WEAVER STUDY GUIDES

Proverbs: Kingship, Household Wisdom, and Warning

Study Guide

Old Testament Studies

Weaver Bible College

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

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

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Using this guide

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

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

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

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

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

LESSON 1

What Manner of People Should We Be?

June 13, 2004

Read Chapter 1 in the companion book, pages 11-29 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Applied Truth

Truth must be obeyed and applied to life, not merely believed; otherwise it is useless.

Lecture support: Truth is absolutely useless to us unless we apply it to our lives. It is not enough to believe the truth. We must obey the truth.

Conviction Over Compromise

Believers must hold tenaciously to right principles, placing morality over money and conviction over compromise.

Lecture support: We must always learn to place morality over money, principle over prosperity, virtue over vice, and conviction over compromise.

Courage Rooted in Faith

True courage comes from trust in God's sovereignty over life and death, enabling calmness in danger.

Lecture support: Jackson replied to the captain, here's what he said, 'Captain, my religious belief teaches me to feel as safe in battle as in bed. God has ordained the time of my death. I do not concern myself about it, but to always be ready whenever it may overtake me.'

Character as the Foundation

Character is the inner moral fiber that produces conviction and courage; it is revealed, not created, by circumstances.

Lecture support: Character is what a man is in the dark. ... Circumstances never make or break a man. They just reveal him.

Christianity as Cultural Foundation

The South's heritage and greatness were built on biblical Christianity; cultural decline results from abandoning that foundation.

Lecture support: We will never recover our culture until we learn to apply biblical Christianity. We will never recover our heritage until we go back to the very foundation that our heritage was based upon. What was our heritage based upon? It was based upon Christianity.

Fear vs. Faith

Fear dominates when material possessions and safety are valued above truth and freedom; God gives a spirit of power, not fear.

Lecture support: The average American, the average Southerner, the average Southern Christian is more afraid of the IRS than he is of God. ... For God hath not given us the spirit of fear, but of power and of love and of a sound mind.

Key Arguments

Truth Demands Obedience

Believing truth is insufficient; we must bring our lives into conformity with God's Word, as Jesus questioned those who call Him Lord but do not obey.

Lecture support: Our Lord asked the question in Luke 6 and verse 46. He said, 'And why call ye me, Lord, Lord, and do not the things which I say unto you?'

Conviction Requires Standing Fast

Scripture commands believers to stand fast in the faith; this is impossible without settled convictions, as a double-minded man is unstable.

Lecture support: 1 Corinthians 16 and verse 13 admonishes us thusly, 'Watch ye, stand fast in the faith, quit ye like men, be strong.' ... James 1 and verse 8. The Bible says a double minded man is unstable in all of his ways.

Courage Does Not Fear Offense from Truth

Jesus did not soften truth to avoid offending the Pharisees; believers must not compromise truth for fear of offending others.

Lecture support: When our Lord's disciples came and said, 'Knowest thou that the Pharisees were offended?' Our Lord's attitude was tough stuff. ... I'm not going to change the truth because somebody didn't like the truth.

Fear Stems from Misplaced Priorities

Fear of losing material things or government favor reveals a lack of conviction; when fear dominates, courage and conviction vanish.

Lecture support: Because our material possessions mean more to us than does the truth. ... When fear dominates people, there cannot be any convictions and there cannot be any courage.

Character Is Tested by What It Takes to Stop You

True character is revealed by what it takes to make a person quit; modern Christians give up too easily.

Lecture support: The test of your character is what it takes to stop you. Let me tell you something, folks. It just doesn't take much to stop the average person today.

Cultural Change Requires Theological Change

You cannot give Christian values apart from Christianity; to change a culture, you must change its theology.

Lecture support: You cannot give those countries Christian values apart from Christianity. ... You will never change the culture of pagan America until you change the theology of pagan America.

Scripture References

2 Peter 3:11

The foundational text of the sermon, asking what manner of persons believers ought to be in holy conversation and godliness.

Luke 6:46

Jesus questions why people call Him Lord but do not obey Him, illustrating the need to apply truth.

Matthew 8:27

The disciples' exclamation 'What manner of man is this?' uses the same Greek word potapos, indicating singular excellency.

1 Corinthians 16:13

Admonition to watch, stand fast in the faith, quit like men, and be strong.

Philippians 4:1

Exhortation to stand fast in the Lord.

James 1:8

A double-minded man is unstable in all his ways, showing the need for settled conviction.

Proverbs 23:23

Buy the truth and sell it not, used to illustrate the forefathers' commitment to principle.

Matthew 15:12-14

Jesus' response when told the Pharisees were offended, showing He did not compromise truth.

2 Timothy 1:7

God has not given a spirit of fear but of power, love, and a sound mind.

John 13:17

If you know these things, happy are you if you do them, emphasizing application of truth.

Galatians 5:1

Stand fast in the liberty wherewith Christ has made us free.

Psalm 44:1-8

The psalmist recounts God's past deliverances and asks Him to do it again, illustrating the call to return to God.

Discussion Questions

1. What does it mean to 'apply' biblical truth in daily life, and why is mere belief insufficient?

Consider: Weaver emphasizes that truth must be obeyed, not just believed, citing Luke 6:46.

2. How can we develop and maintain convictions that are not swayed by circumstances or feelings?

Consider: The sermon contrasts living by conviction with living by feelings, using James 1:8.

3. In what areas are Christians today tempted to compromise truth to avoid offending others, and how should we respond?

Consider: Jesus' handling of offended Pharisees in Matthew 15 is presented as a model.

4. What fears (financial, social, governmental) hinder us from standing courageously for truth, and how can we overcome them?

Consider: Weaver argues that fear of losing material things or facing government pressure undermines courage.

5. How does the concept that 'character is what a man is in the dark' challenge our private and public integrity?

Consider: The definition of character is given as what you do when no one is watching.

6. What practical steps can families and churches take to restore fatherly headship and biblical discipline in the home?

Consider: Weaver laments the lack of discipline and character, citing Miriam Forrest's example.

7. Why is it impossible to have Christian values without Christianity, and what does this imply for cultural engagement?

Consider: The argument that culture flows from theology is applied to both foreign missions and America.

8. How does Psalm 44 model a prayer for God to act again as He did in the past, and what must precede such a prayer?

Consider: The psalmist recounts God's past works and asks for deliverance, implying a need for repentance and faith.

Applications

Live by Conviction, Not Feelings

Determine to be governed by biblical principles rather than fluctuating emotions or circumstances.

Lecture support: If you're not governed by convictions, if you're not governed by principles, you're governed by circumstances.

Stand Courageously for Truth

Refuse to compromise truth out of fear of offending others, following Christ's example.

Lecture support: I'm not going to change the truth because somebody didn't like the truth.

Cultivate Godly Character

Develop integrity that remains consistent in private and under pressure, recognizing that circumstances reveal character.

Lecture support: Character is what a man is in the dark. ... Circumstances never make or break a man. They just reveal him.

Apply Christianity to All of Life

Move beyond mere church attendance to actively obeying God's Word in every area of conduct.

Lecture support: If you know these things, happy are you if you do them.

Return to Biblical Foundations

Seek cultural and personal renewal by returning to the theology and obedience of the faith once delivered.

Lecture support: We will never recover our heritage until we go back to the very foundation that our heritage was based upon.

Trust God's Sovereignty Over Fear

Replace fear of man or circumstances with trust in God's ordained timing and care.

Lecture support: God has ordained the time of my death. I do not concern myself about it, but to always be ready whenever it may overtake me.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 2

How Not To Live Out Your Remaining Days

June 26, 2005

Read Chapter 2 in the companion book, pages 31-50 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Pride as a Root Sin

Hezekiah's downfall was pride in his possessions and status, leading him to seek the favor of men rather than God.

Lecture support: 2 Chronicles 32:25 says Hezekiah 'rendered not again according to the benefit done unto him; for his heart was lifted up.' Weaver emphasizes that pride caused Hezekiah to show off his treasures.

The Danger of Presuming on God's Mercy

Assuming we will live to an old age is presuming upon God's mercies; each day is a gift from God.

Lecture support: Weaver quotes Lamentations 3:22-23 and Job 14:5 to show that our days are determined by God, and we should not take them for granted.

Repentance Does Not Cancel Consequences

Even though Hezekiah later humbled himself, the consequences of his sin (the Babylonian captivity) were not averted.

Lecture support: Weaver illustrates with David's sin in numbering the people (2 Samuel 24) and the hypothetical fight with Ed Wolfe, showing that forgiveness does not remove earthly consequences.

The Necessity of Being Prepared for Death

Since death is appointed for all, we must set our houses in order spiritually and practically, living each day in obedience.

Lecture support: Weaver cites Hebrews 9:27 and Isaiah's command to Hezekiah to 'set thine house in order,' applying it to all believers.

The Sin of Selfishness

Hezekiah's response to judgment - 'Is it not good if peace and truth be in my days?' - reveals a selfish disregard for future generations.

Lecture support: Weaver points out Hezekiah's concern only for his own peace, not for his children or descendants, and compares it to modern American selfishness.

Key Arguments

Hezekiah's ingratitude led to pride and sin.

Despite receiving miraculous healing and deliverance, Hezekiah did not render to God according to the benefit received, but his heart was lifted up.

Lecture support: 2 Chronicles 32:25 explicitly states Hezekiah's failure to respond appropriately to God's benefits, and Weaver highlights this as the core of his sin.

God tests the sincerity of our devotion.

The visit of the Babylonian ambassadors was a test from God to reveal what was in Hezekiah's heart, and he failed by seeking their approval.

Lecture support: 2 Chronicles 32:31 says God left Hezekiah to try him, and Weaver explains that Hezekiah showed off his wealth instead of witnessing about God.

Pride leads to destructive consequences.

Hezekiah's pride resulted in the prophecy that all his treasures and descendants would be taken to Babylon, showing that pride brings low.

Lecture support: Weaver quotes Proverbs 16:18 and 29:23, and points to the judgment pronounced in 2 Kings 20:17-18.

We must live each day as if it were our last.

Since we do not know the day of our death, we should always be prepared to die, listening attentively to God's Word and applying it.

Lecture support: Weaver asks rhetorical questions about how we would live if we knew we had only two weeks, and cites Hebrews 9:27.

True humility recognizes God as the source of all blessings.

We must not attribute our wealth or success to our own power, but remember that God gives the ability to gain wealth.

Lecture support: Weaver quotes Deuteronomy 8:17-18 and Micah 6:8 to emphasize walking humbly with God.

Scripture References

2 Kings 20:1-19

The main narrative of Hezekiah's sickness, healing, sign of the shadow, visit of Babylonian ambassadors, and Isaiah's prophecy of judgment.

Ezekiel 33:10

Weaver uses this verse to introduce the question 'How should we then live?' if we are pining away in sin.

Isaiah 38:9

Hezekiah's writing of praise after recovering from his sickness.

