conversion shows divine purpose.

Weaver argues that God protected Forrest in battle because He intended to save him later, paralleling God's use of King Cyrus.

Lecture support: He cites Isaiah 45:4-6 about Cyrus and says, 'God was with Forrest, and the Lord protected him and preserved him.'

Scripture References

1 Samuel 4:9

Weaver reads this verse as the text for the sermon, emphasizing the call to be strong and fight like men, which he applies to Forrest's life.

Colossians 4:6

Weaver notes that Forrest's speech was not always gracious or seasoned with salt, but it was never vulgar, contrasting with this verse.

Proverbs 23:7

Weaver uses this verse to explain that Forrest's actions revealed his heart and thoughts, as a man thinks, so is he.

Proverbs 4:23

Weaver cites this verse to stress that the heart determines the issues of life, connecting to Forrest's conduct.

Acts 8 (Simon the sorcerer)

Weaver references Peter discerning Simon's heart by his words and actions, illustrating how conduct reveals the heart.

Isaiah 45:4-6

Weaver quotes God's words to Cyrus, showing that God can use and preserve even those who do not know Him, as He did with Forrest.

Psalms 41:11

Weaver cites David's words that God's favor is shown when enemies do not triumph, applying it to Forrest's survival in battle.

Leviticus 26:7-8

Weaver quotes this promise of chasing enemies and putting them to flight, paralleling Forrest's military successes.

Ecclesiastes 9:11

Weaver reads this verse to emphasize that the race is not to the swift nor the battle to the strong, as Forrest often won against superior forces.

1 Samuel 17:47

Weaver quotes David's declaration that the battle is the Lord's, applying it to Forrest's victories.

Deuteronomy 20:1

Weaver cites God's command not to fear a larger enemy, for the Lord is with His people, as seen in Forrest's battles.

Psalms 3:6

Weaver quotes David's refusal to fear ten thousands of enemies, linking it to Forrest's courage.

Psalms 18:37-42

Weaver reads David's description of pursuing and destroying enemies, stating this was Forrest's philosophy of war.

Psalms 144:1

Weaver quotes David's blessing of God who teaches hands to war and fingers to fight, applying it to spiritual warfare.

John 1:6

Weaver references God's description of John the Baptist as 'a man sent from God,' comparing John's manhood to Forrest's.

Discussion Questions

1. How does Forrest's philosophy of 'showing fight' regardless of odds apply to spiritual warfare in the life of a believer?

Consider: Weaver emphasizes that Forrest never hesitated to engage the enemy even when outnumbered, and he urges Christians to adopt the same mindset.

2. In what ways can the church today cultivate men of character and courage like Forrest, without endorsing his pre-conversion flaws?

Consider: Weaver calls for a generation of men who will 'quit themselves like men' and face tyranny without backing down.

3. What does it mean to pursue our spiritual enemies until they are 'consumed,' and how do we balance this with New Testament teachings on love and forgiveness?

Consider: Weaver uses Psalm 18 to argue that believers should not stop at winning a battle but should seek the complete defeat of evil.

4. How can we discern when boldness and straightforward speech, like Forrest's, crosses the line from being principled to being ungracious?

Consider: Weaver notes that Forrest's speech was not always seasoned with grace, yet he was never vulgar, raising questions about Christian communication.

5. What lessons can we learn from Forrest's ability to think independently and resist political correctness in our current cultural context?

Consider: Weaver praises Forrest for saying what he believed without caring who liked it, and he critiques modern political correctness.

Applications

Fight spiritual battles with relentless persistence

Believers should adopt Forrest's mindset of never giving up in spiritual warfare, pursuing sin and evil until they are completely defeated.

Lecture support: Weaver says, 'We need to learn to fight, not just physically, but spiritually, mentally, emotionally, in every area of our lives and never give in and never give up.'

Cultivate courageous manhood rooted in Christian principles

Men are called to be strong, courageous, and principled, facing tyranny and overwhelming odds without fear of prison, death, or defeat.

Lecture support: Weaver exhorts, 'We need men that are unafraid of prison, that are unafraid of death, that are unafraid of defeat.'

Trust God's sovereignty in overwhelming circumstances

Like Forrest, believers should not fear larger or better-equipped enemies, remembering that the battle belongs to the Lord.

Lecture support: Weaver cites Deuteronomy 20:1 and says, 'God said, don't be afraid of a large host. Doesn't matter.'

Value practical wisdom and experience alongside formal education

Forrest's life shows that common sense and hard-won experience can be more valuable than academic credentials alone.

Lecture support: Weaver states, 'Such an education is usually far superior to one that is just merely from scholastic endeavors.'

Speak truth boldly without fear of man

Forrest's example of saying what he believed without political correctness challenges believers to be straightforward and honest in their speech.

Lecture support: Weaver notes, 'He said what he thought, and he said what he believed, and he did not care who liked it or who did not like it.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 15

Are You Dumber Than a Beast?

November 27, 2012

Read Chapter 15 in Volume 1, pages 261-276 (October 1, 2026 edition).

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

Major Themes

Human Stupidity Compared to Animals

Scripture repeatedly compares humans unfavorably to beasts, showing that people often lack the sense to acknowledge God as their provider, unlike animals who instinctively look to their master.

Lecture support: Weaver cites Psalm 49:12,20; Psalm 73:22; and Isaiah 1:3 to demonstrate that even godly men can act beastly, and that Israel was dumber than an ox or donkey because they did not know their owner.

God's Sovereign Provision for All Creatures

God owns and provides for every animal, from lions to ravens. Their cries and roars are interpreted as prayers for food, demonstrating God's general providence over creation.

Lecture support: Psalm 104:21,27; Psalm 147:9; Joel 1:18-20; and Psalm 145:15-16 are used to show that beasts seek their meat from God and that He opens His hand to satisfy them.

Learning from Animals

God commands us to observe animals and learn lessons about work ethic, preparation, discernment of judgment, and trust in God's provision.

Lecture support: Proverbs 6:6-11 (ants teach preparation and work); Jeremiah 8:6-7 (birds teach discernment of judgment); Matthew 6:26 (birds teach trust in providence); Job 12:7 (beasts and birds teach generally).

Inarticulate Prayers and the Holy Spirit's Intercession

If God can interpret the roar of a lion as a prayer, He certainly understands the groanings of His people. The Holy Spirit intercedes for believers with groanings that cannot be uttered, according to God's will.

Lecture support: Romans 8:26-27 is directly cited to show the Spirit's intercession. Weaver connects this to the lion's roar as a 'natural prayer' and encourages believers that their feeble cries are heard.

The Necessity of Action with Prayer

True prayer must be accompanied by practical seeking. The lions roar and then seek their prey; many people pray but do not put feet to their prayers, neglecting the means God has ordained.

Lecture support: Spurgeon's quote is used: 'The lions roar and seek. Too many are liars before God. They roar, but they never seek.' Weaver applies this to the need for a biblical work ethic.

Gratitude and Acknowledgment of God

Unlike animals that honor God by their dependence, humans often fail to thank God for His provision. The sermon calls for a response of gratitude, like the one leper who returned to give thanks.

Lecture support: Weaver references the ten lepers (Luke 17:11-19) and states that we must honor God for everything we are and have, lest we be dumber than beasts.

Key Arguments

Men are often dumber than beasts because they do not acknowledge God as their provider.

Isaiah 1:3 shows that oxen and donkeys know their owner, but Israel did not know or consider God. This makes humans dumber than animals.

Lecture support: Weaver says, 'The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider... God is saying that men are dumber than animals.'

Animals honor God by fulfilling their created purpose, and we can learn from them.

Psalms 148 calls all creation to praise God. Animals honor God by staying in their ordained roles. Job 12:7 and Proverbs 6:6 command us to learn from beasts and insects.

Lecture support: Weaver states, 'In one sense of the word, they do honor Him in the sense that they fulfill the purpose for which God created them.'

The lion's roar is a natural prayer for food, interpreted by God as seeking meat from Him.

Psalms 104:21 poetically describes the lion's roar as seeking meat from God. Commentators like Matthew Poole and Spurgeon affirm this as a figurative prayer.

Lecture support: Weaver quotes Poole: 'Their roaring is a kind of natural prayer to God for relief.'

If God hears the inarticulate cries of animals, He certainly hears the groanings of His people through the Spirit's intercession.

Romans 8:26-27 teaches that the Spirit intercedes with groanings that cannot be uttered. Since God interprets animal cries, He will interpret our weak prayers.

Lecture support: Weaver says, 'If God is able to interpret the roar of a lion and the shriek of a bird... do you not think that He's capable of reading our groanings which cannot be uttered?'

Prayer must be accompanied by practical effort; God ordains both the end and the means.

The lions roar and then seek their prey. Many people pray but do not work or use the means God has provided, making them liars before God.

Lecture support: Spurgeon's quote: 'The lions roar and seek. Too many are liars before God. They roar, but they never seek.'

We must learn from animals to trust God daily and be content with His provision.

Birds do not sow or reap, yet God feeds them. We should learn contentment and trust from them, as taught in Matthew 6:26 and Hebrews 13:5.

Lecture support: Weaver says, 'These fowls of the air are content with God's sovereign provision... You can learn contentment.'

Scripture References

Psalms 104:20-22

The primary text of the sermon, describing how God makes darkness and night, where beasts creep forth and young lions roar after prey and seek their meat from God.

Psalms 49:12,20

Man in honor is like the beasts that perish; man who does not understand is like the beasts that perish.

Psalms 73:22

Asaph confesses he was foolish and ignorant, like a beast before God, when he envied the prosperity of the wicked.

Isaiah 1:2-3

God's children have rebelled; the ox knows its owner and the donkey its master's crib, but Israel does not know or consider.

Psalms 104:18

The high hills are a refuge for wild goats, and the rocks for conies, showing God's design in animal habitats.

Jeremiah 27:5-6

God declares He made the earth, man, and beasts, and gives them to whomever He pleases, including Nebuchadnezzar.

Psalms 50:10-12

Every beast of the forest is God's, and the cattle on a thousand hills; the world and its fullness are His.

Isaiah 43:19-20

God will do a new thing, making a way in the wilderness; the beast of the field will honor Him because He gives water to His people.

Psalms 148:1-14

All creation, including beasts, cattle, creeping things, and flying fowl, are called to praise the Lord.

Job 12:7

Ask the beasts and they will teach you; the birds of the air will tell you.

Proverbs 6:6-11

Go to the ant, you sluggard; consider her ways and be wise. She prepares her food in summer and gathers in harvest.

Jeremiah 8:6-7

The stork, turtledove, crane, and swallow know their appointed times, but God's people do not know the judgment of the Lord.

Matthew 6:26

Look at the birds of the air; they do not sow or reap, yet your heavenly Father feeds them. Are you not much better than they?

Psalms 147:6-9

God covers the heavens with clouds, prepares rain, makes grass grow, and gives to the beast its food and to the young ravens that cry.

Joel 1:18-20

The beasts groan, herds are perplexed, and the beasts of the field cry to God because the pastures are burned and waters dried up.

Amos 3:4,8

Will a lion roar in the forest when he has no prey? The lion has roared, who will not fear?

Isaiah 5:29

Their roaring shall be like a lion; they shall roar like young lions and lay hold of the prey.

Psalms 104:25,27-29

All creatures wait on God to give them food in due season; when He opens His hand they are filled, when He hides His face they are troubled and die.

Psalms 145:15-16

The eyes of all wait upon God, and He gives them their meat in due season; He opens His hand and satisfies the desire of every living thing.

Romans 8:26-27

The Spirit helps our infirmities; we do not know what to pray for, but the Spirit intercedes with groanings that cannot be uttered, according to God's will.

Discussion Questions

1. In what ways does the Bible compare humans to beasts, and why does God make such comparisons?

Consider: Weaver cites Psalm 49, Psalm 73, and Isaiah 1 to show that humans are often called dumber than beasts when they fail to acknowledge God.

2. What specific lessons does God want us to learn from ants, birds, and other animals?

Consider: Proverbs 6, Jeremiah 8, and Matthew 6 are used to teach work ethic, preparation, discernment of judgment, and trust in God's provision.

3. How can the roar of a lion be considered a prayer, and what does that teach us about our own prayers?

Consider: Weaver explains that Psalm 104:21 poetically interprets the lion's roar as seeking meat from God, and commentators call it a natural prayer.

4. What does it mean to 'put feet to our prayers,' and why is this important?

Consider: Spurgeon's quote about lions roaring and seeking is contrasted with those who pray but do not act; Weaver emphasizes that God ordains means as well as ends.

5. How does the Holy Spirit's intercession with groanings relate to the idea of inarticulate prayers?

Consider: Romans 8:26-27 is explained as the Spirit praying for us when we cannot articulate our needs, just as God interprets animal cries.

6. Why is gratitude and acknowledgment of God essential to avoid being 'dumber than a beast'?

Consider: Weaver points to the ten lepers and the example of animals honoring God by their dependence, urging believers to thank God for all things.

Applications

Acknowledge God as your provider and thank Him continually.

Unlike the ox and donkey that know their owner, we must recognize that everything we are and have comes from God, and we should honor and thank Him.

Lecture support: Weaver says, 'Whatever we are, we are by the grace of God. And whatever we have, we have by the grace of God. And we need to thank Him and honor Him.'

Learn from animals: work diligently and prepare for the future.

The ant teaches us to work while we can and store up for times of need, reflecting a biblical work ethic and wisdom in preparation.

Lecture support: Proverbs 6:6-8 is applied: 'Go to the ant, thou sluggard; consider her ways, and be wise... provideth her meat in the summer.'

Trust God for daily provision and be content.

Birds do not sow or reap, yet God feeds them. We should learn to trust God for our needs and be content with what we have.

Lecture support: Matthew 6:26 and Hebrews 13:5 are referenced: 'Be content with such things as you have.'

Put action to your prayers; don't just roar, but seek.

Prayer must be accompanied by practical effort. God ordains both the end and the means, so we must work while we pray.

Lecture support: Spurgeon's quote: 'The lions roar and seek. Too many are liars before God. They roar, but they never seek.'

Take comfort that the Holy Spirit intercedes for you when you cannot pray.

When you are so burdened that you can only groan, remember that the Spirit prays for you according to God's will, and God understands your inarticulate cries.

Lecture support: Romans 8:26-27 is directly applied: 'The Spirit itself maketh intercession for us with groanings which cannot be uttered.'

Discern the times and flee from coming judgment.

Like migratory birds that know when to escape winter, we should be spiritually alert to God's judgment and take appropriate action.

Lecture support: Jeremiah 8:7: 'The stork in the heaven knoweth her appointed times... but my people know not the judgment of the Lord.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 16

Injustice, Grace and Patience

December 03, 2012

Read Chapter 16 in Volume 1, pages 277-297 (October 1, 2026 edition).

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

Major Themes

God's Absolute Justice

God is inherently just, and justice is the foundation of His throne. He demands justice from His people and in all aspects of life.

Lecture support: Psalm 89:14: 'justice and judgment are the habitation of thy throne.'
Deuteronomy 32:4: 'all His ways are judgment.'

Injustice in the World

Despite God's justice, injustice is rampant, even against the righteous. Believers will face persecution and unfair treatment.

Lecture support: Weaver recounts the story of a pastor and his wife unjustly imprisoned, and references Joseph's multiple injustices.

Sovereignty of God

Joseph's ability to forgive and remain gracious stemmed from his deep trust in God's sovereign control over all events, even evil ones.

Lecture support: Joseph says, 'God did send me before you to preserve life' (Genesis 45:5) and 'God meant it unto good' (Genesis 50:20).

Grace and Patience in Suffering

Believers are called to respond to injustice with grace, patience, and forgiveness, following Joseph's example and trusting God's purposes.

Lecture support: Joseph wept, comforted his brothers, and spoke kindly to them despite 22 years of suffering (Genesis 50:17-21).

Humility Before Honor

God exalts the humble after a period of suffering and humiliation, as seen in Joseph's life and taught in Proverbs.

Lecture support: Proverbs 15:33: 'before honor is humility.' Joseph was humbled in slavery and prison before becoming ruler.

God Works All for Good

God uses even the evil actions of others to accomplish His good purposes, as promised in Romans 8:28 and exemplified in Joseph's story.

Lecture support: Joseph tells his brothers, 'ye thought evil against me; but God meant it unto good' (Genesis 50:20).

Key Arguments

God's justice is foundational and non-negotiable.

Weaver argues that God's character is just, and He requires justice from humanity, making injustice an abomination to Him.

Lecture support: Psalm 11:7: 'the righteous Lord loveth righteousness.' Proverbs 21:3: 'to do justice and judgment is more acceptable than sacrifice.'

Salvation is an act of divine justice.

God did not set aside His law in salvation; Christ fulfilled it and bore its penalty, so God remains just while justifying believers.

Lecture support: Romans 3:26: 'that he might be just, and the justifier of him which believeth in Jesus.'

Injustice is pervasive and will be experienced by the righteous.

Using Joseph's story and modern examples, Weaver contends that believers will face injustice, but they must not respond with bitterness.

Lecture support: Joseph was sold by his brothers, falsely accused, and forgotten in prison despite his innocence.

Trust in God's sovereignty prevents bitterness.

Joseph's lack of revenge and his graciousness were rooted in his conviction that God orchestrated his suffering for a greater good.

Lecture support: Joseph repeatedly says God sent him to Egypt to preserve life (Genesis 45:5-8).

Suffering produces character and effective leadership.

Joseph's hardships prepared him to rule with compassion and wisdom, contrasting with leaders who lack such character.

Lecture support: Joseph used his power to nourish and protect his family, having learned through deprivation.

Believers must pray for grace to endure injustice.

Weaver concludes that in an age of corruption, Christians need God's grace to maintain tender hearts and tough hides like Joseph.

Lecture support: Weaver prays for God to make believers like Joseph, enduring suffering with a gracious spirit.

Scripture References

Genesis 40:1-23

The butler and baker's dreams and Joseph's interpretation; the butler forgets Joseph.

Genesis 41:1

Two full years pass before Pharaoh's dream.

Psalms 89:14

Justice and judgment are the habitation of God's throne.

Deuteronomy 32:4

God is the Rock, His work is perfect, all His ways are judgment.

Zephaniah 3:5

The just Lord is in the midst, He will not do iniquity.

Proverbs 21:3

To do justice and judgment is more acceptable than sacrifice.

Proverbs 16:11

A just weight and balance are the Lord's.

Leviticus 19:35

Command to do no unrighteousness in judgment, measurement, or weight.

Zechariah 9:9

The coming King is just and having salvation.

Isaiah 9:6-7

The government of the Messiah will be established with judgment and justice.

Jeremiah 23:5

The righteous Branch will execute judgment and justice in the earth.

Romans 3:21-26

God is just and the justifier through faith in Christ's propitiation.

Isaiah 42:21

Christ will magnify the law and make it honorable.

Acts 3:14

Peter calls Jesus the Holy One and the Just.

Isaiah 56:1

Command to keep judgment and do justice.

Isaiah 58:1-2

God rebukes hypocritical seeking of justice.

Isaiah 59:4, 14

None calls for justice; judgment is turned backward.

Jeremiah 22:15

God asks if doing judgment and justice leads to well-being.

Ezekiel 45:9

Princes commanded to remove violence and execute judgment and justice.

Psalms 11:7

The righteous Lord loves righteousness.

Discussion Questions

1. How does understanding God's justice help us respond to personal injustice?

Consider: Weaver emphasizes that God is just and loves justice, which should shape our perspective when we face unfair treatment.

2. In what ways did Joseph's trust in God's sovereignty prevent bitterness?

Consider: Joseph repeatedly attributed his suffering to God's plan, saying 'God sent me' and 'God meant it unto good.'

3. What modern examples of injustice against Christians have you witnessed or heard about?

Consider: Weaver shared stories of pastors and believers unjustly imprisoned, prompting reflection on current persecution.

4. How can we cultivate a Joseph-like spirit of grace and forgiveness toward those who wrong us?

Consider: Joseph wept, comforted his brothers, and spoke kindly despite 22 years of suffering, demonstrating supernatural grace.

5. What does it mean to have a 'tender heart and tough hide' in the face of persecution?

Consider: Weaver references Dr. Bob Jones Sr.'s prayer, urging believers to remain compassionate yet resilient.

6. How does suffering produce character and effective leadership, according to Joseph's example?

Consider: Joseph's hardships prepared him to rule with compassion, contrasting with leaders who lack such character.

7. Why is it important to remember that 'before honor is humility'?

Consider: Joseph was greatly humbled before being exalted, teaching that exaltation without humility leads to pride and tyranny.

8. How can we apply the truth of Romans 8:28 when we experience injustice?

Consider: Weaver points out that God works all things for good, even when the events themselves are evil, as in Joseph's life.

Applications

Trust God's sovereignty in suffering

Believers should respond to injustice by trusting that God is in control and working all things for good, as Joseph did.

Lecture support: Joseph said, 'God did send me before you to preserve life' (Genesis 45:5) and 'God meant it unto good' (Genesis 50:20).

Cultivate a gracious and forgiving spirit

Instead of seeking revenge, believers should extend grace and kindness to those who wrong them, following Joseph's example.

Lecture support: Joseph wept, comforted his brothers, and spoke kindly, saying 'fear not' (Genesis 50:19-21).

Pray for a tender heart and tough hide

In the face of persecution, believers should ask God to keep their hearts compassionate and their spirits resilient.

Lecture support: Weaver references Dr. Bob Jones Sr.'s prayer: 'Make my heart tender and my hide tough.'

Embrace humility as a path to honor

Accept seasons of humiliation and suffering as God's preparation for future exaltation and effective service.

Lecture support: Proverbs 15:33: 'before honor is humility.' Joseph was humbled in slavery and prison before becoming ruler.

Do justice in all areas of life

Since God loves justice, believers must practice justice in business, relationships, and civic duties.

Lecture support: Leviticus 19:35 commands just weights and measures; Proverbs 21:3 says justice is more acceptable than sacrifice.

Prepare for persecution with grace

Recognize that suffering for righteousness is a calling, and ask God for the grace to endure it without bitterness.

Lecture support: 1 Peter 3:14: 'if ye suffer for righteousness' sake, happy are ye.' Philippians 1:29: suffering is granted for Christ.

Student notes after reading the assigned chapter

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LESSON 17

The Differences Between Fear and Faith - 3

February 26, 2017

Read Chapter 17 in Volume 1, pages 299-314 (October 1, 2026 edition).

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

Major Themes

Faith rejoices in God's providence

Faith trusts that God's sovereign control works all things for good, leading believers to worship even in loss.

Lecture support: Job worshipped after losing everything (Job 1:20-22); David worshipped after his child died (2 Samuel 12:19-23); Eli submitted to God's judgment (1 Samuel 3:18).

Fear ridicules God's providence

Fear leads to accusing God of cruelty and rebelling against His will, as the Israelites did in Numbers 14.

Lecture support: The Israelites said God brought them to the wilderness to kill them and sought to return to Egypt (Numbers 14:1-4).

Fear is the foundation of rebellion

Fear causes disobedience and rebellion against God, as seen in Israel's refusal to enter Canaan and their appointment of a new captain.

Lecture support: Nehemiah 9:17 says they appointed a captain to return to bondage; Deuteronomy 1:26 says they rebelled against the Lord.

God's minute providence

God's control extends to seemingly random events like casting lots and the falling of sparrows, demonstrating His absolute sovereignty.

Lecture support: Proverbs 16:33 says the disposing of the lot is of the Lord; Matthew 10:29 says not one sparrow falls without the Father.

The danger of complaining

Complaining against circumstances is an attack on God's providence and can lead to God giving us our sinful desires.

Lecture support: The Israelites wished to die in the wilderness, and God granted that wish (Numbers 14:2, 28-29); Psalm 78:30-31 shows God gave them meat but slew them.

Key Arguments

Fear and faith are opposites

If you have faith, you will not be fearful; fear indicates a lack of faith, as Jesus taught in Mark 4:40.

Lecture support: Mark 4:40: 'Why are you so fearful? Have you no faith?'

Fear disregards God's promises and power

Fear magnifies obstacles and minimizes God's strength, leading to disobedience and rebellion.

Lecture support: The ten spies said they were as grasshoppers compared to the giants (Numbers 13:33).

Providence excludes luck and chance

In a world governed by God, there is no luck, chance, fate, or fortune; all events are divinely planned.

Lecture support: Proverbs 16:33 and Matthew 10:29-30 show God's control over lots and sparrows.

Fear provokes God and leads to judgment

Israel's fear and rebellion provoked God ten times, resulting in their exclusion from the Promised Land.

Lecture support: Numbers 14:22-23 says they tempted God ten times and provoked Him, so they would not see the land.

Fear leads to irrational accusations against God

Fear causes people to accuse God of deception and cruelty, as the Israelites did when they said God brought them to the wilderness to die.

Lecture support: Numbers 14:3: 'Wherefore hath the Lord brought us unto this land, to fall by the sword?'

Submission to providence is required

Believers must bow to God's providence regardless of circumstances, trusting that He works all things for good.

Lecture support: Job, David, and Eli all submitted to God's will in difficult providences.

Scripture References

Numbers 13:1-2

God commands Moses to send spies into Canaan.

Mark 4:40

Jesus asks the disciples why they are fearful if they have no faith.

Hebrews 11:6

Without faith it is impossible to please God.

Romans 8:28

All things work together for good to those who love God.

Job 1:20-22

Job worships after losing everything.

2 Samuel 12:19-23

David worships after the death of his child.

1 Samuel 3:18

Eli submits to God's judgment.

Proverbs 16:33

The lot is cast into the lap, but the disposing is of the Lord.

1 Samuel 14:41

Saul casts lots to find Jonathan's sin.

Acts 1:23-26

Matthias chosen by lot to replace Judas.

Matthew 10:29-30

Sparrows do not fall without the Father; hairs of head are numbered.

Numbers 14:22-23

God says those who tempted Him ten times will not see the land.

Numbers 14:1-4

Israel murmurs and desires to return to Egypt.

Numbers 11:1

God's fire consumes complainers.

Proverbs 29:25

The fear of man brings a snare.

Nehemiah 9:16-17

Israel rebelled and appointed a captain to return to bondage.

Deuteronomy 1:22-28

Moses recounts Israel's rebellion at Kadesh-barnea.

2 Timothy 1:7

God has not given a spirit of fear.

Isaiah 12:2

I will trust and not be afraid.

Psalms 56:3

What time I am afraid, I will trust in thee.

Discussion Questions

1. How does fear lead to rebellion against God, and what are some modern examples of this?

Consider: The sermon argues that fear is the foundation of rebellion, as seen in Israel's refusal to enter Canaan.

2. In what ways do we accuse God of cruelty or deception when we complain about our circumstances?

Consider: The Israelites said God brought them to the wilderness to kill them; we may do similarly when we question God's love.

3. How can we cultivate a faith that rejoices in God's providence even in painful situations?

Consider: Job, David, and Eli worshipped God despite devastating losses.

4. What does it mean that 'there is no such thing as luck, chance, fate, or fortune'? How should this affect our daily lives?

Consider: The sermon teaches that God's providence governs all events, excluding randomness.

5. Why is it dangerous to wish for things contrary to God's will, as the Israelites did?

Consider: God granted their wish to die in the wilderness, showing that He may give us our sinful desires.

6. How does memorizing scriptures like 2 Timothy 1:7, Isaiah 12:2, and Psalm 56:3 help combat fear?

Consider: The speaker recommends these verses as antidotes to fear.

Applications

Memorize key scriptures to combat fear

Memorize 2 Timothy 1:7, Isaiah 12:2, and Psalm 56:3 to remind yourself that God has not given a spirit of fear and to trust Him.

Lecture support: The speaker explicitly encourages memorizing these three verses.

Be careful what you wish for

Avoid complaining and wishing for things contrary to God's will, because God may grant those desires to our detriment.

Lecture support: The Israelites wished to die in the wilderness, and God fulfilled that wish; Psalm 78 shows God gave them meat but slew them.

Submit to God's providence in all circumstances

Regardless of how painful or confusing a situation is, bow to God's sovereign control, trusting that He works all things for good.

Lecture support: Job, David, and Eli submitted to God's will in loss; the speaker says yielding to God is the quickest way out of a trying circumstance.

Rejoice in God's providence rather than complaining

Instead of bellyaching about circumstances, praise God for His sovereign work, knowing that He is too loving to be unkind and too wise to make a mistake.

Lecture support: The speaker contrasts the Israelites' murmuring with Job's worship and concludes with a prayer affirming God's love and wisdom.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 18

Easily Enslaved

January 12, 2017

Read Chapter 18 in Volume 1, pages 315-330 (October 1, 2026 edition).

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

Major Themes

Easy Enslavement Through Taxation

Heavy taxation is a primary method of enslaving a people by exhausting their resources and time, preventing them from resisting or even thinking of freedom.

Lecture support: Weaver explains that the taskmasters were 'masters of tribute' who imposed taxes and forced labor, a scheme that 'has been used through the ages because it is still being used today to enslave people.'

The Deceptive Danger of Prosperity

Prosperity can lead to complacency, independence from God, and a false sense of security, making people soft and unprepared for adversity.

Lecture support: Weaver states, 'The tendency in prosperity is to think and act improperly... the prosperity of fools shall destroy them,' and notes that prosperity 'tends to soften us.'

Loss of Fighting Spirit

A people who lose the will or ability to fight will be enslaved; God even left enemies in Canaan to teach Israel war.

Lecture support: Weaver cites Numbers 13-14 where Israel feared to fight and wanted to return to Egypt, and Judges 3:1-2 where God left nations to teach them war.

Spiritual Bondage and the Christian Fight

Just as physical enslavement comes from yielding, spiritual bondage results from yielding to sin; Christians must fight the good fight of faith.

Lecture support: Weaver references Romans 6:16 and 2 Peter 2:19, and Paul's charge to Timothy to 'fight the good fight of faith.'

The Offense of the Gospel

Truth and the Gospel are inherently offensive to unbelievers, so Christians should not fear speaking truth.

Lecture support: Weaver cites Galatians 5:11 and 1 Peter 2:6-8 to show that Christ is a 'rock of offence' to the disobedient.

Divine Sovereignty and Human Means

God ordains events but uses secondary causes, such as the rise of a new king who did not know Joseph, to accomplish His purposes.

Lecture support: Weaver compares the crucifixion of Christ (Acts 2:23; 4:26-28) to Israel's enslavement, showing God uses wicked actions to fulfill His decrees.

Key Arguments

Extreme taxation is a deliberate scheme to enslave

The Egyptian taskmasters were tax commissioners who impoverished the Israelites, forcing them into labor and preventing them from multiplying or escaping.

Lecture support: Weaver cites Exodus 1:11 and commentary from Matthew Poole and John Gill, noting the word 'taskmasters' means 'masters of tribute' and the system was designed to exhaust their purses and strength.

Prosperity leads to spiritual and practical vulnerability

When people are prosperous, they tend to forget God, lose skills, and become unable to endure hardship, making them easy to enslave.

Lecture support: Weaver references Jeremiah 22:21 ('I spake unto thee in thy prosperity; but thou saidst, I will not hear') and Ecclesiastes 7:14, and gives examples of vanished companies.

Without a fighting spirit, enslavement is inevitable

Israel's fear of war and desire to return to Egypt showed they had lost the will to resist; God desires His people to know how to fight.

Lecture support: Weaver points to Exodus 13:17, Numbers 13-14, and Judges 3:1-2, and states, 'If you are unwilling to fight for liberty and freedom, you will surely be enslaved.'

Modern Americans are enslaved by taxation and regulation

Excessive taxation and hidden inflation force both spouses to work, leaving no time for thought or resistance, mirroring the Egyptian system.

Lecture support: Weaver says, 'Today there is such excessive taxation and the hidden tax inflation that now requires both husband and wife to work just to eke out an existence.'

Spiritual bondage follows yielding to sin

Yielding to sin makes one a servant of sin; Christians must actively fight against sin, Satan, and the world to remain free.

Lecture support: Weaver quotes Romans 6:16 and 2 Peter 2:19, and references Paul's fight of faith in 1 Timothy 6:12 and 2 Timothy 4:7.

Scripture References

Exodus 1:7-14

The primary text describing Israel's multiplication and subsequent enslavement in Egypt.

Galatians 5:11

Paul speaks of the offense of the cross, showing that preaching truth brings persecution.

1 Peter 2:6-8

Christ is precious to believers but a stone of stumbling and rock of offense to the disobedient.

Genesis 15:13-14

God tells Abram his descendants will be strangers and afflicted for 400 years.

Acts 4:26-28

Herod, Pilate, and others gathered to do what God's hand and counsel determined before to be done.

Acts 2:23

Jesus was delivered by the determinate counsel and foreknowledge of God, yet crucified by wicked hands.

Acts 7:17-18

Another king arose who did not know Joseph, using the Greek word 'heteros' meaning another of a different kind.

Isaiah 52:4

The Assyrian oppressed Israel without cause, indicating a foreign ruler over Egypt.

Exodus 5:10-12

Taskmasters and officers demanded brick-making without straw, scattering the people to gather stubble.

Genesis 47:6, 11, 27

Israel was given the best land and prospered in Goshen, multiplying exceedingly.

Psalms 30:6

David said in his prosperity, 'I shall never be moved,' yet later suffered.

Proverbs 1:32

The prosperity of fools shall destroy them.

Jeremiah 22:21

God spoke to Israel in their prosperity, but they refused to hear.

Ecclesiastes 7:14

In the day of prosperity be joyful, but in adversity consider that God has set one against the other.

Lamentations 3:17

Jeremiah forgot prosperity after Jerusalem's destruction.

Exodus 13:17-18

God led Israel the long way lest they see war and return to Egypt; they went up 'harnessed' in military order.

Numbers 13:27-33; 14:1-4

Ten spies gave an evil report, and the people feared and wanted to return to Egypt.

1 Samuel 13:19-22

The Philistines prevented Israel from having swords or spears, leaving only Saul and Jonathan armed.

Judges 3:1-2

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

Romans 6:16

To whom you yield yourselves servants to obey, his servants you are.

Discussion Questions

1. In what ways does excessive taxation function as a form of enslavement today, and how should Christians respond?

Consider: Weaver argues that taxation was the first scheme to enslave Israel and that modern taxation similarly burdens families.

2. How can prosperity become a spiritual danger, and what practical steps can believers take to remain dependent on God during good times?

Consider: Weaver warns that prosperity leads to complacency and independence from God, citing Jeremiah 22:21.

3. What does it mean to have a 'fighting spirit' in the Christian life, and how do we cultivate it without becoming contentious?

Consider: Weaver emphasizes the need to fight against sin and spiritual enemies, referencing Paul's fight of faith.

4. Why are Christians often afraid to speak truth that offends, and how does 1 Peter 2:6-8 challenge that fear?

Consider: Weaver notes that the Gospel is inherently offensive, yet many Christians avoid offending others.

5. How does the concept of 'secondary causes' help us understand God's sovereignty in the midst of evil and oppression?

Consider: Weaver uses the crucifixion and Israel's enslavement to show God works through human actions.

6. In what ways might modern Americans be like the Israelites who thought they were free but were actually enslaved?

Consider: Weaver claims many Americans are unaware of their bondage to taxation and regulation.

Applications

Recognize and resist excessive taxation

Believers should be aware of how taxation can enslave and should seek ways to reduce its burden and maintain freedom.

Lecture support: Weaver states, 'If we want to be free, we have to understand excessive taxation is a means of enslavement.'