Isaiah 37:28-36

God's promise to defend Jerusalem and the angel killing 185,000 Assyrians.

Job 14:4-5

Man's days are determined and his bounds appointed by God.

Job 7:1

There is an appointed time for man upon the earth.

Psalm 68:20

Unto God belong the issues from death.

Lamentations 3:22-23

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

2 Chronicles 32:24-26

Hezekiah's pride and failure to render according to the benefit, yet later humbling himself.

Psalm 103:1-3

Bless the Lord and forget not all His benefits, including forgiveness and healing.

2 Chronicles 32:27-29

Description of Hezekiah's great riches and possessions.

2 Chronicles 32:31

God left Hezekiah to test him through the Babylonian ambassadors.

2 Kings 20:12-13

Hezekiah shows all his treasures to the Babylonian envoys.

Isaiah 39:2

Hezekiah was glad of the Babylonian ambassadors.

James 1:19

Be swift to hear, slow to speak, slow to wrath.

Proverbs 16:18

Pride goes before destruction and a haughty spirit before a fall.

Proverbs 29:23

A man's pride shall bring him low.

Hebrews 9:27

It is appointed unto men once to die, and after that the judgment.

Deuteronomy 8:17-18

Remember the Lord your God, for it is He who gives you power to get wealth.

Micah 6:8

What does the Lord require but to do justly, love mercy, and walk humbly with your God.

Discussion Questions

1. How does Hezekiah's response to God's grace challenge our own tendencies toward pride and self-sufficiency?

Consider: Weaver emphasizes that Hezekiah's heart was lifted up after receiving benefits, leading to sin.

2. In what ways do we, like Hezekiah, seek the approval of the world rather than the favor of God?

Consider: Hezekiah showed off his treasures to the Babylonians instead of witnessing about God.

3. Why is it dangerous to presume upon God's mercy by assuming we have many years left to live?

Consider: Weaver warns that assuming a long life is presuming on God's mercies, citing Lamentations 3.

4. How can we balance being prepared for death with living fully for God each day?

Consider: The sermon concludes that no one is prepared to live until prepared to die.

5. What does Hezekiah's selfish statement 'Is it not good if peace and truth be in my days?' reveal about our own priorities for future generations?

Consider: Weaver contrasts Hezekiah's selfishness with the need for dominion-oriented, future-focused living.

Applications

Take heed how you hear God's Word.

Believers must listen attentively to preaching and apply it immediately, especially in light of life's brevity.

Lecture support: Weaver asks if knowing you had two weeks to live would change how you listen, citing Mark 4:24 and Luke 8:18.

Guard against pride in possessions.

When showing or enjoying possessions, do so with humble acknowledgment of God's provision, not self-congratulation.

Lecture support: Weaver warns against pride in what we have, referencing Deuteronomy 8:17-18.

Think soberly about yourself.

Do not think more highly of yourself than you ought; recognize your limitations and depend on God.

Lecture support: Weaver quotes Romans 12:3 and illustrates with the absurdity of him advertising a singing concert.

Expect accountability for secret pride.

God will call us to account for the workings of our pride, even if hidden.

Lecture support: Weaver states we must always expect to be called into account for our pride, referencing Deuteronomy 8.

Set your house in order.

Prepare spiritually, financially, and practically for death, including having a will, so that your affairs honor God.

Lecture support: Weaver urges making preparations for death, citing Isaiah's command to Hezekiah and personal advice about wills.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 3

Thinking of the LORD

Part One

December 31, 2006

Read Chapter 3 in the companion book, pages 51-70 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical Meditation vs. Amusement

True meditation is ruminating on God's Word, not Eastern mysticism or mindless entertainment. The world's 'amusement' requires no thought, while godly meditation engages the mind with God.

Lecture support: Weaver defines meditation as rolling the Word over in the mind like a cow chewing cud, and contrasts it with 'amuse' meaning not to think. He cites Psalm 19:14 and 104:34.

The Mark of the Godly: Thinking on the Lord

A defining characteristic of the righteous is that God is in their thoughts, while the wicked push Him out. The fool says 'No God for me,' not necessarily denying His existence but rejecting His authority.

Integrating God into Every Thought

Christians are called to bring every thought captive to Christ, relating daily activities (eating, drinking, working) to spiritual truths, so that God is in all our thoughts without constant concentration.

The Necessity of Counsel and Fellowship in Dark Times

In times of apostasy and judgment, the faithful must speak often to one another for encouragement, counsel, and provocation to love and good works, as commanded in Hebrews 10:24-25.

Thinking on God's Name: His Character and Will

To think on the Lord's name means to meditate on His reputation, attributes, and revealed will, not merely a title. It involves recognizing His sovereignty and aligning our thoughts with His Word.

God's Faithful Response to His People

God hearkens to the conversations and meditations of His people, records them in a book of remembrance, assures them they are His, treasures them as jewels, and spares them from judgment.

The Security of the Believer in Judgment

Though God did not spare angels, the old world, Sodom, or even His own Son, He will spare His people because Christ bore their judgment. They are His peculiar treasure.

Learning to Think Scripturally

Since God's thoughts are not ours naturally, we must submit our minds to Scripture to think biblically. Walking after our own thoughts is rebellion; committing our works to God establishes our thoughts.

Key Arguments

Meditation is essential, not optional, for the godly life.

Weaver argues that biblical meditation - rolling God's Word over in the mind - is a lost art that must be recovered, as it distinguishes the righteous from the wicked who refuse to think on God.

Lecture support: He cites Psalm 1:2, 119:97, and contrasts David's meditation with the wicked in Psalm 10:4.

God can be in all our thoughts without constant concentration.

While it is impossible to focus on God every second, believers can relate every activity to Christ (e.g., drinking water reminds us of living water), thus bringing every thought into obedience to Him.

Lecture support: He references 2 Corinthians 10:5 and the example of Stonewall Jackson.

Refusing to think on God in prosperity invites forced adversity.

If we will not hear God in times of ease, He can arrange circumstances (persecution, distress) to compel us to call on Him, as seen in Jeremiah 22:21 and 12:5.

Lecture support: He quotes Jeremiah 22:21 and expounds Jeremiah 12:5 about running with footmen versus horses.

In times of apostasy, the faithful must increase fellowship and counsel.

The remnant in Malachi spoke often to one another for mutual encouragement and biblical counsel, fulfilling Proverbs 11:14 and Hebrews 10:24-25, which command exhortation especially as the day approaches.

Lecture support: He cites Proverbs 11:14, 15:22, 20:18, and Hebrews 10:24-25.

Thinking on God's name means meditating on His revealed character.

The Hebrew word 'Shem' implies reputation and attributes. To think on the Lord's name is to consider His nature as Creator, Redeemer, and Sovereign, and to align our lives with His will.

Lecture support: He explains the meaning of 'name' from Adam naming animals and applies it to God's attributes.

God's remembrance of His people is for their encouragement.

Though God is omniscient and cannot forget, the triple statement 'hearkened, heard, book of remembrance' is given to assure believers that their thoughts and words are noted and will be rewarded.

Lecture support: He references Hebrews 6:10 and 2 Corinthians 8:12 (the thought accepted for the deed).

Believers are God's peculiar treasure and will be spared in judgment.

God calls His people His 'jewels' (peculiar treasure) and promises to spare them as a man spares his serving son, because Christ was not spared for them (Romans 8:32).

Lecture support: He cites Exodus 19:5-6, Malachi 3:17, and contrasts with 2 Peter 2:4-9.

We must learn to think biblically by submitting to Scripture.

Since our natural thoughts are not God's thoughts (Isaiah 55:8), we must study the Word to think rightly. Walking after our own thoughts is rebellion; committing our works to God establishes our thoughts.

Lecture support: He quotes Isaiah 65:2 and Proverbs 16:3.

Scripture References

Malachi 3:16-17

Primary text: the faithful speak often, think on God's name, and are promised to be His jewels and spared.

Psalm 5:1

David asks God to consider his meditation.

Psalm 19:14

David prays that his words and meditation be acceptable to God.

Psalm 104:34

David says his meditation of the Lord shall be sweet.

Psalm 119:97

David loves God's law and meditates on it day and night.

Psalm 10:4

The wicked, through pride, do not seek God; God is not in all their thoughts.

Psalm 14:1; 53:1

The fool says in his heart there is no God, meaning 'No God for me.'

2 Corinthians 10:5

Bringing every thought into captivity to the obedience of Christ.

Jeremiah 22:21

God spoke in prosperity, but they would not hear; this has been their manner.

Jeremiah 12:5

If footmen weary you, how will you contend with horses? If in peace you are wearied, how in the swelling of Jordan?

Malachi 3:5-15

Context of judgment: God will witness against sorcerers, adulterers, oppressors; they have robbed God and said it is vain to serve Him.

James 4:8

Draw nigh to God and He will draw nigh to you; exemplified in Malachi 3:16-17.

Proverbs 11:14

Where no counsel is, the people fall; in multitude of counselors there is safety.

Proverbs 15:22

Without counsel purposes are disappointed; in multitude of counselors they are established.

Proverbs 20:18

Every purpose is established by counsel; with good advice make war.

Hebrews 10:24-25

Consider one another to provoke to love and good works, not forsaking assembling, exhorting one another as the day approaches.

Hebrews 6:10

God is not unrighteous to forget your work and labor of love shown toward His name.

2 Corinthians 8:12

If there is a willing mind, it is accepted according to what one has, not what he does not have.

Matthew 10:32-33

Whoever confesses Christ before men, He will confess before the Father; whoever denies Him, He will deny.

Deuteronomy 7:7-8

God loved Israel not because they were numerous but because He loved them.

Discussion Questions

1. What does it mean practically to 'roll the Word of God over and over in your mind'? How can we cultivate this discipline?

Consider: Weaver defines meditation as ruminating on Scripture like a cow chews cud.

2. How does the concept of 'amusement' as 'not thinking' challenge our entertainment choices?

Consider: Weaver explains that amusement parks and media require no intellectual engagement, contrasting with godly meditation.

3. In what ways can we bring every thought captive to Christ in our daily routines?

Consider: Weaver uses Stonewall Jackson's example of relating water to Christ and letters to prayer.

4. Why is it dangerous to forget God in times of prosperity? Have you experienced God using adversity to draw you back?

Consider: Weaver warns from Jeremiah 22:21 and 12:5 that ease can lead to spiritual neglect, prompting God's discipline.

5. How can we 'speak often one to another' in a way that provides biblical counsel and encouragement, especially in dark times?

Consider: Weaver emphasizes the need for mutual exhortation and counsel based on Proverbs and Hebrews 10.

6. What does it mean to 'think upon the name of the Lord'? How does this go beyond merely saying His name?

Consider: Weaver explains that 'name' refers to God's character, attributes, and reputation.