Use prosperity wisely and remain dependent on God

During times of prosperity, Christians must guard against complacency and continue to trust and obey God.

Lecture support: Weaver warns, 'The tendency in prosperity is to think and act improperly... the prosperity of fools shall destroy them.'

Cultivate a biblical fighting spirit

Christians must learn to fight spiritually against sin, Satan, and the world, and be willing to contend for truth.

Lecture support: Weaver says, 'If we do not cherish a fighting spirit, a biblical, godly fighting spirit, we'll always be enslaved.'

Do not fear the offense of the Gospel

Believers should boldly speak truth, knowing that the Gospel is inherently offensive to the disobedient.

Lecture support: Weaver asks, 'Why in the world would Christians be afraid of offending someone when the truth is already offensive?'

Understand true freedom and bondage

To appreciate liberty, one must recognize the reality of bondage, both physical and spiritual.

Lecture support: Weaver states, 'We do not understand or comprehend real liberty and freedom because we do not understand real bondage and servitude.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 19

Holiness and Obedience

November 07, 2019

Read Chapter 19 in Volume 1, pages 331-347 (October 1, 2026 edition).

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

Major Themes

Holiness begins in the mind

True holiness starts with right thinking; the mind must be renewed and brought into obedience to Christ before holy actions can follow.

Lecture support: Peter says, 'Wherefore gird up the loins of your mind' (1 Peter 1:13). Everything begins in the mind; your mind controls your attitude, actions, and conduct.

The mind as the battleground

The mind is where spiritual warfare occurs; we were enemies of God in our minds, and every sin begins with a thought.

Lecture support: Colossians 1:21 says we were 'enemies in your mind by wicked works.' The world wants to brainwash you, and God wants to brainwash you.

Renewing the mind through Scripture

Believers must be transformed by the renewing of their minds, which happens through the Word of God dwelling richly within them.

Lecture support: Romans 12:2 commands transformation by the renewing of the mind. Colossians 3:16 says to let the word of Christ dwell in you richly.

Obedience as the fruit of holiness

Holiness ends in obedience; an obedient child hears and submits. Delayed obedience is disobedience, and holiness cannot exist without obedience.

Lecture support: 1 Peter 1:14 says 'as obedient children.' Delayed obedience is disobedience. It is impossible to be holy and disobedient at the same time.

Inseparability of holiness and obedience

God has joined holiness and obedience; separating them leads to Phariseeism. True holiness is conformity to Christ and His Word.

Lecture support: You cannot separate holiness and obedience. Do not separate what God has put together. Holiness is conformity to Jesus Christ and his word.

Key Arguments

Holiness requires a renewed mind

One cannot live a holy life without first having a mind renewed by Scripture, because actions flow from thoughts.

Lecture support: Romans 12:2: 'be not conformed to this world, but be transformed by the renewing of your mind.'

The flesh opposes holiness

The flesh lusts against the Spirit, making it impossible to be holy while fulfilling fleshly desires.

Lecture support: Galatians 5:17: 'the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other.'

Delayed obedience is disobedience

True obedience is immediate; putting off obedience is a form of rebellion.

Lecture support: Delayed obedience is disobedience. An obedient child is one that hears and submits and obeys.

Thinking biblically is necessary for holy living

We must learn to think as God thinks, which requires knowing His Word and rejecting our own understanding.

Lecture support: Proverbs 3:5: 'lean not to thine own understanding.' Isaiah 55:8: 'my thoughts are not your thoughts.'

Holiness and obedience are inseparable

It is impossible to be holy while being disobedient; the two are joined by God.

Lecture support: It is impossible to be holy and disobedient at the same time. If you're holy, you're obedient. If you're disobedient, you're unholy.

Scripture References

1 Peter 1:13-16

Primary text: commands to gird up the mind, be sober, hope, and be holy as obedient children.

Galatians 5:16-17

The flesh and Spirit are contrary; walking in the Spirit prevents fulfilling fleshly lusts.

Colossians 1:10

Walk worthy of the Lord, pleasing Him, being fruitful and increasing in knowledge.

Psalms 4:3

God sets apart the godly for Himself; the Lord hears when they call.

Proverbs 23:7

As a man thinks in his heart, so is he.

Proverbs 4:23

Keep your heart with all diligence, for out of it are the issues of life.

Colossians 1:21

We were enemies in our minds by wicked works, but now reconciled.

Ephesians 2:1-3

We walked according to the course of this world, fulfilling desires of the flesh and mind.

Ephesians 4:17

Do not walk as other Gentiles in the vanity of their mind.

Proverbs 3:5-7

Trust in the Lord, lean not to your own understanding; be not wise in your own eyes.

Isaiah 55:7-9

Let the wicked forsake his thoughts; God's thoughts and ways are higher than ours.

Romans 12:1-2

Present your bodies a living sacrifice; be transformed by the renewing of your mind.

Philippians 2:5

Let this mind be in you, which was also in Christ Jesus.

2 Corinthians 10:3-5

Spiritual weapons pull down strongholds; bring every thought captive to Christ.

Colossians 3:16

Let the word of Christ dwell in you richly in all wisdom.

Ephesians 2:2

The spirit that works in the children of disobedience.

Colossians 3:6

The wrath of God comes upon the children of disobedience.

John 8:29

Jesus said, 'I do always those things that please Him.'

Discussion Questions

1. Why does holiness begin in the mind, and what practical steps can we take to 'gird up the loins of our minds'?

Consider: Based on 1 Peter 1:13 and the teaching that the mind is the battleground.

2. How does the flesh war against the Spirit in our daily lives, and how can we walk in the Spirit to avoid fulfilling fleshly lusts?

Consider: From Galatians 5:16-17 and the discussion of the internal conflict.

3. In what ways does delayed obedience manifest in our lives, and why is it considered disobedience?

Consider: From the illustration of the boy who delayed obeying his mother.

4. What does it mean to be 'transformed by the renewing of your mind,' and how does regular Bible reading contribute to this?

Consider: From Romans 12:2 and the emphasis on Scripture's role in mind renewal.

5. How can we practically bring 'every thought into captivity to the obedience of Christ'?

Consider: From 2 Corinthians 10:5 and the call to control our thought life.

6. Why is it impossible to separate holiness and obedience, and what dangers arise when we try?

Consider: From the conclusion that separating them leads to Phariseeism.

Applications

Renew your mind through Scripture

Commit to regular, systematic Bible reading to let the Word of Christ dwell in you richly, enabling you to think biblically.

Lecture support: Colossians 3:16; the speaker's personal example of reading through the Bible monthly and weekly.

Practice immediate obedience

When you know God's will, obey promptly without delay, recognizing that delayed obedience is disobedience.

Lecture support: Illustration of the boy who delayed obeying his mother; the command to be obedient children.

Guard your thought life

Actively bring every thought captive to Christ, rejecting thoughts that exalt themselves against the knowledge of God.

Lecture support: 2 Corinthians 10:5; the mind is the battleground.

Do not conform to former lusts

Resist fashioning your life according to past sinful patterns; instead, pattern your life after God's Word.

Lecture support: 1 Peter 1:14; the word 'former' indicates a break with the past.

Seek to please God in all things

Make it your aim to do always those things that please the Father, following Christ's example.

Lecture support: John 8:29; the desire to please God for even one day.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 20

Do You Acknowledge God?

October 05, 2017

Read Chapter 20 in Volume 1, pages 349-367 (October 1, 2026 edition).

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

Major Themes

True Acknowledgment Requires Submission

Acknowledging God is not mere mental assent but involves recognizing and submitting to His sovereign authority. Without submission, one denies God regardless of profession.

Lecture support: The Hebrew word is Yadah which literally means to know, perceive, recognize, confess, to know by experience and clearly to recognize and submit to divine and sovereign authority. So if you do not recognize or submit to His authority and rule, no matter what you confess, no matter what you profess in reality, you are not acknowledging Him.

Trusting God Exclusively

Trusting in the Lord with all the heart leaves no room for confidence in man, governments, riches, or one's own wisdom. Leaning on one's own understanding is a departure from God.

Lecture support: If you are trusting in the Lord with all of your heart, there is no room to trust anything or anyone else. This is the marrow of the issue. It is impossible to trust God with all of our hearts if we are trusting someone else or something else.

Acknowledging God in Every Area of Life

God must be acknowledged in all ways - habits, customs, and daily conduct - not just in religious settings. Reducing Christianity to church attendance is akin to pagan thinking.

Lecture support: When the Bible says, 'In all thy ways acknowledge Him.' The Hebrew word for ways is the word derek which literally means not just a road or a path or a journey but it refers to all of our habits, all of our customs, all of our manner of life, our course of life.

Tithing as Practical Acknowledgment

Tithing is a practical way to honor God, acknowledging His ownership and provision. Failure to tithe is robbing God, while obedience brings blessing and covenantal affirmation.

Lecture support: When we tithe, we actually acknowledge and confess that God has not only created everything but that God owns everything and He controls everything.

Divine Discipline as Proof of Sonship

God's chastening is a sign of His love and fatherhood. Those who sin without discipline are not true children. Discipline is always for our profit, producing holiness and righteousness.

Lecture support: God only chastens his own. So if someone who professes to be a Christian can sin consistently and constantly, and never get chastened, he's not a Christian.

Key Arguments

Biblical acknowledgment demands submission to God's authority.

The Hebrew word 'yadah' implies recognition and submission to divine authority. Without submission, one's profession of acknowledgment is false.

Lecture support: So if you do not recognize or submit to His authority and rule, no matter what you confess, no matter what you profess in reality, you are not acknowledging Him. So failure to submit to Him is in reality a denial of Him.

Trusting God with all the heart excludes all other trusts.

It is impossible to trust God fully while also trusting in man, governments, riches, or one's own understanding. Such divided trust is incompatible with Proverbs 3:5.

Lecture support: It is impossible to trust God with all of our hearts if we are trusting someone else or something else.

Leaning on one's own understanding is a departure from God.

Relying on human wisdom and faculties is a result of depravity and leads to a curse, as Jeremiah 17:5 states. True trust requires rejecting self-reliance.

Lecture support: Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, whose heart departeth from the Lord.

Acknowledging God in all ways means honoring Him in every aspect of life.

The Hebrew word 'derek' encompasses all habits and customs. Reducing Christianity to church attendance is a pagan concept; God must be Lord over all areas.

Lecture support: When we reduce Christianity to the church what we are saying: He may be God in the church but He is not God in our lives, He is not God in our homes, He is not God in our business, He is not God everywhere else.

Tithing is a covenantal act that avouches our relationship with God.

Deuteronomy 26 shows that tithing is a declaration that God is our God and we are His people. It is a practical acknowledgment of His ownership and provision.

Lecture support: Deuteronomy 26 indicates very clearly and very distinctly that there is a covenantal bond between those who tithe and God.

God's chastening is proof of His love and our sonship.

Hebrews 12 teaches that those without discipline are illegitimate children. God's discipline is always successful and yields righteousness.

Lecture support: But if you be without chastisement, who are of all are partakers, then are you bastards and not sons.

Scripture References**Proverbs 3:5-6**

The central text of the sermon, commanding trust in the Lord and acknowledgment in all ways.

John 14:15

Jesus says if we love Him we will keep His commandments, linking love to obedience.

John 14:24

The reverse: he who does not love Jesus does not keep His sayings.

Luke 6:46

Jesus questions why people call Him Lord but do not obey, emphasizing that 'Lord' means master.

Proverbs 1:1-5

The purpose of Proverbs: to give wisdom, instruction, and discretion, which must be applied.

Proverbs 3:1-4

Emphasis on obedience: keeping God's law and not forsaking mercy and truth.

Psalms 60:11

Vain is the help of man; we must seek help from God.

Psalms 108:12

Repeats that vain is the help of man.

Psalms 118:8-9

It is better to trust in the Lord than in man or princes; verse 8 is the middle verse of the Bible.

Psalm 20:7

Some trust in chariots and horses, but we remember the name of the Lord.

Psalm 62:10

Do not trust in oppression or set your heart on riches.

1 Timothy 6:17

Charge the rich not to trust in uncertain riches but in God.

Jeremiah 17:5-10

Cursed is the man who trusts in man; blessed is the man who trusts in the Lord. The heart is deceitful.

1 Kings 20:28

The Syrians thought God was only God of the hills, illustrating the error of reducing God's domain.

1 Corinthians 10:31

Whatever you do, do all to the glory of God.

Romans 15:7

Receive one another as Christ received us to the glory of God.

Jeremiah 10:23

It is not in man to direct his steps.

Psalm 37:23

The steps of a good man are ordered by the Lord.

1 Samuel 2:9

He will keep the feet of His saints; by strength shall no man prevail.

Zechariah 4:6

Not by might nor power, but by My Spirit, says the Lord.

Discussion Questions

1. What does it mean to 'acknowledge God' beyond simply believing He exists?

Consider: Weaver argues that true acknowledgment involves submission to God's authority, not just mental assent.

2. In what areas of your life are you tempted to lean on your own understanding rather than trust God?

Consider: The sermon challenges self-reliance and calls for complete trust in God's wisdom.

3. How does the 'reduction of Christianity' manifest in modern church culture, and how can we combat it?

Consider: Weaver warns against limiting God's lordship to Sunday worship.

4. Why is tithing considered a practical way to acknowledge God, and what does it communicate about our relationship with Him?

Consider: Tithing is presented as an act of honor and covenantal avouchment.

5. How should a believer respond to God's chastening, and what does it reveal about their relationship with Him?

Consider: The sermon teaches that discipline is proof of sonship and should be endured without despising it.

6. What are some practical ways to 'acknowledge Him in all thy ways' in daily life?

Consider: Weaver emphasizes that acknowledgment must permeate all habits, customs, and conduct.

Applications

Examine your trust

Ask yourself if you truly trust God with all your heart or if you are leaning on your own understanding, other people, or material things.

Lecture support: Do you trust Him with all of your heart? Do you lean to your own understanding, or do you seek His counsel, His wisdom, and His direction in His words?

Acknowledge God in every area

Evaluate whether you honor God in all aspects of life - home, work, and private conduct - not just in church.

Lecture support: In all thy ways acknowledge Him, and He shall direct thy paths. We have to make sure that wherever we are, whatever we're doing, we're acknowledging Him.

Honor God with your finances

Practice tithing as a tangible acknowledgment that God owns everything and as an act of trust in His provision.

Lecture support: Do you tithe? Do you trust God with your finances? Do you understand that everything that you have, He gave you?

Accept divine discipline

Receive God's correction without resentment, recognizing it as a sign of His love and a means to produce holiness.

Lecture support: Do you receive his correction and chastisement cheerfully? Do you grow weary with his correction? Has his discipline made you more holy and more righteous and more obedient?

Reject self-sufficiency

Consciously refuse to rely on your own wisdom and instead seek God's direction in all decisions.

Lecture support: Be not wise in thine own eyes, fear the Lord, and depart from evil.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 21

Have You Said Your Goodbyes to God?

December 15, 2019

Read Chapter 21 in Volume 1, pages 369-385 (October 1, 2026 edition).

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

Major Themes

God's Departure as Judgment

The ultimate judgment for persistent rebellion is God withdrawing His presence, provision, protection, and preaching, leaving only death and destruction.

Lecture support: Weaver states, 'When God departs, when He withdraws Himself, when He hides His face, what do we lose? ... we lose His presence... provision... protection... prophecy or His preaching.'

The Necessity of Repentance

Without repentance and return to Scripture, God will depart; individuals and nations must repent to avoid being cast away.

Lecture support: Weaver says, 'If there is no repentance, if there is no return to Scripture, if there is only continual rebellion and disobedience, we had better be saying our goodbyes to God, for He will withdraw Himself.'

The Loss of God's Manifest Presence

While God is omnipresent, His manifest presence can be lost, leading to coldness and emptiness in churches and lives.

Lecture support: Weaver explains, 'What we lose is His manifest presence... When God casts away a people, there is no longer a manifest presence of God. The only thing that is left is coldness, emptiness, and death.'

The Scarcity of True Preaching

When God departs, He removes true preachers or silences them, making the Word of God rare and precious, and leaving no hope for faith or repentance.

Lecture support: Weaver notes, 'When the Word of God is rare... that is a scarce commodity... when God departs, He takes His preachers and His preaching with Him.'

Key Arguments

God's departure is the foundation and completion of Israel's misery

Hosea 9 shows that God's departure is the last step in their misery and the loss of all hope, as He casts them out and departs from them.

Lecture support: Weaver says, 'When you read Hosea chapter 9, you will find that God's departure is the foundation and the completion of their misery. It is the last step in their misery and the loss of all their hope.'

God warned Israel that forsaking Him would lead to His forsaking them

Deuteronomy 31:16-18 and 32:20 show that God explicitly warned He would hide His face and bring evils upon them if they turned to other gods.

Lecture support: Weaver reads Deuteronomy 31:16-18 and 32:20, emphasizing God's warning: 'I will hide my face from them, I will see what their end shall be.'

Losing God's provision is a direct consequence of rebellion

Hosea 9:2-6 and Amos 4 show that God withholds food, rain, and fruitful seasons when people use His gifts for sin and refuse to return to Him.

Lecture support: Weaver cites Hosea 9:2,6 and Amos 4:6-12, stating, 'Why should God continue to bless a disobedient people who hate Him and despise Him?'

Without God's protection, no human defense can save

Psalms 127:1 and Jeremiah 8:2-3 illustrate that if God does not protect, even the greatest military is useless, and the wicked will die unburied.

Lecture support: Weaver quotes Psalm 127:1 and Jeremiah 8:2-3, saying, 'If God does not protect us, we're not protected.'

The removal of true preaching signals judgment and leaves no hope

When God removes or silences preachers, as with Elijah and Jeremiah, there is no proclamation of truth, making repentance and faith impossible.

Lecture support: Weaver explains, 'When God removes His preachers, it's a sign of judgment because there's not going to be any declaration of truth.'

Everlasting destruction is separation from God's presence

2 Thessalonians 1:9 teaches that the ultimate punishment for those who reject the gospel is everlasting destruction from the presence of the Lord.

Lecture support: Weaver reads 2 Thessalonians 1:6-9, emphasizing 'punished with everlasting destruction from the presence of the Lord.'

Scripture References

Hosea 9:1-17

The entire chapter is read as the primary text, describing God's judgment on Israel for their whoredom and rebellion.

Proverbs 25:17

Cited to illustrate the wisdom of leaving before overstaying a welcome, contrasting with God casting out unwelcome guests.

Hosea 7:13-16

Read to show that Israel fled from God and rebelled despite His redemption and provision.

Deuteronomy 31:16-18

God's warning to Moses that Israel would forsake Him and He would hide His face and bring evils upon them.

Deuteronomy 32:20

God declares He will hide His face and see their end because they are a froward generation.

Psalms 139:1-12

Used to explain God's omniscience and omnipresence, showing He is everywhere in His totality.

Jonah 1:1-3, 10

Jonah fled from the presence of the Lord, meaning the temple where God manifested Himself, illustrating loss of manifest presence.

Genesis 13:14-18

Abram built an altar where God revealed Himself, showing altars were built only at places of divine manifestation.

Genesis 22:9

Abram built an altar in obedience to God's command to offer Isaac.

Genesis 35:7

Jacob built an altar at Bethel because God appeared to him there.

Exodus 17:15

Moses built an altar and called it Jehovah Nissi after God's deliverance.

Matthew 18:15-20

Jesus promises His presence where two or three gather in His name, indicating the church as a place of peculiar manifestation.

Proverbs 1:28

Quoted to show that when God departs, people will call but He will not answer.

Hosea 5:6

They will seek the Lord but not find Him because He has withdrawn.

John 7:34; 8:21

Jesus tells the Pharisees they will seek Him and not find Him, and die in their sins.

Hosea 9:4-5

Their offerings will not be pleasing to the Lord; He asks what they will do in the solemn day.

Acts 3:6

Peter's healing of the lame man demonstrates the power and presence of God that is missing in many churches today.

Jeremiah 5:7-8, 21-25

God questions how He can pardon a people who use His provision for adultery and whose sins withhold good things.

Isaiah 3:1

Quoted to show God takes away the whole stay of bread and water.

Amos 4:6-12

God recounts sending famine, drought, blight, pestilence, and overthrow, yet Israel did not return; therefore prepare to meet God.

Discussion Questions

1. What does it mean for God to 'depart' from a people, and how does this relate to His omnipresence?

Consider: Weaver explains that God's manifest presence can be lost even though He is everywhere.

2. In what ways might we be taking God's provision for granted, and how should we respond to avoid His withdrawal?

Consider: The sermon warns that God withholds provision from those who misuse His gifts.

3. How can we discern whether the scarcity of true preaching in our day is a sign of God's judgment?

Consider: Weaver connects the removal of preachers to judgment, citing 1 Samuel 3:1.

4. What practical steps can individuals and churches take to seek God's manifest presence and avoid spiritual coldness?

Consider: The loss of God's presence leads to cold, calloused churches; repentance is urged.

5. How does the warning of everlasting destruction from God's presence in 2 Thessalonians 1:9 motivate evangelism and personal holiness?

Consider: The sermon applies the message to the unsaved, emphasizing eternal separation.

Applications

Repent and return to Scripture to avoid God's departure

If there is no repentance and return to Scripture, God will withdraw; individuals and nations must repent.

Lecture support: Weaver states, 'If there is no repentance, if there is no return to Scripture, if there is only continual rebellion and disobedience, we had better be saying our goodbyes to God.'

Recognize the danger of losing God's manifest presence

Churches today are cold and powerless because God's presence has departed; we must seek His presence earnestly.

Lecture support: Weaver says, 'We have never really stopped to consider the implications of the departure of God from a people... we no longer have the power and the presence of God.'

Do not presume on God's provision while living in rebellion

God withholds provision from those who hate Him; we must not expect His blessings while disobeying Him.

Lecture support: Weaver asks, 'Why should God continue to bless a disobedient people who hate Him and despise Him?'

Value and support true preaching of God's Word

When true preaching is rare, it is precious; we must treasure and uphold it, recognizing it as essential for faith and repentance.

Lecture support: Weaver notes, 'When the Word of God is rare... that is a scarce commodity... when God departs, He takes His preachers and His preaching with Him.'

Urgently warn the unsaved of eternal separation from God

Those who reject the gospel face everlasting destruction from God's presence; they must be called to repentance while there is time.

Lecture support: Weaver reads 2 Thessalonians 1:9 and says, 'Those who hate Him need to say goodbye while they can, because once He banishes them, it is for eternity.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 22

The Thoughts of God

December 15, 2017

Read Chapter 22 in Volume 1, pages 387-401 (October 1, 2026 edition).

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

Major Themes

Personality of God

God is Spirit but also a person with will, wisdom, self-consciousness, and self-determination, revealed through personal pronouns and attributes.

Lecture support: Weaver explains that God is Spirit (John 4:24) yet possesses personality attributes, citing Romans 11:33 and Ephesians 1:11.

Anthropomorphic Language in Scripture

God condescends to use human-form language (eyes, ears, hand) to communicate His omniscience and power in ways we can understand.

Lecture support: Weaver defines anthropomorphism and gives examples: Psalm 34:15, Proverbs 15:3, Deuteronomy 26:8.

Innumerable Thoughts of God Toward His People

God's thoughts toward us are so numerous they cannot be counted, like sand or stars, demonstrating His intimate, personal care.

Lecture support: Psalm 40:5 is the central text; Weaver cites Spurgeon and Andrew Bonar on the multitude of divine thoughts.

God's Personal Care and Remembrance

God thinks about individuals, knows their needs, and will never forget them, providing comfort in trials.

Lecture support: Psalm 40:17, Matthew 6:8, Hebrews 6:10, Isaiah 49:15, and Hebrews 13:5-6 are used to show God's personal remembrance.

Humility and Dependence on God

The less we think of ourselves, the more God thinks of us; humility leads to casting cares on Him because He cares for us.

Lecture support: 1 Peter 5:5-7 is cited to support the application that humility invites God's care and thoughts.

Key Arguments

God is both Spirit and Person

Though God is pure Spirit without body, He possesses all attributes of personality, making Him a personal being we can trust and converse with.

Lecture support: Weaver states, 'God is Spirit... yet God is also a person' and cites Romans 11:33 and Ephesians 1:11 for wisdom, knowledge, and will.

Anthropomorphisms reveal God's attributes

Biblical references to God's eyes, ears, hand, and arm are not literal but anthropomorphic expressions of His omniscience and power.

Lecture support: Weaver explains, 'God does not need eyes... it's referring then to His omniscience' and cites Psalm 34:15, Proverbs 15:3, Deuteronomy 26:8.

God's thoughts toward us are innumerable

David declares God's thoughts cannot be reckoned or numbered, indicating their infinite multitude and God's intimate concern for His people.

Lecture support: Psalm 40:5 is quoted: 'Thy thoughts which are to us-ward, they cannot be reckoned up in order unto Thee... more than can be numbered.'

God thinks about individuals personally

The sovereign God condescends to think about each person individually, knowing their needs and circumstances.

Lecture support: Weaver emphasizes, 'God thinks about you individually' and cites Psalm 40:17, 'I am poor and needy; yet the Lord thinketh upon me.'

Offending God's children is a great sin

Because God thinks on His people and they are the apple of His eye, causing them to stumble or attacking them is a severe offense.

Lecture support: Luke 17:1-2 is cited: 'It were better for him that a millstone were hanged about his neck... than that he should offend one of these little ones.'

God's thoughts are of peace and He never forgets

God's thoughts toward His people are for their welfare and expected end; He will never forget them, unlike human forgetfulness.

Lecture support: Jeremiah 29:11 and Isaiah 49:15 are quoted: 'I know the thoughts that I think toward you, thoughts of peace... I will not forget thee.'

Our response should be humility and trust

Knowing God thinks on us should lead us to value His thoughts, humble ourselves, and cast our cares on Him, trusting He will never forsake us.

Lecture support: Psalm 139:17-18, 1 Peter 5:5-7, and Hebrews 13:5-6 are used to apply the truth.

Scripture References**Psalm 40:1-5**

Introduction and central text: David speaks of waiting on the Lord, deliverance, and the innumerable thoughts of God toward us.

John 4:24

God is Spirit, and must be worshipped in spirit and truth.

Romans 11:33

God's wisdom and knowledge are unsearchable; His judgments and ways past finding out.

Ephesians 1:11

We are predestinated according to God's purpose, who works all things after the counsel of His will.

Psalm 34:15

The eyes of the Lord are upon the righteous, and His ears are open unto their cry - anthropomorphic language for omniscience.

Proverbs 15:3

The eyes of the Lord are in every place, beholding the evil and the good.

Deuteronomy 26:8

The Lord brought Israel out of Egypt with a mighty hand and outstretched arm - anthropomorphic for power.

Psalm 111:2

The works of the Lord are great, sought out of all them that have pleasure therein.

Psalms 145:9-10

The Lord is good to all, His tender mercies over all His works; all His works shall praise Him.

Psalms 113:1-9

God is high above all nations, yet humbles Himself to behold things in heaven and earth, raising the poor and needy.

Matthew 6:7-8

Do not use vain repetitions; your Father knows what you need before you ask Him.

Matthew 6:31-32

Take no thought for food or clothing; your heavenly Father knows you have need of these things.

Philippians 4:19

My God shall supply all your need according to His riches in glory by Christ Jesus.

Psalms 40:17

I am poor and needy; yet the Lord thinketh upon me. Thou art my help and deliverer.

Psalms 27:10

When my father and mother forsake me, then the Lord will take me up.

Hebrews 6:10

God is not unrighteous to forget your work and labor of love toward His name.

Nehemiah 5:19

Nehemiah's prayer: 'Think upon me, my God, for good, according to all that I have done for this people.'

Psalms 105:11-15

God protected Israel when they were few, reproving kings for their sakes.

Zechariah 2:8

He that toucheth you toucheth the apple of His eye.

Luke 17:1-3

Woe to him through whom offenses come; it were better a millstone were hanged about his neck.

Discussion Questions

1. How does understanding God as both Spirit and Person affect your relationship with Him?

Consider: Weaver explains that God is pure Spirit yet possesses personality attributes, making Him someone we can trust and converse with.

2. Why does God use anthropomorphic language in Scripture, and how should we interpret it?

Consider: Weaver defines anthropomorphism and gives examples like God's eyes and hand, explaining they reveal His omniscience and power.

3. What does it mean that God's thoughts toward us are innumerable, and how does that comfort you?

Consider: Psalm 40:5 declares God's thoughts cannot be reckoned or numbered; Weaver and commentators compare them to sand and stars.

4. In what ways does the truth that 'the Lord thinketh upon me' (Psalm 40:17) change how you face poverty, need, or trials?

Consider: Weaver emphasizes God's personal thoughts toward individuals, citing David's confession and Albert Barnes' commentary.

5. Why is offending or causing a believer to stumble considered such a serious sin?

Consider: Weaver connects God's protective thoughts (apple of His eye) with Jesus' warning in Luke 17:1-2 about millstones.

6. How can we cultivate a habit of valuing God's thoughts as precious, like David in Psalm 139:17-18?

Consider: Weaver asks whether we count God's thoughts precious and what our thoughts toward God should be.

7. What practical steps help us humble ourselves so that we cast our cares on God, trusting He cares for us?

Consider: Based on 1 Peter 5:5-7, Weaver states the less we think of ourselves, the more God thinks of us.

8. How does the promise 'I will never leave thee, nor forsake thee' (Hebrews 13:5) sustain you in fear or uncertainty?

Consider: Weaver closes with the assurance that God will not forget us, citing Isaiah 49:15 and Hebrews 13:5-6.

Applications

Value God's thoughts as precious

We should count God's thoughts toward us as precious and respond with love, obedience, and gratitude.

Lecture support: Psalm 139:17-18: 'How precious also are Thy thoughts unto me, O God!'

Cultivate humility

The less we think of ourselves, the more God will think of us; humility leads to dependence on Him.

Lecture support: 1 Peter 5:5-7: 'Humble yourselves... casting all your care upon Him; for He careth for you.'

Trust God's unfailing remembrance

We can glory in the fact that God will never forget us, even when others forsake us.

Lecture support: Isaiah 49:15: 'They may forget, yet will I not forget thee.'

Cast all cares on God

Because God thinks on us and cares for us, we should cast every problem and trial upon Him.

Lecture support: 1 Peter 5:7 and Hebrews 13:5-6: 'He careth for you... I will never leave thee.'

Avoid offending God's children

Recognizing God's protective thoughts toward His people should deter us from causing them to stumble or attacking them.

Lecture support: Luke 17:1-2: 'It were better for him that a millstone were hanged about his neck...'

Pray for God to think on us for good

Like Nehemiah, we can ask God to think upon us for good according to our service to His people.

Lecture support: Nehemiah 5:19: 'Think upon me, my God, for good...'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 23

The Sin of Evil Speaking

October 02, 2018

Read Chapter 23 in Volume 1, pages 403-419 (October 1, 2026 edition).

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

Major Themes

The Sin of Evil Speaking as Blasphemy

Evil speaking is not merely harmful speech but a form of blasphemy because it judges God's law and usurps His role as Judge.

Lecture support: Weaver explains that the Greek word for 'evil speaking' in several NT passages is blasphemia, linking slander to impious speech against God.

The Tongue's Destructive Power

James 3 illustrates that the tongue is a fire, a world of iniquity, set on fire by hell, and no man can tame it.

Lecture support: Weaver reads James 3:2-12, emphasizing that the tongue defiles the whole body and is full of deadly poison.

Hellish vs. Heavenly Wisdom

The source of evil speaking is earthly, sensual, devilish wisdom, which produces strife; heavenly wisdom is pure, peaceable, and gentle.

Lecture support: Weaver contrasts James 3:13-18, showing that bitter envying and strife come from hellish wisdom, while heavenly wisdom yields peace.

Usurping God's Role as Judge

When we speak evil, we set ourselves as judges, condemning the law and stealing the prerogative that belongs to God alone.

Lecture support: Weaver cites James 4:12 and Romans 14:4, stressing that God is the one Lawgiver able to save and destroy.

The Necessity of Guarding the Tongue

Believers must pray for God to set a watch over their mouths, as keeping the tongue prevents many troubles.

Lecture support: Weaver references Psalm 141:3 and Proverbs 21:23, urging self-restraint to avoid heartache and remorse.

Reciprocal Judgment

God will measure back to us the same harsh judgment we use against others, as taught in Matthew 7:1-2.

Lecture support: Weaver warns that those who judge rashly will themselves be judged by the same standard.

Key Arguments

Evil speaking is a violation of God's command

James 4:11 is a present active imperative, making evil speaking a direct sin against God's explicit command.

Lecture support: Weaver states, 'It is a command; therefore it is a sin to violate this biblical command.'

Evil speaking judges the law

When we speak evil, we imply that God's law is insufficient and set up our own standards as superior.

Lecture support: Weaver says, 'We become judge, jury, and executioner. We usurp the authority of God and speak evil of the law.'

Evil speaking usurps God's sole prerogative to judge

Only God is the Lawgiver and Judge; when we judge others, we blasphemously take His place.

Lecture support: Weaver quotes James 4:12 and says, 'When we set up ourselves as judge, we are usurping the power, position, and prerogative of God.'

Truth does not justify repetition

Just because something is true does not mean it should be repeated; talebearing is forbidden.

Lecture support: Weaver says, 'Just because something is true does not mean that you have to repeat it.'

Evil speaking stems from hellish wisdom

The fights and strife among believers originate from earthly, sensual, devilish wisdom, not from God.

Lecture support: Weaver explains James 3:15-16, 'This wisdom descendeth not from above, but is earthly, sensual, devilish.'

Retaliation is forbidden

Even when others speak evil of us, we must not respond in kind but trust God for vindication.

Lecture support: Weaver says, 'Just because someone else violates the law of God and usurps the prerogative of God does not give you the right to do so.'

Scripture References

James 4:11-12

The primary text: 'Speak not evil one of another, brethren...'

Psalms 141:3

David's prayer for God to guard his mouth.

1 Peter 2:1

Laying aside all evil speakings.

James 3:2-12

The tongue's destructive power and untamable nature.

James 3:13-18

Contrast between hellish and heavenly wisdom.

James 4:1-5

Source of wars and fightings: lusts and worldliness.

Psalms 34:13

Keep thy tongue from evil.

Proverbs 13:3

He that keepeth his mouth keepeth his life.

Proverbs 21:23

Whoso keepeth his mouth and tongue keepeth his soul from troubles.

Ephesians 4:31

Put away evil speaking.

1 Peter 4:4

Unbelievers speak evil of believers.

2 Peter 2:10,12

The wicked speak evil of dignities and things they understand not.

Jude 1:10

These speak evil of those things which they know not.

Matthew 7:1-5

Judge not, that ye be not judged; the mote and beam.

John 7:24

Judge righteous judgment.

Matthew 23:1-7

Scribes and Pharisees sit in Moses' seat, loving preeminence.

Romans 14:4

Who art thou that judgest another man's servant?

Isaiah 33:22

The Lord is our judge, lawgiver, and king.

Hebrews 10:30

Vengeance belongeth unto me; the Lord shall judge his people.

Leviticus 19:16

Thou shalt not go up and down as a talebearer.

Discussion Questions

1. In what ways have you experienced or observed the truth that 'names do hurt' even when untrue?

Consider: Weaver challenges the saying 'sticks and stones may break my bones, but names will never hurt me.'

2. How does understanding evil speaking as blasphemy change your view of gossip and slander?

Consider: Weaver explains that the Greek word for evil speaking is blasphemia, linking it to impious speech against God.