7. How does the truth that God keeps a 'book of remembrance' encourage you in your private thoughts and conversations?

Consider: Weaver says God's triple statement is for our encouragement, assuring us He notes our thoughts and words.

8. What does it mean to be God's 'jewel' or peculiar treasure? How should this identity affect our daily lives?

Consider: Weaver cites Exodus 19:5-6 and Malachi 3:17 to show God's affectionate valuation of His people.

Applications

Cultivate biblical meditation daily.

Believers should regularly roll Scripture over in their minds, not just read it, to think God's thoughts and delight in Him.

Lecture support: Weaver defines meditation and cites Psalm 1:2, 119:97, and David's example.

Relate everyday activities to Christ.

Practice bringing every thought captive by connecting mundane tasks (eating, drinking, working) to spiritual truths, like Stonewall Jackson.

Lecture support: Weaver references 2 Corinthians 10:5 and Jackson's habit.

Seek godly counsel and fellowship.

In times of moral decline, increase fellowship with other believers for mutual encouragement, exhortation, and biblical advice.

Lecture support: Weaver cites Proverbs 11:14, 15:22, 20:18, and Hebrews 10:24-25.

Meditate on God's character and will.

Think deeply on who God is - His attributes, works, and commands - so that your life aligns with His name and reputation.

Lecture support: Weaver explains 'thinking on His name' as considering His nature and will.

Trust in God's remembrance and reward.

Be encouraged that God notes every thought and word spoken for Him, and will reward openly, even when unseen by others.

Lecture support: Weaver points to the book of remembrance and Hebrews 6:10.

Rest in your identity as God's treasured possession.

Despite unworthiness, believers are God's jewels, spared from judgment because Christ was not spared. Live in the security of His affection.

Lecture support: Weaver cites Malachi 3:17, Exodus 19:5-6, and Romans 8:32.

Submit your mind to Scripture.

To think rightly about God, reject your own thoughts and learn to think biblically by studying the Word, committing your works to Him.

Lecture support: Weaver quotes Isaiah 55:8, 65:2, and Proverbs 16:3.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 4

Ahithophel and the Destruction of the Nation

January 27, 2012

Read Chapter 4 in the companion book, pages 71-89 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Danger of Unforgiveness and Bitterness

Ahithophel's refusal to forgive David led to deep bitterness, resentment, and ultimately his own destruction and the deaths of many.

Lecture support: Ahithophel's hatred for David was so intense that he preferred suicide over being killed by David, and his actions led to a great slaughter.

God's Sovereignty in Judgment and Mercy

God sovereignly pardoned David from the death penalty, but also brought judgment upon him through family turmoil; Ahithophel rejected God's right to both.

Lecture support: David deserved death for adultery and murder, but God put away his sin; Ahithophel would not accept this pardon.

The Corporate Impact of Individual Sin

Ahithophel's personal sin of bitterness contributed to a national catastrophe, showing that no one lives or dies to himself.

Lecture support: Over 20,000 men died in battle because of Ahithophel's unforgiving heart, affecting the entire nation.

The Necessity of Personal Holiness for Corporate Blessing

Believers must keep their hearts from bitterness and live righteously to contend against wickedness and invite God's mercy on the church and nation.

Lecture support: Proverbs 28:4 shows that keeping God's law contends with the wicked; personal obedience is a form of spiritual warfare.

The Folly of Assuming God's Role as Avenger

Ahithophel took vengeance into his own hands, usurping God's prerogative; believers are commanded to leave vengeance to God.

Lecture support: Romans 12:19 says vengeance belongs to God; Ahithophel's self-appointed vengeance led to his ruin.

Key Arguments

Ahithophel's wisdom was nullified by his unforgiveness.

Though Ahithophel's counsel was as the oracle of God, his personal bitterness made him a fool, leading to his suicide.

Lecture support: Ahithophel's counsel was highly esteemed, yet he hanged himself when it was rejected, showing irrationality born of hatred.

Ahithophel's hatred was rooted in David's sin against his family.

Ahithophel's granddaughter Bathsheba was violated by David, and her husband murdered, fueling a personal vendetta.

Lecture support: 2 Samuel 11:3 identifies Bathsheba as the daughter of Eliam, Ahithophel's son, making her his granddaughter.

Ahithophel rejected God's pardon of David.

While David was forgiven by God, Ahithophel could not accept this and sought David's death, revealing a heart that wanted mercy for himself but not for others.

Lecture support: Nathan declared the Lord had put away David's sin, but Ahithophel still sought to kill him.

Ahithophel was not satisfied with God's judgments on David.

Despite the death of David's child, the rape of Tamar, and Absalom's rebellion, Ahithophel wanted more punishment, showing an unappeasable vengefulness.

Lecture support: The sword never departed from David's house, yet Ahithophel remained unsatisfied and wanted to kill David personally.

Personal bitterness can destroy families and nations.

Ahithophel's sin led to his suicide, family shame, and the deaths of thousands in civil war, demonstrating the far-reaching consequences of an unforgiving heart.

Lecture support: 2 Samuel 18:7-8 records 20,000 slain and more devoured by the forest, all stemming from the rebellion Ahithophel fueled.

Believers must leave vengeance to God and overcome evil with good.

Romans 12 commands not to repay evil for evil but to trust God's justice; personal vengeance usurps God's role and hinders His work.

Lecture support: Romans 12:17-21 instructs believers to feed enemies and leave vengeance to God.

Scripture References

2 Samuel 15:31

David prays for God to turn Ahithophel's counsel into foolishness upon learning he joined Absalom.

2 Samuel 16:15-23

Ahithophel advises Absalom to sleep with David's concubines; his counsel is likened to the oracle of God.

2 Samuel 17:1-4

Ahithophel proposes to lead 12,000 men to kill David immediately.

2 Samuel 17:5-14

Hushai counters Ahithophel's counsel, and Absalom and the elders prefer Hushai's plan; God defeats Ahithophel's good counsel.

2 Samuel 17:23

Ahithophel hangs himself after his counsel is rejected.

2 Samuel 15:1-6

Absalom steals the hearts of Israel by promising justice at the gate.

2 Samuel 15:7-12

Absalom's conspiracy grows; he sends for Ahithophel, and David flees Jerusalem.

2 Samuel 12:9-12

God pronounces judgment on David: the sword will never depart from his house, and his wives will be taken publicly.

2 Samuel 23:34

Eliam, son of Ahithophel, is listed among David's mighty men.

2 Samuel 11:1-3

David's adultery with Bathsheba, identified as the daughter of Eliam, Ahithophel's son.

2 Samuel 12:13-14

Nathan tells David the Lord has put away his sin; he will not die, but the child will die.

Romans 12:17-21

Believers are commanded not to avenge themselves but to leave vengeance to God and overcome evil with good.

2 Corinthians 7:1

Cleanse yourselves from all filthiness of the flesh and spirit, including bitterness and unforgiveness.

Hebrews 10:30

Vengeance belongs to God; He will judge His people.

Romans 14:7

No man lives or dies to himself; our actions affect others.

1 Timothy 5:8

He who does not care for his own house is worse than an infidel; personal conduct affects ministry.

2 Samuel 18:7-8

The battle results in 20,000 slain, and the forest devours more; the consequence of Ahithophel's bitterness.

Genesis 18-19

Abraham intercedes for Sodom; God would spare the city for ten righteous, illustrating the power of a righteous remnant.

Proverbs 28:4

Those who keep God's law contend with the wicked; personal obedience is a form of spiritual warfare.

Discussion Questions

1. In what ways can unforgiveness and bitterness manifest in a believer's life, and how can we guard against them?

Consider: The sermon warns that sins of the spirit like bitterness are more common and destructive than outward sins.

2. How does Ahithophel's refusal to accept God's pardon of David mirror our own struggles to forgive others?

Consider: Ahithophel wanted mercy for himself but not for David; we often want forgiveness for ourselves but not for those who wrong us.

3. What does it mean to 'leave vengeance to God,' and how can we practically do this when we have been deeply hurt?

Consider: Romans 12:19 commands us not to avenge ourselves; the sermon explains that taking vengeance usurps God's role.

4. How can personal holiness and obedience to God's Word impact the spiritual health of a church or nation?

Consider: Proverbs 28:4 says keeping the law contends with the wicked; the sermon connects personal righteousness to corporate blessing.

5. Why is it dangerous to be dissatisfied with God's discipline of others, and how can we cultivate contentment with His justice?

Consider: Ahithophel was not satisfied with God's judgments on David and wanted more; we often think God hasn't punished our enemies enough.

Applications

Guard your heart against bitterness and unforgiveness.

Believers must actively cleanse themselves from sins of the spirit like bitterness, which can destroy them and others.

Lecture support: 2 Corinthians 7:1 calls for cleansing from filthiness of the spirit; Ahithophel's bitterness led to his suicide and national disaster.

Leave vengeance to God and overcome evil with good.

Instead of seeking revenge, trust God's justice and respond to wrongs with kindness, as commanded in Romans 12.

Lecture support: Romans 12:17-21 instructs believers to feed enemies and not repay evil for evil; Ahithophel's vengeance destroyed him.

Accept God's forgiveness of others as you desire forgiveness for yourself.

Just as we plead for God's mercy on our sins, we must extend that same grace to those who sin against us.

Lecture support: Ahithophel could not accept God's pardon of David, though he likely wanted mercy for himself; we often do the same.

Live righteously to contend against wickedness in society.

Personal obedience to God's Word is a powerful force against evil and invites God's mercy on the church and nation.

Lecture support: Proverbs 28:4 says keeping the law contends with the wicked; Abraham's intercession shows the power of a righteous remnant.

Recognize the far-reaching consequences of personal sin.

No one lives to himself; unforgiveness and bitterness can harm families, churches, and even nations.

Lecture support: Ahithophel's sin led to his suicide, family shame, and the deaths of over 20,000 men in battle.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 5

Does This Make You Want to Pray

August 20, 2017

Read Chapter 5 in the companion book, pages 91-108 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Urgency of Prayer

David's passionate cry 'Help, Lord' models urgent, timely prayer in times of moral and spiritual crisis.

Lecture support: David says, 'Help, Lord! For the godly man ceaseth, and the faithful fail from among the children of men.' He does not waste time on formality; the situation is extremely dangerous.

Decline of Godly Men

The disappearance of righteous, faithful men from society leads to widespread corruption and wickedness.

Lecture support: David saw that the godly and faithful men were ceasing... Men of principle, men of character and integrity, as well as men of faith were becoming less and less.

Arrogance and Deceit of the Wicked

A godless populace speaks lies, flattery, and pride, claiming autonomy and rejecting God's authority.

Lecture support: They speak vanity every one with his neighbor, with flattering lips and with a double heart do they speak... Who have said, with our tongue will we prevail, our lips are our own, who is Lord over us.

Persecution of the Helpless

The pride of the wicked inevitably leads to oppression of the poor, weak, and needy.