3. Why is it so tempting to set ourselves up as judges over others, and how can we resist this?

Consider: Weaver discusses the innate disease of wanting others to live by our own rules.

4. What practical steps can you take to 'keep the door of your lips' in daily conversations?

Consider: Weaver references Psalm 141:3 and Proverbs about guarding the mouth.

5. How can we distinguish between biblical confrontation and sinful evil speaking?

Consider: Weaver notes that there is a place for nouthetic admonishment but it must be within biblical parameters.

6. Have you ever been tempted to retaliate when someone spoke evil of you? How does Romans 12:19 and this sermon guide your response?

Consider: Weaver advises not to retaliate but to trust God for vindication.

7. What does the 'mote and beam' illustration in Matthew 7 teach us about self-examination before judging others?

Consider: Weaver connects Matthew 7:1-5 to the sin of evil speaking.

8. How does the reality that God will measure our judgment back to us affect your speech and attitudes?

Consider: Weaver warns of the law of sowing and reaping in judgment.

Applications

Guard your speech

Pray for God to set a watch over your mouth and refrain from speaking evil of others.

Lecture support: Weaver urges, 'Set a watch, O Lord, before my mouth; keep the door of my lips.'

Do not repeat everything true

Just because something is true does not mean it should be shared; avoid talebearing.

Lecture support: Weaver says, 'Just because something is true does not mean that you have to repeat it.'

Distinguish evil speaking from biblical confrontation

Confront sin biblically but do not use it as a cover for evil speaking or personal judgment.

Lecture support: Weaver states, 'Evil speaking is something totally different from biblical confrontation.'

Do not retaliate

When others speak evil of you, trust God for vindication rather than responding in kind.

Lecture support: Weaver says, 'Just because someone else violates the law of God... does not give you the right to do so.'

Remember God's reciprocal judgment

Be mindful that the measure you use to judge others will be used on you.

Lecture support: Weaver warns, 'Sooner or later, someone will speak evil of us.'

Humble yourself before God

Humbling ourselves includes refraining from evil speaking, as James 4:10 leads into verse 11.

Lecture support: Weaver notes, 'One of the ways we humble ourselves is by not speaking evil of each other.'

Examine your own heart first

Before judging others, deal with your own sins, as taught in Matthew 7:3-5.

Lecture support: Weaver says, 'We should be dealing with ourselves first, judging and confessing our own sins.'

Use soft answers

Respond to wrath with gentleness to de-escalate conflict, following Proverbs 15:1.

Lecture support: Weaver shares the story of Barbara who spoke softly to irate parents.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 24

The Pharisees Are Alive And Well

January 21, 2020

Read Chapter 24 in Volume 1, pages 421-438 (October 1, 2026 edition).

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

Major Themes

Self-Righteousness

The Pharisee trusted in his own righteousness based on external actions and his own standards, not God's grace.

Lecture support: Verse 9: 'certain which trusted in themselves that they were righteous' and the Pharisee's prayer listing his own deeds.

Hypocrisy

The Pharisees professed belief but lived contrary to it, focusing on externals while inwardly corrupt.

Lecture support: Matthew 23:27-28: 'whited sepulchres... full of hypocrisy and iniquity'; Luke 12:1: 'leaven of the Pharisees, which is hypocrisy'.

Humility and Repentance

The publican's humble posture and prayer for mercy exemplify the attitude that leads to justification.

Lecture support: Verse 13: 'standing afar off, would not lift up so much as his eyes... God be merciful to me a sinner'; verse 14: 'this man went down to his house justified'.

Despising Others

Self-righteousness inevitably leads to contempt for those who do not meet one's own standards.

Lecture support: Verse 9: 'despised others'; the Pharisee's prayer: 'or even as this publican'; Isaiah 65:5: 'Stand by thyself... I am holier than thou'.

Tradition vs. God's Word

The Pharisees elevated human traditions above Scripture, making God's Word ineffective.

Lecture support: Mark 7 and Matthew 15: 'Why do ye also transgress the commandment of God by your tradition?'

God's Opposition to the Proud

God resists the proud but gives grace to the humble; self-exaltation leads to abasement.

Lecture support: Verse 14: 'every one that exalteth himself shall be abased'; James 4:6: 'God resisteth the proud'.

Key Arguments

Pharisaism persists in modern churches and politics.

The speaker argues that the same self-righteous, contemptuous spirit of the Pharisees is evident in contemporary Christians and social justice movements.

Lecture support: References to 'Pharisaical Christians', modern-day social justice warriors, Antifa, Black Lives Matter, and pastors who refuse fellowship with those who disagree.

Self-righteousness and despising others are inseparable.

Trusting in one's own righteousness inevitably leads to looking down on others who do not meet that standard.

Lecture support: Verse 9: 'trusted in themselves that they were righteous, and despised others'; explanation that if you hold yourself as the standard, you automatically despise others.

The Pharisee's prayer reveals pride, not piety.

The Pharisee's prayer was self-congratulatory, listing his own deeds and comparing himself favorably to others, rather than confessing sin.

Lecture support: Verses 11-12: 'God, I thank thee, that I am not as other men... I fast twice in the week, I give tithes of all that I possess'.

The publican's humility is the model for justification.

The publican's recognition of his sinfulness and plea for mercy, not his works, led to his justification.

Lecture support: Verse 13: 'God be merciful to me a sinner'; verse 14: 'this man went down to his house justified rather than the other'.

True Christians cannot despise others.

Genuine believers love the brethren and recognize all are made in God's image, though they may disagree with actions or beliefs.

Lecture support: 1 John 3:14: 'We know that we have passed from death unto life, because we love the brethren'; explanation that we can despise what people do but not the individuals.

Humility is the path to exaltation.

God's principle is that those who humble themselves will be exalted, while the proud will be brought low.

Lecture support: Verse 14: 'he that humbleth himself shall be exalted'; James 4:6; Proverbs 16:18.

Scripture References

Luke 18:9-14

The primary text of the sermon, the parable of the Pharisee and the publican.

Matthew 16:1

Pharisees and Sadducees tempting Jesus for a sign.

Mark 3:6

Pharisees taking counsel with Herodians to destroy Jesus.

Matthew 3:7

John the Baptist calling Pharisees and Sadducees a generation of vipers.

Matthew 5:20

Jesus stating that righteousness must exceed that of the scribes and Pharisees to enter the kingdom.

Acts 23:6-8

Paul's strategy in the Sanhedrin, highlighting the doctrinal differences between Pharisees and Sadducees.

Matthew 23:13-33

Jesus' woes against the scribes and Pharisees for their hypocrisy.

Matthew 16:6, 11-12

Warning about the leaven of the Pharisees and Sadducees, identified as their doctrine.

Luke 12:1

Leaven of the Pharisees identified as hypocrisy.

Acts 26:5

Paul stating he lived as a Pharisee according to the strictest sect.

Philippians 3:6

Paul's claim of being blameless according to the law's external righteousness.

John 7:45-49

Pharisees' contempt for the people who know not the law, showing their smarter-than-thou attitude.

Job 12:2

Job's sarcastic remark to his friends: 'No doubt but ye are the people, and wisdom shall die with you.'

Isaiah 65:5

God's disgust at those who say 'Stand by thyself... I am holier than thou.'

Jeremiah 31:19

Repentance accompanied by smiting the thigh and shame, paralleling the publican's actions.

Genesis 32:10

Jacob's prayer: 'I am not worthy of the least of all the mercies.'

1 John 3:14

Evidence of passing from death to life is love for the brethren.

James 4:6

God resists the proud but gives grace to the humble.

Proverbs 16:18

Pride goes before destruction and a haughty spirit before a fall.

3 John 1:9

Diotrephes, who loved preeminence and refused to receive the brethren, as an example of a church Pharisee.

Discussion Questions

1. In what ways might we unknowingly adopt a pharisaical attitude of self-righteousness in our own lives?

Consider: The sermon emphasizes that Pharisees trusted in their own moral code and standards. How can we examine our hearts for similar tendencies?

2. How does despising others manifest in modern church contexts, and what does genuine love for the brethren look like when we disagree?

Consider: The speaker notes that Pharisees despised those who didn't live or believe as they did. How can we maintain unity without compromising truth?

3. What is the difference between being thankful for God's restraining grace and falling into the Pharisee's error of comparing ourselves favorably to others?

Consider: Albert Barnes is quoted saying it's not wrong to thank God for keeping us from gross sins, but it must be done humbly. How do we strike that balance?

4. How can we identify and resist the 'leaven' of false doctrine and hypocrisy in our own beliefs and practices?

Consider: Jesus warned about the leaven of the Pharisees. What steps can we take to ensure our traditions don't override Scripture?

5. In what ways might social justice movements today reflect a pharisaical spirit, and how should Christians respond?

Consider: The speaker compares modern social justice warriors to Pharisees. How do we pursue biblical justice without adopting a self-righteous, contemptuous attitude?

6. What does the publican's prayer teach us about the nature of true repentance and the posture of heart that God accepts?

Consider: The publican wouldn't lift his eyes and smote his breast. How does this physical expression relate to inner contrition?

7. How does the principle 'God resisteth the proud, but giveth grace unto the humble' practically work out in our daily walk with God?

Consider: The sermon states that God actively fights against the proud. What might that look like, and how can we cultivate humility?

8. What are some practical ways we can esteem others better than ourselves, as Philippians 2 commands, especially when we disagree with them?

Consider: The application calls for a servant's attitude. How can we live this out in our families, workplaces, and church?

Applications

Examine your heart for self-righteousness.

Believers must guard against trusting in their own moral code or standards for righteousness, recognizing that all righteousness comes from Christ.

Lecture support: Verse 9: 'trusted in themselves that they were righteous'; the Pharisee's prayer listing his own deeds as basis for acceptance.

Reject a despising attitude toward others.

Christians should not hold contempt for those who differ in beliefs or lifestyle, but love them as image-bearers of God.

Lecture support: Verse 9: 'despised others'; 1 John 3:14; explanation that we can despise actions but not individuals.

Cultivate humility and repentance.

Like the publican, believers should acknowledge their sinfulness and unworthiness, relying solely on God's mercy.

Lecture support: Verse 13: 'God be merciful to me a sinner'; verse 14: 'he that humbleth himself shall be exalted'.

Beware of elevating tradition above Scripture.

Ensure that church traditions and personal interpretations do not nullify or supersede the clear teaching of God's Word.

Lecture support: Mark 7: 'making the word of God of none effect through your tradition'; warning about leaven of doctrine.

Adopt a servant's heart, not a domineering spirit.

Follow Christ's example of serving others rather than seeking preeminence or control, as Diotrephes did.

Lecture support: Matthew 20:28; Luke 22:27; Philippians 2:3; 3 John 1:9.

Resist the pharisaical spirit in social and political engagement.

While pursuing justice, avoid the self-righteous, coercive tactics of modern social justice warriors that mirror the Pharisees' contempt.

Lecture support: Comparison of modern movements to Pharisees who imposed their standards and despised dissenters.

Pray with genuine humility, not self-congratulation.

Model prayers after the publican's confession of need rather than the Pharisee's boastful listing of accomplishments.

Lecture support: Contrast between the two prayers in verses 11-13.

Love the brethren despite disagreements.

Demonstrate genuine Christian love by maintaining fellowship with other believers even when they hold different opinions on non-essential matters.

Lecture support: 1 John 3:14; rebuke of pastors who refuse fellowship over disagreements.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 25

The Way To Die

January 21, 2020

Read Chapter 25 in Volume 2, pages 5-20 (October 1, 2026 edition).

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

Major Themes

Glorifying God in Death

Believers should be as concerned with honoring God in their death as in their life, following Christ's example and Paul's desire to magnify Christ whether by life or by death.

Lecture support: John 21:19: 'This spake he, signifying by what death he should glorify God.' Philippians 1:20: 'Christ shall be magnified in my body, whether it be by life or by death.'

The Certainty of Death

Death is unavoidable for all people, and Scripture repeatedly affirms that no one can escape it or prevent it.

Lecture support: Psalm 22:29: 'none can keep his soul alive.' Psalm 49:7: 'None of them can by any means redeem his brother.'

Living by Faith as Preparation for Dying in Faith

One cannot die in faith unless one lives in faith. The way to die righteously is to live righteously.

Lecture support: Hebrews 11:13: 'These all died in the faith.' Balaam's desire to die the death of the righteous was unfulfilled because he was not righteous.

Holy Indifference to Life or Death

Paul exhibited a 'holy indifference' - willing to live or die, knowing that either outcome would result in gain and Christ being magnified.

Lecture support: Philippians 1:21-24: 'For to me to live is Christ, and to die is gain... having a desire to depart and be with Christ, which is far better.'

Boldness in the Face of Death

Christians are called to boldness, not shame, in life and death. Boldness honors Christ and is granted by the Holy Spirit.

Lecture support: Philippians 1:20: 'with all boldness... Christ shall be magnified.' Acts 4:29-31: the church prayed for boldness and was filled with the Spirit.

God's Sovereignty Over Life and Death

God has determined the length of our days and the manner of our death. We should trust His timing and purpose.

Lecture support: Job 14:5: 'his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass.' Psalm 31:15: 'My times are in thy hand.'

The Preciousness of the Saints' Death

The death of believers is precious, honorable, and valuable in God's sight. He sometimes takes the righteous early to spare them from evil.

Lecture support: Psalm 116:15: 'Precious in the sight of the Lord is the death of his saints.' Isaiah 57:1: 'the righteous is taken away from the evil to come.'

Death as a Shadow for Believers

For the Christian, death is only a shadow because Christ has removed its sting. It is the beginning of eternal life, not the end.

Lecture support: Psalm 23:4: 'though I walk through the valley of the shadow of death.' The sermon explains the shadow metaphor.

Key Arguments

Jesus modeled glorifying God in death

Jesus' conversation with Moses and Elijah on the Mount of Transfiguration was about His 'exodus' - His death. He consistently sought to glorify the Father, even in death.

Lecture support: Luke 9:31: 'spoke of his decease which he should accomplish at Jerusalem.' John 18:11: 'The cup which my Father hath given me, shall I not drink it?'

Peter's death was prophesied to glorify God

Jesus told Peter the manner of his death (crucifixion) and that it would glorify God. This sets the pattern that believers' deaths can honor God.

Lecture support: John 21:18-19: 'signifying by what death he should glorify God.'

Paul's desire to magnify Christ in life or death

Paul's primary concern was that Christ be magnified in his body, whether he lived or died. This 'holy indifference' shows that the manner of death is secondary to glorifying Christ.

Lecture support: Philippians 1:20-24: 'Christ shall be magnified in my body, whether it be by life or by death.'

We cannot die in faith unless we live in faith

The way to die is to die in faith, but that requires a life of faith. Balaam's wish to die the death of the righteous was futile because he was not righteous.

Lecture support: Hebrews 11:13: 'These all died in the faith.' Numbers 23:10: 'Let me die the death of the righteous.'

Boldness in death honors Christ

Paul wanted to magnify Christ with all boldness. The early church prayed for boldness in the face of threats, and God granted it. Boldness comes from Christ and honors Him.

Lecture support: Philippians 1:20; Acts 4:29-31; Ephesians 3:12.

God sovereignly appoints the time and manner of death

Job 14:5 and Psalm 31:15 teach that our days are determined by God. We should trust Him with the details of our death and focus on honoring Him.

Lecture support: Job 14:5: 'his days are determined... thou hast appointed his bounds that he cannot pass.'

The death of saints is precious to God

Psalm 116:15 declares the death of saints precious. God values the death of His people and sometimes takes them early to spare them from evil.

Lecture support: Psalm 116:15; Isaiah 57:1.

Death is a shadow for believers because Christ removed its sting

David spoke of walking through the 'valley of the shadow of death.' For Christians, death is only a shadow; Christ has taken the sting, making death the beginning of eternal life.

Lecture support: Psalm 23:4; the sermon's explanation of the shadow metaphor.

Scripture References

John 21:17-19

Jesus tells Peter he will be crucified and calls him to follow; this death will glorify God.

Psalm 22:29

None can keep his soul alive; all will die.

Psalm 49:7

None can redeem another or give a ransom to God to prevent death.

Jeremiah 9:21

Death is likened to a peeping tom, coming into windows to cut off life.

Luke 9:28-31

On the Mount of Transfiguration, Moses and Elijah spoke with Jesus about His decease (exodus) in Jerusalem.

John 18:11

Jesus tells Peter to put away his sword; He is willing to drink the cup the Father has given Him.

John 8:29

Jesus always does those things that please the Father.

John 7:39

The Holy Spirit was not yet given because Jesus was not yet glorified (died).

John 12:23

Jesus says the hour has come for the Son of man to be glorified (die).

John 17:1

Jesus prays that the Father would glorify Him so that He may glorify the Father.

John 12:32-33

Jesus speaks of being lifted up, signifying the death He would die (crucifixion).

John 18:32

The saying of Jesus was fulfilled, signifying what death He should die.

2 Peter 1:13-15

Peter speaks of putting off his tabernacle (dying) as the Lord showed him, and writing so that after his decease (exodus) they would remember.

Philippians 1:20-24

Paul desires to magnify Christ in his body by life or by death; to live is Christ, to die is gain; he is torn between departing to be with Christ and remaining for their sake.

Hebrews 11:13

These all died in faith, not having received the promises.

Numbers 23:10

Balaam wished to die the death of the righteous, but he was not righteous.

Romans 12:1-2

Present your bodies a living sacrifice; be transformed by the renewing of your mind.

Romans 6:19

As you yielded your members to uncleanness, now yield them to righteousness unto holiness.

Mark 8:38

Whoever is ashamed of Christ, the Son of man will be ashamed of him when He comes in glory.

Proverbs 28:1

The wicked flee when no one pursues, but the righteous are bold as a lion.

Discussion Questions

1. Why do you think most people avoid thinking about death, and how does the Bible's teaching on the certainty of death challenge that avoidance?

Consider: The sermon opens by noting that most people never think about dying, yet Scripture repeatedly affirms that death is unavoidable.

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2. In what ways did Jesus model glorifying God in His death, and how can we apply that to our own view of death?

Consider: Jesus spoke of His 'exodus' on the Mount of Transfiguration and consistently sought to please the Father, even in death.

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3. What does it mean to have a 'holy indifference' toward life or death, and how can we cultivate that attitude without becoming fatalistic or suicidal?

Consider: Paul's words in Philippians 1 show he was torn between living for others and dying to be with Christ, yet he trusted God's sovereignty.

4. How does the truth that 'we cannot die in faith unless we live in faith' affect the way you live today?

Consider: The sermon argues that a faithful death requires a faithful life, using Balaam as a negative example.

5. Why is boldness in the face of death important for glorifying Christ, and how can we grow in such boldness?

Consider: Paul desired to magnify Christ with all boldness; the early church prayed for boldness and was filled with the Spirit.

6. How does knowing that God has determined the length of our days (Job 14:5) change the way we think about death and life?

Consider: The sermon emphasizes God's sovereignty over the timing and manner of death, encouraging trust rather than fear.

7. What does it mean that the death of saints is 'precious' to the Lord, and how should that comfort us when believers die?

Consider: Psalm 116:15 is highlighted; the Hebrew word 'jakar' means precious, costly, honorable. God values the death of His people.

8. How can we practically prepare to die in a way that glorifies God, whether our death is sudden or expected?

Consider: The conclusion summarizes the way to die: saved, righteous, glorifying Christ, with a view toward heaven.

Applications

Live each day to magnify Christ, so that you are prepared to die magnifying Him.

Since we cannot die in faith unless we live in faith, we must daily yield our members to righteousness and seek to honor Christ in all we do.

Lecture support: Romans 6:19; Philippians 1:20; the sermon's repeated emphasis that the way to die is to die after a faithful life.

Trust God's sovereignty over the timing and manner of your death.

Recognize that your days are determined by God, and rest in His wisdom rather than fearing the unknown.

Lecture support: Job 14:5; Psalm 31:15; the sermon's point that we should leave the details of our death in God's hands.

Cultivate boldness in your witness, even in the face of threats or death.

Pray for boldness to speak God's word, trusting that boldness honors Christ and is supplied by the Holy Spirit.

Lecture support: Acts 4:29-31; Philippians 1:20; the example of the early church praying for boldness.

View death as a shadow, not a terror, because Christ has removed its sting.

For the believer, death is the beginning of eternal life with Christ. Meditate on Psalm 23 to replace fear with peace.

Lecture support: Psalm 23:4; the sermon's explanation that we walk only in the shadow of death, not its sting.

Prepare for death by ensuring you are saved and living righteously.

The way to die is to die saved, trusting only in Christ's finished work. Examine your faith and life now.

Lecture support: The conclusion's summary: 'The way to die is to die saved, trusting only in the finished work of Jesus Christ.'

Find comfort in the preciousness of the saints' death to God.

When believers die, remember that their death is precious and honorable in God's sight, and He may be sparing them from evil.

Lecture support: Psalm 116:15; Isaiah 57:1; the sermon's application that God values the death of His people.

Desire to glorify God in your death, not just your life.

Make it your conscious aim that whether you live or die, Christ will be magnified. This may affect how you face illness, persecution, or old age.

Lecture support: Philippians 1:20; the example of Paul and Peter; the sermon's central call to glorify God in death.

Read accounts of faithful martyrs to strengthen your own faith.

The deaths of Polycarp, Latimer, Ridley, and others illustrate the sustaining power of Christ. Reading Fox's Book of Martyrs can encourage boldness.

Lecture support: The reference to Fox's Book of Martyrs and Albert Barnes' quote about martyrs promoting Christianity.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 26

The Sin Of Not Thinking

April 20, 2020

Read Chapter 26 in Volume 2, pages 21-33 (October 1, 2026 edition).

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

Major Themes

The Danger of Not Thinking

Failing to think can lead to grave physical and spiritual consequences, as illustrated by a fatal accident and the disciples' fear.

Lecture support: Weaver tells the story of a friend who died by dipping a hot drill bit into a pool without thinking, and connects it to Mark 6:52.

Amusement vs. Thinking

Modern culture promotes amusement (literally 'not thinking'), which bypasses the mind and appeals only to emotions, hindering spiritual growth.

Lecture support: Weaver defines 'amuse' from the Greek alpha privative and states, 'amusement bypasses the brain and goes straight to the emotions.'

Biblical Mandate to Think

Scripture repeatedly commands believers to think, reason, and consider, using various Greek words that emphasize mental engagement with truth.

Lecture support: Weaver cites Matthew 5:17, John 5:45, Philippians 4:8, and Mark 6:52, explaining the Greek words *nomizo*, *dokeo*, *logizomai*, and *sunemi*.

Hardness of Heart from Not Considering God's Works

The disciples' hearts were hardened because they did not consider the miracle of the loaves, leading to fear and panic instead of faith.

Lecture support: Weaver explains Mark 6:52, 'For they considered not the miracle of the loaves, for their heart was hardened,' and defines 'hardened' as calloused and dull.

Fear as the Opposite of Faith

Fear and panic are evidence of a lack of faith, and since whatever is not of faith is sin, not thinking on God's power leads to sinful fear.

Lecture support: Weaver quotes Romans 14:23, 'Whatsoever is not of faith is sin,' and applies it to the disciples' fear in the storm.

The Necessity of Meditative Scripture Reading

Believers must pause, think, and pray for understanding when reading the Bible, rather than reading superficially.

Lecture support: Weaver references 'Selah' in Psalms as a call to pause and think, and cites 2 Timothy 2:7 and Proverbs 2:6 on the need for God-given understanding.

Key Arguments

Not thinking is a sin because it leads to fear, which is contrary to faith.

Weaver argues that the disciples' failure to think about Christ's miracle resulted in fear, and since fear is not of faith, it is sin.

Lecture support: He states, 'Whatsoever is not of faith is sin' (Romans 14:23) and applies it to the disciples' panic in Mark 6.

The disciples' fear was irrational given their firsthand experience of Christ's power.

The disciples participated in the feeding miracle, yet did not connect Christ's power over matter to His power over the sea, showing a failure to think.

Lecture support: Weaver says, 'They not only saw the miracle, they participated in the miracle, but it had no effect upon them.'

A hardened heart is often a dull, calloused mind that refuses to think.

Weaver explains that the Greek word for 'hardened' (poroo) means to become calloused or blind, not necessarily through immorality but through mental dullness.

Lecture support: He says, 'It is rather a dullness and a blindness of the mind that is settled upon the mind so that we cannot think.'

Entertainment culture promotes a non-thinking mindset that is spiritually dangerous.

Weaver argues that amusement (a-muse) means 'not to think,' and that modern entertainment keeps the mind in neutral, hindering spiritual reflection.

Lecture support: He states, 'amusement bypasses the brain and goes straight to the emotions.'

Biblical thinking involves active reasoning and consideration of facts, not mere emotion.

Weaver emphasizes that the Greek word *logizomai* means to reckon or calculate based on reality, not wishes or suppositions.

Lecture support: He says, 'This word deals with facts. It deals with reality. It does not deal with suppositions, desires, or wishes.'

Prayerful consideration of Scripture is necessary for understanding and unity.

Weaver argues that divisions among Christians stem from not thinking biblically, and that understanding comes from God as we prayerfully consider His Word.

Lecture support: He cites 2 Timothy 2:7, 'Consider what I say; and the Lord give thee understanding in all things.'

Scripture References

Mark 6:52

The central text: 'For they considered not the miracle of the loaves, for their heart was hardened.' Weaver uses this to explain the disciples' fear.

Psalms 143:5

David says, 'I muse on the works of thy hands,' illustrating the biblical call to think and meditate on God's works.

Luke 3:15

The people 'mused in their hearts' about John the Baptist, showing the Greek word *dialogizomai* meaning to reason or think.

Matthew 5:17

Jesus says, 'Think not that I am come to destroy the law,' using the Greek word *nomizo* for thinking or supposing.

John 5:45

Jesus says, 'Do not think that I will accuse you to the Father,' using *dokeo*, meaning to be of the opinion.

Philippians 4:8

Paul commands believers to 'think on these things,' using *logizomai*, meaning to reckon or calculate based on reality.

Mark 6:31-44

The feeding of the 5,000, which Weaver recounts to show the disciples' firsthand participation in a massive miracle.

Mark 6:45-51

Jesus walks on water, and the disciples are terrified, thinking they see a spirit.

Matthew 14:21

Weaver references this to note that the 5,000 men did not include women and children, making the miracle even larger.

Matthew 14:26

The parallel account where the disciples cry out in fear, thinking Jesus is a spirit.

Luke 24:25-27

Jesus calls the two disciples on the Emmaus road 'fools' for being slow to believe, illustrating dullness of heart.

Hebrews 5:10-11

The Hebrew Christians are called 'dull of hearing,' showing a sluggishness in thinking and understanding.

2 Timothy 2:7

Paul tells Timothy to 'Consider what I say; and the Lord give thee understanding,' linking human consideration with divine illumination.

Proverbs 2:6

The Lord gives wisdom, knowledge, and understanding, emphasizing the need for God's gift in thinking.

Romans 14:23

Whatsoever is not of faith is sin, used to argue that fear from not thinking is sinful.

1 John 3:4

Sin is the transgression of the law, mentioned as a baseline definition before expanding to include lack of faith.

Discussion Questions

1. Why does Weaver consider 'not thinking' to be a sin, and how does he support this from Scripture?

Consider: Weaver argues that fear from not thinking is a lack of faith, and Romans 14:23 says whatever is not of faith is sin.

2. How does the disciples' participation in the feeding miracle make their later fear more inexcusable?

Consider: Weaver emphasizes that the disciples not only saw but distributed the food, yet failed to apply that lesson to the storm.

3. What does Weaver mean by a 'hardened heart' in the context of Mark 6:52, and how does it differ from judicial hardening?

Consider: He describes it as a dullness and callousness of mind, not necessarily from immorality but from not thinking.

4. How does modern entertainment culture contribute to a non-thinking mindset among Christians?

Consider: Weaver says amusement (a-muse) means 'not to think' and that entertainment bypasses the brain to work on emotions.

5. What practical steps does Weaver suggest for learning to think biblically when reading Scripture?

Consider: He points to the word 'Selah' as a call to pause and think, and to pray for understanding as in 2 Timothy 2:7.

6. Why does Weaver say that fear and faith are direct opposites, and how does this relate to current events like the coronavirus?

Consider: He applies the disciples' panic to modern fears, stating that fear shows a lack of faith and comprehension of God's power.

Applications

Pause and meditate on Scripture rather than reading superficially.

Weaver urges believers to stop and think about what they read, using 'Selah' as a model, to gain understanding.

Lecture support: He says, 'Selah. Stop. Pause. Calmly think about what I just said or what you just read.'

Pray for God-given understanding when studying the Bible.

Weaver emphasizes that consideration must be accompanied by prayer for the Lord to give understanding, as in 2 Timothy 2:7.

Lecture support: He states, 'we must add a prayer for God to guide our understanding, open our eyes, to lead us and direct us and teach us.'

Actively connect God's past works to present challenges to overcome fear.

Weaver teaches that remembering and considering God's power in past miracles builds faith to face current storms.

Lecture support: He says, 'Had they considered the miracle of the loaves... it should be obvious if He can control the elements like that, He can also walk on the water and calm the storm.'

Guard against a calloused heart by engaging the mind in spiritual things.

Weaver warns that a hardened heart comes from not thinking, leading to dullness toward sin and God's works.

Lecture support: He asks, 'How many people really get upset over abortion today? How many get upset over sodomy?... We've literally become calloused.'

Replace fear with faith by thinking on the character and power of Christ.

Weaver argues that fear is a failure to think on Christ's omnipotence, and that faith comes from considering His works.

Lecture support: He says, 'If you're fearful, you're not exercising faith. If you're exercising faith, then you're not fearful.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 27

Learning The Difference Between Truth And Error

September 20, 2020

Read Chapter 27 in Volume 2, pages 35-53 (October 1, 2026 edition).

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

Major Themes

The Forbidden Pursuit of Knowledge and Power Apart from God

God condemns seeking knowledge or power through occult practices like divination, witchcraft, and necromancy, which are treason against Him.

Lecture support: Deuteronomy 18:10-12 lists abominations; the speaker explains these are attempts to know what God has concealed or gain power from below.

Learning to Do vs. Learning About

God commands not to learn to do the heathen's abominations, not to be ignorant of them. Believers must learn to fear the Lord and obey His Word.

Lecture support: Deuteronomy 18:9 says 'thou shalt not learn to do'; the speaker contrasts this with learning to fear God in Deuteronomy 4:10, 14:23, etc.

The Depths of Satan vs. The Depths of God

Believers should know Satan's devices but not delve into his depths; focus should be on the depths of God's Word and righteousness.

Lecture support: 2 Corinthians 2:11 and Revelation 2:24 are cited to show the distinction between knowing devices and knowing depths.

God's Restraining Grace

God sovereignly restrains His people from engaging in abominations, as seen in Abimelech (Genesis 20) and Israel (Deuteronomy 18:14).

Lecture support: Deuteronomy 18:14 says 'the Lord thy God hath not suffered thee so to do'; 1 Corinthians 4:7 asks 'who maketh thee to differ?'

Learning Christ Results in a Changed Life

Ephesians 4:17-24 teaches that those who have learned Christ put off the old man and walk in righteousness, not like the Gentiles.

Lecture support: The speaker expounds Ephesians 4:20-24, emphasizing that learning Christ means habitual holy living.

The Abomination of Occult Practices

All occult activities are an abomination - a stench in God's nostrils - and those who do them are an abomination to Him.

Lecture support: Deuteronomy 18:12 says 'all that do these things are an abomination'; the speaker defines abomination as a stench.

Key Arguments

Curiosity and illicit means corrupt the natural desire for knowledge

John Calvin's quote argues that the heathen's errors came from an immoderate desire to know more than is lawful and using wicked means to gain knowledge.

Lecture support: The speaker reads Calvin's quote explaining the two errors: desiring forbidden knowledge and using illicit means.

Solomon's old age led him to seek power from false gods

Solomon introduced Moloch worship in his old age, seeking power from below instead of from God, illustrating the danger of turning from God.

Lecture support: 1 Kings 11:4-7 shows Solomon's heart turned to Milcom/Molech; the speaker notes old age complaints of lack of ability and power.

Occult practices are treason against God

Inquiring of Baalzebub instead of God was an act of betrayal, as Elijah rebuked Ahaziah for acting as if there were no God in Israel.

Lecture support: 2 Kings 1:16 records Elijah's rebuke; the speaker calls it treason and denial of God.

Hellish wisdom vs. heavenly wisdom

James 3:14-17 distinguishes between earthly, sensual, devilish wisdom that produces envy and strife, and heavenly wisdom that is pure and peaceable.

Lecture support: The speaker reads James 3:14-17 to contrast the two wisdoms.

Learning Christ means mortification of the flesh

Calvin's quote states that the knowledge of Christ cannot be separated from the mortification of the flesh; a life no different from unbelievers shows nothing of Christ has been learned.

Lecture support: The speaker quotes Calvin on Ephesians 4, linking learning Christ to putting off the old man.

Escape from worldly corruption comes through the knowledge of God

2 Peter 1:2-4 teaches that grace, peace, and escape from corruption come through the knowledge of God and His precious promises.

Lecture support: The speaker reads 2 Peter 1:2-4 and emphasizes knowledge of God as the means of escape.

Scripture References

Deuteronomy 18:9-14

The primary text: God commands Israel not to learn the abominations of the Canaanites, listing forbidden practices.

Genesis 2:17

God's command not to eat of the tree of knowledge of good and evil, illustrating the importance of knowledge and obedience.

Proverbs 1:4,7

Wisdom gives subtlety to the simple; the fear of the Lord is the beginning of knowledge.

2 Corinthians 2:11

We are not ignorant of Satan's devices, but should not delve into his depths.

Revelation 2:24

The Lord speaks of those who have not known the depths of Satan, implying believers should avoid such knowledge.

Deuteronomy 29:29

Secret things belong to the Lord; revealed things belong to us and our children to obey.

Leviticus 18:21

God forbids letting children pass through the fire to Moloch, profaning His name.

1 Kings 11:4-7

Solomon's heart turned to Ashtoreth, Milcom/Molech, and Chemosh, introducing Moloch worship to Israel.

Numbers 23:23

Balaam declares no enchantment or divination can work against Israel; God's blessing prevails.

Ezekiel 21:21

The king of Babylon uses divination, arrows, images, and liver inspection to choose his path.

Leviticus 19:26

God forbids eating blood and using enchantment or observing times.

2 Kings 1:16

Elijah rebukes Ahaziah for inquiring of Baalzebub instead of God, calling it treason.

Leviticus 19:31

God commands not to regard familiar spirits or seek wizards, lest they be defiled.

James 3:14-17

Contrast between earthly, sensual, devilish wisdom and heavenly wisdom that is pure and peaceable.

Acts 14:16

God in times past suffered all nations to walk in their own ways, but He restrained Israel.

1 Corinthians 4:7

Who makes you to differ? What do you have that you did not receive? God's grace makes the difference.

Deuteronomy 4:9-10

Israel was to teach their children to fear the Lord and hear His words.

Deuteronomy 14:23

Tithing was to teach Israel to fear the Lord always.

Deuteronomy 17:19

The king was to read the law daily to learn to fear the Lord and keep His statutes.

Deuteronomy 31:11-13

Public reading of the law was to teach all Israel and their children to fear the Lord and obey.

Discussion Questions

1. What is the difference between learning about the world's wickedness and learning to do it?
How can we guard against crossing that line?

Consider: Based on Deuteronomy 18:9 and the speaker's emphasis that God forbids learning to do, not learning about.

2. Why is curiosity about forbidden spiritual practices so dangerous? How does Calvin's explanation of 'immoderate desire' and 'illicit means' apply today?

Consider: The speaker warns about curiosity and quotes Calvin on the two errors behind magical arts.

3. In what ways might modern Christians be tempted to seek knowledge or power apart from God? How can we recognize and resist these temptations?

Consider: The speaker mentions horoscopes, fortune-telling, and even seemingly harmless fun as potential gateways.

4. How does the concept of God's restraining grace (Deuteronomy 18:14; 1 Corinthians 4:7) affect your view of your own salvation and sanctification?

Consider: The speaker emphasizes that God sovereignly keeps His people from many sins they would otherwise commit.

5. What does it practically mean to 'learn Christ' according to Ephesians 4:20-24? How does this learning change our habits and customs?

Consider: The speaker explains that learning Christ means habitual holy living, not just intellectual knowledge.

6. How can we cultivate a greater fear of the Lord through His Word, as commanded in Deuteronomy? What practices help you learn to fear Him?

Consider: The speaker contrasts learning heathen ways with learning to fear God through Scripture reading and obedience.

7. Why does God consider occult practices an 'abomination' and treason? How should this shape our attitude toward even casual involvement with horoscopes, Ouija boards, or psychic entertainment?

Consider: The speaker calls these practices a stench in God's nostrils and an act of betrayal.

8. According to 2 Peter 1:2-4, how do we escape the corruption in the world? What role does the knowledge of God play in your daily battle against sin?

Consider: The speaker points to knowledge of God and His promises as the means of escape from worldly pollution.

Applications

Be thankful for being taught God's Word

Recognize the blessing of being taught biblical truth and thank God daily for the knowledge He has given.

Lecture support: The speaker says, 'I endeavor to thank my Heavenly Father every day for that which He's shown me, that which He's taught me.'

Avoid all occult practices, even in jest

Do not look at horoscopes, consult fortune-tellers, or engage in seemingly harmless occult fun; it is an abomination to God.

Lecture support: The speaker states, 'I'm not even going to look at a horoscope... I'm not going to ask some stupid little ball a question... it's not harmless fun.'

Learn to fear the Lord through His Word

Instead of learning worldly ways, devote yourself to reading and obeying Scripture to cultivate the fear of the Lord.

Lecture support: The speaker cites Deuteronomy passages commanding Israel to learn to fear God through hearing and doing the law.

Put off the old man and put on the new man

As one who has learned Christ, actively put off former sinful conduct and be renewed in the spirit of your mind to live in righteousness.

Lecture support: Ephesians 4:22-24 is expounded as the practical outworking of learning Christ.

Escape worldly corruption through knowledge of God

Pursue the knowledge of God and His promises as the means to escape the pollution of the world and partake of the divine nature.

Lecture support: 2 Peter 1:2-4 is cited to show that knowledge of God enables escape from corruption.

Pray for good judgment and knowledge from God

Follow David's example in Psalm 119:66, asking God to teach you good judgment and knowledge because you believe His commandments.

Lecture support: The speaker references David's prayer as a model for seeking knowledge from God.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 28

Mind Control Equals Death

April 11, 2021

Read Chapter 28 in Volume 2, pages 55-74 (October 1, 2026 edition).

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

Major Themes

Mind Control and Spiritual Death

Humanistic mind control leads to death, while having the mind of Christ brings life. Believers must choose whom they allow to control their thinking.

Lecture support: Title and Proverbs 8:35-36: 'whoso findeth me findeth life... all they that hate me love death.' Also, 'everyone is ultimately the subject of mind control.'

Media Manipulation and Propaganda

A small number of corporations control most media, spreading propaganda and lies. Historical figures like John Swinton admitted the press serves hidden masters.

Lecture support: Six corporations control 90% of media; Swinton quote: 'We are intellectual prostitutes.'

COVID-19 as a Manufactured Crisis

The pandemic, masks, and vaccines are tools for control and depopulation, not genuine public health measures. Experts warn of severe health risks.

Lecture support: Quotes from Dr. Lee Merritt, Dr. Marguerite Brisson, and others on mask dangers; vaccine as gene therapy; Gary Barnett on 'premeditated mass murder by vaccine.'

Personal Responsibility vs. Blind Obedience

Individuals are responsible for their own health and decisions, not the government or media. Civil obedience to evil is the real problem.

Lecture support: Howard Zinn quote: 'Civil disobedience is not our problem. Our problem is civil obedience.' Application: 'You are responsible for yourself.'

The Importance of Critical Thinking and Research

Believers must study, research, and question narratives rather than passively accepting information. Thinking precedes right action.

Lecture support: References to Proverbs 23:7, Philippians 2:5; 'you cannot act right unless you think right'; encouragement to check sources.

Government as a Threat, Not a Friend

Governments have historically murdered millions and use crises to expand control. The current situation mirrors tyrannical patterns.

Lecture support: Stalin, Mao, Pol Pot examples; P.J. Proudhon quote on being governed; 'More people have been murdered by governments than all wars combined.'

Key Arguments

Mind control by the world leads to death, but God's truth leads to life.

Weaver argues that everyone is controlled either by truth or error, and choosing God's Word is essential for life, as Proverbs 8:35-36 states.

Lecture support: Proverbs 8:35-36; 'Our minds are either controlled by truth or by error, either by the word of God or by the word of man.'

Media consolidation has eliminated objective news, replacing it with propaganda.

Six corporations control 90% of media, creating an illusion of choice. Historical admissions prove the press is not independent.

Lecture support: Statistics on media control; John Swinton's 1880 speech: 'There is no such thing... as an independent press.'

COVID-19 policies are scientifically unsound and designed for control.

Masks cause oxygen deprivation and health damage; vaccines are experimental gene therapy with severe risks, not true vaccines.

Lecture support: Dr. Brisson on brain damage from masks; Dr. David Martin on patents showing gene therapy; Dr. Tenpenny on spike proteins.

The pandemic is a pretext for depopulation and totalitarian control.

Insiders like Dr. Mike Yeadon and Bill Gates' statements suggest vaccines are intended to reduce population, not save lives.

Lecture support: Yeadon: 'massive scale depopulation'; Gates: 'get the population down from 5 to 15 percent.'

Effective, safe treatments like ivermectin and vitamin D are suppressed.

Dr. Ryan Cole's data shows vitamin D deficiency drives COVID-19 severity, and ivermectin is nearly 100% effective, yet officials ignore it.

Lecture support: Cole: '96% of ICU patients are vitamin D deficient'; '100% of ivermectin-treated patients don't get ill.'

Individuals must reject blind obedience and take personal responsibility.

Civil obedience to evil is the problem; people must research, think critically, and refuse to surrender their health decisions to authorities.

Lecture support: Howard Zinn quote; 'You are responsible for yourself'; Nuremberg Code on informed consent.

Scripture References

Proverbs 8:35-36

The foundational text for the sermon, contrasting finding life in wisdom (Christ) with loving death by hating Him.

Colossians 1:28

Paul's example of warning and teaching every man, used to justify the sermon's warning tone.

Ezekiel 3, 33

The watchman analogy: if a watchman warns of danger, he delivers his soul; if not, blood is on his hands.

Philippians 2:5

Command to have the mind of Christ, emphasizing the importance of right thinking.

Proverbs 23:7

'As a man thinketh in his heart, so is he,' used to show that thinking determines conduct.

Joshua 24

Joshua's call to choose whom to serve, applied to choosing who will control one's mind.

1 Samuel 8

Israel's demand for a human king to govern them, paralleling the desire to be told what to do.

Discussion Questions

1. How does Proverbs 8:35-36 frame the choice between life and death in the context of mind control?

Consider: The sermon opens with this passage, equating finding wisdom (Christ) with life and hating Him with loving death.

2. In what ways do media and entertainment shape our thinking without our awareness?

Consider: Weaver discusses media consolidation, propaganda in movies, and the concept of 'amusement' as non-thinking.

3. What is the biblical basis for being a 'watchman' who warns others, and how should we apply it today?

Consider: Ezekiel 3 and 33 are cited as the model for warning people of danger, even if they refuse to listen.

4. How can believers balance submission to authorities (Romans 13) with the call to resist tyranny and think critically?

Consider: The sermon strongly advocates personal responsibility and skepticism toward government, raising tension with biblical commands to obey rulers.

5. What role does fear play in making people susceptible to manipulation, and how does faith counteract it?

Consider: Weaver explains that fear, anger, and peer pressure are tools of control, and believers must operate on principles, not emotions.

6. How should Christians evaluate scientific and medical claims that conflict with mainstream narratives?

Consider: The sermon presents alternative views on masks, vaccines, and treatments, urging personal research and discernment.

Applications

Take personal responsibility for your health and decisions.

Do not blindly trust government, media, or medical authorities; research and make informed choices for yourself and your family.

Lecture support: Weaver states, 'You are responsible for yourself. You are responsible for your health. You are responsible for your life.'

Guard your mind by filling it with God's Word.

Choose to be controlled by truth rather than propaganda; let the mind of Christ shape your thinking and actions.

Lecture support: Philippians 2:5 and Proverbs 23:7 are cited; 'I actually prefer to have my mind washed and filled with the Word of God.'

Question and research information rather than passively accepting it.

Do not be a 'sheeple'; investigate claims, especially those that evoke strong emotions, and verify facts independently.

Lecture support: Weaver encourages checking sources and notes that most people 'blindly accept the propaganda... and never think to question.'

Warn others of spiritual and physical dangers.

Like Ezekiel's watchman, believers have a duty to alert people to threats, even if the message is unpopular.

Lecture support: The sermon is framed as a warning; 'if you warn the people... you've delivered your hands.'

Reject fear-based manipulation and stand on biblical principles.

Do not let fear, anger, or peer pressure drive your decisions; instead, act on unchanging scriptural truths.

Lecture support: Weaver notes that emotions change but principles do not; fear is a 'manipulatory tool.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 29

No Contradictions

September 20, 2020

Read Chapter 29 in Volume 2, pages 75-92 (October 1, 2026 edition).

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

Major Themes

The Inerrancy and Consistency of Scripture

The Bible contains no real contradictions; apparent ones are resolved through context, comparing Scripture, and recognizing figures of speech.

Lecture support: Weaver states he has read through the Bible over 60 times and 'never, ever found a contradiction that could not be explained either contextually or simply by comparing Scripture with Scripture.'

The Infinite Gap Between God's Mind and Human Reason

Human reasoning is finite and fallen; only God can fully comprehend Himself. We must not judge God's Word by our limited understanding.

Lecture support: Weaver says, 'We pit our puny finite minds against the infinite mind of God and try to bring God and His Word to our bar of human reasoning.'

The Sovereignty of God as Creator, Lawgiver, Judge, and King

God has absolute authority over His creation, including the right to give and take life, displace nations, and execute judgment. He is not subject to the law He gave to humanity.

Lecture support: Weaver explains, 'God has absolute sovereign authority to lay down the law for us... God is not under the law that He gave. God transcends His law.'

The Nature of Biblical Love

Love is not mere sentiment but obedience to God's commandments, which includes rebuking sin and defending neighbors, even to the point of taking life if necessary.

Lecture support: Weaver cites Romans 13:8-10 and Leviticus 19:17 to show that love involves confrontation and defense: 'if we love our neighbor the way God commands us to love our neighbor, we confront him when he is sinning against God.'

The Danger of Dethroning God

Rejecting God's right to judge or act sovereignly is an act of self-enthronement, making oneself the standard of right and wrong.

Lecture support: Weaver says, 'What you're doing is dethroning God and enthroning yourself.'

The Necessity of Humble Study and Trust

Rather than dismissing difficult passages, believers should study diligently and trust God when understanding is lacking.

Lecture support: Weaver applies: 'If I do not understand something, I'd much rather give God the benefit of the doubt... I'm going to trust You.'

Key Arguments

Apparent contradictions stem from ignoring literary and theological context.

Figures of speech like hyperbole, simile, metaphor, and personification are common in Scripture; misreading them literally creates false contradictions.

Lecture support: Weaver gives examples: 'The cities are great and walled up to heaven' (Deut. 1:28) is hyperbole, not literal.

God's sovereignty and human responsibility are not contradictory but complementary.

The antinomy of divine sovereignty and human responsibility is like railroad tracks that appear to merge in the distance; both are true and taught in Scripture.

Lecture support: Weaver uses Spurgeon's quote: 'You don't reconcile friends. You only reconcile enemies.'

God as Creator has the right to dispossess wicked nations.

God gave Canaan to Israel and displaced the Canaanites because of their wickedness, not Israel's righteousness. He waited 430 years for their iniquity to be full.

Lecture support: Weaver cites Deuteronomy 9:4-6 and Genesis 15:13-16 to show God's patience and justice.

Rejecting God's judgment is inconsistent and self-exalting.

Those who accept God as giver of life but not taker, or as merciful but not just, are selectively defining God by their own preferences.

Lecture support: Weaver lists the inconsistencies: 'I will allow God to be merciful, but I will not allow God to be just.'

Loving your neighbor biblically can require taking life in defense.

The sixth commandment implies a duty to preserve life; defending oneself or a neighbor from a murderer is an act of love, not a violation of 'love your neighbor.'

Lecture support: Weaver argues: 'If I love Gary the way I love myself, I will protect him just the way I protect myself.'

There is no contradiction between God's commands and His actions.

God is not under the law He gave to humans; He acts according to His holy nature in different roles (Judge, King, Savior) without contradiction.

Lecture support: Weaver states: 'God is not under His law. We are the ones that are under His law.'

Scripture References**Luke 10:25-29**

The lawyer's question about inheriting eternal life and Jesus' response, used as the sermon's opening text.

Psalms 12:6

Cited to affirm the purity and perfection of God's Word.

2 Samuel 1:23

Example of hyperbole: Saul and Jonathan described as 'swifter than eagles, stronger than lions.'

Deuteronomy 1:28

Example of hyperbole: cities 'walled up to heaven.'

Psalms 23:1

Example of simile/metaphor: 'The LORD is my shepherd.'

Psalms 17:8

Example of simile: 'Keep me as the apple of the eye.'

Ephesians 5:22, 25

Examples of simile: wives submit 'as unto the Lord'; husbands love 'as Christ loved the church.'

Matthew 26:26

Example of metaphor: 'This is my body' at the Last Supper.

Proverbs 18:22

Cited humorously as basis for calling his wife 'my good thing,' illustrating metaphor.

Isaiah 55:12

Example of personification: 'The trees of the field shall clap their hands.'

1 Corinthians 12:15-16

Example of personification: the foot and ear speaking.

Leviticus 18:25

Example of personification: 'the land vomited out its inhabitants.'

Isaiah 55:8-9

God's thoughts and ways are higher than man's, emphasizing the gap between divine and human understanding.

Isaiah 33:22

God is judge, lawgiver, and king; He will save us.

James 4:12

There is one lawgiver able to save and destroy.

Psalms 115:3

God does whatever He pleases, underscoring His sovereignty.

Acts 17:24-26

God determines the times and boundaries of nations' habitations.

Deuteronomy 2:2-6, 8-9

God forbids Israel from taking land from Edom, Moab, and Ammon because He gave it to them.

Deuteronomy 9:3-6

God drives out the Canaanites for their wickedness, not Israel's righteousness.

Genesis 15:13-16

God delayed judgment on the Amorites for 400 years until their iniquity was full.

Discussion Questions

1. How does recognizing figures of speech (hyperbole, metaphor, etc.) change the way we read difficult Bible passages?

Consider: Weaver spent significant time explaining figures of speech and how ignoring them leads to false contradictions.

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2. In what ways are we tempted to 'dethrone God and enthrone ourselves' when we encounter things in Scripture we don't understand or like?

Consider: Weaver argued that rejecting God's Word due to lack of understanding is an act of self-exaltation.

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3. How does the biblical definition of love (obedience to God's commands) challenge our culture's understanding of love?

Consider: Weaver defined love as fulfilling the law, not mere sentiment, and applied it to confrontation and defense.

4. What does it mean to 'give God the benefit of the doubt' when we struggle with a passage, and how can we do that practically?

Consider: Weaver's first application was to trust God rather than condemn Him when we lack understanding.

5. How does understanding God's distinct roles (Creator, Lawgiver, Judge, King, Savior) help resolve apparent tensions in Scripture?

Consider: Weaver emphasized that God acts in different capacities without contradiction.

6. Why is it dangerous to mock God or treat His Word lightly, according to Galatians 6:7?

Consider: Weaver warned against mocking God, citing the principle of sowing and reaping.

Applications

Trust God when you don't understand.

Instead of concluding the Bible is wrong, give God the benefit of the doubt and trust His infinite wisdom, asking Him for light.

Lecture support: Weaver says, 'If I do not understand something, I'd much rather give God the benefit of the doubt... Lord, until You give me light, I'm going to trust You.'

Study Scripture diligently.

To comprehend truth, we must study to show ourselves approved, rightly dividing the Word, rather than assuming contradictions.

Lecture support: Weaver states, 'If we truly wish to comprehend and understand and grasp truth, we must study to show ourselves approved unto God.'

Do not mock God.

Mocking God by dismissing His Word or condemning His actions sets one up for destruction; God is not mocked.

Lecture support: Weaver warns, 'Do not mock God. Do not condemn God... Be not deceived; God is not mocked.'

Love your neighbor biblically, including confrontation and defense.

Biblical love involves rebuking sin in a neighbor and defending their life, even if it requires taking the life of an attacker.

Lecture support: Weaver explains from Leviticus 19:17 that not rebuking sin is hatred, and from the sixth commandment that preserving life is obligatory.

Submit to God's sovereignty in all His roles.

Accept God as not only Savior and giver of life but also as Judge and Lawgiver who has the right to take life and displace nations.

Lecture support: Weaver challenges the selective acceptance of God's attributes: 'I will allow God to be merciful, but I will not allow God to be just.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 30

Which Way Are You Inclined?

September 28, 2020

Read Chapter 30 in Volume 2, pages 93-110 (October 1, 2026 edition).

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

Major Themes

The Inclination of the Heart

Every person is inclined either toward God and righteousness or toward the flesh and wickedness; the direction of one's inclination determines their spiritual walk.

Lecture support: We're either stretched out toward the flesh, or we're stretched out towards spiritual things. We are either stretched out in obedience or we're stretched out in disobedience.

Human Inability and Divine Grace

Humans lack the ability to incline their own hearts toward God, but they bear the responsibility; any desire for God is evidence of His prior working.

Lecture support: We do not have the ability to prepare our hearts. We do not even have the ability to incline our hearts. But however, just because we do not have the ability... that does not mean that we do not have the responsibility.

Forsaking Idols

Inclining the heart to God requires putting away all false gods, whether physical idols or heart idols like family, lust, or pride.

Lecture support: You cannot incline your heart toward God until the strange gods are put away.

The Danger of a Divided Heart

A double heart produces instability and is detestable to God; He calls for wholehearted devotion rather than lukewarmness.

Lecture support: A double-minded man is unstable in all of his ways... Our Lord said, I'd rather you be out and out for me, or out and out against me, rather than being lukewarm.

The Deceptiveness of Sin

Sin appears as a delightful dainty but is deceitful meat that leads to death; believers must pray against its sweets.

Lecture support: All sin is deceptive. It appears as a delightful dainty, yet it is a deceitful meat. It promises pleasure, but it only gives heartache and death.

The Necessity of Hearing God's Word

Inclining the heart to God requires stretching out one's ears to hear Scripture; neglecting God's Word is neglecting God Himself.

Lecture support: Incline your ears to the words of my mouth... When we neglect his word, we neglect him. When we deny His word, we deny Him.

Lex Talionis: Reciprocal Hearing

God applies the law of retribution: if we refuse to hear Him, He will not hear us in our time of trouble.

Lecture support: You heard me. Therefore, I heard you... They wouldn't hear God... God says, now I'm going to make the punishment fit the crime. When you cry in your trouble, I'm not going to listen to you.

Key Arguments

Inclination is universal and directional

Every person is inclined in some direction; the question is not whether one is inclined, but toward what.

Lecture support: So the question is not whether or not you are inclined or whether or not you are stretched out, but the question is in what direction are you inclined?

Responsibility persists despite inability

Scripture commands us to incline our hearts, even though we lack the natural ability; God's grace enables the willing.

Lecture support: We do not have the ability to incline our hearts. But however, just because we do not have the ability... that does not mean that we do not have the responsibility.

Idols must be removed to incline to God

One cannot incline the heart toward God while clinging to false gods; putting away idols is the first step.

Lecture support: Put away the strange gods which are among you and incline your heart unto the Lord God of Israel.

A divided heart is unstable and rejected

Double-mindedness leads to instability and is spewed out by Christ; God demands exclusive loyalty.

Lecture support: How long hold ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him... because thou art lukewarm... I will spew thee out of my mouth.

Sin's pleasures are deceptive and deadly

Sin promises delight but delivers death; believers must pray to be kept from its allure.

Lecture support: Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there, and that her guests are in the depths of hell.

Hearing God's Word is essential to inclination

Inclining the ear to Scripture is commanded; without it, one will follow evil imaginations and never forsake sin.

Lecture support: Incline thine ear unto wisdom and apply thine heart to understanding... If you fail to incline your heart toward God's law... you will never forsake your idols.

Refusing to hear God results in His silence

The lex talionis means God will not hear those who refuse to hear Him; this is a just retribution.

Lecture support: Therefore pray not thou for this people... for I will not hear them in the time that they cry unto me for their trouble.

Scripture References**1 Kings 8:57-58**

Solomon's prayer at the temple dedication, asking God to incline the hearts of the people to walk in His ways.

Proverbs 16:1

The preparations of the heart in man are from the Lord, indicating God's sovereignty over heart inclinations.

Joshua 24:23

Joshua commands Israel to put away strange gods and incline their hearts to the Lord.

1 Thessalonians 1:9

The Thessalonians turned to God from idols to serve the true and living God.

Matthew 10:37

Jesus teaches that loving family more than Him makes one unworthy of Him, warning against idolatry of relationships.

2 Corinthians 13:5

Paul exhorts believers to examine themselves whether they are in the faith.

Jeremiah 17:9-10

The heart is deceitful and desperately wicked; only God can search and know it.

Psalms 139:23-24

David prays for God to search his heart and lead him in the way everlasting.

1 Kings 8:38

Solomon speaks of every man knowing the plague of his own heart.

James 1:8

A double-minded man is unstable in all his ways.

1 Kings 18:21

Elijah challenges Israel on Mount Carmel to choose between God and Baal.

Revelation 3:14-16

Christ rebukes the Laodicean church for being lukewarm and threatens to spew them out.

Psalms 141:4

David prays that his heart not be inclined to evil or to practice wicked works.

Proverbs 23:1-3

Warning not to desire the dainties of rulers, for they are deceitful meat.

Proverbs 9:13-18

The foolish woman entices with stolen waters and secret bread, but her guests are in the depths of hell.

Psalms 78:1

A call to incline the ear to the words of God's mouth.

Psalms 119:36

David prays for his heart to be inclined to God's testimonies and not to covetousness.

Jeremiah 7:23-24

God's people did not incline their ear but walked in their own evil imaginations.

2 Kings 22:18-19

Because Josiah's heart was tender and he heard God's word, God heard him.

Hosea 4:6

God's people are destroyed for lack of knowledge; because they rejected knowledge, God rejects them.

Discussion Questions

1. In what practical ways can we examine our hearts for hidden idols, and why is it essential to ask God to search our hearts?

Consider: Weaver discusses the deceitfulness of the heart and the need for God to reveal idols, referencing Psalm 139:23-24.

2. How does the concept of a 'divided heart' manifest in the life of a modern believer, and what are the consequences of spiritual lukewarmness?

Consider: The sermon warns against double-mindedness using Elijah's challenge and the Laodicean church.

3. Why is sin often described as 'dainties' or 'deceitful meat,' and how can we cultivate a holy suspicion toward its pleasures?

Consider: Weaver explains the deceptive appeal of sin using Proverbs 9 and 23.

4. What does it mean to 'incline your ear' to God's Word in a daily, practical sense, and how does this differ from mere Bible reading?

Consider: The third responsibility emphasizes stretching out the ears to hear God, not just intellectual knowledge.

5. How does the lex talionis principle challenge or encourage your prayer life, especially in times of trouble?

Consider: God's reciprocal hearing is illustrated by Josiah and the warnings in Jeremiah.

6. In what ways might we be 'forgetting God days without number,' and what steps can we take to remember Him daily?

Consider: Weaver cites Jeremiah 2:32 to show that neglecting God's Word is forgetting Him.

Applications

Pray for God to incline your heart

Since we cannot incline our own hearts, we must continually pray as Solomon did, asking God to stretch our hearts toward obedience.

Lecture support: We must seek God to incline our hearts. That's what Solomon prayed for in 1 Kings chapter 8 in verse 58... We may not have the ability to incline our hearts, but we have the responsibility.

Examine and forsake all idols

Regularly examine your heart and home for anything that competes with God, and put it away, whether it be possessions, relationships, or desires.

Lecture support: Put away the strange gods which are among you and incline your heart unto the Lord God of Israel.

Refuse to envy or join with evildoers

Do not desire the apparent pleasures of the wicked or participate in their works; instead, pray to be kept from evil.

Lecture support: Incline not my heart to any evil thing, to practice wicked works with men that work iniquity, and let me not eat of their dainties.

Prioritize hearing God's Word daily

Make daily Bible reading and study a non-negotiable practice, not for intellectual pride but to hear God speak and be changed.

Lecture support: Incline your ears to the words of my mouth... Do you read your Bible daily? Do you study your Bible daily?

Recognize the reciprocal nature of hearing

Understand that if you want God to hear your prayers, you must first hear and obey His Word; neglect of Scripture may result in unanswered prayer.

Lecture support: You heard me. Therefore, I heard you... They wouldn't hear God... I will not hear them in the time that they cry unto me for their trouble.

Cultivate a tender heart toward God's warnings

Like Josiah, respond to God's Word with humility and repentance, knowing that a tender heart invites God's attentive ear.

Lecture support: Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest... I also have heard thee.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 31

Bad Moon Rising

January 19, 2021

Read Chapter 31 in Volume 2, pages 111-126 (October 1, 2026 edition).

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

Major Themes

The Personification of Wisdom in Christ and Scripture

Wisdom in Proverbs is identified as both the Lord Jesus Christ and the written Word of God, crying out publicly through preaching.

Lecture support: Weaver states: 'first and foremost, wisdom in the Bible refers to Jesus Christ personified' and cites 1 Corinthians 1:30 and Colossians 2:2-3, then adds 'the Bible is the written wisdom' from Luke 11:49.

The Fool as a Moral Rejecter, Not Mentally Deficient

The biblical fool is defined as one who refuses instruction, is wise in his own eyes, and cannot be corrected even by physical discipline.

Lecture support: Weaver cites Proverbs 12:15, 15:5, 17:10, and 17:16 to show a fool 'is not going to listen to counsel' and 'has no heart for it.'

The Lex Talionis: Divine Retribution

God's judgment mirrors the sinner's rejection: those who mocked God will be mocked, those who refused to listen will not be heard.

Lecture support: Weaver explains: 'Here are individuals who mocked God. Now God is about to mock them... God is going to give measure for measure.'

The Danger of Rejecting Truth

Refusing the truth inevitably leads to believing a lie, and God judicially sends strong delusion to those who reject the love of the truth.

Lecture support: Weaver cites 2 Thessalonians 2:10-12: 'if you do not believe the truth, you will believe a lie... God shall send them strong delusion.'

The Call to Repentance and Obedience

The only escape from judgment is to hearken to wisdom - a hearing that results in obedience, repentance, and faith in Christ.

Lecture support: Weaver says: 'the alternative then is to hear the Word of God and submit to God's Word and obey God's Word' and cites Acts 17:30 and 1 John 3:23.

The Contrast Between the Wicked and the Righteous

For the wicked, a 'bad moon rising' of judgment awaits; for believers, the 'Sun of righteousness' arises with healing.

Lecture support: Weaver contrasts Proverbs 1:20-32 with Malachi 4:2: 'I believe I'd rather be under the Sun of righteousness than the bad moon rising here.'

Key Arguments

Wisdom's Public Cry Is the Common Call of the Gospel

Wisdom crying in the streets represents the public proclamation of Christ and Scripture through preachers, a universal call to all.

Lecture support: Weaver says: 'this is what you and I would refer to as the common call... the public preaching and teaching and proclamation of the Lord Jesus Christ and of His Word.'

Repentance Is Based on Reproof from God's Word

True turning from sin requires being rebuked and corrected by Scripture; without reproof, people continue in sin.

Lecture support: Weaver states: 'Repentance is based upon reproof... usually most people are not going to repent unless they are rebuked, unless they are confronted.'

God's Laughter Signifies the Withdrawal of Mercy

When God laughs at the wicked's calamity, it indicates He will not show mercy; His justice is final and inescapable.

Lecture support: Weaver says: 'when God laughs, it indicates that he's not going to have mercy at all' and cites Psalm 2:4 and 37:13.

Rejecting Truth Is Self-Destructive

Those who turn away from wisdom slay themselves; their prosperity and self-chosen ways become their destruction.

Lecture support: Weaver explains Proverbs 1:32: 'the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.'

God's Commands Are Binding on All Men

God sovereignly commands all people everywhere to repent and believe on Christ; disobedience is sin against one's own soul.

Lecture support: Weaver cites Acts 17:30 and 1 John 3:23: 'He commandeth all men everywhere to repent... this is his commandment, that we should believe on the name of his Son Jesus Christ.'

Scripture References

Proverbs 1:20-33

The primary text of the sermon, read at the beginning, depicting wisdom's cry and the consequences of rejection.

Proverbs 1:1-9

Explains the purpose of Proverbs: to give wisdom, instruction, and subtlety to the simple.

Proverbs 2:6

The Lord gives wisdom, knowledge, and understanding.

Proverbs 1:7

The fear of the Lord is the beginning of knowledge; fools despise wisdom.

Proverbs 12:15

A fool's way is right in his own eyes; he refuses counsel.

Proverbs 15:5

A fool despises his father's instruction.

Proverbs 17:10

A reproof enters a wise man more than a hundred stripes into a fool.

Proverbs 17:16

A fool has no heart to get wisdom even if he has the means.

Proverbs 8:33-36

Wisdom personified: he who finds wisdom finds life; he who sins against wisdom wrongs his own soul.

1 Corinthians 1:30

Christ is made unto us wisdom from God.

Colossians 2:2-3

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

Luke 11:49

Jesus refers to Scripture as 'the wisdom of God.'

2 Timothy 3:16

All Scripture is profitable for reproof and correction.

2 Timothy 4:2

Preach the word; reprove, rebuke, exhort with doctrine.

Ezekiel 33:11

God has no pleasure in the death of the wicked; He calls them to turn and live.

Jeremiah 6:10

The people's ears are uncircumcised; they cannot hear; the word of the Lord is a reproach to them.

Psalms 37:12-13

The Lord laughs at the wicked, seeing his day of judgment coming.

Psalms 2:1-5

The nations rage against God; He who sits in heaven laughs and holds them in derision.

Isaiah 3:10-11

The righteous will eat the fruit of their doings; woe to the wicked, for they will be rewarded according to their deeds.

2 Thessalonians 2:10-12

Those who refuse the love of the truth are sent strong delusion to believe a lie and be damned.

Discussion Questions

1. How does understanding wisdom as both the person of Christ and the written Word affect the way we respond to the 'common call' of the gospel?

Consider: Weaver identifies wisdom as Jesus Christ and Scripture, crying out publicly.

2. In what ways might we be 'simple' or 'scorners' today, and how can we guard against those tendencies?

Consider: The three classes of hearers are described: simple, scorners, and fools.

3. Why is reproof essential for genuine repentance, and how should we receive reproof from Scripture and from others?

Consider: Weaver teaches that repentance is based on reproof.

4. How does the concept of *lex talionis* (the law of retribution) challenge common views of God's justice and mercy?

Consider: God's punishment fits the crime: mockers are mocked, those who refuse to listen are not heard.

5. What does it mean practically to 'hearken' to wisdom, and how does that differ from merely hearing?

Consider: The alternative in verse 33 is to hearken, implying obedient hearing.

6. How can we cultivate a love for the truth to avoid the strong delusion described in 2 Thessalonians 2?

Consider: Rejecting truth leads to believing a lie and divine delusion.

7. In what ways might prosperity become a curse or a judgment from God?

Consider: Weaver mentions the Puritan saying that God often curses His enemies with riches, citing Proverbs 1:32.

8. How does the contrast between the 'bad moon rising' and the 'Sun of righteousness' shape your perspective on current events and personal trials?

Consider: The sermon closes with the contrast from Malachi 4:2.

Applications

Do Not Be Simple, a Scorned, or a Fool

Listen to wisdom as it cries publicly through Scripture and preaching; do not be easily deceived, mocking, or hardened.

Lecture support: Weaver exhorts: 'So don't be simple. Don't be a scorner. Don't be a fool. Listen to wisdom as wisdom cries.'

Repent at God's Reproof

When confronted by God's Word, turn from sin; repentance is the proper response to reproof.

Lecture support: Weaver states: 'Turn you at my reproof... Repentance is based upon reproof.'

Hear and Obey God's Commands

The alternative to judgment is to hearken to God - hearing that produces obedience, including repenting and believing on Christ.

Lecture support: Weaver says: 'the alternative then is to hear the Word of God and submit to God's Word and obey God's Word' and cites Acts 17:30 and 1 John 3:23.

Do Not Lie Against the Truth

Rejecting God's wisdom is lying against the Father, Son, Spirit, and Scriptures; believers must embrace and live by the truth.

Lecture support: Weaver warns: 'Lie not against the truth... anytime that you refuse or reject the wisdom... you're lying against the Father, the Son, the Spirit, and the Scriptures.'

Trust in the Sun of Righteousness, Not in Riches

Rather than trusting in wealth or self, look to Christ, the Sun of righteousness, for healing and safety.

Lecture support: Weaver contrasts the 'bad moon' with Malachi 4:2 and warns that prosperity often destroys fools.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 32

Crying Unto God, What We Can Learn From Birds

February 20, 2022

Read Chapter 32 in Volume 2, pages 127-144 (October 1, 2026 edition).

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

Major Themes

Learning from Creation

God's creation, including animals and insects, is designed to teach us spiritual lessons about His providence and our dependence.

Lecture support: Job 12:7-9: 'Ask now the beasts, and they shall teach thee...' Weaver emphasizes that God made nothing by accident and we can learn from all creatures.

Divine Providence for All Creatures

God provides for every living thing, even despised and dangerous creatures like ravens and lions, demonstrating His all-sufficiency and care.

Lecture support: Job 38:39-41; Psalm 147:9: 'He giveth to the beast his food, and to the young ravens which cry.' Weaver cites Matthew Henry on God's bounty.

Argument from Lesser to Greater

If God cares for unclean ravens, how much more will He care for His children? This reasoning encourages trust in God's provision.

Lecture support: Luke 12:24: 'Consider the ravens... how much more are ye better than the fowls?' Matthew 7:11: 'how much more shall your Father... give good things'

Crying Out to God in Desperation

Like young ravens crying for food, believers should cry to God consistently, constantly, and desperately, trusting He hears and delivers.