Lecture support: For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord.

Preservation of God's Word

God promises to keep His pure words from a corrupt generation, which can mean withholding His Word as judgment.

Lecture support: Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever.

Famine of Hearing God's Word

When people despise God's Word, He may send a famine of hearing it, leading to spiritual desolation.

Lecture support: Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread nor thirst for water, but of hearing the words of the Lord.

Key Arguments

Prayer must be timely and urgent

David's example shows that in times of crisis, prayer should be immediate and passionate, not formal.

Lecture support: He does not waste time or his breath on formality. He does not have time to do so. The situation is extremely dangerous, and he's very passionate and he's very urgent, and all he says is, help, Lord!

Loss of godly men leads to societal decay

When righteous men are removed, evil increases because there are fewer to oppose it.

Lecture support: When God does indeed remove righteous, godly, and faithful men, when He removes them, Evil cannot help but come because now there are fewer to expose it and to fight against it.

Flattery and double-heartedness equal treachery

Those who speak with flattering lips and a double heart are insincere and cannot be trusted.

Lecture support: Flattery and a double heart always equal treachery... The flatterer has one heart to give utterance to the words which he uses toward his neighbor, and another that conceals his real intent, purpose, and design.

The wicked claim autonomy but God is sovereign

Though the wicked say 'our lips are our own,' they do not truly control their lives; God does.

Lecture support: The wicked may say our tongues are our own, our lips are our own, who is Lord over us, they may say that. But that does not mean that they actually have control over their own lips and lives. No, God does.

God may withhold His Word from a rebellious generation

If people despise God's Word, He may preserve it from them, resulting in a famine of hearing.

Lecture support: Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever... If God desires to destroy us, all he has to do is withhold his word and his grace and we'll destroy ourselves.

The need for desperate prayer for God's help

Believers must cry out like David for God to intervene and not withhold His Word.

Lecture support: We need to learn to cry and to pray urgently and desperately and readily for God to help and save... Help, Lord! Help, Lord! Because only God can straighten us out.

Scripture References

Psalm 12:1-8

The entire psalm is read and forms the basis of the sermon.

Psalm 63:6

David meditated on God upon his bed and in the night watches.

Psalm 119:148

David's eyes prevented the night watches to meditate on God's word.

Psalm 63:1

David sought God early.

Isaiah 26:9

Isaiah desired God in the night and sought Him early.

Psalm 55:17

David prayed evening, morning, and at noon.

Psalm 32:5-6

David confessed sin and noted that the godly pray in a time when God may be found; floods of great waters will not come near.

Isaiah 55:6

Seek the Lord while He may be found, call upon Him while He is near.

Matthew 14:30

Peter cried 'Lord, save me' when sinking, illustrating urgent prayer.

Isaiah 57:1

The righteous perish and no one lays it to heart; merciful men are taken away from the evil to come.

2 Kings 22:18-20

God promised Josiah he would be gathered to his grave in peace and not see the evil to come.

Proverbs 11:8

The righteous is delivered out of trouble, and the wicked comes in his stead.

Proverbs 28:12

When righteous men rejoice, there is great glory; when the wicked rise, a man is hidden.

Proverbs 29:2

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

Micah 7:1-7

The good man is perished; all lie in wait for blood; trust no one; enemies are in one's own house.

Luke 18:1-5

The unjust judge who feared not God nor regarded man, illustrating lack of fear of God leads to no regard for man.

Jeremiah 9:4-5

Take heed of neighbors; every brother will supplant; they deceive and speak lies.

Psalm 73:8-9

The wicked speak loftily; they set their mouth against the heavens.

Exodus 5:2

Pharaoh said, 'Who is the Lord that I should obey him?'

1 Corinthians 6:19-20

You are not your own; you are bought with a price; glorify God in your body and spirit.

Discussion Questions

1. What does David's urgent cry 'Help, Lord' teach us about the nature of prayer in times of crisis?

Consider: David's passionate petition in Psalm 12:1 shows that prayer can be brief and urgent when danger is imminent.

2. How should the decline of godly and faithful men in society affect our prayer life?

Consider: David was moved to pray because the godly were ceasing; we should be similarly burdened.

3. In what ways do we see flattery and double-heartedness in our culture today, and how should we respond?

Consider: Psalm 12:2 describes a society of lies and insincerity; the sermon applies this to modern media and leadership.

4. What does it mean for God to 'preserve His words from this generation,' and why should that alarm us?

Consider: The sermon argues that God may withhold His Word from a rebellious people as judgment.

5. How can we cultivate a greater love and urgency for God's Word in our personal lives and churches?

Consider: The danger of a famine of hearing God's Word calls for valuing and proclaiming Scripture.

6. What practical steps can we take to pray more urgently for our nation and its leaders?

Consider: The sermon concludes with a call to cry 'Help, Lord' for our country's spiritual state.

Applications

Pray urgently and passionately

We must learn to cry out to God with urgency like David, especially when we see moral decay around us.

Lecture support: We need to learn to cry and to pray urgently and desperately and readily for God to help and save.

Value and proclaim God's Word

Recognize the danger of God withholding His Word and make every effort to treasure, study, and preach it.

Lecture support: It should alarm us. It should really and truly terrify us that God could withhold His Word from us.

Be aware of societal decay

Open our eyes to the decline of godly men and the rise of arrogance, and let it drive us to prayer.

Lecture support: We do not perceive the danger that we are in, or the danger in which we are faced.

Trust God's sovereignty over the wicked

Though the wicked boast, God will cut off flattering lips and protect the oppressed; we can rest in His justice.

Lecture support: The Lord shall cut off all flattering lips and the tongue that speaketh proud things.

Pray for laborers and righteous leaders

Ask God to raise up godly men and faithful preachers to counter the tide of wickedness.

Lecture support: Pray ye that the Lord will send laborers into the harvest. But they have to be His laborers.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 6

Common Sins of Rulers

February 02, 2012

Read Chapter 6 in the companion book, pages 109-131 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Commonality of Sin Among Rulers

Just as individuals share common temptations, civil rulers throughout history commit the same sins repeatedly, as exemplified by King Saul.

Lecture support: Weaver states, 'Rulers down through the ages have committed the same sins over and over. It seems as if not only men never learn, but civil rulers never learn.'

Rejection of God's Kingship Leads to Tyranny

When Israel rejected God as king and demanded a human ruler, it introduced oppression, confiscation, and loss of liberty, as prophesied in 1 Samuel 8.

Lecture support: Weaver says, 'The rejection of God as civil ruler and the establishment of man as civil ruler brought with it the seeds of corruption, confiscation, and tyranny.'

Usurpation of Spiritual Authority

Civil rulers often overstep their bounds by assuming authority over the church and spiritual matters, as Saul did by offering sacrifices.

Lecture support: Weaver notes, 'Many rulers simply arrogantly assume that they have authority over the church, its mission, its message, and its ministers.'

Disobedience to God's Law

Rulers frequently disobey God's explicit commands, prioritizing political expediency or personal desire over divine law.

Lecture support: Weaver says, 'I find it absolutely astounding that those few civil rulers who do claim to be Christians never do anything Christian.'

Arrogance and Greed in Leadership

Power corrupts, leading rulers to become arrogant and greedy, viewing their position as a means to personal enrichment rather than service.

Lecture support: Weaver explains, 'In his arrogance, he disobeyed God. And in his greed, he flew upon the spoil.'

Blame Shifting and Irresponsibility

Rulers commonly deflect responsibility for their failures onto others, as Saul blamed the people for sparing the Amalekite spoil.

Lecture support: Weaver points out, 'Every word that Saul utters indicates a breakdown of his moral character. He's evidencing that he was not worthy to rule in any manner.'

Fear of Man Over Fear of God

Saul feared the people and sought their honor more than God's, a pattern seen in modern politicians who prioritize public approval over obedience to God.

Lecture support: Weaver states, 'Saul was more concerned about the praise and the recognition of man than he was with the praise and the recognition of God.'

Prayer for Rulers for the Sake of God's People

Believers are to pray for civil rulers not primarily for their salvation, but that they would leave God's people alone to live quiet, godly lives.

Lecture support: Weaver says, 'Our prayer for the civil rulers is not for their salvation. It is not for their benefit. It is for our benefit.'

Key Arguments

Rulers must rule in the fear of God to be just

The Bible requires that rulers be just and rule in the fear of God, which necessitates conversion and submission to God's Word.

Lecture support: Weaver cites 2 Samuel 23:2-3: 'He that ruleth over men must be just, ruling in the fear of God.'

Crisis is used to justify usurpation

Saul used the Philistine threat as an excuse to offer sacrifice, and modern rulers exploit real or manufactured crises to expand their power.

Lecture support: Weaver says, 'He did not create it, but he used it... if there is no crisis, then they create one so that at the same time they may abuse their office and steal the liberty and the freedom of the people.'

Fallen man desires to play God

Civil rulers usurp authority because fallen man wants to be sovereign like God, controlling everything and everyone.

Lecture support: Weaver states, 'Fallen man likes to play God. If he claims he is a God in order to prove his claim... then he must order and control everyone else.'

God delegates authority and holds rulers accountable

All authority comes from God and is limited by His Word; rulers are answerable to Him for their obedience.

Lecture support: Weaver says, 'The only authority that comes from God is delegated authority... What authority does the civil ruler have? It comes from God and it's limited to and through His Word.'

Arrogance leads rulers to view people as subjects to be fleeced

When rulers disobey God, they no longer see themselves as fellow citizens but as superior masters entitled to exploit the people.

Lecture support: Weaver explains, 'The civil ruler who disobeys God and God's word no longer considers himself one of us. He now considers us, His sheep, to be fleeced.'

Greedy rulers take life and trouble their own house

Proverbs warns that greed leads to the destruction of others and ultimately brings ruin upon the greedy ruler's own household.

Lecture support: Weaver quotes Proverbs 1:19 and 15:27 about the ways of the greedy and how they trouble their own house.

Saul's confession lacked genuine repentance

Saul admitted sin but was only sorry for the consequences, not the sin itself, unlike David who abhorred his sin against God.

Lecture support: Weaver contrasts Saul and David: 'Saul shrank from the punishment of the sin. David shrank in abhorrence of the sin itself.'

Prayer for rulers is for the peace of the church

1 Timothy 2:1-2 teaches that believers pray for rulers so that they may lead quiet and peaceable lives, not for the rulers' salvation.

Lecture support: Weaver says, 'Our prayer for the civil rulers is not for their salvation. It is not for their benefit. It is for our benefit.'

Scripture References

1 Samuel 13:1-2

Introduction to Saul's reign and military organization.

1 Samuel 13:3-7

Jonathan's attack and the Philistine threat causing Israel to hide.

1 Samuel 13:8-12

Saul offers the burnt offering because Samuel delayed and the people scattered.

1 Samuel 13:13-14

Samuel rebukes Saul, declaring his kingdom will not continue.

1 Corinthians 10:13

Temptations are common to man, introducing the idea of common sins.

Galatians 6:7-8

God is not mocked; a man reaps what he sows, applied to rulers.

1 Samuel 8:6-8

Israel's request for a king was a rejection of God as king.

1 Samuel 12:12

Samuel reminds Israel they rejected God as king when they asked for a human king.

1 Samuel 8:9-20

God warns through Samuel of the oppressive manner of a human king.

Proverbs 28:28

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

Proverbs 29:2

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

2 Samuel 23:2-3

David declares that a ruler must be just and rule in the fear of God.

1 Samuel 13:19-22

The Philistines' weapon control left only Saul and Jonathan armed.

1 Samuel 13:5-7

The Philistine army and Israel's fear and hiding.

1 Samuel 13:8-12

Saul's unlawful sacrifice and Samuel's confrontation.

1 Samuel 13:13-14

Samuel pronounces judgment on Saul for his disobedience.

2 Chronicles 26

King Uzziah usurped the priest's office and was struck with leprosy.

Hosea 5:11

Princes of Judah removed boundaries and faced God's wrath.

Matthew 21:38

The wicked tenants sought to kill the son and seize his inheritance.

Mark 12:7

The tenants said, 'Let us kill him, and the inheritance shall be ours.'

Discussion Questions

1. In what ways do modern civil rulers usurp authority that belongs to God or the church, and how should Christians respond?

Consider: Weaver discusses Saul's unlawful sacrifice and Uzziah's intrusion into the temple as examples of usurpation.

2. How can we discern whether a politician's claimed faith is genuine when their policies contradict God's law?

Consider: Weaver criticizes politicians who claim Christianity but refuse to let it influence their governance.

3. What are some modern examples of rulers 'flying upon the spoil' through greed and arrogance?

Consider: Weaver describes Saul's greed and compares it to modern politicians who seek personal gain from office.

4. Why is blame shifting such a common sin among leaders, and how does it erode trust in government?

Consider: Weaver points out Saul's attempt to blame the people for his own failure to obey God.

5. How does the fear of man manifest in political decisions today, and what does it produce?

Consider: Weaver explains that Saul feared the people and sought their honor, leading to disobedience.

6. What does genuine repentance look like for a ruler, and how does it differ from Saul's confession?

Consider: Weaver contrasts Saul's worldly sorrow with David's godly sorrow over sin.

7. According to 1 Timothy 2, what should be the primary focus of our prayers for civil rulers?

Consider: Weaver emphasizes that we pray for rulers so that we may lead quiet and peaceable lives, not for their salvation.

8. How can Christians maintain a biblical perspective on government while avoiding both idolization of rulers and sinful rebellion?

Consider: Weaver balances the command to pray for rulers with the recognition that they are often wicked and will face God's judgment.

Applications

Recognize the common sins of rulers and avoid naivety

Believers should be aware that civil rulers commonly commit sins like usurpation, disobedience, greed, blame shifting, and fear of man, and should not be surprised by political corruption.

Lecture support: Weaver says, 'Common sins are indeed common, especially as they relate to civil rulers. Every sin that Saul committed can be easily detected, seen, and demonstrated in the lives of our modern-day civil rulers.'

Pray for rulers to leave the church in peace

Christians should pray for civil rulers not primarily for their salvation, but that they would allow God's people to live quiet, peaceable, godly lives without interference.

Lecture support: Weaver states, 'Our prayer for the civil rulers is not for their salvation. It is not for their benefit. It is for our benefit... that they will leave us alone so that we can have the liberty and the freedom to obey God.'

Fear God rather than man

Believers must cultivate the fear of God, which frees them from the snare of fearing man, and they should evaluate rulers by whether they demonstrate the fear of God through obedience.

Lecture support: Weaver says, 'Any man who says he fears God will demonstrate that he fears God by obeying God. If you don't obey God, I don't care what your talk is, you don't fear God.'

Understand that God holds rulers accountable

No matter how powerful rulers seem, they are men who will die and face God's judgment; this should comfort the righteous and warn the wicked.

Lecture support: Weaver cites Psalm 82:7: 'But ye shall die like men, and fall like one of the princes.'

Avoid the arrogance of power in any sphere of authority

Whether in family, church, or civil roles, those in authority must remember they are stewards under God, not autonomous masters, and must rule with humility and obedience to God's Word.

Lecture support: Weaver warns that Saul's humility turned to arrogance, and that rulers must read God's law daily lest their hearts be lifted up above their brethren.

Discern genuine repentance from worldly sorrow

True repentance involves abhorrence of the sin itself, not just regret over consequences; this applies to personal life and to evaluating leaders' confessions.

Lecture support: Weaver contrasts Saul and David: 'Saul shrank from the punishment of the sin. David shrank in abhorrence of the sin itself.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 7

Are You Concerned?

December 03, 2012

Read Chapter 7 in the companion book, pages 133-150 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Certainty and Severity of God's Judgment

God is a God of judgment who actively punishes sin through various means, and His judgments are unchanging and inescapable.

Lecture support: Weaver states, 'The scripture tells us that God is a God of judgment. He is known by His judgments, and justice and judgment are the habitation of His throne.' He cites Deuteronomy 32:4, Isaiah 30:18, Psalm 9:16, and Psalm 89:14.

The Necessity of Genuine Repentance

True repentance involves a rent heart, turning from sin to God with godly sorrow, not mere outward religious acts.

Lecture support: Weaver expounds Joel 2:12-13: 'Rend your heart and not your garments, and turn unto the Lord your God.' He contrasts Ahab's external mourning with David's broken heart in Psalm 51.

God's Sovereignty Over All Armies

God commands vast armies - insects, nations, and celestial bodies - to execute His judgment, and they obey instantly.

Lecture support: Weaver says, 'God even has armies of insects and animals.' He references Psalm 105:34, Isaiah 7:18, Isaiah 10:5, and Judges 5:20.

The Distinction Between Worldly and Godly Sorrow

Worldly sorrow leads to death, while godly sorrow produces repentance unto salvation. Many perform religious acts without a changed heart.

Lecture support: Weaver cites 2 Corinthians 7:10 and uses Ahab (1 Kings 21:27) and Judas (Matthew 27:3) as examples of false repentance.

The Wonder of Divine Mercy Amidst Judgment

Despite His justice, God is gracious and merciful, offering forgiveness to those who turn to Him. This is a startling wonder.

Lecture support: Weaver quotes Joel 2:13 and Lamentations 3:22-23, and shares Spurgeon's amazement that God loved Jacob. He says, 'It is indeed a startling wonder.'

Temporal Consequences and the Law of Sowing and Reaping

Forgiveness does not always remove earthly judgments; believers may still face temporal consequences for sin.

Lecture support: Weaver explains Joel 2:14: 'Who knoweth if he will return and repent and leave a blessing behind him?' He uses David's forgiven sin yet dead child as an example.

Godly Concern Leads to Practical Preparation

A godly concern should result in faith, obedience, and wise action to prepare for temporal judgments on a sinful nation.

Lecture support: Weaver asks, 'If we know that God's judgment is upon our economic system... what shall we do?' He cites Proverbs 22:3 and urges examination of finances, food, and government.

Key Arguments

God's judgments are consistent across time because He is immutable.

The sins that brought judgment in biblical times are the same sins that bring judgment today, as God does not change.

Lecture support: Weaver says, 'The sins that merited and brought forth God's judgments thousands of years ago are the same sins that merit and bring forth God's judgments today.' He cites Malachi 3:6.

God's army is vast and obedient, ensuring judgment is inescapable.

God commands insects, animals, nations, and even stars to execute His will, and they never fail.

Lecture support: Weaver references Psalm 105:34, Isaiah 7:18, Isaiah 10:5, and Judges 5:20, and says, 'not one of them faileth.'

True repentance is internal, not external.

God requires a broken and contrite heart, not mere religious rituals or outward displays of sorrow.

Lecture support: Weaver expounds Joel 2:13 and Psalm 51:16-17: 'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.'

Worldly sorrow is insufficient for salvation.

Many people regret the consequences of sin but never truly turn to God, like Ahab and Judas.

Lecture support: Weaver cites 2 Corinthians 7:10 and describes Ahab's sackcloth (1 Kings 21:27) and Judas's repentance (Matthew 27:3) as examples of worldly sorrow.

God's mercy is astonishing given His justice.

It is a wonder that a holy God offers forgiveness to sinners who have grievously offended Him.

Lecture support: Weaver shares Spurgeon's quote about Jacob and says, 'It is indeed a startling wonder.' He cites Lamentations 3:22-23 and Psalm 86:15.

Repentance may not remove all temporal judgments.

Even forgiven sin can have lasting earthly consequences due to the law of sowing and reaping.

Lecture support: Weaver explains Joel 2:14 and uses David's example: 'Did his child die? Yeah. Did David reap what he had sown? Yeah.'

A godly concern must lead to practical action.

Believers should examine their lives, turn to God, and prepare wisely for the temporal judgments falling on their nation.

Lecture support: Weaver asks, 'If we know that God's judgment is upon our economic system... what shall we do?' and cites Proverbs 22:3.

Scripture References

Joel 2:11-14

Primary text of the sermon, describing God's army, the call to repentance, and the possibility of mercy.

Proverbs 22:3

The prudent foresee evil and hide, but the simple pass on and are punished; used to urge preparation.

Deuteronomy 32:4

God is the Rock, His work is perfect, all His ways are judgment; cited to prove God is a God of judgment.

Isaiah 30:18

The Lord is a God of judgment; blessed are those who wait for Him.

Psalm 9:16

The Lord is known by the judgment He executes; the wicked are snared in their own work.

Psalm 89:14

Justice and judgment are the habitation of God's throne.

Malachi 3:6

I the Lord change not; used to support God's immutability in judgment.

Joel 1:4-6

Description of locust plagues as God's judgment on the land.

Joel 1:10-12

Agricultural devastation and loss of joy as part of God's judgment.

Psalm 105:34-35

God spoke and locusts came, devouring the land; an example of God's insect army.

Deuteronomy 32:41

If I whet my glittering sword, I will render vengeance; God's timing in judgment.

1 Samuel 2:10

The adversaries of the Lord shall be broken; He thunders from heaven.

Isaiah 7:18-19

God will hiss for the fly and the bee; an army of insects.

Isaiah 10:5-7

Assyria as the rod of God's anger, sent against a hypocritical nation.

Judges 5:20

The stars in their courses fought against Sisera; God uses celestial armies.

Deuteronomy 32:30

How one could chase a thousand unless the Lord had sold them; God fights against His people.

Jeremiah 21:3-6

God will fight against Judah with an outstretched hand, turning their weapons back on them.

Nahum 1:5-6

The mountains quake, who can stand before His indignation; the terror of God's judgment.

1 Thessalonians 1:9

You turned to God from idols; repentance involves turning to God, not just from sin.