Lecture support: Weaver references Deuteronomy 26:7, Judges 3:9, and multiple Psalms where David cried to God and was heard.

Human Foolishness Compared to Animals

Those who reject God are dumber than brute beasts, while animals instinctively recognize their provider and show gratitude.

Lecture support: Isaiah 1:3: 'The ox knoweth his owner... but Israel doth not know.' Psalm 49:20: 'Man that is in honour and understandeth not is like the beasts.'

God's Mercy and Judgment on the Wicked

God allows the wicked to live due to His mercy, but they store up wrath by misinterpreting His goodness, as seen in Romans 2:4-6.

Lecture support: Romans 2:4-5: 'despisest thou the riches of his goodness... treasurest up unto thyself wrath.' Weaver explains God's patience leads to repentance.

Key Arguments

Animals teach spiritual truths

Scripture commands us to learn from beasts and birds, and examples from nature illustrate God's character and our duties.

Lecture support: Job 12:7-9; Proverbs 6:6-11. Weaver notes ants teach work ethic, and ravens teach dependence on God.

Ravens exemplify God's care for the undeserving

Ravens are unclean and neglect their young, yet God hears their cries and feeds them, showing His providence extends to all.

Lecture support: Job 38:41; Psalm 147:9. Weaver quotes Matthew Poole on ravens' helplessness and God's special provision.

God's care for ravens assures His care for believers

Using the lesser-to-greater argument, Jesus teaches that if God feeds ravens, He will certainly provide for His children.

Lecture support: Luke 12:24; Matthew 6:26. Weaver emphasizes 'how much more' as a key biblical reasoning.

Prayer should be desperate and persistent

Young ravens cry out of desperation; likewise, believers should cry to God consistently, as seen in the Psalms and Israel's history.

Lecture support: Psalm 34:6; Psalm 88:1. Weaver cites David's repeated cries and God's deliverance.

Wicked men are like brute beasts

Those who reject God lack understanding and are compared to beasts that perish, while animals often show more sense.

Lecture support: 2 Peter 2:12; Jude 10. Weaver argues that refusing God reduces humans to brute beast status.

Gratitude should be learned from animals

Observing animals like cows that seem to thank God while eating teaches us to be thankful for God's blessings.

Lecture support: Weaver describes his cows lifting their heads toward heaven while chewing, implying gratitude.

Scripture References

Job 38:39-41

God questions Job about providing for lions and ravens, highlighting His providential care.

Isaiah 1:2-3

God says the ox and ass know their owner, but Israel does not know or consider Him.

Psalms 49:12,20

Man in honor without understanding is like the beasts that perish.

2 Peter 2:12

Wicked men are like natural brute beasts made to be taken and destroyed.

Jude 10

These speak evil of what they don't know and corrupt themselves like brute beasts.

Job 12:7-9

Ask the beasts and birds, and they will teach you that the hand of the Lord has wrought this.

Proverbs 6:6-11

Go to the ant, thou sluggard; consider her ways and be wise, learning work ethic and preparation.

Job 23:3-4

Job desires to find God and order his cause before Him, filling his mouth with arguments.

Job 38:1-3

God answers Job out of the whirlwind, challenging him to gird up his loins and answer.

Job 42:1-6

Job repents in dust and ashes after God's questioning, acknowledging his own ignorance.

Leviticus 11:13-15

Ravens are listed among unclean birds that are an abomination.

Proverbs 30:17

The eye that mocks parents will be picked out by ravens of the valley.

Isaiah 34:1-11

God's judgment leaves land desolate, inhabited by cormorant, bittern, owl, and raven.

Job 39:13-18

The ostrich leaves her eggs in the dust and is hardened against her young, deprived of wisdom.

Psalms 50:10-11

Every beast of the forest is God's, and He knows all the fowls of the mountains.

Psalms 147:9

He gives to the beast his food, and to the young ravens which cry.

Matthew 5:44-45

Love your enemies; God makes sun rise on evil and good, sending rain on just and unjust.

Romans 2:4-6

Despising God's goodness leads to treasuring up wrath; He will render to every man according to deeds.

Matthew 6:25-34

Consider the fowls of the air; your heavenly Father feeds them. Seek first the kingdom.

Luke 12:24

Consider the ravens: they neither sow nor reap, and God feeds them; how much more are ye better.

Discussion Questions

1. In what ways do we fail to observe and learn from God's creation, and how can we become more attentive?

Consider: Weaver notes that most people are too busy making a living to consider creation (56.9-136.0s).

2. How does the example of the ant in Proverbs 6 challenge our work ethic and preparation?

Consider: The ant works without an overseer and prepares for the future (808.8-881.0s).

3. Why does God allow wicked people to prosper, and what does Romans 2 teach about His mercy and judgment?

Consider: Weaver discusses God's mercy on the wicked and their treasuring up wrath (2327.0-2504.6s).

4. What does it mean to cry out to God like the young ravens, and how can we cultivate that kind of desperate prayer?

Consider: Ravens cry out of desperation when forsaken; we should cry consistently and desperately (2965.9-3041.0s).

5. How does the 'lesser to greater' argument in Luke 12:24 and Matthew 7:11 strengthen your faith in God's provision?

Consider: If God feeds ravens, He will much more care for His children (2735.6-2932.6s).

6. In what ways can we learn gratitude from observing animals, and how can we practice thanksgiving more consistently?

Consider: Weaver describes cows that seem to thank God while eating (3269.7-3327.7s).

7. How does Job's response to God's questioning (Job 42:1-6) model humility and repentance for us?

Consider: Job repents in dust and ashes after realizing his ignorance (1034.0-1096.5s).

8. What are some practical ways we can 'cry to God for a deliverer' in our current cultural and political climate?

Consider: Weaver references Judges 3:9 and calls for prayer against wickedness (3094.5-3131.1s).

Applications

Cry out to God desperately

Like young ravens, we should cry to God consistently, constantly, and out of desperation, trusting He hears and delivers.

Lecture support: Weaver says, 'We need to learn to cry unto God as do the young ravens' and cites Psalms of crying (2965.9-3041.0s).

Trust in God's provision

The lesser-to-greater argument assures us that if God feeds ravens, He will certainly provide for His children.

Lecture support: Luke 12:24 and Matthew 7:11 are used to encourage faith in God's care (2735.6-2932.6s).

Learn from creation

Observe animals and insects to gain wisdom about work, preparation, and dependence on God.

Lecture support: Proverbs 6:6-11 commands going to the ant; Job 12:7-9 says beasts teach (808.8-881.0s).

Be thankful and praise God

Remember God's blessings and deliverances, and cultivate gratitude like animals that seem to appreciate provision.

Lecture support: Weaver describes cows lifting heads as if thanking God and urges remembering every blessing (3269.7-3452.0s).

Recognize God's sovereignty

Don't be like brute beasts that fail to acknowledge God; instead, honor Him as the source of all blessings.

Lecture support: Psalm 49:20 warns against being like beasts; Weaver says know from whom blessings come (3230.9-3266.7s).

Pray for deliverance from wickedness

Cry to God for a deliverer from tyrants and ungodly leaders, as Israel did in Judges.

Lecture support: Weaver references Judges 3:9 and calls for prayer against wickedness (3094.5-3131.1s).

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 33

How Long?

May 19, 2021

Read Chapter 33 in Volume 2, pages 145-163 (October 1, 2026 edition).

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

Major Themes

Persistent, Importunate Prayer

Believers must cry out to God shamelessly and consistently for justice and intervention, as taught by Jesus in Luke 11 and 18, and exemplified by Habakkuk.

Lecture support: Weaver says, 'He was crying out with a consistent, passionate, importunate, and concerned prayer. He was praying and he kept on praying.' (25:33.0-26:12.8) and references Luke 11:5-10 and Luke 18:1-8.

The Problem of Evil and Divine Justice

Habakkuk struggles to understand why God allows the wicked to prosper and uses more wicked nations to judge His people, a tension that calls for trust in God's righteous character.

Lecture support: Weaver explains, 'He cannot figure out how God could use a far more wicked and vile people to chasten and judge another people who were less wicked.' (458.2-549.5s)

Greater Accountability for God's People

Those who know God's truth bear greater responsibility for sin, and their punishment is more severe, as seen in Lamentations 4:6 and Luke 12:47-48.

Lecture support: Weaver states, 'It is worse for a saint to sin, in one sense of the word, than it is for the wicked to sin. Why? Because we have the truth.' (763.7-840.5s)

The Decay of Law and Justice in Society

When the wicked rule, the law becomes feeble and justice is perverted, leading to societal breakdown, as described in Habakkuk 1:4 and Psalm 82.

Lecture support: Weaver says, 'When the law is slacked, judgment or justice does never go forth. In other words, justice is perverted.' (2568.7-2606.3s)

The Certainty of God's Judgment

The cry 'How long?' is also an expression of faith that God will surely avenge His people, as demonstrated by the martyrs in Revelation 6:9-11.

Lecture support: Weaver notes, 'It is certain that God will do so. And we must learn to cry.' (3689.6-3736.5s)

Prioritizing God's Honor Over Comfort

Believers must value righteousness and justice above personal convenience, being willing to endure disruption for the sake of God's intervention.

Lecture support: Weaver asks, 'What is more important? Our comfort or righteousness and justice?' (1261.0-1307.6s)

Key Arguments

Habakkuk's lament mirrors the modern believer's distress over societal wickedness.

Weaver argues that the violence, strife, and injustice Habakkuk saw are identical to what we see today, and we should respond with the same burdened prayer.

Lecture support: Weaver says, 'Think about the situation that Habakkuk was in, and now glance around at your city... And do you see exactly what he saw?' (1197.1-1225.1s)

God's silence does not mean indifference; it calls for persistent faith.

Though Habakkuk felt unheard, his continued crying was an act of faith, and Jesus teaches that importunate prayer will be answered.

Lecture support: Weaver explains, 'Even though it seemed as if God was totally ignoring him, he kept on praying... He just simply could not understand why God was not answering his prayer.' (1769.2-1856.4s)

Sin is more heinous when committed by those who know God's law.

Using Lamentations 4:6 and Luke 12:47-48, Weaver contends that greater revelation brings greater culpability, explaining why Judah's punishment exceeded Sodom's.

Lecture support: Weaver states, 'The greater the opportunity, the greater the blessings, the greater the culpability, and the greater the punishment.' (941.8-976.1s)

A slackened law leads to perverted justice and societal collapse.

When the wicked surround the righteous and control institutions, the law becomes feeble and justice is replaced by wrong judgment, as in Habakkuk 1:4.

Lecture support: Weaver says, 'When the law is slacked, judgment or justice does never go forth... the righteous are condemned and the ungodly are justified.' (2568.7-2606.3s)

Believers must cry out to God rather than merely complain about evil.

Weaver contrasts Habakkuk's prayerful burden with modern complaining, urging the church to shamelessly petition God for justice.

Lecture support: Weaver says, 'When we look around and see the trouble that we're in, we complain, we bellyache... but we do not cry out to God for intervention.' (3436.3-3479.7s)

The question 'How long?' is ultimately a cry of faith in God's promised justice.

The martyrs in Revelation 6 cry 'How long?' knowing God will avenge them, showing that such prayers are rooted in certainty of divine judgment.

Lecture support: Weaver notes, 'The question "how long" could represent... absolute certainty... It is certain that God will do so.' (3631.2-3736.5s)

Scripture References

Habakkuk 1:1-4

The opening lament of Habakkuk, describing the burden of violence, iniquity, and the failure of justice.

Exodus 10:3

God asks Pharaoh, 'How long wilt thou refuse to humble thyself before me?' as an example of divine 'how long' questions.

Exodus 16:28

God asks Moses, 'How long refuse ye to keep my commandments and my laws?'

Numbers 14:11

God asks twice, 'How long will this people provoke me? and how long will it be ere they believe me?'

Numbers 14:27

God asks, 'How long shall I bear with this evil congregation, which murmur against me?'

Psalm 4:2

God asks twice, 'How long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing?'

Psalm 13:1

David asks, 'How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?'

Habakkuk 3:17-19

Habakkuk's declaration of rejoicing in the Lord despite total agricultural and economic failure, showing his strong embrace of God.

Habakkuk 1:13

Habakkuk questions how a holy God can look on treachery and hold His tongue when the wicked devour the more righteous.

Habakkuk 1:12

Habakkuk acknowledges God's everlasting nature and that He has ordained the Chaldeans for judgment and correction.

Lamentations 4:6

The punishment of Jerusalem is greater than that of Sodom because of greater privilege and knowledge.

Luke 12:47-48

Jesus teaches that the servant who knows his master's will and does not prepare will be beaten with many stripes; to whom much is given, much is required.

Jeremiah 12:1

Jeremiah questions why the way of the wicked prospers and why the treacherous are happy, similar to Habakkuk's struggle.

Genesis 18:23-25

Abraham pleads with God not to destroy the righteous with the wicked, asking, 'Shall not the Judge of all the earth do right?'

Luke 11:5-10

Jesus teaches on importunity in prayer through the parable of the friend at midnight, urging persistent asking, seeking, and knocking.

Proverbs 8:36

He that sins against wisdom wrongs his own soul; all who hate wisdom love death, illustrating the deadly effect of rejecting God's law.

Proverbs 17:15

He who justifies the wicked and condemns the just is an abomination to the Lord.

Psalms 82:1-5

God stands in the congregation of the mighty and judges the judges who judge unjustly and accept the persons of the wicked, causing foundations to be out of course.

Psalms 50:16-22

God rebukes the wicked who declare His statutes but hate instruction, consent with thieves, and slander, warning He will tear them in pieces.

Proverbs 29:2

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

Discussion Questions

1. In what ways do you see parallels between the violence and injustice in Habakkuk's day and our own society?

Consider: Weaver draws direct comparisons between the strife, contention, and lawlessness of Judah and modern America.

2. Why is sin considered more serious when committed by believers who know the truth? How does this affect your view of personal sin?

Consider: Weaver explains from Lamentations 4:6 and Luke 12:47-48 that greater knowledge brings greater accountability.

3. What does it mean to pray with importunity, and how can we cultivate that kind of persistent, shameless prayer in our lives?

Consider: Weaver teaches from Luke 11 and 18 that importunate prayer is shamelessly persistent, like the friend at midnight and the widow.

- 4.** How does the metaphor of God's law as the 'pulse of civilization' help you understand the current state of our nation?

Consider: Weaver states that when God's law is dishonored, society begins to die, like a weakening pulse.

- 5.** What are some practical ways we can prioritize God's honor and justice over our personal comfort and convenience?

Consider: Weaver challenges believers to value righteousness above being inconvenienced by God's intervention.

- 6.** How can the cry 'How long?' be both an expression of exasperation and an expression of faith?

Consider: Weaver explains that the question can represent urgent desire, exasperation, or absolute certainty in God's justice.

7. In what ways might God be calling you to move from complaining about societal evil to crying out to Him for intervention?

Consider: Weaver contrasts the common response of complaining with Habakkuk's burdened, persistent prayer.

Applications

Cry out to God persistently for justice and intervention.

Instead of merely complaining about wickedness, believers must follow Habakkuk's example and pray with importunity, shamelessly asking God to act.

Lecture support: Weaver says, 'We must learn to cry. We must learn to cry. We must learn to cry.' and references Luke 18:1-8.

Prioritize God's honor over personal comfort.

Believers should be willing to endure disruption and inconvenience if it means God's righteousness and justice are upheld.

Lecture support: Weaver asks, 'What is more important? Our comfort or righteousness and justice?'

Recognize the greater accountability of knowing God's truth.

Those who have been given much truth must live in greater obedience, understanding that sin is more serious for them.

Lecture support: Weaver states, 'The greater the opportunity, the greater the blessings, the greater the culpability, and the greater the punishment.'

Trust in God's certain justice even when it seems delayed.

Like the martyrs in Revelation 6, believers can cry 'How long?' with faith, knowing God will avenge and make all things right.

Lecture support: Weaver says, 'It is certain that God will do so. And we must learn to cry.'

Be burdened by the sin around you, not indifferent.

A godly person should be troubled and weighed down by the prevalence of wickedness, allowing it to drive them to prayer.

Lecture support: Weaver says, 'It should be the most troubling and grievous thing to a godly man to look around and see the depth of sin and depravity.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 34

Starting Out Right, Ending Up Wrong

December 15, 2021

Read Chapter 34 in Volume 2, pages 165-182 (October 1, 2026 edition).

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

Major Themes

Finishing Well Is More Important Than Starting Well

The central message is that how one finishes the Christian life matters more than how one begins, as demonstrated by biblical figures who started faithfully but ended poorly.

Lecture support: Weaver states, 'It really doesn't matter how you start. It's how you finish that counts.' He then provides multiple examples of kings who started right but ended wrong.

The Christian Life as a Race Requiring Discipline

The Christian life is compared to a race that requires temperance, laying aside hindrances, and running according to the rules to receive the prize.

Lecture support: Weaver references 1 Corinthians 9:24-25 and Hebrews 12:1, emphasizing the need for preparation and conditioning, and the necessity of striving lawfully.

The Danger of Pride and Self-Reliance

Pride and self-reliance lead to downfall, as seen in Uzziah's presumption and Asa's reliance on Syria instead of God.

Lecture support: Weaver says of Uzziah, 'But when he was strong, his heart was lifted up to his destruction,' and notes Asa's failure to trust God after his earlier victory.

Repentance and Restoration After Stumbling

Stumbling does not disqualify one from usefulness; repentance and getting back up are key, as illustrated by John Mark's restoration.

Lecture support: Weaver says, 'Just because you've stumbled... does not mean that you cannot ever be useful,' and points to John Mark who became profitable to Paul.

The Importance of Heeding God's Word and Correction

Rejecting rebuke leads to further decline, as seen in Asa's persecution of the prophet and Joash's murder of Zechariah.

Lecture support: Weaver notes Asa 'would not suffer rebuke' and Joash 'remembered not the kindness' of Jehoiada, killing his son.

Key Arguments

Starting well does not guarantee finishing well

Many biblical figures began with great faith and obedience but later turned away, proving that initial zeal is not enough.

Lecture support: Weaver cites Asa, Joash, and Uzziah as kings who started right but ended wrong, and Demas who forsook Paul.

The race must be run lawfully and with patience

Winning the prize requires adherence to God's rules and consistent endurance, not just initial effort.

Lecture support: Weaver explains 2 Timothy 2:5 and Hebrews 12:1, emphasizing 'strive lawfully' and 'run with patience.'

Pride and self-sufficiency lead to spiritual downfall

When people become strong or successful, they often forget God and act presumptuously, leading to judgment.

Lecture support: Uzziah's heart was lifted up when he was strong, and he transgressed by burning incense; Asa relied on Syria instead of God.

Rejecting godly counsel and correction hardens the heart

Those who refuse rebuke, like Asa and Joash, descend into tyranny and idolatry, showing the danger of an unteachable spirit.

Lecture support: Asa imprisoned the prophet and oppressed people; Joash killed Zechariah despite his father's kindness.

Repentance can restore usefulness after failure

John Mark's example shows that one can recover from failure and become profitable for ministry through repentance.

Lecture support: Paul later says of Mark, 'Take Mark, and bring him with thee, for he is profitable to me for the ministry.'

Finishing well requires constant vigilance and reliance on God

Believers must continually lay aside sins and weights, keep their eyes on Christ, and live in repentance to finish the race.

Lecture support: Weaver urges, 'We must learn to run the race patiently, obediently, and repentantly... keep our eyes upon the prize.'

Scripture References

2 Timothy 2:5

The foundational verse for the message: 'And if a man also strive for masteries, yet he is not crowned, except he strive lawfully.'

1 Corinthians 9:24-25

Paul compares the Christian life to a race, urging temperance and running to obtain the prize.

Hebrews 12:1

Believers are to lay aside every weight and sin and run with patience the race set before them.

Philippians 3:14

Paul presses toward the mark for the prize of the high calling of God in Christ Jesus.

2 Timothy 4:6-8

Paul's testimony of finishing his course and the crown of righteousness laid up for him.

Matthew 13:5-6

The parable of the sower, illustrating seed on stony ground that springs up quickly but withers.

2 Chronicles 14:1-15

Asa's good reign, his prayer for help against the Ethiopians, and God's deliverance.

2 Chronicles 15:8-16

Asa's further reforms, covenant to seek God, and removal of his mother Maachah as queen.

2 Chronicles 16:1-12

Asa's reliance on Syria, rebuke by Hanani, persecution of the prophet, and his disease.

2 Chronicles 22:11-12

Joash rescued from Athaliah's massacre and hidden in the temple for six years.

2 Chronicles 23:1-11

Jehoiada's plot to make Joash king, anointing him with the testimony.

2 Chronicles 24:15-22

After Jehoiada's death, Joash turns to idolatry and orders the stoning of Zechariah.

2 Chronicles 26:15-23

Uzziah's pride leads him to burn incense, resulting in leprosy and isolation until death.

Colossians 4:14

Demas is mentioned alongside Luke, indicating his early association with Paul.

Philemon 1:24

Demas is called a fellow laborer of Paul.

2 Timothy 4:10

Demas forsook Paul, having loved this present world.

Acts 12:25

Barnabas and Saul take John Mark with them from Jerusalem.

Acts 15:35-40

Paul and Barnabas split over whether to take John Mark, who had previously departed from the work.

2 Timothy 4:11

Paul instructs Timothy to bring Mark, for he is profitable for the ministry.

Proverbs 24:16

A just man falls seven times and rises again, illustrating the theme of repentance and restoration.

Discussion Questions

1. Why is finishing well more important than starting well in the Christian life?

Consider: Weaver emphasizes that many biblical figures started well but ended poorly, and that the final outcome is what matters.

2. What does it mean to 'strive lawfully' in the context of 2 Timothy 2:5?

Consider: Weaver explains that it means running according to God's rules, not just crossing the finish line first.

3. How did pride contribute to the downfall of King Uzziah?

Consider: Uzziah's heart was lifted up when he became strong, leading him to transgress by burning incense in the temple.

4. What can we learn from Asa's refusal to accept rebuke from the prophet Hanani?

Consider: Asa's anger and persecution of the prophet show the danger of rejecting godly correction.

5. How does John Mark's story encourage believers who have stumbled in their faith?

Consider: Mark deserted Paul but later became profitable for ministry, showing that restoration is possible.

6. What are some 'weights' and 'sins' that can hinder us from running the race effectively?

Consider: Hebrews 12:1 calls believers to lay aside every weight and sin; Weaver applies this to anything that slows spiritual progress.

7. Why is it important to keep our eyes on the prize, and what is that prize?

Consider: Weaver references Philippians 3:14 and says the prize is honoring Christ, with the ultimate goal of hearing 'Well done.'

8. How can we cultivate a heart that is 'easily entreated' and open to correction?

Consider: Weaver mentions James 3:17 and the wisdom from above that is easy to work with, contrasting with Asa's stubbornness.

Applications

Repent and get back up after stumbling

Believers who have sinned or fallen should repent, make restitution where possible, and continue serving God, knowing He can still use them.

Lecture support: Weaver says, 'Just because you've stumbled... does not mean that you cannot ever be useful,' and cites John Mark's restoration.

Desire to finish well and prepare for meeting Christ

We should live with the end in view, ensuring unconfessed sins are dealt with and our hearts are right before God.

Lecture support: Weaver shares his personal desire to finish well and hear 'Well done,' urging listeners to correct what they can.

Run the race with patience, obedience, and repentance

The Christian life requires consistent endurance, laying aside hindrances, and keeping our focus on honoring Christ.

Lecture support: Weaver states, 'We must learn to run the race patiently, obediently, and repentantly... keep our eyes upon the prize.'

Guard against pride and self-reliance

Success and strength can lead to pride; we must remain humble and dependent on God to avoid spiritual downfall.

Lecture support: Uzziah's example shows that when he was strong, his heart was lifted up to his destruction.

Be open to godly correction and rebuke

Rejecting correction leads to hardness of heart; we should be easily entreated and willing to change when confronted with truth.

Lecture support: Asa's refusal to heed the prophet led to further sin; Weaver contrasts this with the wisdom from above that is easily entreated.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 35

God's Definition, Love, and Demand For Justice

August 10, 2023

Read Chapter 35 in Volume 2, pages 183-197 (October 1, 2026 edition).

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

Major Themes

Justice and Righteousness Are Identical

The Hebrew word for righteousness is the same as justice; therefore, whatever is just is right, and whatever is right is just.

Lecture support: Weaver states, 'justice and righteousness are from the exact same Hebrew word, and it's translated in our Bibles as both righteousness and justice.'

God's Character as the Standard of Justice

God is perfectly just and righteous; His throne is founded on justice and judgment, and He is the only fixed standard for justice.

Lecture support: He cites Psalm 89:14: 'justice and judgment are the habitation of his throne' and Deuteronomy 32:4: 'just and right is he.'

Obedience Over Sacrifice

God prefers justice and obedience over ritual sacrifice; without obedience, sacrifice is unacceptable.

Lecture support: Proverbs 21:3: 'To do justice and judgment is more acceptable to the Lord than sacrifice.'

The Necessity of Biblical Definitions

Without God's definitions, communication fails and people deceive themselves; biblical justice is based on God's revealed Word, not human opinion.

Lecture support: Weaver illustrates with the McDonald's story and the liberal redefinition of 'Son of God,' then states, 'Biblical justice is based on the eternal fixed standard of goodness and righteousness found in the character of God and revealed in His Word.'

Biblical Restitution vs. Humanistic Punishment

God's law requires proportional restitution that makes crime unprofitable, unlike modern systems that burden victims and taxpayers.

Lecture support: Exodus 22:1-3 shows five oxen for an ox, four sheep for a sheep; if the thief cannot pay, he is sold into servitude until restitution is made.

National Consequences of Forsaking Justice

When a nation abandons God's law and justice, it experiences chaos, violence, and divine vexation, as seen in Isaiah 59 and 2 Chronicles 15.

Lecture support: Isaiah 59:8-15 describes a society without justice; 2 Chronicles 15:3-6 shows Israel without the true God, law, or peace.

God's Delight in the Upright and Hatred of the Wicked

God loves those who practice righteousness and justice, but His soul hates the wicked and those who love violence.

Lecture support: Psalm 11:5-7: 'the wicked and him that loveth violence his soul hateth... the righteous Lord loveth righteousness.'

Man's Rebellion Against God's Justice

Fallen man despises biblical justice because he wants to define it himself; humanistic justice is self-serving and ultimately leads to God's judgment.

Lecture support: Romans 2:1-6 warns against judging others while doing the same things, and Weaver says, 'Man, by nature, despises biblical justice.'

Key Arguments

Justice and righteousness are the same concept in Scripture.

The Hebrew word for righteousness is also translated justice, so they are inseparable; one cannot exist without the other.

Lecture support: Weaver says, 'justice and righteousness are from the exact same Hebrew word... If there is no justice, there is no righteousness.'

God's justice is the only true standard; human definitions are vain.

Any definition of justice apart from God's character and Word is vanity and leads to self-deception.

Lecture support: He states, 'Apart from God and apart from His word, there is no justice... any pretended justice... is nothing more than vanity.'

Biblical law requires proportional restitution, making crime unprofitable.

God's law mandates restitution multiples based on the value of what was stolen, and if the thief cannot pay, he must work off the debt, deterring crime.

Lecture support: Exodus 22:1-3 and Deuteronomy 17:11-12 show restitution and the death penalty for presumptuous disobedience.

Humanistic justice fails because it does not hold offenders fully accountable.

Modern justice systems burden victims and society while failing to rehabilitate or deter criminals, unlike biblical justice.

Lecture support: Weaver describes the cycle of victimization: theft, insurance hikes, tax-funded incarceration, and prison as 'school for crime.'

National apostasy from God's law results in societal breakdown.

When a nation rejects God's justice, it loses peace, stability, and blessing, experiencing divine vexation.

Lecture support: Isaiah 59 describes a society without justice; 2 Chronicles 15:5-6 says 'in those times there was no peace... God did vex them with all adversity.'

God loves the just and hates the wicked, so we must choose whom we will please.

God's countenance beholds the upright with delight, but His soul hates the wicked; we must desire His favor by practicing justice.

Lecture support: Psalm 11:5-7 contrasts God's love for righteousness with His hatred of the wicked.

Ultimate justice will be rendered by God at the judgment seat of Christ.

Every person will give account to God, who will render to each according to his deeds; only in Christ is justice satisfied through His sacrifice.

Lecture support: Romans 2:6: 'Who will render to every man according to his deeds,' and Weaver's story of the Mormon boy seeking justice.

Believers are called to do justly, love mercy, and walk humbly with God.

The requirement of Micah 6:8 is to bring our lives into conformity with God's law, demonstrating justice in obedience to God and toward others.

Lecture support: Weaver concludes, 'God requires each of us to do justly... by bringing our lives in conformity to his law.'

Scripture References

Psalm 11:7

The foundational text: 'For the righteous Lord loveth righteousness; his countenance doth behold the upright.' Weaver uses it to show God's love for justice.

Psalm 98:9

Cited to show that God judges the world with righteousness and the people with equity.

Psalm 99:4

Shows that God establishes equity and executes judgment and righteousness.

Isaiah 11:4

Prophecy of the Messiah judging the poor with righteousness and reproof with equity.

Psalm 89:14

Justice and judgment are the habitation of God's throne.

Deuteronomy 32:4

God is the Rock, His work is perfect, all His ways are judgment, a God of truth and without iniquity, just and right.

Proverbs 21:3

To do justice and judgment is more acceptable to the Lord than sacrifice.

1 Samuel 15:22

Obedience is better than sacrifice, and hearkening than the fat of rams.

Hosea 6:6

God desires mercy and knowledge of God more than burnt offerings.

1 Timothy 3:16

Great is the mystery of godliness: God was manifest in the flesh, used to illustrate the importance of correct definitions about Christ's deity.

Psalm 94:11

The Lord knows the thoughts of man, that they are vanity.

Psalm 119:113

David hated vain thoughts but loved God's law.

Jeremiah 4:14

God calls Jerusalem to wash its heart from wickedness and not let vain thoughts lodge within.

Exodus 22:1-3

The law of restitution: stealing an ox requires fivefold restitution, a sheep fourfold; if the thief cannot pay, he is sold for his theft.

Deuteronomy 17:11-12

The man who presumptuously disobeys the judgment of the priest or judge shall be put to death.

Psalms 45:6-7

The Messiah's throne is forever; He loves righteousness and hates wickedness.

Matthew 12:36

Every idle word men speak they will give account for in the day of judgment.

Romans 14:12

Every one of us shall give account of himself to God.

Proverbs 1:1-4

The proverbs of Solomon are to give instruction in wisdom, justice, judgment, and equity.

Isaiah 59:1-15

A passage describing a society where justice is far off, truth is fallen, and equity cannot enter because of sin.

Discussion Questions

1. How does understanding that justice and righteousness are the same Hebrew word change your view of what it means to 'do justly'?

Consider: Weaver emphasizes that the Hebrew word for righteousness is also translated justice, making them inseparable.

2. In what ways do modern justice systems reflect humanistic rather than biblical principles, and what would a biblical approach to restitution look like today?

Consider: Weaver contrasts biblical restitution (Exodus 22) with modern incarceration, highlighting how crime pays under humanistic law.

3. Why is it dangerous to allow individuals or society to define justice apart from God's Word?

Consider: Weaver warns that without God's definitions, people deceive themselves and can justify any behavior.

4. How does the truth that God 'loveth righteousness' and 'hateth the wicked' challenge or comfort you personally?

Consider: Psalm 11:5-7 shows God's disposition toward the just and the unjust.

5. What are some practical ways we can 'do justly' in our daily lives, families, and communities?

Consider: Weaver concludes with the application from Micah 6:8 to bring our lives into conformity with God's law.

6. How does the gospel satisfy both God's justice and His mercy?

Consider: Weaver mentions that God's justice fell on Christ, allowing believers to receive mercy instead of the justice they deserve.

7. What evidence do you see in our nation that parallels the description in Isaiah 59 of a society where justice is far off?

Consider: Isaiah 59 describes a culture of lies, violence, and lack of justice; Weaver applies this to contemporary America.

8. Why does God prefer obedience and justice over religious sacrifice, and how should that shape our worship?

Consider: Proverbs 21:3 and 1 Samuel 15:22 teach that God values justice and obedience above ritual offerings.

Applications

Define justice biblically, not culturally.

Believers must reject humanistic definitions of justice and align their understanding with God's character and Word.

Lecture support: Weaver says, 'If your definition is not God's definition, then you're just simply playing games.'

Practice personal accountability and restitution.

When we wrong others, we should seek to make things right according to biblical principles of restitution, not merely avoid punishment.

Lecture support: Exodus 22 shows that thieves must restore multiple times what they stole; accountability is required.

Love justice as God loves it.

Since God loves righteousness and justice, His children should cultivate a love for what is just and hate wickedness.

Lecture support: Psalm 11:7: 'the righteous Lord loveth righteousness'; Weaver says, 'we too must love righteousness and justice.'

Obey God rather than offering empty religious activity.

God desires obedience and justice more than sacrifice; our worship is unacceptable if we neglect justice.

Lecture support: Proverbs 21:3 and 1 Samuel 15:22 show that obedience is better than sacrifice.

Walk humbly with God in all areas of life.

Doing justly is inseparable from loving mercy and walking humbly with God; humility acknowledges God's standard over our own.

Lecture support: Micah 6:8 is the conference theme; Weaver concludes by calling for humble obedience.

Trust in Christ's satisfaction of divine justice.

Because God's justice fell on Christ, believers can receive mercy; we should rest in His finished work rather than fear condemnation.

Lecture support: Weaver tells the Mormon boy, 'when you get it, you'll wish you had mercy,' and explains that Christ bore God's justice.

Advocate for biblical principles in society.

While ultimate justice awaits God's judgment, believers should promote God's standards of justice in their communities and nation.

Lecture support: Weaver laments the lack of justice in modern courts and cites colonial charters that based laws on Scripture.

Examine your heart for vain thoughts and rebellion.

Any thought or definition of justice that exalts itself against God's Word is vanity; we must repent of such rebellion.

Lecture support: Jeremiah 4:14: 'How long shall thy vain thoughts lodge within thee?'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 36

Crying Unto God, What We Can Learn From The Birds

March 12, 2022

Read Chapter 36 in Volume 2, pages 199-216 (October 1, 2026 edition).

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

Major Themes

God's Providential Care for All Creatures

God provides for every living thing, even despised and unclean creatures like ravens, demonstrating His all-sufficiency and bounty.

Lecture support: Job 38:41: 'Who provided for the raven his food? When his young ones cry unto God, they wander for lack of meat.'

Learning from Creation

God's creation, including animals and insects, can teach humans wisdom, work ethic, and dependence on God.

Lecture support: Job 12:7-9: 'Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee.'

Argument from Lesser to Greater

If God cares for birds and ravens, how much more will He care for His children, encouraging believers to trust in His provision.

Lecture support: Matthew 6:26: 'Behold the fowls of the air... your heavenly Father feedeth them. Are ye not much better than they?'

The Necessity of Crying Out to God

Believers should cry to God consistently, constantly, and in desperation, like the young ravens, trusting that He hears and delivers.

Lecture support: Psalm 34:6: 'This poor man cried, and the Lord heard him, and saved him out of all his troubles.'

Human Wickedness and Divine Judgment

Those who reject God are like brute beasts, and while God shows mercy, they store up wrath for themselves.