Acts 20:21

Repentance toward God and faith toward our Lord Jesus Christ; both are indispensable.

Discussion Questions

1. In what ways do we, like the people of Judah, ignore or downplay the reality of God's judgment in our own lives and nation?

Consider: Weaver opens by stating that most people, even Christians, have never seriously considered God's judgment and prefer ignorance.

2. How does the immutability of God challenge the modern tendency to view biblical judgments as outdated or irrelevant?

Consider: Weaver argues that the sins bringing judgment in the past are the same today because God does not change.

3. What are some 'armies' God might be using today to bring judgment, and how should we respond?

Consider: Weaver describes God's use of insects, nations, and natural forces as His armies.

4. What is the difference between rending our garments and rending our hearts? How can we examine whether our repentance is genuine?

Consider: Weaver expounds Joel 2:13 and contrasts Ahab's external actions with David's broken heart.

5. Why is it a 'startling wonder' that God offers mercy to sinners? How does this affect our view of His grace?

Consider: Weaver shares Spurgeon's amazement at God's love for Jacob and emphasizes the marvel of divine forgiveness.

6. How should we balance the assurance of forgiveness with the reality that temporal consequences may remain?

Consider: Weaver discusses Joel 2:14 and the law of sowing and reaping, using David's life as an example.

7. What practical steps can we take to prepare for temporal judgments on our nation while maintaining faith and obedience?

Consider: Weaver asks pointed questions about economic, agricultural, and governmental systems and urges godly preparation.

Applications

Examine Your Repentance

Believers should examine whether their repentance is genuine, marked by a broken heart and turning to God, not just outward sorrow or religious acts.

Lecture support: Weaver says, 'Examine yourselves whether you be in the faith' (2 Corinthians 13:5) and urges listeners to see if their heart has been rent.

Turn to God with All Your Heart

In light of coming judgment, the proper response is to turn to the Lord with fasting, weeping, and mourning, seeking His mercy.

Lecture support: Weaver expounds Joel 2:12: 'Turn you even to me with all your heart, and with fasting, and with weeping, and with mourning.'

Prepare Practically for Temporal Judgments

A godly concern should lead to wise actions, such as reevaluating financial, agricultural, and governmental dependencies in light of God's judgments.

Lecture support: Weaver asks, 'If we know that God's judgment is upon our economic system... what shall we do?' and cites Proverbs 22:3.

Respond with Faith and Obedience, Not Fear

A godly concern is demonstrated by biblical faith and obedience, not fretful, unbelieving agitation.

Lecture support: Weaver contrasts godly concern with humanistic concern: 'A godly concern is always demonstrated by biblical attitude and biblical actions.'

Trust in God's Mercy While Fearing His Judgment

Believers should hold in tension the fear of God's judgment and the wonder of His mercy, fleeing from His justice to His mercy.

Lecture support: Weaver quotes an old scholar: 'Flee from Himself to Himself from the rigor of justice to the bosom of mercy.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 8

Captain Jonathan Davis "A Combat Mentality"

May 19, 2013

Read Chapter 8 in the companion book, pages 151-165 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical Manhood and Courage

God commands men to be watchful, steadfast, brave, and strong, rejecting cowardice and passivity.

Lecture support: Exposition of 1 Corinthians 16:13 and the Greek word andrizomai meaning 'to show oneself a man, to be brave.'

The Combat Mentality

A mindset of determination to fight and win in all areas - physical, spiritual, and moral - refusing to be a victim.

Lecture support: Weaver states, 'If you do not determine to fight, you will lose. If you do not determine that you're going to be the victor, you will be the victim.'

Critique of Modern Masculinity

Contemporary men are described as 'girly men,' immature, and unwilling to work, protect, or engage in martial training.

Lecture support: Weaver laments 'a generation of pansies, a generation of spineless, gutless wimps' and gives examples of adults playing video games and coloring books.

Historical Examples of Valor

The Spartans at Thermopylae and Captain Jonathan Davis exemplify the courage and skill God calls for.

Lecture support: Detailed accounts of both historical events are used to illustrate standing fast and fighting against odds.

Spiritual Warfare

The combat mentality applies to spiritual battles against sin, the flesh, and the devil, requiring the armor of God.

Lecture support: Ephesians 6:10-18 is read and applied, with Weaver saying, 'If you do not have a combat mentality in spiritual things, you will lose.'

Responsibility for Self-Defense

God ordains means for protection and holds individuals responsible to preserve life, using whatever tools are available.

Lecture support: Weaver argues, 'God is not going to do for you what He demands that you do for yourself' and cites the sixth commandment's positive duty.

Key Arguments

1 Corinthians 16:13 is a military command for all believers.

The verse uses military terms to call Christians to vigilance, unity, courage, and strength in spiritual and physical battles.

Lecture support: Weaver explains 'watch ye' as posting sentries, 'stand fast' as keeping ranks, and 'quit ye like men' as fighting bravely.

Modern men have abandoned their God-given role as protectors and fighters.

Cultural examples show men preferring amusement over responsibility, leading to a lack of preparedness for conflict.

Lecture support: Weaver cites adults playing video games, reading comic books, and avoiding martial training.

Captain Jonathan Davis's victory demonstrates the effectiveness of a combat mentality.

Davis's training, skill, and refusal to be a victim enabled him to overcome 14 attackers, showing what determination can achieve.

Lecture support: The detailed narrative of the 1854 gunfight and Davis's own statement, 'I did only what hundreds of others might have done.'

Martial skills are perishable and require ongoing training.

Like any physical skill, self-defense abilities diminish without practice, and excuses for not training are invalid.

Lecture support: Weaver states, 'martial skills are perishable skills' and gives the example of a former karate instructor who lost his abilities.

A combat mentality is essential for overcoming disease and spiritual challenges.

The same determination to fight applies to health battles and resisting sin; passivity leads to defeat.

Lecture support: Weaver says, 'if you don't have a combat mentality even in relationship to disease, you're going to die.'

God holds individuals responsible to use means for self-preservation.

The sixth commandment implies a duty to preserve life, and God will not miraculously protect those who neglect their responsibilities.

Lecture support: Weaver argues, 'God is not going to fulfill our responsibilities for us' and references Proverbs 22:3.

Scripture References

1 Corinthians 16:13

The central text: 'Watch ye, stand fast in the faith, quit ye like men, be strong.'

1 Corinthians 14:20

Paul's instruction to be children in malice but men in understanding.

Ephesians 6:13

Take the whole armor of God to withstand in the evil day and stand.

2 Timothy 2:3

Endure hardness as a good soldier of Jesus Christ.

Joshua 1:6

God commands Joshua to be strong and of good courage.

2 Samuel 10:12

Joab says, 'Be of good courage, and let us play the men for our people.'

Proverbs 13:15

The way of the transgressor is hard.

2 Samuel 23:8-11

David's mighty men: Adino killed 800, Eleazar's hand clave to his sword, Shammah defended a field.

Ephesians 6:10-18

The full armor of God passage, read and applied to spiritual warfare.

Proverbs 22:3

A prudent man foresees evil and hides himself, but the simple pass on and are punished.

Discussion Questions

1. What does it mean to 'quit ye like men' in practical terms for a Christian today?

Consider: Based on the exposition of 1 Corinthians 16:13 and the Greek word andrizomai.

2. How does the example of the Spartans at Thermopylae illustrate the command to 'stand fast in the faith'?

Consider: Weaver uses the historical account to explain keeping ranks and unity.

3. In what ways does modern culture promote a 'girly man' mentality, and how can Christians resist it?

Consider: Weaver critiques adult immaturity and avoidance of responsibility.

4. What can we learn from Captain Jonathan Davis's response to the ambush about preparation and mindset?

Consider: The narrative of the 1854 gunfight and Davis's training and determination.

5. How does the concept of a 'combat mentality' apply to spiritual warfare according to Ephesians 6?

Consider: Weaver connects physical self-defense to the spiritual armor of God.

6. What is the balance between trusting God for protection and taking personal responsibility for self-defense?

Consider: Weaver argues that God ordains means and expects us to use them.

7. Why does Weaver emphasize that martial skills are perishable, and what does that imply for ongoing training?

Consider: The application about training and the example of the karate instructor.

Applications

Pursue martial training and preparedness.

Believers should train with weapons and self-defense skills, recognizing that such skills are perishable and require practice.

Lecture support: Weaver says, 'I'd much rather have the training and never need it than to need it and not have it.'

Cultivate a combat mentality in all areas of life.

Determine to fight and win in physical threats, health battles, and spiritual struggles, refusing to be a victim.

Lecture support: Weaver states, 'If you do not determine to fight, you will lose.'

Fulfill the duty to preserve life.

The sixth commandment requires actively protecting one's own life and the lives of others, using available means.

Lecture support: Weaver argues, 'You have a duty, you have a responsibility, you have an obligation to preserve your life.'

Stand fast in spiritual unity.

Maintain close ranks with other believers to resist the devil's divide-and-conquer tactics in church and home.

Lecture support: Weaver explains 'stand fast in the faith' as keeping ranks unbroken, citing police interrogation tactics.

Be watchful against surprise attacks.

Stay alert to spiritual and physical dangers, posting 'sentries' through prayer and awareness.

Lecture support: Weaver interprets 'watch ye' as keeping scouts out and being constantly on guard.

Reject passivity and immaturity.

Grow up in understanding and responsibility, avoiding the childish pursuits that characterize modern culture.

Lecture support: Weaver critiques adults playing video games and reading comic books, calling for maturity.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 9

How Far Are You Willing To Go

August 28, 2022

Read Chapter 9 in the companion book, pages 167-184 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Inescapable Question of Commitment

Every believer must answer how far they are willing to go in obeying God and resisting sin, as this determines their spiritual direction.

Lecture support: The title of the message today is simply this: How far are you willing to go? ... We must ask that question for ourselves and for others as well.

The Connection Between Holiness and Wickedness

The degree to which we pursue holiness directly affects how far we slide into sin, because our flesh craves sinful pleasures.

Lecture support: If you are not going to go very far in holiness, righteousness and obedience, you're going to go even further in wickedness and evil.

God's Law as the Objective Standard

God's law is the unchanging standard that determines what pleases Him, in contrast to our subjective lusts.

Lecture support: When you talk about a standard, you have to understand there is God's objective standard, which is His law. And then there is our subjective standard, which happens to be our lusts and our desires.

The Deceptive Pleasures of Sin

Sin offers temporary pleasure but leads to destruction, and believers must choose to suffer affliction with God's people rather than enjoy sin.

Lecture support: Moses understood this concept because in Hebrews 11, in verse 25... Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

The Impossibility of Pleasing Both God and Flesh

Scripture teaches that the flesh and Spirit are in constant conflict, making it impossible to satisfy both simultaneously.

Lecture support: You cannot please your flesh and please God at the same time. It's impossible. It's absolutely impossible.