Lecture support: Romans 2:4-5: 'Despisest thou the riches of his goodness... treasurest up unto thyself wrath against the day of wrath.'

Gratitude and Praise to God

Observing animals' apparent gratitude should remind believers to continually thank and praise God for His blessings.

Lecture support: Psalm 50:23: 'Whoso offereth praise glorifieth me.'

Key Arguments

Animals can teach humans wisdom

God commands us to learn from beasts, birds, and insects, as they demonstrate work ethic, preparation, and dependence on God.

Lecture support: Proverbs 6:6: 'Go to the ant, thou sluggard; consider her ways, and be wise.'

Ravens are neglectful parents, yet God provides

Ravens kick their young out of the nest early, but God hears their cries and feeds them, showing His care for the helpless.

Lecture support: Job 38:41: 'When his young ones cry unto God, they wander for lack of meat.'

God's care for ravens assures His care for believers

If God provides for unclean, despised birds, He will certainly provide for His children who cry out to Him.

Lecture support: Luke 12:24: 'Consider the ravens... God feedeth them: how much more are ye better than the fowls?'

Believers must cry out to God in desperation

Like the young ravens, believers should cry consistently and desperately, trusting God to hear and deliver.

Lecture support: Psalm 3:4: 'I cried unto the Lord with my voice, and he heard me out of his holy hill.'

Wicked men are like brute beasts

Those who reject God and live in sin are compared to brute beasts destined for destruction, lacking understanding.

Lecture support: 2 Peter 2:12: 'But these, as natural brute beasts, made to be taken and destroyed.'

God's mercy to the wicked increases their judgment

God's goodness is meant to lead to repentance, but the wicked abuse it, storing up wrath for the day of judgment.

Lecture support: Romans 2:4-5: 'Despisest thou the riches of his goodness... treasurest up unto thyself wrath.'

Scripture References

Job 38:39-41

God questions Job about providing for lions and ravens, highlighting His providential care.

Isaiah 1:2-3

God says the ox and ass know their master, but Israel does not know or consider Him.

Psalms 49:12,20

Man in honor without understanding is like the beasts that perish.

2 Peter 2:12

Wicked men are like brute beasts made to be taken and destroyed.

Jude 10

These speak evil of what they do not know and corrupt themselves like brute beasts.

Job 12:7-9

Ask the beasts, fowls, earth, and fish, and they will teach you that the hand of the Lord has done this.

Proverbs 6:6-11

Go to the ant, you sluggard; consider her ways and be wise; she provides her meat in summer.

Job 23:3-4

Job desires to find God and order his cause before Him, filling his mouth with arguments.

Job 38:1-3

God answers Job out of the whirlwind, telling him to gird up his loins like a man for questioning.

Job 42:1-6

Job repents after God's questions, saying he uttered things he did not understand.

Leviticus 11:13-15

Ravens are listed among unclean birds that are an abomination.

Proverbs 30:17

The eye that mocks parents will be picked out by ravens of the valley.

Isaiah 34:1-11

God's judgment on nations; ravens will dwell in the desolate land.

Job 39:13-18

The ostrich leaves her eggs in the earth and is hardened against her young; God deprived her of wisdom.

Psalms 50:10-11

Every beast of the forest is God's, and He knows all the fowls of the mountains.

Psalms 147:9

He gives to the beast his food, and to the young ravens which cry.

Matthew 5:44-45

Love your enemies; God makes the sun rise on the evil and good, and sends rain on the just and unjust.

Romans 2:4-6

Despising God's goodness leads to treasuring up wrath; God will render to every man according to his deeds.

Matthew 6:25-34

Take no thought for your life; consider the fowls of the air; seek first the kingdom of God.

Luke 12:24

Consider the ravens: they neither sow nor reap; God feeds them; how much more are you better than the fowls?

Discussion Questions

1. In what ways can observing animals and nature teach us about God's character and our relationship with Him?

Consider: Weaver argues that God's creation is designed to instruct us (Job 12:7-9).

2. How does the example of the raven's neglect and God's provision challenge our understanding of God's care for the seemingly undeserving?

Consider: Ravens are unclean and neglectful, yet God hears their young (Job 38:41).

3. What does it mean to 'cry unto God' in desperation, and how can we cultivate that kind of prayer in our lives?

Consider: Weaver emphasizes crying consistently, constantly, and in desperation like the ravens.

4. How does the 'lesser to greater' argument in Matthew 6:26 and Luke 12:24 strengthen your faith in God's provision?

Consider: If God feeds birds, how much more will He care for His children.

5. Why do you think God allows wicked people to prosper, and how should that affect our prayers and trust in His justice?

Consider: Weaver discusses God's mercy to the wicked and their storing up wrath (Romans 2:4-5).

6. In what practical ways can we learn gratitude from animals, as Weaver suggests?

Consider: Weaver describes cows appearing to thank God while eating.

Applications

Cry out to God in desperate prayer

Believers should cry to God consistently, constantly, and in desperation, trusting that He hears and will provide.

Lecture support: Weaver says, 'We need to learn to cry consistently, constantly, and in desperation, like these young ravens.'

Trust in God's provision

Since God cares for even unclean birds, believers can be confident He will care for them.

Lecture support: Matthew 6:26: 'Behold the fowls of the air... your heavenly Father feedeth them. Are ye not much better than they?'

Learn from creation

Observe animals and insects to gain wisdom about work, preparation, and dependence on God.

Lecture support: Proverbs 6:6: 'Go to the ant, thou sluggard; consider her ways, and be wise.'

Recognize God's sovereignty and give thanks

Acknowledge God as the source of all blessings and continually praise Him.

Lecture support: Psalm 50:23: 'Whoso offereth praise glorifieth me.'

Pray for deliverance from wicked rulers

Cry to God for a deliverer to remove tyrants and establish justice.

Lecture support: Weaver says, 'I think it's probably time we start crying to God for a deliverer in this country.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 37

Then

March 12, 2022

Read Chapter 37 in Volume 2, pages 217-234 (October 1, 2026 edition).

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

Major Themes

The Necessity of Praise and Thanksgiving

Psalm 107 repeatedly commands praise for God's goodness and wonderful works. Believers must cultivate a grateful heart, recognizing God's daily mercies.

Lecture support: Four times the psalm says, 'Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men' (vv. 8, 15, 21, 31).

Human Tendency to Delay Prayer Until Desperation

People only cry to God when in extreme distress - lost, imprisoned, sick, or in storms. This pattern reveals stubbornness and self-reliance.

Lecture support: In each section, 'Then they cried unto the Lord in their trouble' follows descriptions of dire circumstances (vv. 4-6, 10-13, 17-19, 25-28).

God's Sovereign Grace and Deliverance

Despite human rebellion, God graciously delivers those who cry to Him. He is sovereign over all, even using the unsaved for His purposes.

Lecture support: God delivered the disobedient when they cried (vv. 6, 13, 19, 28). He used Cyrus, a pagan king, for Israel's sake (Isaiah 45:1-5).

The Sin of Ingratitude

Failing to thank God is a sin. Most Christians are 'takers' who receive blessings without rendering praise, like Hezekiah and the nine lepers.

Lecture support: Hezekiah 'rendered not again according to the benefit done unto him' (2 Chronicles 32:24-25). Only one leper returned to thank Jesus (Luke 17:12-18).

The Call to Proactive, Persistent Prayer

Jesus taught that men ought always to pray and not faint (Luke 18:1). We should cry day and night for deliverance, not wait for crises.

Lecture support: Luke 18:1-8 emphasizes persistent prayer; God will avenge His elect speedily if they cry day and night.

Recognizing God's Daily Faithfulness

We should thank God every morning for His lovingkindness and every night for His faithfulness, acknowledging we deserve nothing.

Lecture support: Psalm 92:1-2 and Lamentations 3:22-23 are cited as daily practices of gratitude.

Key Arguments

Psalm 107 reveals human stupidity and self-reliance

The psalm exposes man's tendency to trust his own arm and follow his own way, only turning to God when all else fails.

Lecture support: The psalmist describes people wandering, hungry, in chains, sick, and storm-tossed before they cry out (vv. 4-5, 10-11, 17-18, 25-27).

God delivers even the undeserving when they repent

God's sovereignty includes delivering the disobedient from judgment if they cry to Him, demonstrating His mercy.

Lecture support: In each section, after they cried, 'he delivered them out of their distresses' (vv. 6, 13, 19, 28).

Observing God's deliverances builds faith

Wisdom comes from observing God's multitudinous deliverances, which gives hope and encouragement in our own troubles.

Lecture support: Psalm 107:42-43: 'The righteous shall see it and rejoice... Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord.'

Ingratitude is a serious sin

Not giving God the glory due His name is sinful. We must render praise for His benefits, unlike Hezekiah and the nine lepers.

Lecture support: Psalm 29:2 and 96:8 command giving glory to God. Hezekiah failed to render thanks (2 Chronicles 32:25). Only one leper returned (Luke 17:17-18).

We must pray before trouble comes

The prudent man foresees evil and hides himself (Proverbs). We should not wait until we are in the ditch to cry to God.

Lecture support: Proverbs 22:3 and 27:12 are cited. The disciples waited until the ship was filled with water (Matthew 8:24-25).

Current events demand urgent, persistent prayer

Visible societal collapse - empty shelves, mandates, communism - should drive us to cry day and night for God's intervention.

Lecture support: References to vaccine mandates, trucker restrictions, bare grocery shelves, and political corruption as signs of judgment.

Scripture References**Psalms 107:1-8**

Opening reading of the psalm, introducing the theme of thanksgiving and God's deliverance of the redeemed.

Proverbs 15:1

Illustration of how Proverbs give concise wisdom, contrasting with the detailed narratives in Psalms.

Isaiah 45:1-5

God's sovereignty over the heathen: He anointed Cyrus, a pagan king, to deliver Israel, though Cyrus did not know Him.

Psalms 50:23

Whosoever offers praise glorifies God, and He will show salvation to those who order their conversation aright.

Isaiah 56:8

God gathers the outcasts of Israel, paralleling Psalm 107:3 about gathering from all directions.

Psalms 107:8, 15, 21, 31

The repeated refrain calling men to praise the Lord for His goodness and wonderful works.

Psalms 32:7

David's testimony of God as a hiding place who surrounds with songs of deliverance.

Psalms 37:40

God helps and delivers those who trust in Him.

Psalm 39:8

David's plea for deliverance from transgressions.

Psalm 40:13

David's urgent cry for the Lord to deliver and help him.

Lamentations 3:46

Enemies opened their mouths against God's people, illustrating how deliverance shuts the mouths of the wicked (Psalm 107:42).

Titus 1:11

Wicked men whose mouths must be stopped, connected to God shutting the mouths of the wicked through deliverance.

Psalm 111:2

The works of the Lord are great, sought out by those who have pleasure in them, emphasizing the need to delight in God's works to praise Him.

2 Chronicles 32:24-25

Hezekiah's failure to render thanks for his healing, illustrating human ingratitude.

Luke 17:12-19

The healing of ten lepers; only one, a Samaritan, returned to give thanks, highlighting the rarity of gratitude.

Psalm 29:2

Give unto the Lord the glory due His name; worship in the beauty of holiness.

Psalm 96:8

Give unto the Lord the glory due His name; bring an offering and come into His courts.

Psalm 116:3-4, 12-14

David's distress and deliverance, and his resolve to render praise publicly for all God's benefits.

Genesis 32:10

Jacob's confession of unworthiness of the least of God's mercies, modeling humility.

Philippians 4:6

Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let requests be made known to God.

Discussion Questions

- 1.** Why do you think people often wait until they are in desperate situations before they cry out to God?

Consider: The sermon highlights the pattern in Psalm 107 where people only pray when lost, imprisoned, sick, or in storms.

- 2.** In what ways are we like the nine lepers who did not return to thank Jesus?

Consider: The story of the ten lepers (Luke 17) illustrates how rare gratitude is, even for miraculous blessings.

- 3.** How can we cultivate a habit of praising God daily, not just in crises?

Consider: Psalm 92:1-2 and Lamentations 3:22-23 are given as models for morning and evening thanksgiving.

4. What current events or personal circumstances should drive us to persistent prayer right now?

Consider: The speaker mentions societal decay, empty shelves, and political corruption as signs we should cry day and night.

5. How does observing God's past deliverances in Scripture and in others' lives strengthen our faith?

Consider: Psalm 107:42-43 says the righteous see deliverance and rejoice, and the wise observe these things to understand God's lovingkindness.

6. What does it mean to 'give unto the Lord the glory due unto his name' in practical terms?

Consider: Psalms 29:2 and 96:8 command giving God glory; the sermon argues that failing to do so is sin.

7. How can we avoid the mindset that God owes us blessings?

Consider: Jacob's confession of unworthiness (Genesis 32:10) is presented as the antidote to entitlement.

8. What steps can we take to become 'prudent' people who foresee evil and hide ourselves spiritually?

Consider: Proverbs 22:3 is applied to proactive prayer and preparation rather than waiting for disaster.

Applications

Develop a Daily Habit of Praise and Thanksgiving

Thank God every morning for His lovingkindness and every night for His faithfulness, recognizing we deserve nothing.

Lecture support: Psalm 92:1-2 and Lamentations 3:22-23 are cited as daily practices. The sermon says, 'the least that we could do is every morning thank Him... and every night before we go to sleep, thank him for his faithfulness.'

Pray Persistently Before Crises Arise

Do not wait until you are in desperate straits to cry to God. Pray consistently and proactively, like Daniel, who prayed before the lions' den.

Lecture support: Luke 18:1 says men ought always to pray and not faint. The sermon warns, 'Don't wait until then. I'd much rather head off problems by consistent and constant prayer and praise.'

Render Praise for Every Blessing

Actively thank God for specific deliverances and benefits, unlike Hezekiah and the nine lepers. Share testimonies of God's work.

Lecture support: Psalm 116:12-14 shows David asking what he can render to the Lord and resolving to praise publicly. The sermon says, 'It is a sin not to give God the glory that is due under His name.'

Observe and Rejoice in God's Deliverances

Study how God has delivered others in Scripture and in life to build faith and hope. This wisdom leads to understanding His lovingkindness.

Lecture support: Psalm 107:42-43: 'The righteous shall see it and rejoice... Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord.'

Cry Out for National and Personal Deliverance

In light of societal decay, pray day and night for God to intervene, trusting His promise to avenge His elect speedily.

Lecture support: Luke 18:7-8 promises God will avenge His elect who cry day and night. The sermon applies this to current events: 'Why in the world would we wait to cry to God to deliver us?'

Cultivate Humility and Reject Entitlement

Adopt Jacob's attitude: 'I am not worthy of the least of thy mercies.' This mindset fosters genuine gratitude.

Lecture support: Genesis 32:10 is quoted: 'I am not worthy of the least of thy mercies.' The sermon says, 'When we really grasp this one fact, God does not owe us anything, it will make us appreciative.'

Foresee Evil and Prepare Spiritually

Be prudent by recognizing coming dangers and seeking God's protection through prayer before trouble hits.

Lecture support: Proverbs 22:3: 'The prudent man foreseeeth the evil, and hideth himself.' The sermon urges, 'We need to learn to praise the Lord daily, hourly.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 38

Doubting God's Word Is Fatal

February 02, 2023

Read Chapter 38 in Volume 2, pages 235-252 (October 1, 2026 edition).

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

Major Themes

The Fatal Consequence of Doubting God's Word

Doubting God's Word leads to spiritual death and judgment, as illustrated by the lord trampled in the gate.

Lecture support: The title and repeated emphasis: 'Doubting God's Word Is Fatal.' The lord doubted Elisha's prophecy and was trampled to death (2 Kings 7:17-20).

Distinction Between Honest and Dishonest Doubters

Honest doubters worship and wait for enlightenment; dishonest doubters elevate human reason above God's Word.

Lecture support: The disciples worshipped but doubted (Matthew 28:17); Thomas refused to believe without physical proof (John 20:25).

The Necessity of Faithfulness in Hearing and Obeying

Missing the gathering of believers leads to missing God's revelation and mission, resulting in doubt.

Lecture support: Thomas missed the meeting, message, and mission; God reveals Himself to those who keep His words (John 14:22-23).

Doubting as Sin

Doubting is sinful because it is not of faith; whatever is not of faith is sin.

Lecture support: Romans 14:23: 'he that doubteth is damned if he eat... for whatsoever is not of faith is sin.'

The Doctrine of Inspiration as the Foundation of Authority

Scripture is God-breathed; rejecting inspiration means rejecting God's authority and turning to man-made standards.

Lecture support: 2 Timothy 3:16: 'All scripture is given by inspiration of God.' Definition of inspiration as God exhaling His words.

The Inevitable Turn to Human Authority When God's Word Is Rejected

Rejecting God's Word leads to following man-made statutes and idolatry, as seen in Israel's history.

Lecture support: 2 Kings 17:7-19: Israel rejected God's statutes and walked in the statutes of the heathen and kings of Israel.

The Ultimate Triumph of God's Word Over Human Opposition

God's words will stand; historical examples like Voltaire show the failure of fighting against Scripture.

Lecture support: Jeremiah 44:28: 'shall know whose words shall stand, mine, or theirs.' Voltaire's prediction failed; his house became a Bible repository.

Key Arguments

Doubting God's Word is fatal because it leads to hesitation and destruction.

Hesitation in spiritual matters leads to destruction; the lord who doubted Elisha's prophecy was trampled to death.

Lecture support: The title and 2 Kings 7:17-20: the lord doubted and died as the man of God had said.

Honest doubters continue to worship while awaiting enlightenment; dishonest doubters reject God's Word outright.

The disciples worshipped despite doubt; Thomas refused to believe without physical proof, showing a hardened heart.

Lecture support: Matthew 28:17: 'they worshipped him: but some doubted.' John 20:25: 'Except I shall see... I will not believe.'

Missing the assembly of believers leads to missing God's revelation and fosters doubt.

Thomas missed the meeting, message, and mission, which led to his refusal to believe the testimony of the other disciples.

Lecture support: John 20:19-25: Thomas was not present when Jesus appeared; he later doubted the disciples' report.

Doubting is sin because it is not of faith, and whatever is not of faith is sin.

Romans 14:23 explicitly states that doubting leads to condemnation because it lacks faith.

Lecture support: Romans 14:23: 'he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.'

Rejecting the inspiration of Scripture is rejecting God's authority, leading to man-made authority.

If the Bible is not God-breathed, it has no binding authority; people then turn to human statutes and idolatry.

Lecture support: 2 Kings 17:7-19: Israel rejected God's law and walked in the statutes of the heathen and kings of Israel.

God's Word will ultimately stand, and those who oppose it will be judged by it.

Jeremiah 44:28 declares that God's words will stand; John 12:48 says the word will judge rejecters in the last day.

Lecture support: Jeremiah 44:28: 'shall know whose words shall stand, mine, or theirs.'
John 12:48: 'the word that I have spoken, the same shall judge him in the last day.'

Scripture References

2 Kings 7:16-20

The main text: the people spoiled the Syrians, the lord doubted Elisha's prophecy and was trampled to death.

2 Kings 7:1

Elisha's prophecy of plenty: 'Hear ye the word of the Lord... Tomorrow about this time shall a measure of fine flour be sold for a shekel...'

Matthew 28:16-17

The eleven disciples worshipped Jesus but some doubted, illustrating honest doubters.

Luke 24:44-47

Jesus opened the disciples' understanding of the Scriptures concerning His suffering and resurrection.

John 20:19-29

Thomas missed Jesus' appearance, doubted the resurrection, and later believed when he saw Jesus.

John 14:22-23

Jesus said He would manifest Himself to those who love Him and keep His words.

1 Corinthians 4:1-2

Stewards must be found faithful.

2 Timothy 2:2

Commit the truth to faithful men who will teach others.

1 Corinthians 8:4-7

Knowledge that an idol is nothing, but not all have that knowledge; weak conscience is defiled.

1 Corinthians 10:25-26

Eat whatever is sold in the shambles without asking questions for conscience' sake.

Romans 14:23

He that doubteth is damned if he eat, because it is not of faith; whatsoever is not of faith is sin.

1 Timothy 2:8

Men should pray everywhere, lifting up holy hands without wrath and doubting.

Exodus 5:2

Pharaoh's response: 'Who is the Lord, that I should obey his voice?' illustrating the attitude of unbelievers.

2 Timothy 3:16-17

All Scripture is given by inspiration of God and is profitable for doctrine, reproof, correction, instruction in righteousness.

2 Peter 1:21

Prophecy came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

2 Kings 17:7-19

Israel rejected God's statutes, followed heathen customs, made idols, and were cast out of God's sight.

Micah 6:16

The statutes of Omri are kept; walking in the counsels of Ahab leads to desolation.

Jeremiah 44:24-29

God declares that His words will stand against the remnant in Egypt who vowed to worship the queen of heaven.

Proverbs 3:5-7

Trust in the Lord with all thine heart; lean not unto thine own understanding; be not wise in thine own eyes.

John 12:48

He that rejecteth me and receiveth not my words hath one that judgeth him: the word that I have spoken shall judge him in the last day.

Discussion Questions

1. What is the difference between an honest doubter and a dishonest doubter according to this sermon?

Consider: Pastor Weaver distinguishes between those who doubt from ignorance but continue to worship (like the disciples) and those who elevate their own mind above God's Word (like Thomas).

2. How does missing the assembly of believers contribute to doubt, based on the example of Thomas?

Consider: Thomas missed the meeting, message, and mission, which led to his refusal to believe the testimony of the other disciples.

3. Why is doubting considered sin according to Romans 14:23?

Consider: The verse states that whatever is not of faith is sin; doubting indicates a lack of faith in God's Word.

4. What does the doctrine of inspiration mean, and why is it essential for trusting the Bible?

Consider: Inspiration means God breathed out His words through human authors; without it, the Bible has no divine authority.

5. What happens when people reject God's Word as their authority, according to 2 Kings 17?

Consider: They turn to man-made statutes and idolatry, as Israel did when they rejected God's commandments.

6. How does the example of Voltaire illustrate the futility of opposing God's Word?

Consider: Voltaire predicted the Bible's extinction, but his own house and printing presses were later used to distribute Bibles.

7. What does it mean that God's words will 'stand' and judge us in the last day?

Consider: John 12:48 and Jeremiah 44:28 teach that God's Word is the ultimate standard of judgment, and rejecting it leads to condemnation.

Applications

Choose to believe God over man

Make a conscious decision to trust God's Word as the ultimate authority rather than relying on human reasoning or man-made standards.

Lecture support: The sermon asks, 'Who will you believe? Will you believe God or will you believe the mind of man?' and cites Proverbs 3:5-7.

Do not miss the assembly of believers

Regularly attend church gatherings to hear God's Word and receive the message God has for you, avoiding the doubt that comes from isolation.

Lecture support: Thomas missed the meeting and consequently missed the message and mission, leading to doubt (John 20:19-25).

Submit to God's Word even when you do not fully understand

Like the honest doubters, continue to worship and obey while waiting for God to give further enlightenment.

Lecture support: The disciples worshipped despite doubt (Matthew 28:17); the preacher states, 'I can submit and worship until He gives me further enlightenment.'

Recognize that doubting is sin and seek faith through God's Word

Understand that doubt is not a neutral intellectual stance but sin; build faith by hearing the Word of God (Romans 10:17).

Lecture support: Romans 14:23 says doubting is sin; faith comes by hearing the Word of God.

Do not lean on your own understanding

Reject the temptation to trust your own thoughts above God's revealed truth, as human wisdom is foolishness compared to God's.

Lecture support: Proverbs 3:5-7 is quoted: 'Trust in the Lord with all thine heart; and lean not unto thine own understanding.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 39

A Biblical Mindset

January 20, 2024

Read Chapter 39 in Volume 2, pages 253-268 (October 1, 2026 edition).

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

Major Themes

The Mind as the Source of Action

All actions originate from the mind; therefore, controlling one's thoughts is essential for righteous living.

Lecture support: Weaver states, 'Everything in your life comes from your heart or from your mind or from your understanding' and cites Matthew 15:19.

Biblical Mindset vs. Doubtful/Double Mind

A biblical mindset is stable, determined, and aligned with God's will, while a doubtful or double mind leads to instability and failure.

Lecture support: Weaver contrasts Luke 9:51 (Jesus' set face) with Luke 12:29 (doubtful mind) and James 1:8 (double-minded man).

Loving God with the Whole Mind

The greatest commandment requires loving God with all one's mind, which means saturating life with His Word and thinking biblically about everything.

Lecture support: Weaver expounds Matthew 22:37 and Deuteronomy 6:4-9, emphasizing that God's words should be central in all activities.

Preparedness and Self-Defense as Biblical Duties

Christians have a responsibility to protect themselves, their families, and their neighbors, which requires training and a biblical mindset on defense.

Lecture support: Weaver argues from the second greatest commandment (love neighbor as self) and cites historical examples like pastors in the American Revolution.

God's Provision of a Sound Mind

God gives believers a spirit of power, love, and a sound mind, not fear, enabling them to act rationally and purposefully in all circumstances.

Lecture support: Weaver quotes 2 Timothy 1:7 and explains that a sound mind is rational, without illusion, and set on God's purposes.

Key Arguments

Thought Precedes Action

Every action, whether good or evil, begins with a thought; therefore, controlling the mind is crucial for obedience.

Lecture support: Weaver says, 'You can't act. You can't move without everything coming from your mind' and uses the example of picking up glasses.

Jesus' Set Face as the Model for Believers

Jesus' determination to go to Jerusalem and die exemplifies the biblical mindset of resolute obedience to God's will, which believers should emulate.

Lecture support: Weaver explains Luke 9:51 and Isaiah 50:7, noting that Jesus 'steadfastly set his face' means He confirmed in His mind to fulfill the Father's will.

A Doubtful Mind is Contrary to Scripture

Being of a doubtful mind (anxious, perplexed) is foolish and prevents understanding God's will, leading to instability.

Lecture support: Weaver links Luke 12:29 ('neither be ye of a doubtful mind') with Ephesians 5:17 ('be ye not unwise, but understanding what the will of the Lord is').

Double-Mindedness Causes Instability

A double-minded person is unstable in all ways, divided in interests, and unreliable, which is unacceptable for Christians facing crises.

Lecture support: Weaver cites James 1:8 and defines dipsychos as 'double-souled,' wavering and uncertain.

Training is a Necessary Expression of a Biblical Mindset

To protect family and neighbors, believers must train in self-defense and practical skills; lack of training reflects a failure to prioritize biblically.

Lecture support: Weaver states, 'If you do not possess the training that you need to protect yourself and your family, your neighbor, then you must require and you must maintain a biblical mindset about training.'

Fear is Not from God

God has not given a spirit of fear; fear originates from ignorance, the world, or the devil, and is overcome by the sound mind God provides.

Lecture support: Weaver declares, 'If you have fear, it did not come from God' and points to 2 Timothy 1:7.

Scripture References

Luke 9:51

Weaver uses this as the primary text, showing Jesus' determination to go to Jerusalem to die, exemplifying a set mind.

Proverbs 23:7

Cited to show that as a man thinks in his heart, so is he, emphasizing the heart as the thinking organ.

Proverbs 4:23

Used to stress the importance of guarding the heart because life's issues flow from it.

Matthew 15:18-19

Quoted to demonstrate that evil thoughts proceed from the heart and lead to sinful actions.

2 Corinthians 10:5

Referenced to assert that believers must bring every thought into captivity to Christ, requiring a biblical mindset on all subjects.

Genesis 31:21

Jacob set his face toward Mount Gilead, illustrating a determined mindset to return home.

Numbers 24:1

Balaam set his face toward the wilderness, showing a resolved direction when he saw God would not curse Israel.

2 Kings 12:17

Hazael set his face to go up to Jerusalem, meaning he was determined to conquer it.

Luke 13:33

Jesus states He must go to Jerusalem because a prophet cannot perish outside it, reinforcing His set purpose.

Isaiah 50:7

The Messiah sets His face like flint, showing unyielding resolve to accomplish God's will despite suffering.

Matthew 22:37

The greatest commandment: love God with all your heart, soul, and mind, which requires a biblical mindset.

Deuteronomy 6:4-9

The Shema, commanding love for God with all one's being and saturating life with His words, demonstrating a set mind.

Isaiah 26:3

God keeps in perfect peace those whose minds are stayed on Him, achieved by focusing on His Word.

Luke 12:29

Jesus commands not to be of a doubtful mind, which is anxious and perplexed, contrary to a set mind.

Ephesians 5:17

Believers are to be not unwise but understand the Lord's will, avoiding the foolishness of a doubtful mind.

Proverbs 25:2

It is the honor of kings to search out a matter, implying believers should diligently seek God's precepts.

James 1:8

A double-minded man is unstable in all his ways, warning against divided loyalties and uncertainty.

Nehemiah 4:6 (implied)

Weaver references Nehemiah's builders having a mind to work, illustrating a determined mindset for the task.

2 Timothy 1:7

God has not given a spirit of fear but of power, love, and a sound mind, enabling a biblical mindset.

Philippians 2:5 (implied)

Weaver alludes to 'Let this mind be in you which was also in Christ Jesus' as a call to a biblical mindset.

Discussion Questions

1. How does the truth that 'everything in your life comes from your heart or mind' change the way you approach daily decisions and habits?

Consider: Weaver emphasizes that all actions originate in the mind, citing Matthew 15:19.

2. In what areas of your life do you struggle to have a 'set face' like Jesus, and what steps can you take to develop greater resolve?

Consider: Weaver explains Jesus' determination in Luke 9:51 and Isaiah 50:7 as a model for believers.

3. What does it practically mean to love God with all your mind, and how can you incorporate His Word into every aspect of your daily routine?

Consider: Weaver expounds Deuteronomy 6:4-9, urging saturation with Scripture in all activities.

4. How can you identify and overcome a 'doubtful mind' or 'double mind' in your own life, especially when facing uncertainty or crisis?

Consider: Weaver contrasts Luke 12:29 and James 1:8 with the stability of a biblical mindset.

5. Do you agree that self-defense and preparedness are biblical duties? How does the command to love your neighbor as yourself apply to protecting others?

Consider: Weaver argues from the second greatest commandment and historical examples that training for defense is a responsibility.

6. What fears or excuses have kept you from pursuing training or preparation, and how does 2 Timothy 1:7 challenge those fears?

Consider: Weaver addresses common objections like lack of time or money and points to God's provision of a sound mind.

7. How can the church balance trust in God's sovereignty with the practical steps of preparedness and self-defense?

Consider: Weaver warns against a passive 'willing to die for the Lord' attitude that neglects responsibility to act.

8. What does it mean to have a 'sound mind' in the context of current societal threats, and how can we cultivate it?

Consider: Weaver defines a sound mind as rational, purposeful, and set, based on 2 Timothy 1:7.

Applications

Cultivate a Biblical Mindset on Every Subject

Believers must intentionally learn to think biblically about all areas of life, from marriage to work to defense, by bringing every thought captive to Christ.

Lecture support: Weaver states, 'You need to learn to think biblically on every subject' and references 2 Corinthians 10:5.

Saturate Daily Life with God's Word

To love God with all the mind, Christians should talk of His Word when sitting, walking, lying down, and rising up, making it central to all activities.

Lecture support: Weaver expounds Deuteronomy 6:7-9, emphasizing that God's words should be the 'warp and woof' of our being.

Reject a Doubtful and Double Mind

Avoid anxiety, perplexity, and instability by seeking to understand God's will through Scripture, rather than being tossed by circumstances.

Lecture support: Weaver warns against a doubtful mind (Luke 12:29) and double-mindedness (James 1:8), urging wisdom from Ephesians 5:17.

Train in Self-Defense and Practical Skills

As an expression of loving neighbor and stewarding life, believers should pursue training in firearms, medical care, trapping, gardening, and other survival skills.

Lecture support: Weaver argues, 'If you do not possess the training... you must require and you must maintain a biblical mindset about training,' and cites Nehemiah's 'mind to work.'

Prioritize Preparation Over Excuses

Overcome common objections like lack of time or money by recognizing that preparation is a priority; failure to train reflects a lack of biblical mindset.

Lecture support: Weaver counters excuses by stating, 'It's not you don't have enough time. It's that you do not prioritize your time.'

Embrace a Spirit of Power, Love, and a Sound Mind

Reject fear as not from God and instead rely on the Holy Spirit's empowerment to act rationally, purposefully, and lovingly in all situations.

Lecture support: Weaver quotes 2 Timothy 1:7 and explains that a sound mind is 'rational, one without illusion, one that is purposeful, one that is deliberate, one that is set.'

Resolve to Protect Family and Neighbors

Recognize the duty to defend oneself and others as an extension of the second greatest commandment, and act with determination to prevent evil from triumphing.

Lecture support: Weaver states, 'If I love Alma as myself, I'm willing to protect him' and quotes Augustine on the necessity of defensive violence.

Develop a 'Set Face' Like Christ

In facing trials or fulfilling God's calling, cultivate a steadfast determination to obey, regardless of cost, modeled after Jesus' journey to Jerusalem.

Lecture support: Weaver emphasizes Luke 9:51 and Isaiah 50:7, urging believers to 'set your face like a flint' in obedience.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 40

Cataclysmic Judgments

August 24, 2023

Read Chapter 40 in Volume 2, pages 269-284 (October 1, 2026 edition).

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

Major Themes

Cataclysmic Judgments as Divine Acts

God executes sudden, devastating judgments in history - such as the flood and Sodom - as temporal recompense for sin, pointing to final judgment.

Lecture support: Weaver defines cataclysm, links the Greek 'kataklusmos' to the flood, and describes the instant destruction of Sodom and Port Royal.

No National or Individual Exceptionalism

No person or nation is exempt from God's judgment; Jesus' teaching in Luke 13 destroys the notion that some are too righteous or special to perish.

Lecture support: Weaver expounds Luke 13:1-5, stating 'there is no Galilean exceptionalism... no American exceptionalism,' and applies it to modern complacency.

Repentance as the Only Escape

The consistent biblical response to impending judgment is repentance; without it, destruction is certain.

Lecture support: Weaver repeatedly cites Jesus' words 'except ye repent, ye shall all likewise perish' and calls for turning from sin to God.

Historical Precedents of Judgment

God's judgments are not confined to the Bible; historical events like the destruction of Port Royal and the Johnstown Flood demonstrate His ongoing wrath against wickedness.

Lecture support: Weaver reads detailed accounts of both disasters, noting survivors' recognition of divine judgment and the suddenness of destruction.

Complacency and False Security

People ignore warnings because they are accustomed to minor troubles and believe catastrophe cannot happen to them, mirroring the attitudes before the flood and Johnstown.

Lecture support: Weaver notes Johnstown residents stayed despite ankle-deep water, and Noah's generation dismissed rain because they had never seen it.

America's Current Wickedness and Impending Judgment

America's rejection of God, promotion of perversion, and censorship of Scripture place it under divine judgment, with cataclysmic consequences looming.

Lecture support: Weaver cites courtroom Bible bans, pride parades, and societal decay, asserting 'we're already under His judgment.'

Key Arguments

Temporal judgments foreshadow eternal judgment

Every earthly catastrophe is a preview and proof of a final, eternal judgment, as taught in Job 19:29.

Lecture support: Weaver quotes Job 19:29: 'Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.'

The flood was a cataclysmic judgment

The Greek word for flood, 'kataklysmos,' directly links Noah's flood to the concept of cataclysm, emphasizing its sudden, total destruction.

Lecture support: Weaver states, 'That Greek word happens to be kataklusmos. Hmm. That's the word flood. Kataklysmos. That is where we get our English word cataclysm.'

Sodom's destruction was instantaneous and total

Archaeological evidence of extreme heat and the biblical description of smoke like a furnace indicate a sudden, cataclysmic judgment.

Lecture support: Weaver reads Genesis 19:27-28 and cites research on zircon crystals heated to 4,000-12,000°C in milliseconds.

Historical judgments mirror biblical patterns

Port Royal and Johnstown were destroyed suddenly because of wickedness, and survivors interpreted them as divine punishment.

Lecture support: Weaver quotes Reverend Heath: 'They're so wicked I fear God will utterly destroy all by this dreadful judgment.'

Exceptionalism is a dangerous delusion

Jesus explicitly denied that victims of tragedy were worse sinners, warning that all must repent or face similar destruction.

Lecture support: Weaver expounds Luke 13:1-5, emphasizing 'except ye repent, ye shall all likewise perish.'

America is ripe for judgment

America's moral decay, rejection of God, and persecution of Christianity mirror the conditions that preceded past cataclysmic judgments.

Lecture support: Weaver describes courtroom Bible bans and pride parade chants, concluding 'we're already under God's judgment.'

Scripture References

Matthew 24:38-39

Jesus compares the days before His coming to the days of Noah, when people were unaware until the flood came.

Luke 17:27

Jesus reiterates that people in Noah's day were eating, drinking, and marrying until the flood destroyed them all.

2 Peter 2:5

God did not spare the ancient world but saved Noah, a preacher of righteousness, when He brought the flood on the ungodly.

Proverbs 11:31

The righteous are recompensed on earth, so how much more the wicked and sinner; God rewards and punishes in this life.

Job 19:29

Fear the sword, for wrath brings punishment, so that you may know there is a judgment; temporal judgments point to final judgment.

Genesis 7:11-12

On a specific day, the fountains of the deep broke open and the windows of heaven were opened, causing the flood.

Genesis 2:6

A mist went up from the earth to water the ground, explaining why Noah's generation had never seen rain.

Genesis 19:23-25

God rained brimstone and fire on Sodom and Gomorrah, overthrowing the cities and all inhabitants.

Genesis 19:27-28

Abraham saw the smoke of the land going up like the smoke of a furnace, indicating total devastation.

Matthew 24:7

Jesus foretold wars, famines, pestilences, and earthquakes as signs of the end times.

Revelation 18:10-19

The fall of economic Babylon in one hour, with merchants mourning the sudden loss of wealth, parallels Port Royal's destruction.

Luke 13:1-5

Jesus refutes exceptionalism, teaching that unless you repent, you will all likewise perish, regardless of apparent righteousness.

Amos 4

Referenced as a passage showing God's control over famines and other judgments.

Proverbs 22:3

A prudent man foresees evil and hides himself, but the simple pass on and are punished; implied in the call to prepare.

Discussion Questions

1. How does the Greek word 'kataklusmos' deepen our understanding of the flood as a cataclysmic judgment?

Consider: Weaver explains that 'cataclysm' derives from the Greek word for flood, linking the biblical event to sudden, overwhelming destruction.

2. In what ways do temporal judgments serve as warnings of final judgment according to Job 19:29?

Consider: Weaver argues that every earthly catastrophe points to the reality of eternal judgment, urging people to take heed.

3. Why did the people of Noah's day and the residents of Johnstown ignore clear warnings of impending disaster?

Consider: Both groups were accustomed to normal conditions and dismissed the possibility of catastrophe, a pattern Weaver sees in modern America.

4. How does Jesus' response in Luke 13:1-5 dismantle the idea of national or personal exceptionalism?

Consider: Weaver emphasizes that Jesus denied the victims were worse sinners and instead called everyone to repent or face similar destruction.

5. What parallels can be drawn between the destruction of Port Royal and the fall of economic Babylon in Revelation 18?

Consider: Weaver reads Revelation 18 alongside the Port Royal account, noting the sudden loss of wealth and the mourning of merchants.

6. What evidence does Weaver present that America is already under God's judgment?

Consider: He cites courtroom bans on the Bible, pride parades, and societal perversion as signs of divine displeasure and impending cataclysm.

7. How should the reality of cataclysmic judgments affect the way Christians live and prepare?

Consider: Weaver calls for repentance, wisdom, and practical preparedness, referencing Proverbs 22:3 about foreseeing evil and hiding.

Applications

Repentance

Individuals must repent of sin and turn to Christ to avoid perishing in judgment, as Jesus commanded in Luke 13.

Lecture support: Weaver repeatedly emphasizes 'except ye repent, ye shall all likewise perish' and calls for turning from sin to God.

Reject Exceptionalism

Christians must abandon any belief that America or they themselves are exempt from divine judgment due to past blessings or self-righteousness.

Lecture support: Weaver states, 'There's no American exceptionalism. There's no national exceptionalism. There's no individual exceptionalism.'

Heed Warnings

Believers should pay attention to the moral and spiritual decay around them as signs of impending judgment, rather than being complacent.

Lecture support: Weaver says, 'water is around our ankles and around our knees and we're not even paying attention,' urging vigilance.

Prepare Practically

In light of potential cataclysmic events, Christians should research and prepare for survival, such as learning about nuclear fallout protection.

Lecture support: Weaver advises, 'if you have not done any research recently on how to prepare yourself and how to survive a nuclear explosion, I think you need to do so.'

Recognize God's Sovereignty in Disasters

View natural disasters not as random tragedies but as instruments under God's control, potentially serving as judgments or warnings.

Lecture support: Weaver recounts the preacher's prayer acknowledging God directed Hurricane Andrew's path 'before the foundation of the world.'

Speak Truth Boldly

Like Noah, believers are called to be preachers of righteousness, warning others of coming judgment despite widespread unbelief.

Lecture support: Weaver notes Noah was 'a preacher of righteousness' for 120 years with no converts, yet remained faithful.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 41

Do You Have A Canon?

August 24, 2023

Read Chapter 41 in Volume 2, pages 285-299 (October 1, 2026 edition).

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

Major Themes

The Canon as God's Measuring Stick

The Greek word 'kanon' means a measuring rod, and it refers to God's standard, the Scriptures, by which all things are measured.

Lecture support: Weaver explains: 'our English word "canon," C-A-N-O-N, is derived from the Greek word "kanon," ... which is literally, the word means a measuring stick or a measuring rod.'

Theonomy vs. Autonomy

The fundamental choice is between living by God's law (theonomy) or by self-law (autonomy).

Lecture support: Weaver states: 'the real issue is always between theonomy and autonomy. Theonomy, of course, refers to God's law. Autonomy refers to self-law or man's law.'

The Folly of Self-Commendation

Measuring oneself by one's own standard or comparing oneself with others is unwise and leads to pride and deception.

Lecture support: Paul says in 2 Corinthians 10:12: 'they measuring themselves by themselves, and comparing themselves among themselves, are not wise.'

God's Sovereignty in Limiting Ministries

God sovereignly sets boundaries for ministers and ministries, as seen in the lives of Isaiah, Jeremiah, Noah, and Paul.

Lecture support: Weaver asks: 'Has it ever dawned upon you that God limits every minister and every ministry?' and cites Acts 16:6-7 where the Spirit forbade Paul to preach in Asia.

The Scriptures as the Sole Authority

The Bible is the canon, the measuring stick for faith and practice, and believers must walk according to its rule.

Lecture support: Weaver says: 'since the Bible then is our canon, it is our measuring stick, it is our measuring rod, everyone and everything must be measured by the Bible.'

Key Arguments

Without a fixed rule, society collapses

Without God's law as a standard, people inevitably fall into totalitarianism, tyranny, or anarchy.

Lecture support: Weaver says: 'if you do not have a standard, a fixed rule of law, then inevitably you're going to fall into either totalitarianism, tyranny, and or just sheer anarchy.'

Self-control is only possible through God's law

The flesh is never satisfied; only by God's law can we control ourselves, as Proverbs teaches.

Lecture support: Weaver explains: 'it's only by the law of God that we are enabled by His grace and mercy to control ourselves.'

Self-made standards lead to pride and deception

Setting your own standard blinds you to the gifts of others and is a manifestation of pride and rebellion.

Lecture support: Weaver states: 'The very thought that you are capable and wise enough to fix your own standard, your own rule, is an insult to God and a demonstration of your pride, your arrogance, and I would add, your ignorance.'

Self-commendation is worthless

Only God's commendation matters; self-commendation is not approval.

Lecture support: 2 Corinthians 10:18: 'For not he that commendeth himself is approved, but whom the Lord commendeth.'

Rejecting God's standard is rejecting Christ

To set up a different standard is to reject God's Son, His law, and His Spirit.

Lecture support: Weaver says: 'when you reject God's standard, you reject His Son, the Lord Jesus Christ. You reject His law, you reject His Spirit.'

Scripture References

2 Corinthians 10:12-15

The primary text, where Paul refuses to compare himself with self-commending Judaizers and speaks of the measure God distributed.

2 Chronicles 11:29

Rehoboam dealt wisely but desired many wives, illustrating insatiable lust.

Proverbs 16:32

He that rules his spirit is better than the mighty who takes a city.

Proverbs 25:28

A man without self-control is like a city broken down and without walls.

2 Corinthians 10:7-11

Paul defends his authority and warns that his presence will match his letters.

Acts 15:5

Pharisees who believed said Gentiles must be circumcised and keep the law of Moses.

Galatians 2:1-5

Paul went to Jerusalem and did not submit to false brethren who wanted to bring believers into bondage.

2 Corinthians 3:1

Paul asks if he needs letters of commendation, since the Corinthians are his letter.

2 Corinthians 5:12

Paul does not commend himself again but gives occasion to glory on his behalf against those who glory in appearance.

Isaiah 6:8-12

God calls Isaiah to preach to a people who will not understand, limiting his ministry.

Jeremiah 1:7-10

God sets Jeremiah over nations to root out and pull down, limiting his ministry.

Acts 16:6-7

The Holy Spirit forbade Paul to preach in Asia and Bithynia, limiting his ministry.

2 Corinthians 10:18

Not he that commends himself is approved, but whom the Lord commends.

Philippians 3:15-16

Let us walk by the same rule (canon) according to what we have attained.

Galatians 6:14-16

Peace and mercy on those who walk according to this rule (canon), the Israel of God.

Philippians 3:3

We are the circumcision who worship God in the spirit and have no confidence in the flesh.

Luke 6:46

Why call ye me Lord, Lord, and do not the things which I say?

Job 12:2

No doubt ye are the people, and wisdom shall die with you.

Discussion Questions

1. What does the Greek word 'kanon' mean, and how does understanding this affect our view of Scripture?

Consider: Weaver explains the three uses of 'kanon' and applies it to the Bible as our measuring stick.

2. Why is it unwise to measure ourselves by ourselves or compare ourselves among ourselves?

Consider: Paul says this in 2 Corinthians 10:12, and Weaver discusses the deception of self-made standards.

3. How does the concept of theonomy vs. autonomy play out in our daily decisions?

Consider: Weaver presents the fundamental choice between God's law and self-law.

4. In what ways might we be tempted to set our own standards rather than submit to God's Word?

Consider: Weaver warns against pride and self-righteousness in creating personal standards.

5. How does God's sovereignty in limiting ministries encourage or challenge you?

Consider: Weaver gives examples of Isaiah, Jeremiah, and Paul whose ministries were limited by God.

6. What does it mean to 'walk by the same rule' according to Philippians 3:16 and Galatians 6:16?

Consider: Weaver explains that the rule is the canon of Scripture, and walking by it identifies true believers.

7. Why is self-commendation worthless, and how can we seek God's commendation instead?

Consider: 2 Corinthians 10:18 and Matthew Henry's quote emphasize that only God's approval matters.

Applications

Submit to God's Canon, the Scriptures

Believers must use the Bible as the measuring stick for all areas of life, rejecting self-made standards.

Lecture support: Weaver says: 'since the Bible then is our canon, it is our measuring stick, it is our measuring rod, everyone and everything must be measured by the Bible.'

Reject Self-Commendation and Pride

Avoid comparing yourself with others or setting your own standard; instead, seek God's approval through obedience.

Lecture support: Weaver warns: 'The very thought that you are capable and wise enough to fix your own standard, your own rule, is an insult to God.'

Recognize God's Sovereignty in Ministry

Accept the boundaries God has set for your life and ministry, trusting His wisdom rather than envying others.

Lecture support: Weaver states: 'God limits every minister and every ministry' and gives biblical examples.

Control the Flesh Through God's Law

Rely on God's Word and Spirit to rule your spirit, rather than giving in to insatiable lusts.

Lecture support: Weaver explains: 'it's only by the law of God that we are enabled by His grace and mercy to control ourselves.'

Walk by the Same Rule as Other Believers

Unity in the church comes from walking according to the same canon of Scripture, not from personal cliques or standards.

Lecture support: Philippians 3:16: 'let us walk by the same rule, let us mind the same thing.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 42

Why Some Understand and Others Do Not Understand

Part Two of Two

May 25, 2025

Read Chapter 42 in Volume 2, pages 301-319 (October 1, 2026 edition).

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

Major Themes

Sovereignty of God in Giving Understanding

God alone dispenses wisdom, truth, and understanding as gifts according to His will, not based on human merit.

Lecture support: Jesus said, 'Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.' (Matthew 13:11). Weaver emphasizes the Greek word 'didōmi' meaning a gift.

Illumination by the Holy Spirit

The Holy Spirit must open our minds to understand Scripture; this is illumination, distinct from revelation which has ceased.

Lecture support: Weaver explains, 'Illumination is the act or the work or the ministry of the Holy Spirit, whereby He enlightens our minds... to the truth that God has already revealed.'

Human Responsibility in Seeking Understanding

While understanding is a gift, believers are commanded to actively seek it through prayer and meditation on God's Word.

Lecture support: Proverbs 23:23 says, 'Buy the truth, and sell it not.' Weaver stresses that we must ask, seek, and knock, and consider (meditate on) what God has said.

The Danger of Lacking Understanding

A lack of understanding leads to sin, destruction, and death; true life comes through understanding God and His Word.

Lecture support: Proverbs 6:32 says the adulterer lacks understanding and destroys his own soul. Weaver states, 'anytime we sin against God... it's a demonstration and a manifestation of a lack of understanding.'

Eternal Life as Present Knowledge of God

Eternal life is not merely future but a present, intimate relationship with God the Father through Jesus Christ.

Lecture support: John 17:3: 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' Weaver says, 'You do not get eternal life when you die. You have it now.'

Key Arguments

Understanding is a sovereign gift, not a human achievement

Jesus' words in Matthew 13:11 show that the ability to know the mysteries of the kingdom is given by God, not earned.

Lecture support: Weaver says, 'Truth and understanding does not originate in us. It is not of us. It comes strictly from God alone.'

God controls the distribution of His Word

Acts 16 demonstrates that the Holy Spirit actively prevented Paul from preaching in certain regions, showing God's sovereignty over where truth is sent.

Lecture support: Weaver notes, 'Macedonia received the Word of God when Bithynia did not and Asia did not.'

Even disciples needed divine opening of their minds

Luke 24:45 records that Jesus 'opened their understanding' to comprehend Scripture, using a word meaning a thorough opening.

Lecture support: Weaver explains the Greek 'dianoigō' means 'to open thoroughly that which has been closed,' like the womb for childbirth.

Christians grow in understanding through stages

1 John 2 describes babes, young men, and fathers, indicating that understanding varies with spiritual maturity.

Lecture support: Weaver says, 'A babe does not understand what a young man understands, and a young man certainly does not understand what a father understands.'

Meditation on Scripture is commanded for gaining understanding

2 Timothy 2:7 commands believers to 'consider' (meditate on) what Paul says, with the promise that the Lord will give understanding.

Lecture support: Weaver notes the Greek 'noeō' means to think upon, heed, ponder, and the imperative is a command to continually meditate.

Lack of understanding leads to sin and destruction

Proverbs repeatedly links folly and sin to a lack of understanding, showing that spiritual ignorance has severe consequences.

Lecture support: Weaver cites Proverbs 6:32, 21:16, and others to show that those without understanding walk in the way of death.

Scripture References

Matthew 13:10-17

The primary text of the sermon, where Jesus explains why He speaks in parables and pronounces blessing on the disciples' eyes and ears.

Acts 16:6-10

Used to illustrate God's sovereignty in directing where His Word is preached; the Holy Spirit forbade Paul from going to Asia and Bithynia.

Psalms 107:19-20

Shows that God sends His word and heals those to whom He sends it, implying He does not heal everyone.

1 Corinthians 2:14

The natural man cannot receive the things of the Spirit because they are spiritually discerned.

Ephesians 4:17-19

Describes the darkened understanding and blindness of the unsaved.

John 8:43-44

Jesus asks why they do not understand His speech, then explains they are of their father the devil and cannot hear His word.

Luke 24:44-45

Jesus opened the disciples' understanding to comprehend the Scriptures, illustrating the need for divine illumination.

Proverbs 2:6

The Lord gives wisdom; out of His mouth comes knowledge and understanding.

Proverbs 9:10

The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding.

Matthew 6:33

Seek first the kingdom of God and His righteousness, and all these things will be added.

1 John 2

John divides Christians into babes, young men, and fathers, indicating stages of spiritual growth.

1 Corinthians 3

Paul fed the Corinthians with milk, not solid food, because they were carnal and not ready for deeper truth.

Hebrews 5

The readers had become dull of hearing and needed milk again instead of solid food.

Proverbs 23:23

Buy the truth and do not sell it; also wisdom, instruction, and understanding.

Proverbs 9:6

Forsake the foolish and live; go in the way of understanding.

Proverbs 12:11

He who tills his land will be satisfied with bread, but he who follows vain persons is void of understanding.

Proverbs 18:2

A fool has no delight in understanding, but only in expressing his own heart.

Proverbs 21:16

The man who wanders from the way of understanding will rest in the assembly of the dead.

Proverbs 13:15

Good understanding gains favor, but the way of the transgressor is hard.

Psalms 119:34, 104, 125, 130, 144, 169

David repeatedly asks God for understanding and acknowledges that God's word gives understanding.

Discussion Questions

1. How does the truth that understanding is a sovereign gift from God affect the way we approach Bible study and prayer?

Consider: Weaver emphasizes that understanding does not originate in us but is given by God.

2. In what ways might we be like the disciples who needed their understanding opened, even after hearing Jesus teach?

Consider: The disciples often failed to understand, showing our constant need for illumination.

3. What are some practical ways to 'consider' or meditate on Scripture as commanded in 2 Timothy 2:7?

Consider: Weaver explains the Greek word 'noeō' and compares meditation to a cow chewing its cud.

4. Why do you think many Christians neglect to ask God for wisdom and understanding, and what can we do to cultivate a habit of asking?

Consider: Weaver notes that most Christians never ask, seek, or knock for truth.

5. How does the concept of eternal life as a present knowledge of God challenge common assumptions about salvation?

Consider: Weaver stresses that eternal life is an intimate relationship now, not just a future hope.

6. What are some areas where you might be resisting truth because it pushes you out of your comfort zone?

Consider: Weaver warns that we often avoid truth because it demands change and obedience.

Applications

Cultivate a disposition to believe God above all else

We must resolve that God is always right, even when His Word contradicts our traditions, family, or personal preferences.

Lecture support: Weaver says, 'God is right. He's always right. Our traditions are wrong. We're wrong. Our family is wrong. Our friends are wrong. Whatever God says is right.'

Develop a strong desire for truth

A passionate hunger for truth is necessary to overcome the discomfort of being corrected and to pursue understanding diligently.

Lecture support: Weaver shares his own anger at being taught error, which fueled a strong desire to know the truth in every area.

Pray specifically for wisdom and understanding

Following David's example in the Psalms, believers should consistently ask God to give them understanding of His Word.

Lecture support: Weaver cites Psalm 119:34, 'Give me understanding, and I shall keep thy law,' and urges us to ask, seek, and knock.

Meditate on Scripture continually

Understanding comes as we 'chew the cud' of God's Word, turning it over in our minds and considering its implications.

Lecture support: Weaver explains the command in 2 Timothy 2:7 to 'consider' (meditate) and compares it to a cow chewing its cud.

Submit to God-ordained teachers

God gives pastors to feed His people with knowledge and understanding; we should listen to the Word expounded and applied.

Lecture support: Jeremiah 3:15 promises pastors after God's heart who will feed with knowledge and understanding.

Pursue eternal life as a present reality

Eternal life is knowing God now through Christ; we should cultivate that relationship daily rather than waiting for death.

Lecture support: Weaver says, 'You do not get eternal life when you die. You have it now. It is an intimate relationship with God the Father through the Lord Jesus Christ.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 43

No Abortion Or How To Become Pregnant With Sin

August 24, 2023

Read Chapter 43 in Volume 2, pages 321-334 (October 1, 2026 edition).

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

Major Themes

The Origin of Sin

Sin does not originate from God but from within a person's own lusts or desires. God is holy and cannot be the author of sin.

Lecture support: James 1:13-14: 'Let no man say when he is tempted, I am tempted of God... But every man is tempted, when he is drawn away of his own lust, and enticed.'

The Process of Temptation

Temptation involves an internal lust being drawn out by an external bait or opportunity, leading to sin. This is illustrated with fishing imagery.

Lecture support: Weaver explains 'drawn away' (exelkō) and 'enticed' (deleazō) as hunting/fishing terms, and gives the bass fishing illustration.

The Inevitability of Sin's Consequences

Once lust conceives, sin is born, and when sin is fully grown, it produces death. There is no 'abortion' - the process cannot be stopped.

Lecture support: James 1:15: 'Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.'

Personal Responsibility for Sin

Individuals are responsible for their own sin; they cannot blame God, Satan, or circumstances. Sin arises from one's own desires.

Lecture support: Weaver states, 'Satan only hath a persuading slight, not an enforcing might. Our own concupiscence, our own lust, carries the greatest stroke.'

The Deceitfulness of Sin

Sin promises happiness and fulfillment but always delivers misery and death. Proverbs 7 illustrates this pattern.

Lecture support: Weaver says, 'all of our lusts... always promise us happiness and joy and life. But all they produce is misery and death.'

The Necessity of Immediate Rejection of Sinful Thoughts

Believers must refuse and replace sinful thoughts immediately, not entertain them, to prevent the conception of sin.

Lecture support: Weaver advises, 'do not entertain that thought. Repudiate it... replace that with Your Word.'

Key Arguments

God cannot be blamed for temptation or sin.

James 1:13 commands believers not to say they are tempted by God, because God is holy and cannot be tempted with evil, nor does He tempt anyone.

Lecture support: Verse 13: 'Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.'

Temptation arises from one's own lusts.

Every person is tempted when they are drawn away by their own desires and enticed. Without internal lust, external temptation is powerless.

Lecture support: Verse 14: 'But every man is tempted, when he is drawn away of his own lust, and enticed.' Weaver illustrates with his lack of temptation to drunkenness or murder.

Sin follows a conception-birth-death pattern.

Lust conceives and gives birth to sin; sin, when fully grown, gives birth to death. This is an unbreakable chain.

Lecture support: Verse 15: 'Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.'

The process of sin is like pregnancy - once started, it cannot be aborted.

Using the metaphor of conception and birth, Weaver argues that once lust and opportunity meet, sin is inevitable and leads to death; there is no stopping it.

Lecture support: Weaver states, 'Once the process is started, there is no abortion. Once your lusts meet the opportunity for fulfillment, sin is brought forth, and then when sin finishes being pregnant, there is death.'

Sinful thoughts must be immediately rejected and replaced.

To prevent sin, believers must refuse the first inkling of sinful desire and replace it with Scripture, not entertain it.

Lecture support: Weaver says, 'when a thought comes in your mind and you know that thought is unbiblical... do not entertain that thought. Repudiate it... replace that with Your Word.'

Proverbs 7 illustrates the lust-opportunity-sin-death pattern.

The story of the young man and the adulteress shows how lack of wisdom, lust, and opportunity lead to destruction.

Lecture support: Weaver reads Proverbs 7 and comments, 'you have lusts, you have opportunity, you have sin, and you have death.'

Scripture References

James 1:13-15

The primary text of the sermon, explaining the process of temptation, sin, and death.

Romans 5:12

Cited to show that sin and death entered the world through Adam and passed to all men.

Romans 5:15-19

Read to demonstrate the imputation of Adam's sin and Christ's righteousness.

Psalms 76:10

Quoted to show that God controls sin for His glory: 'Surely the wrath of man shall praise thee.'

James 1:12

Referenced to show the good sense of 'temptation' as testing or trial.

Matthew 4:1

Mentioned to show that Jesus was tempted but did not sin, proving temptation itself is not sin.

Luke 22:15

Used to illustrate the good sense of 'lust' (epithumia) as strong desire, where Jesus 'lusted' to eat the Passover.

Psalms 42:1

Alluded to as an example of holy desire: 'As the hart panteth after the water brooks, so panteth my heart after thee.'

Colossians 3:1

Quoted to command setting affection on things above.

Galatians 5:19-21

Read to list the works of the flesh, showing that sin originates from within, not necessarily from Satan.

1 John 3:4

Quoted to define sin as transgression of the law.

Isaiah 26:3

Alluded to: 'Thou wilt keep him in perfect peace, whose mind is stayed on thee,' as a promise for those who focus on God.

Proverbs 7:1-27

Read in full as an illustration of lust, opportunity, sin, and death.

Romans 6:23

Alluded to: 'For the wages of sin is death,' summarizing the consequence of sin.

Discussion Questions

1. Why is it so common for people to blame God or others for their own sin, and how does James 1:13 correct this tendency?

Consider: Weaver emphasizes that we must never blame God for temptation or sin.

2. How does understanding the Greek words for 'tempt' and 'lust' help us distinguish between trials and temptations to sin?

Consider: Weaver explains the dual usage of peirasmos and epithumia.

3. In what ways does the fishing illustration clarify how temptation works in our lives?

Consider: Weaver uses the bass fishing analogy to explain being drawn away and enticed.

4. What does it mean that sin 'conceives' and 'gives birth,' and why is there 'no abortion' in this process?

Consider: Weaver develops the pregnancy metaphor from James 1:15.

5. How can we practically 'refuse, reject, and replace' sinful thoughts as soon as they arise?

Consider: Weaver gives application on controlling thoughts.

6. What parallels do you see between the young man in Proverbs 7 and the process described in James 1:14-15?

Consider: Weaver reads Proverbs 7 as an illustration of the sermon's theme.

7. Why is it important to recognize that the 'works of the flesh' in Galatians 5 come from within us, not necessarily from Satan?

Consider: Weaver points out that Satan does not have to tempt us to do these things; they are already in us.

Applications

Immediately reject and replace sinful thoughts.

When an unbiblical thought enters the mind, refuse it, repudiate it, and replace it with Scripture. Do not entertain it.

Lecture support: Weaver says, 'do not entertain that thought. Repudiate it... replace that with Your Word.'

Recognize temptation as bait.

When an opportunity to fulfill a lust appears, understand that you are being lured away from God's law, and resist it.

Lecture support: Weaver explains, 'I have to understand that I'm now being baited. I'm now being lured. I'm now being enticed to violate God's law.'

Do not blame God for sin.

Never attribute temptation or sin to God; take personal responsibility for your own desires and actions.

Lecture support: Weaver commands, 'never, ever, under any circumstance, blame God for your sins.'

Understand the inevitability of sin's consequences.

Realize that once lust and opportunity meet, sin will lead to death; there is no stopping the process, so avoid the first step.

Lecture support: Weaver states, 'Once the process is started, there is no abortion... it will always produce death.'

Set your desires on God.

Instead of lusting after sinful things, set your passion and desire on God and things above.

Lecture support: Weaver references Colossians 3:1 and Psalm 42:1 as examples of holy desire.

Personal Response and Notes

Student notes after reading the assigned chapter

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

LESSON 44

Where and How it Begins

July 20, 2024

Read Chapter 44 in Volume 2, pages 335-349 (October 1, 2026 edition).

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

Major Themes

The Necessity of Spiritual Purpose

A deliberate, fixed determination in the mind is essential for living a holy life; without it, believers drift into mediocrity.

Lecture support: Daniel purposed in his heart that he would not defile himself (Daniel 1:8). The Hebrew word means to set, direct, establish, determine, and fix.

Preparation as the Bridge to Performance

Purpose alone is insufficient; practical preparations must be made to fulfill spiritual goals, as seen in Daniel's request for pulse and water.

Lecture support: Daniel requested of the prince of the eunuchs that he might not defile himself, and proposed a ten-day test with pulse and water (Daniel 1:8-14).

The Integration of Purpose, Preparation, and Performance

These three elements are inseparable; failure in one leads to failure in all, explaining why many Christians do not grow spiritually.

Lecture support: If you purpose, you must prepare. If you purpose and prepare, you must perform. Without preparations, our purpose fails.

Learning from Biblical Examples

God expects believers to profit from the examples of both righteous and sinful individuals in Scripture, emulating the good and avoiding the bad.

Lecture support: Matthew 21:28-32 shows that the Pharisees saw the publicans and harlots repent but did not profit from it; we are responsible to learn from God's work in others.

The World as an Enemy to Grace

The world's best offerings are not for our good; they tempt and seduce believers away from God, as seen in Demas's love for the present world.

Lecture support: Demas hath forsaken me, having loved this present evil world (2 Timothy 4:10). The world is not our friend; it's our enemy.

The Mind as the Starting Point of All Action

Both holy and unholy purposes begin in the mind; therefore, believers must guard their thoughts and set their minds on godly goals.

Lecture support: Where it begins is in our minds. How it begins is what we purpose or determine in our minds. Everything begins in the mind.

Key Arguments

Spiritual mediocrity stems from a lack of purpose and preparation.

Weaver argues that Christians fail to grow because they do not set spiritual goals or make concrete plans to achieve them.

Lecture support: Why is it that we do not pray, we don't focus, and we don't strive to be more holy? We hardly ever set any goals for our spiritual benefits.

Daniel's integrity was rooted in a deliberate mental determination.

The Hebrew word for 'purposed' indicates a fixed, established decision, showing that holiness begins with a resolved mind.

Lecture support: Daniel purposed in his heart... The Hebrew word for purpose... literally means to set, to a point, direct, establish, determine, and fix.

Purpose must be followed by practical preparation.

Daniel did not merely resolve to avoid defilement; he took the concrete step of requesting an alternative diet, demonstrating that preparation is essential.

Lecture support: Daniel purposed in his heart... Therefore he requested of the prince of the eunuchs that he might not defile himself. Then said Daniel to Melzar... Prove thy servants... ten days.

God honors purposeful preparation with blessing and performance.

Because Daniel and his friends prepared, God gave them knowledge and wisdom, and they excelled above all others in Babylon.

Lecture support: As for these four children, God gave them knowledge and skill in all learning and wisdom... the king... found them ten times better than all the magicians and astrologers.

The world's best is detrimental to spiritual health.

The king's food, though the finest in Babylon, was dedicated to idols and would have defiled Daniel; similarly, the world's offerings lead believers away from God.

Lecture support: The heathen normally dedicated their wine and they normally dedicated their food to their false gods. The world is not our friend.

Without a prepared heart, evil results.

Rehoboam's failure to prepare his heart to seek the Lord led to doing evil, illustrating the negative consequence of neglecting preparation.

Lecture support: And he did evil, because he prepared not his heart to seek the Lord (2 Chronicles 12:14).

Scripture References

Daniel 1:8

The foundational text: Daniel purposed in his heart not to defile himself with the king's food or wine.

Ezekiel 14:14, 20

God names Noah, Daniel, and Job as righteous men who would deliver only their own souls by their righteousness.

Matthew 21:28-32

Jesus teaches that the Pharisees should have profited from seeing the repentance of publicans and harlots.

2 Timothy 3:15

Timothy knew the Holy Scriptures from childhood, showing that young people can have spiritual understanding.

Psalms 17:1

David says he is purposed that his mouth shall not transgress, illustrating a determined heart.

Proverbs 4:23

Keep thy heart with all diligence, for out of it are the issues of life; the heart is the mind.

Acts 11:23

Barnabas exhorted the believers that with purpose of heart they would cleave unto the Lord.

Daniel 10:2-3

Daniel's partial fast shows he normally ate flesh and drank wine, but refused the king's because it was dedicated to idols.

Ezra 7:10

Ezra prepared his heart to seek the law of the Lord, to do it, and to teach it.

1 Chronicles 4:9-10

Jabez called on God to bless him, enlarge his coast, and keep him from evil, and God granted his request.

2 Chronicles 12:14

Rehoboam did evil because he prepared not his heart to seek the Lord.

James 1:8

A double-minded man is unstable in all his ways, warning against a divided heart.

2 Timothy 4:10

Demas forsook Paul, having loved this present evil world.

John 17:17

Sanctify them through thy truth: thy word is truth.

Psalms 119:9-11

A young man cleanses his way by taking heed to God's word; hiding it in the heart prevents sin.

Matthew 26:41

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Discussion Questions

1. What does it mean to 'purpose in your heart' in practical terms, and how can you cultivate such a determined mindset?
- Consider:** Based on the definition of the Hebrew word for purpose and the call to have a fixed, unwavering conviction.

2. Why is purpose alone insufficient for spiritual growth, and what kinds of preparations are necessary?
- Consider:** Daniel not only purposed but also requested an alternative diet; preparation bridges purpose and performance.

3. How can we identify and resist the 'king's meat' in our own lives - things the world offers that may defile us?
- Consider:** The king's food was dedicated to idols; the world's best is not for our good.

4. In what ways have you seen the principle of 'purpose, preparation, performance' work in your spiritual life, either positively or negatively?

Consider: The integration of these three elements is essential; failure in one leads to failure in all.

5. What practical steps can you take to 'prepare your heart' daily to seek the Lord, as Ezra did?

Consider: Ezra prepared his heart to seek, do, and teach God's law; we need daily preparation.

6. How does hiding God's Word in your heart serve as a preparation against sin, and what methods have you found effective for Scripture memorization?

Consider: Psalm 119:11 is cited as the key preparation: hiding God's Word to avoid sin.

Applications

Set specific spiritual goals.

Believers should consciously determine to read Scripture more, study more, and pray more, rather than drifting without purpose.

Lecture support: We hardly ever set any goals for our spiritual benefits. Have you ever determined in your mind... that you're going to read the scripture more?

Make practical preparations to fulfill spiritual purposes.

If you purpose to study, remove distractions and have materials ready; if you purpose to fast, prepare your body and mind.

Lecture support: If I'm going to fast, I have to prepare my body and I have to prepare my mind... If I purpose that I'm going to study, I must stay away from anything and everything that is going to distract me.

Begin each day with a conscious purpose to glorify God.

Wake up each morning with the deliberate intention to honor God, obey Him, and conform your life to His Word.

Lecture support: Do you wake up and say, 'I've got a purpose. My purpose today is to glorify God and enjoy Him forever.'

Hide God's Word in your heart to prevent sin.

Memorize and meditate on Scripture as a preparation to avoid sinning against God.

Lecture support: Thy word have I hid in mine heart that I might not sin against thee.

Surround yourself with like-minded believers for encouragement.

It is easier to fulfill your purpose when you have friends who share the same convictions and preparations.

Lecture support: It is a whole lot easier to fulfill your purpose and prepare to do so if you have friends around you who have the same purpose and are making the same preparation.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 45

Losing Your Wisdom and Losing Your Mind

November 16, 2025

Read Chapter 45 in Volume 2, pages 351-367 (October 1, 2026 edition).