The Corrupt Elite and the Perpetuation of Injustice

Throughout Scripture, a ruling cabal has used its power to persecute the righteous, and the same dynamic exists today.

Lecture support: The Jews in this passage were the ruling elite. They were the cabal. They were the ones who were dead set on having Paul killed.

The Call to Active Resistance and Prayer

Believers are commanded to cry out to God day and night for justice, to deliver the innocent, and to speak against wickedness regardless of the cost.

Lecture support: Shall not God avenge His own elect which cry day and night unto Him... The problem is not with God. The problem is with us. We're not crying day and night.

The Cost of Faithful Witness

Those who rebuke sin and speak uprightly will be hated and persecuted, but Christ calls us to bear His reproach outside the camp.

Lecture support: They hate him that rebuketh in the gate... You start rebuking sin... They'll hate you. They'll despise you. They'll do everything they can to destroy you.

Key Arguments

Our standard determines our direction

Whether we adopt God's law or our own lusts as our standard dictates how far we go in righteousness or sin.

Lecture support: It's your standard, whichever one you have, that's going to determine how far you go in righteousness, justice, holiness, or in sin and rebellion and evil.

Sin must be resisted at its root

God forbids not only the sinful act but every thought and step that leads to it, so we must avoid all enticements.

Lecture support: When God forbids any sin, at the same time, He forbids any and everything that would lead up to that sin.

Pleasing God is a biblical command

Scripture repeatedly commands believers to walk in a manner that pleases God, linking obedience to answered prayer.

Lecture support: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.

The flesh and Spirit are irreconcilable

Galatians 5:17 teaches that the flesh and Spirit are contrary, so we cannot do what we naturally would without sinning.

Lecture support: The flesh lusteth against the Spirit, and the Spirit against the flesh, and they are contrary the one to the other, so that you cannot do the things that you would.

Biblical 'Jews' often refers to a ruling elite

In Acts 24-25, 'the Jews' who sought Paul's death were the high priest, elders, and chief leaders, not the general populace.

Lecture support: The Jews in this passage were the ruling elite. They were the cabal... Go back to verse one. And after five days Ananias the high priest ascended with the elders.

Wicked governments frame mischief by law

Psalm 94:20-21 describes a throne of iniquity that makes sin legal and condemns the innocent, a pattern seen today.

Lecture support: Shall the throne of iniquity have fellowship with thee which frameth mischief by law? They gather themselves together against the soul of the righteous and condemn the innocent blood.

Silence in the face of evil is complicity

Proverbs 24:10-12 warns that failing to deliver those being led to death and claiming ignorance brings God's judgment.

Lecture support: If thou forbear to deliver them that are drawn unto death... Doth not he that pondereth the heart consider it?

Lukewarmness is rejected by Christ

Revelation 3:15-16 shows that God despises neutrality; He demands wholehearted commitment or opposition.

Lecture support: Because thou art neither cold nor hot, but lukewarm, I will spew thee from my mouth.

Scripture References

Acts 24:27

Felix, willing to show the Jews a pleasure, left Paul bound, illustrating how far rulers will go to please the wicked elite.

Acts 25:9

Festus, willing to do the Jews a pleasure, asked Paul to go to Jerusalem, showing the same corrupt favoritism.

Hebrews 11:25

Moses chose to suffer affliction with God's people rather than enjoy the pleasures of sin for a season.

Luke 8:14

The pleasures of this life choke the Word and make believers unfruitful.

Titus 3:3

Before conversion, we were hedonists, serving various lusts and pleasures.

Colossians 1:10

We are to walk worthy of the Lord unto all pleasing.

1 Thessalonians 4:1

Paul taught believers how to walk and please God.

2 Timothy 2:4

A soldier does not entangle himself with civilian affairs, but seeks to please his commander.

Hebrews 11:6

Without faith it is impossible to please God.

1 John 3:22

We receive what we ask because we keep His commandments and do what pleases Him.

Luke 9:23

Jesus said if anyone would come after Him, he must deny himself and take up his cross daily.

Luke 14:27

Whoever does not bear his cross and come after Christ cannot be His disciple.

Galatians 5:16-17

Walk in the Spirit and you will not fulfill the lust of the flesh; the flesh and Spirit are contrary.

2 Kings 16:6

The first biblical use of 'Jews' refers to the people of the southern kingdom being driven from Elath.

Acts 23:12-20

More than forty Jews bound themselves with an oath to kill Paul, and the term 'Jews' refers to the chief priests and elders.

1 Thessalonians 2:14-16

The Jews who killed Jesus and the prophets and persecuted the apostles are identified as those who please not God.

Matthew 26:59

The chief priests, elders, and council sought false witness to put Jesus to death.

Psalm 94:20-21

The throne of iniquity frames mischief by law and condemns innocent blood.

Luke 18:1-8

The parable of the persistent widow teaches that God will avenge His elect who cry day and night.

Proverbs 24:10-12

If we fail to deliver those being led to death and claim ignorance, God who knows the heart will repay.

Discussion Questions

1. What does it mean practically to 'walk in the Spirit' so that we do not fulfill the lust of the flesh?

Consider: Weaver taught from Galatians 5:16-17 that the Spirit and flesh are contrary, and walking in the Spirit prevents sin.

2. How can we identify and resist the 'little things' that lead up to major sins in our lives?

Consider: He explained that God forbids everything that leads to sin, using adultery and theft as examples.

3. In what ways are we tempted to enjoy the benefits of a socialistic society without engaging the issues of the day?

Consider: Weaver noted that many want governmental subsidies but do not want to suffer or give.

4. Why is it important to understand that 'the Jews' in Acts 24-25 refers to a ruling elite rather than all Jewish people?

Consider: He spent significant time defining the term to show that a corrupt cabal, not the common people, sought Paul's death.

5. What are some modern examples of 'framing mischief by law' as described in Psalm 94:20?

Consider: Weaver applied this verse to governments that legalize sin, such as abortion and transgender indoctrination.

6. How can we cultivate a habit of crying out to God day and night against injustice, as Jesus taught in Luke 18?

Consider: He emphasized that the problem is not God's unwillingness to avenge, but our failure to persistently pray.

7. What does it look like to 'go forth unto him without the camp, bearing his reproach' in today's culture?

Consider: Hebrews 13:12-13 was cited to call believers to identify with Christ outside the accepted norms of society.

8. How do we balance the truth that God is sovereign with our responsibility to actively resist evil?

Consider: Weaver stated that God ordains both the end and the means, and asks who will stand up for Him against the wicked.

Applications

Examine your standard

Evaluate whether your decisions are governed by God's law or by personal lusts and desires.

Lecture support: It's your standard, whichever one you have, that's going to determine how far you go in righteousness, justice, holiness, or in sin and rebellion and evil.

Avoid the path to sin

Identify and remove from your life any media, thoughts, or habits that lead toward sinful actions.

Lecture support: When God forbids any sin, at the same time, He forbids any and everything that would lead up to that sin.

Choose suffering over sinful pleasure

Follow Moses' example by willingly enduring hardship for the sake of godliness rather than indulging temporary pleasures.

Lecture support: Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Walk to please God

Make it your daily aim to live in a manner that pleases the Lord, knowing that obedience is linked to answered prayer.

Lecture support: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.

Deny the flesh daily

Actively say no to fleshly desires, recognizing that you cannot please both your flesh and God.

Lecture support: You cannot please your flesh and please God at the same time. It's impossible.

Speak out against wickedness

Do not remain silent about societal evils like abortion, child trafficking, and political corruption, even if it brings hatred.

Lecture support: They hate him that rebuketh in the gate... You start rebuking sin... They'll hate you.

Cry out to God persistently

Pray day and night for God to avenge His elect and bring down wicked systems, following the widow's example.

Lecture support: Shall not God avenge His own elect which cry day and night unto Him... The problem is not with God. The problem is with us.

Reject lukewarm neutrality

Take a clear stand for Christ and His kingdom, refusing to be a passive, uncommitted believer.

Lecture support: Because thou art neither cold nor hot, but lukewarm, I will spew thee from my mouth.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 10

The Sovereignty Of God And Prayer

September 22, 2017

Read Chapter 10 in the companion book, pages 185-201 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's Absolute Sovereignty

God is omnipotent, omniscient, and immutable; His counsel stands, and He does all His pleasure.

Lecture support: Job 42:2 'I know that thou canst do everything'; Isaiah 46:10 'My counsel shall stand, and I will do all my pleasure'; Daniel 4:35 'He doeth according to His will... none can stay His hand'.

The Command to Pray

Prayer is a direct command from God, not optional, and is modeled by Jesus.

Lecture support: 1 Thessalonians 5:17 'pray without ceasing'; Luke 18:1 'men ought always to pray'; Jesus' example in Matthew 14:23, Luke 6:12.

Purpose of Prayer: Glorifying God

Prayer is primarily to hallow God's name, submit to His kingdom and will, and honor Him as Father, King, and Master.

Lecture support: Matthew 6:9-13 'Hallowed be thy name. Thy kingdom come, Thy will be done'; Luke 11:1-4.

God Ordains Ends and Means

God's decree includes both the final outcome and the means to achieve it, including prayer.

Lecture support: Ahab's death by a random arrow (2 Kings 22); election before the foundation of the world and the sending of Christ and preachers (Ephesians 1:4, 2 Timothy 1:9, 2 Thessalonians 2:13-14).

Eternal Life as Knowing God

Eternal life is a present, personal relationship with God through Christ, and prayer is a means of experiencing it.

Lecture support: John 17:2-3 'this is life eternal, that they may know thee the only true God, and Jesus Christ'.

Sovereignty as Foundation for Prayer

God's sovereignty does not nullify prayer; it is the very reason we pray, because only a sovereign God can answer.

Lecture support: Romans 8:28; missionary examples like William Carey and Adoniram Judson relied on God's sovereignty.

Key Arguments

Prayer is commanded by God, so we must pray regardless of our understanding of sovereignty.

The simplest answer to 'why pray?' is that God commands it, just as a parent says 'because I said so.'

Lecture support: 1 Thessalonians 5:17; Luke 18:1; Jesus' own prayer life.

Prayer is not to inform or change God, but to glorify Him.

God already knows our needs (Matthew 6:8) and is immutable (Malachi 3:6); prayer's purpose is to honor Him as Father, King, and Master.

Lecture support: Matthew 6:7-8; Malachi 3:6; Matthew 6:9-13.

God ordains both the end and the means, so prayer is a divinely appointed means to accomplish His will.

Just as God ordained Ahab's death and the arrow that killed him, He ordains our prayers as means to His decreed ends.

Lecture support: 2 Kings 22; Ephesians 1:4; 2 Timothy 1:9; 2 Thessalonians 2:13-14.

Sovereignty is the foundation, not the enemy, of prayer.

Only a sovereign God can answer prayer and work all things for good; without sovereignty, prayer would be pointless.