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

Major Themes

The Possibility of Losing Wisdom

It is possible for a wise person to become unwise through disobedience and rebellion against God.

Lecture support: Weaver asks, 'Is it possible for one who is wise to become unwise?' and later states, 'Solomon not only lost his wisdom, he lost his mind.'

False Wisdom vs. True Wisdom

Worldly, fleshly, and hellish wisdom are contrasted with the true wisdom from God, which begins with the fear of the Lord.

Lecture support: Weaver delineates worldly wisdom in 1 Corinthians 1-3 and James 3, and states, 'The fear of the Lord is the beginning of wisdom.'

The Fear of the Lord as Foundational

Without the fear of the Lord, there is no true wisdom or understanding; the natural man cannot receive spiritual things.

Lecture support: Proverbs 9:10 and 1 Corinthians 2:14 are cited to show that wisdom begins with fearing God.

God's Word as the Source of Wisdom

Wisdom, knowledge, and understanding come from God through His spoken Word, the Bible, and require study and application.

Lecture support: Proverbs 2:6 and Deuteronomy 4:6 are used to show that God's law is wisdom; Weaver says, 'God gives us wisdom through his spoken word.'

The Foolishness of Rejecting God

Those who reject God become fools (morons) and are spiritually insane, acting contrary to reason and God's commands.

Lecture support: Romans 1:22 and the Greek word 'moraino' are explained; Weaver says, 'A moron enjoys foolish, insane, stupid things.'

Solomon as the Prime Example

Solomon, the wisest man, lost his wisdom through disobedience, marrying foreign women, and idolatry, becoming a fool.

Lecture support: 1 Kings 11 is read extensively; Weaver says, 'Solomon is not only remembered for his great wisdom but is also remembered for being a fool.'

Use It or Lose It

If we do not use and apply God's truth, we will lose it; wisdom must be actively employed to be retained.

Lecture support: Mark 4:24-25 and Hebrews 2:1 are cited; Weaver says, 'If you do not use the truth you will lose the truth.'

The Danger of Old Age

Solomon's fall occurred in old age, highlighting the need for vigilance in later years to avoid losing wisdom.

Lecture support: Weaver notes, 'Solomon did this when he was old,' and announces future sermons on 'the dangers of old age.'

Key Arguments

Wisdom can be lost through disobedience

Solomon's example proves that even the wisest can become fools by disobeying God's clear commands.

Lecture support: Weaver asks, 'Is it wise to disobey God? ... You become a moron when you do so.'

True wisdom begins with the fear of the Lord

Without fearing God, one cannot have true wisdom or understanding; the unsaved cannot grasp spiritual truths.

Lecture support: Proverbs 9:10 and 1 Corinthians 2:14 are quoted to support this.

Worldly wisdom is foolishness to God

The wisdom of this world is contrary to God and leads to sinful practices; it must be forsaken.

Lecture support: 1 Corinthians 1:20-21 and 3:19 are cited; Weaver describes worldly wisdom's arsenal.

God's Word is the exclusive source of heavenly wisdom

Wisdom comes from God through Scripture; neglecting the Bible leads to loss of wisdom.

Lecture support: Proverbs 2:6 and Deuteronomy 4:6 are used; Weaver says, 'God gives us wisdom through his spoken word.'

Rejecting God leads to spiritual insanity

The Greek words for madness (anoia, paraphronia) mean being out of one's mind; rejecting God is insane.

Lecture support: Luke 6:11 and 2 Peter 2:16 are examined; Weaver says, 'They were out of their mind.'

Fools despise wisdom and instruction

A biblical fool is not mentally deficient but one who refuses to listen to God's Word.

Lecture support: Proverbs 1:7 and 15:21 are cited; Weaver says, 'A fool in the Bible is someone who will not listen.'

Use of truth is necessary to retain it

If we do not apply God's truth, we will lose it; God will not leave His truth to be despised.

Lecture support: Mark 4:24-25 and Hebrews 2:1 are quoted; Weaver says, 'If you do not use the truth you will lose the truth.'

Solomon's idolatry was the direct cause of his loss

Solomon's marriages to foreign women led his heart astray to idolatry, directly violating God's command.

Lecture support: 1 Kings 11:1-8 is read; Weaver says, 'his wives turned away his heart after other gods.'

Scripture References

Proverbs 4:7

Introduction: Wisdom is the principal thing; therefore get wisdom.

1 Corinthians 1:20-21

God made foolish the wisdom of this world; the world by wisdom knew not God.

1 Corinthians 2:6-7

We speak the wisdom of God in a mystery, not the wisdom of this world.

1 Corinthians 3:19

The wisdom of this world is foolishness with God.

2 Corinthians 1:12

Paul's conduct was not in fleshly wisdom but in godly sincerity.

Psalms 73:1-12

Asaph envied the prosperity of the wicked, who are corrupt and speak against heaven.

James 3:13-18

Earthly, sensual, devilish wisdom vs. wisdom from above which is pure and peaceable.

Exodus 28:3

God filled the wise-hearted with the spirit of wisdom to make Aaron's garments.

Exodus 31:2-6

God filled Bezalel with wisdom, understanding, and knowledge for craftsmanship.

Luke 6:11

The Pharisees were filled with madness (anoia) against Jesus.

2 Peter 2:15-16

Balaam was rebuked for his madness (paraphronia) by a donkey.

Proverbs 9:10

The fear of the Lord is the beginning of wisdom.

1 Corinthians 2:14

The natural man cannot receive the things of the Spirit of God.

Romans 1:21-22

Professing themselves to be wise, they became fools (moraino).

Proverbs 15:21

Folly is joy to him that is destitute of wisdom.

Proverbs 2:6

The Lord gives wisdom; out of His mouth comes knowledge and understanding.

Proverbs 1:1-5

The proverbs are to give wisdom, instruction, and understanding.

Deuteronomy 4:5-7

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

1 Kings 4:29-34

God gave Solomon wisdom exceeding much, and he was wiser than all men.

1 Kings 3:3-12

Solomon asked for an understanding heart, and God gave him unparalleled wisdom.

Discussion Questions

1. What does it mean to 'lose your wisdom' and how does Solomon's life illustrate this?

Consider: Weaver asks if it is possible to lose wisdom and uses Solomon as the prime example.

2. How can we distinguish between worldly wisdom and heavenly wisdom in our daily decisions?

Consider: The sermon contrasts worldly, fleshly, and hellish wisdom with wisdom from above.

3. Why is the fear of the Lord essential for true wisdom, and what does that look like practically?

Consider: Proverbs 9:10 is cited as foundational; Weaver explains that without fear of God there is no wisdom.

4. In what ways does our society display 'madness' or 'insanity' by rejecting God's Word?

Consider: Weaver discusses the Greek words for madness and applies them to modern culture.

5. How can we ensure we are using and applying God's truth so that we do not lose it?

Consider: The principle 'use it or lose it' is drawn from Mark 4 and Hebrews 2.

6. What specific steps can we take to guard against the dangers of old age that led to Solomon's fall?

Consider: Weaver notes Solomon's disobedience occurred in old age and announces future sermons on the topic.

7. How does the example of Solomon's idolatry challenge us to examine our own hearts for divided loyalties?

Consider: 1 Kings 11 shows Solomon's heart was turned by his foreign wives; Weaver calls this losing his mind.

8. What role does regular Bible study and meditation play in gaining and retaining wisdom?

Consider: Weaver emphasizes that wisdom comes through God's Word and requires study and application.

Applications

Forsake false wisdom

Identify and reject worldly, fleshly, and hellish wisdom in your life, turning instead to God's Word.

Lecture support: Weaver says, 'Worldly wisdom and hellish wisdom needs to be lost and forsaken as quickly as possible.'

Cultivate the fear of the Lord

Develop a reverent fear of God as the foundation for all true wisdom and understanding.

Lecture support: Proverbs 9:10 is emphasized; Weaver says, 'Where there is no fear of God, there is no wisdom.'

Study and apply Scripture diligently

Regularly read, study, meditate on, and apply the Bible to gain and retain wisdom.

Lecture support: Weaver says, 'If you neglect the study of God's Word... you are not going to have wisdom.'

Use truth to avoid losing it

Actively apply biblical truth in your life; failure to do so results in losing that truth.

Lecture support: Mark 4:24-25 is cited; Weaver says, 'If you do not use the truth you will lose the truth.'

Guard against disobedience in old age

Be vigilant throughout life, especially in later years, to remain obedient and not turn from God.

Lecture support: Weaver notes Solomon's fall in old age and warns of 'the dangers of old age.'

Avoid spiritual insanity

Recognize that going against God's clear commands is a form of madness; stay in your right mind by obeying Scripture.

Lecture support: Weaver says, 'Those that go against God and go against His word are out of their minds.'

Seek heavenly wisdom

Pursue the wisdom from above that is pure, peaceable, and full of good fruits, rather than earthly wisdom.

Lecture support: James 3:17 is referenced; Weaver says, 'What we need is heavenly wisdom.'

Learn from Solomon's example

Take Solomon's life as a warning: even the wisest can fall through disobedience and divided affections.

Lecture support: Weaver says, 'Solomon is not only remembered for his great wisdom but is also remembered for being a fool.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 46

Let there be Unity

May 10, 2026

Read Chapter 46 in Volume 2, pages 369-387 (October 1, 2026 edition).

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

Major Themes

Union vs. Unity

Union is external association; unity requires oneness of mind, thought, objectives, and goals. The church often has union without unity.

Lecture support: Weaver says, 'It is possible to have union without unity... Unity requires not only union, but oneness of mind, thought, objectives, and goals as well.'

Unity Does Not Require Uniformity

Christians can disagree on minor details while maintaining unity on core doctrines. Differences in growth, understanding, and personality do not negate unity.

Lecture support: Weaver states, 'Unity does not require us to agree on every little detail... differences do not negate unity.'

God as the Source of Understanding

Illumination and understanding come only from God. Believers must depend on Him to open their eyes to truth.

Lecture support: Weaver cites Proverbs 2:6, Job 39:17, and Luke 24:45, and says, 'Unless God opens our eyes, we're not going to see truth.'

Patience and Teaching in the Body

Mature Christians must be patient with the less knowledgeable and have a duty to teach them, not ridicule or ignore them.

Lecture support: Weaver says, 'If you know more than a Christian brother, then first and foremost it is your duty to be patient with him... it would be your duty and your responsibility and your obligation to teach the one who is less knowledgeable.'

Biblical Rebuke as an Expression of Love

Rebuke, when done in love and based on doctrine, is necessary for unity and demonstrates value for the brother.

Lecture support: Weaver explains the Greek word *epitimaō* and says, 'Rebuking and being chastened is evidence of love.'

Endeavoring to Keep Unity

Believers are commanded to diligently work at guarding and protecting the unity of the Spirit.

Lecture support: Weaver expounds Ephesians 4:3, emphasizing the Greek words *spoudazo* and *tēreō*.

Key Arguments

Union without unity is like two tomcats tied together - they fight, not cooperate.

Weaver uses a vivid illustration to argue that external union without internal unity leads to conflict, not harmony.

Lecture support: Weaver says, 'So when you have them tied together and hanging over the clothesline, you have union, but you did not have unity.'

Historical pastors demonstrated unity across denominations by prioritizing the gospel and the doctrines of grace.

Weaver argues that 19th-century chaplains worked together selflessly, unlike many modern pastors who seek personal benefit.

Lecture support: Weaver recounts Dr. Hogue's experience: 'we had a Presbyterian sermon introduced by Baptist services under the direction of a Methodist chaplain in an Episcopal church.'

Christians are at different stages of spiritual growth, so understanding varies and must be considered in relationships.

Weaver argues that babes, little children, young men, and fathers have different capacities, and we must respond accordingly.

Lecture support: Weaver says, 'the understanding of a Christian is different in each one of these stages. And therefore, you respond to that Christian according to the stage where you have him in life.'

Personal knowledge does not make one the standard of truth; the Word of God is the standard.

Weaver argues that demanding others agree with us instantly causes division and is arrogant.

Lecture support: Weaver says, 'You are not the standard by which spirituality and truth is judged... the Word of God itself is our standard.'

God sovereignly gives understanding, and believers must use the means of grace diligently to grow.

Weaver argues from Mark 4:24-25 that the measure of study determines the measure of understanding, and God gives more to those who have.

Lecture support: Weaver says, 'With what measure ye mete, it shall be measured to you... Whatever you measure in learning the truth, it's going to be measured to you.'

Rebuke must be based on biblical doctrine, not personal preference, and is an act of love that builds up.

Weaver argues that confrontation is necessary for unity when done with longsuffering and doctrine, not over trivial matters.

Lecture support: Weaver says, 'all rebuke and all confrontation, all reproof, all exhortation, has to be based upon biblical doctrine.'

Mature Christians must be willing to receive rebuke themselves if they are to be used by God to give it.

Weaver argues that a refusal to be admonished disqualifies one from admonishing others.

Lecture support: Weaver says, 'God will never use you to give out rebukes unless you're willing to receive them yourselves.'

Unity must be actively pursued and protected because the flesh and the enemy work against it.

Weaver argues from Ephesians 4:3 that believers must exert diligent effort to guard the unity of the Spirit.

Lecture support: Weaver says, 'we should be ready and willing to fight against anything and everything that's going to corrupt and or destroy Christian unity.'

Scripture References

Psalm 133:1-3

The main text of the sermon, describing the goodness and pleasantness of brethren dwelling in unity, compared to anointing oil and dew.

1 Peter 2:1

Used to illustrate the first stage of Christian life as newborn babes desiring the sincere milk of the word.

1 John 2:12-14

Referenced to show the stages of little children, young men, and fathers in the Christian life.

Proverbs 2:6

Quoted to prove that the Lord gives wisdom, knowledge, and understanding.

Job 39:13-17

Used to show that God deprived the ostrich of wisdom and understanding, illustrating that understanding comes from God.

Job 17:4

Quoted to show that God hides understanding from some.

Luke 24:44-45

Used to demonstrate that even the disciples needed their understanding opened by Christ to understand the Scriptures.

Mark 4:23-25

Quoted to teach that the measure of hearing and heeding determines the measure of understanding given.

2 Timothy 2:7

Cited to show that understanding comes from the Lord but requires consideration of what is said.

2 Timothy 2:24-25

Used to instruct that the Lord's servant must be gentle, patient, and in meekness instruct those who oppose themselves, hoping God will grant repentance.

2 Timothy 2:2

Quoted to emphasize the duty of committing truth to faithful men who will teach others.

Psalms 23:5

Referenced to connect the anointing of unity with the anointing in the presence of enemies.

Psalms 141:5

Quoted to show that the righteous smiting and reproving is a kindness and an excellent oil.

Luke 17:3

Quoted to command rebuke of a brother who trespasses, with forgiveness upon repentance.

2 Timothy 4:2

Quoted to command preaching, reproving, rebuking, and exhorting with all longsuffering and doctrine.

Titus 2:15

Quoted to command speaking, exhorting, and rebuking with all authority.

1 Timothy 5:20

Quoted to command public rebuke of those who sin, so others may fear.

Revelation 3:19

Quoted to show that the Lord rebukes and chastens those He loves.

Romans 15:13-14

Quoted to show that being full of goodness and knowledge enables believers to admonish one another.

Colossians 1:28

Quoted to show that preaching, warning, and teaching are necessary to present every man perfect in Christ.

Discussion Questions

1. What is the difference between union and unity, and why is unity essential for the church?

Consider: Weaver opens with the tomcat illustration and defines unity as oneness of mind and purpose.

2. How can we maintain unity with believers who hold different views on non-essential doctrines?

Consider: Weaver states that unity does not require agreement on every detail but on core doctrines.

3. In what ways does recognizing the four stages of Christian life affect how we relate to and teach others?

Consider: Weaver explains the stages of babe, little child, young man, and father, and how understanding differs.

4. Why is it dangerous to make our own understanding the standard of truth?

Consider: Weaver warns that we are not the standard; the Word of God is.

5. How does the truth that God must give illumination affect our patience with those who do not yet see what we see?

Consider: Weaver uses Luke 24 and personal testimony to show that understanding is a gift from God.

6. What does it mean to rebuke someone in a way that honors and values them?

Consider: Weaver explains the Greek word *epitimaō* and the concept of placing value upon the person being rebuked.

7. Why is it necessary to be willing to receive rebuke before we can effectively give it?

Consider: Weaver states that God will not use us to give rebukes if we are unwilling to receive them.

8. What practical steps can we take to 'endeavor to keep the unity of the Spirit' in our local church?

Consider: Weaver expounds Ephesians 4:3 and calls for diligent effort to guard unity.

Applications

Be patient with less mature believers

Recognize that spiritual growth takes time and that others may not grasp truths as quickly as you did. Patiently repeat and teach rather than ridicule.

Lecture support: Weaver says, 'If you know more than a Christian brother, then first and foremost it is your duty to be patient with him.'

Base all correction on Scripture, not personal preference

When confronting a brother, use biblical doctrine as the standard, not your own likes or dislikes.

Lecture support: Weaver says, 'all rebuke and all confrontation, all reproof, all exhortation, has to be based upon biblical doctrine.'

Receive rebuke with humility

Be willing to be admonished by others, recognizing that it is an expression of love and a means of growth.

Lecture support: Weaver says, 'God will never use you to give out rebukes unless you're willing to receive them yourselves.'

Actively guard the unity of the church

Diligently work to protect unity by fighting against sin, rebellion, and divisive attitudes.

Lecture support: Weaver says, 'we should be ready and willing to fight against anything and everything that's going to corrupt and or destroy Christian unity.'

Consider the spiritual stage of others when teaching or correcting

Adapt your approach to the maturity level of the person, just as you would with children of different ages.

Lecture support: Weaver says, 'you have to deal with people according to the stage that they're in in their Christian life.'

Diligently study Scripture to grow in understanding

Use the means of grace - reading, studying, meditating - knowing that the measure you give determines the measure you receive.

Lecture support: Weaver says, 'With what measure ye mete, it shall be measured to you.'

Personal Response and Notes

Student notes after reading the assigned chapter

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Your Attitude Reveals Your Estimate of Yourself and God

August 11, 2025

Read Chapter 47 in Volume 2, pages 389-405 (October 1, 2026 edition).

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

Major Themes

Biblical Humility vs. Pride

True humility recognizes our complete unworthiness before God, while pride is an abomination that leads to destruction.

Lecture support: Weaver cites Proverbs 16:5, 18, and other verses to show God's hatred of pride, and contrasts Jacob's 'I am not worthy' with the Pharisee's self-righteousness.

Our View of God and Self Are Inseparable

A correct biblical view of God inevitably produces a correct view of self, and vice versa.

Lecture support: Weaver states, 'It's impossible to have a biblical view of God and see God as to who He is without also having a biblical view of yourself,' using Isaiah 6 as an example.

God Owes Us Nothing; All Is Grace

God is not obligated to give us anything; everything we have is by His grace and mercy alone.

Lecture support: Weaver argues from Romans 11:35-36 that we cannot first give to God, and that if we think God owes us, we are lost.

Pleading God's Covenant and Promises in Prayer

Like Jacob, believers should approach God on the basis of His covenant and promises, not personal merit.

Lecture support: Jacob prays to the God of Abraham and Isaac and reminds God of His promise to deal well with him, while confessing unworthiness.

The Danger of Running from Problems

Problems must be faced and resolved biblically; running from them only increases their magnitude.

Lecture support: Weaver traces Jacob's flight from Esau, which turned a one-on-one conflict into a 400-to-1 threat after 20 years.

Worthiness Is Found Only in Christ

In ourselves we are completely unworthy, but Christ alone makes us worthy before God.

Lecture support: Weaver states, 'Jesus Christ alone is worthy. Jesus Christ alone is the one who makes us worthy.'

Key Arguments

Pride is an abomination to God and destroys character.

Weaver argues that pride is not only sinful but leads to strife and wrath, citing multiple Proverbs.

Lecture support: He quotes Proverbs 16:5, 18, 19; 21:4, 24; 28:25 to establish the biblical condemnation of pride.

A true view of God humbles us.

When we see God's holiness, we inevitably see our own sinfulness, as with Isaiah.

Lecture support: Isaiah's response to seeing the Lord was 'Woe is me, for I am a man of unclean lips' (Isaiah 6).

Jacob's prayer models humble reliance on God's covenant.

Jacob does not claim God as his own but as the God of his fathers, showing deep unworthiness.

Lecture support: Weaver notes Jacob says 'O God of my father Abraham' rather than 'my God,' despite being the covenant heir.

If we think God owes us, we are unsaved.

Believing God is indebted to us reveals we have never seen our own depravity.

Lecture support: Weaver states, 'If you believe that God really owes you something, you're lost. You're unsaved.'

Grace and works are mutually exclusive.

Paul's argument in Romans 11 shows that if salvation is by grace, it cannot be by works.

Lecture support: Weaver reads Romans 11:6: 'And if by grace, then it is no more of works: otherwise grace is no more grace.'

The centurion's faith was commended because he saw his unworthiness.

Jesus marveled at the centurion's faith because he declared himself unworthy, unlike the Jews who thought he merited the miracle.

Lecture support: Weaver contrasts the Greek words axios (merited) in Luke 7:4 with hikanos (unfit) in Luke 7:6-7.

We must not run from problems; they escalate.

Jacob's 20-year exile turned a personal conflict into a life-threatening encounter with 400 men.

Lecture support: Weaver traces the narrative from Genesis 27:41 to Genesis 32, showing the increased danger.

Humility produces gratitude and obedience.

A heart that knows its unworthiness will be thankful for any mercy and will seek to obey out of love.

Lecture support: Weaver cites Jeremiah 44:10 to show that the unhumiliated do not fear or walk in God's law.

Scripture References

Genesis 32:10

Jacob's prayer: 'I am not worthy of the least of all the mercies...'

Psalms 100:3

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves.

Proverbs 16:18

Pride goeth before destruction, and an haughty spirit before a fall.

Proverbs 16:5

Every one that is proud in heart is an abomination to the Lord.

Proverbs 16:19

Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

Proverbs 21:4

An high look, and a proud heart, and the plowing of the wicked, is sin.

Proverbs 21:24

Proud and haughty scorner is his name, who dealeth in proud wrath.

Proverbs 28:25

He that is of a proud heart stirreth up strife.

Isaiah 6:1-5

Isaiah's vision of the Lord and his cry of woe.

Genesis 31:7, 41

Jacob recounts Laban's deception and changed wages.

Genesis 32:7-9

Jacob's fear and prayer as Esau approaches.

Hebrews 13:20-21

The everlasting covenant through Christ makes us complete.

Genesis 33:5, 8-11

Jacob attributes his family and possessions to God's grace.

Romans 11:33-36

God's unsearchable judgments; no one has first given to Him.

Lamentations 3:22-23

It is of the Lord's mercies we are not consumed.

Genesis 18:27

Abraham says, 'I am but dust and ashes.'

Psalms 22:6

David says, 'I am a worm, and no man.'

Proverbs 30:2

Agur says, 'Surely I am more brutish than any man.'

Luke 5:8

Peter says, 'Depart from me; for I am a sinful man, O Lord.'

Luke 18:10-14

Parable of the Pharisee and the publican.

Discussion Questions

1. How does the world's emphasis on self-esteem conflict with the biblical teaching on humility and unworthiness?

Consider: Weaver contrasts modern self-worth programs with Jacob's confession.

2. In what ways does our attitude reveal our estimate of God? Can you think of personal examples?

Consider: The sermon's title and thesis are explored throughout.

3. Why is it impossible to be humble and proud at the same time, according to the sermon?

Consider: Weaver states this impossibility and links it to seeing God correctly.

4. How does Jacob's prayer in Genesis 32 model the way we should approach God in times of fear?

Consider: Jacob pleads the covenant and promises while confessing unworthiness.

5. What does it mean that 'God does not owe us anything'? How should that affect our prayers and expectations?

Consider: Weaver argues from Romans 11 that we cannot put God in our debt.

6. How does the centurion's attitude in Luke 7 contrast with the Jews' assessment of him? What does this teach about faith?

Consider: The Jews said he was worthy; the centurion said he was not.

7. Why is running from problems dangerous, and how did Jacob's story illustrate this?

Consider: Jacob's 20-year exile turned a personal conflict into a life-threatening situation.

8. How can a deep sense of unworthiness produce gratitude and obedience rather than despair?

Consider: Weaver explains that humility leads to thankful obedience, not license.

Applications

Cultivate a biblical view of self by meditating on God's holiness.

Regularly reflect on passages like Isaiah 6 to see God's majesty and your own sinfulness, leading to genuine humility.

Lecture support: Weaver says, 'When you have a biblical view of God, you're inevitably going to have a biblical view of yourself.'

Approach God in prayer by pleading His covenant and promises, not your merit.

Like Jacob, remind God of His promises and your relationship through Christ, while confessing unworthiness.

Lecture support: Jacob prays to the God of Abraham and Isaac and claims God's promise to deal well with him.

Confess your fears to God openly.

Jacob admitted his fear of Esau; we should be honest with God about our fears, trusting Him to help.

Lecture support: Weaver says, 'We should not be shy in telling God our fears. Number one, He already knows them.'

Face problems biblically instead of running from them.

Unresolved issues grow worse over time; seek resolution through confrontation, forgiveness, and wisdom.

Lecture support: Jacob's flight turned a one-on-one conflict into a 400-man threat after 20 years.

Let others praise you; do not praise yourself.

Genuine humility is demonstrated by actions, not self-promotion. If you have to announce your humility, it is false.

Lecture support: Weaver cites Proverbs 27:2 and says, 'If you have to tell me how humble you are, you're not.'

Be grateful for every mercy, recognizing you deserve none.

A sense of unworthiness transforms our perspective, making us thankful for even the smallest blessings.

Lecture support: The Syrophoenician woman was willing to take crumbs, and Jacob said he was not worthy of the least mercies.

Obey God out of love and gratitude, not to earn favor.

A humbled heart seeks to obey not to become worthy, but because it is already loved by grace.

Lecture support: Weaver says a truly humbled heart 'will seek to obey out of a heart of love and gratitude.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 48

These Things

August 15, 2025

Read Chapter 48 in Volume 2, pages 407-426 (October 1, 2026 edition).

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

Major Themes

The Necessity of Diligent Growth in Christian Graces

Believers must actively add to their faith the seven graces listed in 2 Peter 1:5-7, as salvation is only the beginning of the Christian life.

Lecture support: Weaver states, 'saving faith, or salvation, is not the end. It is not the culmination. It is the beginning.'

Knowledge of God as the Foundation for Godliness

Ignorance of God's person, power, and promises is the root cause of unholy living; growth in grace is inseparable from growth in knowledge.

Lecture support: Weaver says, 'our problems stem from our ignorance of God's person, God's power, God's position, and God's promises.'

The Contrast Between Fruitfulness and Spiritual Blindness

Possessing these graces leads to productivity and assurance, while lacking them results in spiritual blindness and forgetfulness of one's cleansing from sin.

Lecture support: Weaver explains, 'if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful... But he that lacketh these things is blind.'

Assurance Through Obedience and Growth

A growing Christian has evidence of salvation through the presence of these graces, leading to confidence before God and answered prayer.

Lecture support: Weaver asserts, 'a growing Christian always has evidence that he is a child of God... a growing Christian has no problem with assurance.'

Key Arguments

God Has Provided All Things Necessary for Godliness

There is no excuse for ungodly living because God's divine power has given believers everything pertaining to life and godliness through the knowledge of Christ.

Lecture support: Weaver says, 'there is absolutely no excuse for sorry, unholy, ungodly, and disobedient living... God has given us everything that we need.'

The Seven Graces Must Be Added with All Diligence

The command to add these graces is not optional; believers must earnestly strive to incorporate them into their lives as evidence of genuine faith.

Lecture support: Weaver emphasizes, 'this addition is not suggested... It's not something that we can ignore... giving all diligence.'

Lack of These Graces Indicates Spiritual Blindness

Those who lack these qualities are spiritually nearsighted, shutting their eyes to the light, and have forgotten the purpose of their cleansing from sin.

Lecture support: Weaver quotes Calvin: 'they who were still rolling in the filth of the flesh had forgotten their own purgation.'

These Graces Secure Perseverance and Eternal Reward

Doing these things ensures believers will never stumble and will receive an abundant entrance into the everlasting kingdom of Christ.

Lecture support: Weaver states, 'if these things are in our lives, when it comes time to enter... He'll roll out the red carpet for us.'

Scripture References

2 Peter 1:1-12

The primary passage expounded, focusing on the seven graces and the phrase 'these things.'

Genesis 15:1

Illustration of 'after these things' referring back to events in Genesis 14.

Genesis 22:1

Illustration of 'after these things' referring to events in Genesis 21.

Leviticus 5:17

Example of 'these things' referring to sins.

Leviticus 18:24

Example of 'these things' referring to defilements.

Leviticus 26:23

Example of 'these things' referring to God's judgments and chastisement.

Luke 13:17

Example of 'these things' referring to Christ's teachings and miracles.

Luke 14:6, 15

Example of 'these things' referring to Christ's words.

Luke 20:8

Example of 'these things' referring to Christ's miracles.

Colossians 1:10

Cited to show that fruitfulness requires increasing in the knowledge of God.

2 Peter 1:2

Grace and peace multiplied through knowledge of God.

2 Peter 3:18

Command to grow in grace and knowledge; 'and' can be translated 'even,' linking growth in grace to growth in knowledge.

Hebrews 11:6

Without faith it is impossible to please God.

Matthew 1:21

Jesus shall save His people from their sins; salvation is primarily from sins, not just hell.

Proverbs 31:10

Reference to a virtuous woman.

Job 28:28

The fear of the Lord is wisdom; to depart from evil is understanding.

Proverbs 9:10

The fear of the Lord is the beginning of wisdom; knowledge of the holy is understanding.

Proverbs 18:15; 19:2

The heart of the prudent gets knowledge; it is not good for the soul to be without knowledge.

1 Corinthians 9:25

Athletes are temperate in all things; believers do so for an incorruptible crown.

Titus 1:8; 2:1-2

Temperance required of pastors and aged men.

Discussion Questions

1. Why does Peter emphasize 'giving all diligence' to add these graces, and what does that look like practically?

Consider: Weaver stresses that the addition is not optional but requires earnest striving.

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2. How does ignorance of God contribute to ungodly living, and what steps can we take to grow in the knowledge of God?

Consider: Weaver states that most Christians fail to live holy lives due to ignorance and lack of study.

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3. What is the difference between brotherly kindness (Philadelphia) and charity (agape), and why must both be added?

Consider: Weaver distinguishes between love that gives and receives and love that gives even when spurned.

4. In what ways does lacking these graces lead to spiritual blindness and forgetfulness of cleansing from sin?
- Consider:** Weaver explains that such a person is nearsighted and has forgotten the purpose of salvation.

5. How do these graces provide assurance of salvation and confidence before God?
- Consider:** Weaver connects growth in these graces to a clear conscience and answered prayer from 1 John 3.

Applications

Diligently Pursue the Seven Graces

Believers must earnestly strive to add virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity to their faith, recognizing this as a command, not an option.

Lecture support: Weaver says, 'this addition is not suggested... It's not something that we can ignore... giving all diligence.'

Commit to Consistent Bible Study for Knowledge

To gain the knowledge necessary for godliness, believers should read and reread Scripture systematically, such as reading a short book daily for 30 days to internalize its truths.

Lecture support: Weaver advises, 'pick a small book of the Bible and read that book all the way through every day for 30 days.'

Examine Your Life for Evidence of These Graces

Use the presence or absence of these graces as a test of genuine faith and a source of assurance, as a growing Christian will see God's work in these areas.

Lecture support: Weaver states, 'a growing Christian always has evidence that he is a child of God.'

Cultivate Self-Control in All Areas

Temperance extends beyond food and drink to controlling passions, lusts, desires, thoughts, and conduct, and is essential for faithful service.

Lecture support: Weaver warns, 'without self-control, you'll end up killing yourself... It is impossible to serve without temperance.'

Personal Response and Notes

Student notes after reading the assigned chapter

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

Online Lecture Resources

Select the lecture link in the PDF or scan its lecture QR code.

Lesson 1: Abstinence - The Great Virtue

Lecture JW01071

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Lesson 2: Objective Standard vs. a Subjective Standard

Lecture JW01004

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Lesson 3: Doing Evil Again

Lecture JW00950

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Lesson 4: David's Dominion

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Lesson 5: Time to Forsake Our False Gods

Lecture JW00837

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Lesson 6: Dying Laughing

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Lesson 7: Heart Inclinations

Lecture JW00659

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Lesson 8: The Fruit of Sin Part 1 of 3 Rebellious Children

Lecture JW01210

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Lesson 9: The Greatest Counsel

Lecture JW01241

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Lesson 10: Are You Shamed?

Lecture JW01245

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Lesson 11: When God Laughs

Lecture JW01280

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Lesson 12: Biblical Integrity

Lecture JW00599

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Lesson 13: The Making of a Faithful Man

Lecture JW01311

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Lesson 14: Ole Bedford Forrest

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Lesson 15: Are You Dumber Than a Beast?

Lecture JW01314

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Lesson 16: Injustice, Grace and Patience

Lecture JW01330

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Lesson 17: The Differences Between Fear and Faith - 3

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Lesson 18: Easily Enslaved

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Lesson 19: Holiness and Obedience

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Lesson 20: Do You Acknowledge God?

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Lesson 21: Have You Said Your Goodbyes to God?

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Lesson 22: The Thoughts of God

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Lesson 23: The Sin of Evil Speaking

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Lesson 24: The Pharisees Are Alive And Well

Lecture JW01562

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Lesson 25: The Way To Die

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Lesson 26: The Sin Of Not Thinking

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Lesson 27: Learning The Difference Between Truth And Error

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Lesson 28: Mind Control Equals Death

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Lesson 29: No Contradictions

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Lesson 30: Which Way Are You Inclined?

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Lesson 31: Bad Moon Rising

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Lesson 32: Crying Unto God, What We Can Learn From Birds

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Lesson 33: How Long?

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Lesson 34: Starting Out Right, Ending Up Wrong

Lecture JW01640

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Lesson 35: God's Definition, Love, and Demand For Justice

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Lesson 36: Crying Unto God, What We Can Learn From The Birds

Lecture JW01650

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Lesson 37: Then

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Lesson 38: Doubting God's Word Is Fatal

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Lesson 39: A Biblical Mindset

Lecture JW00123

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Lesson 40: Cataclysmic Judgments

Lecture JW01711

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Lesson 41: Do You Have A Canon?

Lecture JW01712

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Lesson 42: Why Some Understand and Others Do Not Understand Part 2 of 2

Lecture JW00048

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Lesson 43: No Abortion Or How To Become Pregnant With Sin

Lecture JW01714

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Lesson 44: Where and How it Begins

Lecture JW01757

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Lesson 45: Losing Your Wisdom and Losing Your Mind

Lecture JW00022

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Lesson 46: Let there be Unity

Lecture JW00001

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Lesson 47: Your Attitude Reveals Your Estimate of Yourself and God

Lecture JW01801

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Lesson 48: These Things

Lecture JW01809

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Source information and review

The five study sections retain the existing lecture-record study material. This material predates the October 1, 2026 restored manuscript edition and requires editorial review against that edition. Missing source fields are identified in each lesson. Response lines are supplied for student use.

Chapter order and reading ranges follow the October 1, 2026 completed manuscript manifests. The source record paths, hashes, field coverage, attribution notes, and reading editions are recorded in the companion manifest.