Lecture support: Romans 8:28; historical missionary confidence in God's sovereignty.

Scripture References

Job 42:2

Job acknowledges God's omnipotence: 'I know that thou canst do everything.'

Isaiah 46:10

God declares His counsel shall stand and He will do all His pleasure.

Daniel 4:35

God does according to His will in heaven and earth, and none can stay His hand.

Acts 15:18

Known unto God are all His works from the beginning of the world.

Acts 4:26-28

Herod, Pilate, Gentiles, and Israel gathered to do what God's hand and counsel determined before to be done.

Luke 23:25

Pilate released Barabbas and delivered Jesus to their will, showing human responsibility.

Psalm 76:10

Surely the wrath of man shall praise the Lord, and the remainder of wrath He will restrain.

1 Thessalonians 5:17

Pray without ceasing.

Luke 18:1

Men ought always to pray and not to faint.

Matthew 14:23

Jesus went up into a mountain apart to pray.

Luke 6:12

Jesus continued all night in prayer to God.

Matthew 6:7-8

Use not vain repetitions; your Father knows what you need before you ask.

Proverbs 15:8

The prayer of the upright is His delight.

Philippians 4:6

In everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Matthew 7:7-11

Ask, seek, knock; if evil men give good gifts, how much more will the Father give good things to those who ask.

Malachi 3:6

I am the Lord, I change not.

Matthew 6:9-13

The model prayer: hallowed be thy name, thy kingdom come, thy will be done; give us daily bread, forgive us, lead us not into temptation.

Luke 11:1-4

Lord, teach us to pray; the model prayer.

John 17:2-3

This is life eternal, that they may know thee the only true God, and Jesus Christ.

2 Thessalonians 2:13-14

God from the beginning chose you to salvation through sanctification of the Spirit and belief of the truth, called by the gospel.

Discussion Questions

1. How does understanding God's sovereignty as the foundation for prayer change the way you approach prayer?

Consider: Weaver argues that sovereignty is the foundation, not the enemy, of prayer.

2. In what ways does the model prayer (Matthew 6:9-13) reorient our priorities from our needs to God's glory?

Consider: Weaver explains the first three petitions focus on God's glory, the last three on man's need.

3. Why is it important to recognize that prayer is not about informing or changing God? How does this affect our prayer life?

Consider: Weaver stresses God's omniscience and immutability.

4. How does the concept that God ordains both ends and means encourage you to pray for specific things (e.g., salvation of loved ones, missions)?

Consider: Weaver uses Ahab's death and election to illustrate means and ends.

5. What does it mean to experience eternal life now through prayer, according to John 17:2-3?

Consider: Weaver defines eternal life as knowing God personally.

Applications

Pray in obedience to God's command

We should pray simply because God commands it, regardless of our feelings or understanding.

Lecture support: 1 Thessalonians 5:17; Luke 18:1; Jesus' example.

Prioritize God's glory in prayer

Begin prayers by hallowing God's name, seeking His kingdom, and submitting to His will before presenting personal needs.

Lecture support: Matthew 6:9-13; Luke 11:1-4.

Trust God's ordained means

Since God ordains both ends and means, we should faithfully use prayer as a means to participate in His purposes.

Lecture support: 2 Thessalonians 2:13-14; illustration of Ahab.

Cultivate a relationship with God through prayer

View prayer as a way to know God intimately, experiencing eternal life now.

Lecture support: John 17:2-3.

Base mission confidence on God's sovereignty

Engage in evangelism and missions with confidence that God has a people and will use the means of the gospel to save them.

Lecture support: Examples of Carey, Judson, Taylor; 2 Timothy 1:9-11.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 11

Seeking Jesus Christ

July 04, 2021

Read Chapter 11 in the companion book, pages 203-218 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Urgency of Seeking the Lord

God commands people to seek Him, but there is a limited window of opportunity; after that, He will not be found.

Lecture support: Weaver cites Isaiah 55:6-7 and Proverbs 1:24-31 to show that God may withdraw and refuse to answer those who delay seeking Him.

Seeking with Repentance and Faith

True seeking requires forsaking sin and approaching God with a broken, repentant heart, not in rebellion.

Lecture support: Weaver references Hosea 10:12's 'break up your fallow ground' and Isaiah 55:7's call for the wicked to forsake his way.

Wrong Motives in Seeking Christ

Many seek Jesus for excitement, miracles, or material benefits rather than for salvation from sin and a relationship with Him.

Lecture support: Weaver analyzes John 6:2, 24-27 to show the crowd followed for miracles and free food, and notes Herod sought only an experience (Luke 23:8-9).

Christ as the Bread of Life

Jesus is the true spiritual nourishment; partaking of Him means a life-union where He dwells in the believer and the believer lives by Him.

Lecture support: Weaver expounds John 6:35, 48-58, explaining that eating His flesh and drinking His blood symbolizes Christ's life permeating the believer.

Salvation is from Sin, Not Just from Hell

Many want to escape hell but do not want to repent of the sins that lead there; true salvation is being saved from sin itself.

Lecture support: Weaver references Matthew 1:21 ('He shall save His people from their sins') and argues that salvation from punishment is a byproduct of salvation from sin.

The Insufficiency of Miracles for Faith

Miracles alone do not produce saving faith; many saw Jesus' miracles yet did not believe.

Lecture support: Weaver cites John 12:37: 'But though he had done so many miracles before them, yet they believed not on him.'

Key Arguments

There is a limited time to seek the Lord

Scripture warns that God may withdraw and refuse to be found if people delay seeking Him, so there is an urgency to seek Him now.

Lecture support: Weaver quotes Proverbs 1:28: 'Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.'

Seeking must be on God's terms, not ours

People cannot seek God in their own way or time; they must come in repentance and faith as He commands.

Lecture support: Weaver states, 'We cannot expect God to have mercy upon an unrighteous, rebellious, belligerent, unrepentant, and unbelieving sinner.'

Many seek Christ for selfish reasons

The crowd in John 6 followed Jesus for miracles and free food, not for spiritual life, revealing their fleshly motives.

Lecture support: Weaver points to John 6:26: 'You seek me not because you saw the miracles, but because you did eat of the loaves and were filled.'

True seeking means consuming Christ as the bread of life

Eating Christ's flesh and drinking His blood is a metaphor for receiving Him so that His life permeates every part of the believer.

Lecture support: Weaver explains John 6:56-57: 'He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him... he that eateth me, even he shall live by me.'

Miracles do not guarantee saving faith

Despite witnessing Jesus' miracles, many did not believe, showing that signs alone cannot produce true faith.

Lecture support: Weaver cites John 12:37 and notes that even the disciples' amazement at miracles did not automatically mean saving faith.

Salvation is from sin, not just from hell

The angel announced Jesus would save His people from their sins; escaping hell is a consequence of being saved from sin.

Lecture support: Weaver references Matthew 1:21 and argues that many want to avoid punishment but not the sin that causes it.

Scripture References

John 6:1-5

Introduction to the feeding of the 5,000 and the setting for the message on seeking Jesus.

Hosea 10:12

Command to seek the Lord and break up fallow ground, illustrating the need for repentance.

Isaiah 55:6-7

Call to seek the Lord while He may be found and for the wicked to forsake their ways.

Hosea 5:6

Warning that people may seek the Lord with sacrifices but not find Him because He has withdrawn.

Proverbs 1:24-31

God's warning that He will not answer when people seek Him too late after rejecting His counsel.

Micah 3:4

God hiding His face from those who cry to Him after behaving ill.

Mark 1:37

All men seek for Jesus, but not all for the right reasons.

Matthew 1:21

Jesus shall save His people from their sins, showing salvation is from sin, not just hell.

Mark 2:3-12

Healing of the paralytic, demonstrating the crowd's amazement at miracles.

Luke 5:26

The crowd was amazed and filled with fear, saying they had seen strange things.

John 9:32

Since the world began it was not heard that any man opened the eyes of one born blind.

Mark 4:41

Disciples feared exceedingly and wondered what manner of man Jesus was, that wind and sea obey Him.

Luke 23:6-9

Herod was glad to see Jesus, hoping to see a miracle, but Jesus answered him nothing.

John 8:21-24

Jesus tells the Jews they will seek Him and die in their sins if they do not believe He is the I AM.

John 12:37

Though He had done many miracles, they believed not on Him.

John 6:24-27

The crowd sought Jesus not because of miracles but because they ate and were filled; Jesus tells them to labor for eternal food.

John 6:9-15

Feeding of the 5,000 and the crowd's desire to make Jesus king by force.

Matthew 6:33

Seek first the kingdom of God and His righteousness, and all these things will be added.

John 6:31-40

Jesus declares He is the bread of life; whoever comes to Him will never hunger or thirst.

John 6:41-51

Jews murmur because Jesus said He came down from heaven; He reiterates He is the living bread.

Discussion Questions

1. What does it mean to seek the Lord 'while He may be found,' and why is there urgency in this command?

Consider: Weaver emphasizes from Isaiah 55 and Proverbs 1 that there is a limited time to seek God, after which He will not be found.

2. How does 'breaking up your fallow ground' relate to repentance, and why is it necessary for seeking God?

Consider: Weaver explains Hosea 10:12 as a call to confess sin and soften hardened hearts before seeking the Lord.

3. In what ways do people today seek Jesus for excitement or experience rather than for who He is?

Consider: Weaver critiques modern church culture that prioritizes entertainment and feelings over true worship and submission to Christ.

4. Why did Jesus refuse to speak to Herod, and what does that teach us about seeking Christ with wrong motives?

Consider: Weaver references Luke 23:8-9, where Herod wanted to see a miracle, but Jesus gave no answer.

5. What does it mean to 'eat the flesh and drink the blood' of Christ, and how does this relate to daily Christian living?

Consider: Weaver explains John 6:53-57 as a metaphor for Christ's life permeating every part of the believer, not cannibalism or communion.

6. Why did many disciples turn away after Jesus' teaching on the bread of life, and what does their departure reveal about their motives?

Consider: Weaver notes that those seeking miracles or material gain found Jesus' words hard and left, while true disciples stayed.

7. How does Peter's response in John 6:68 model the right attitude of a true seeker of Christ?

Consider: Weaver contrasts Peter's confession with the departing disciples, showing that true seekers recognize Christ as the only source of eternal life.

8. What is the difference between wanting to be saved from hell and wanting to be saved from sin?

Consider: Weaver argues that many want to escape punishment but not the sin that causes it, and true salvation is from sin itself.

Applications

Seek the Lord now, not later

Do not presume upon God's timing; respond to His call today because there may come a time when He will not be found.

Lecture support: Weaver warns, 'Many sometimes think they're going to wait until they're almost at their deathbed... and yet, they're going to find sometimes that they're not in a condition to call upon the Lord.'

Examine your motives for seeking Christ

Ask whether you are seeking Jesus for what you can get from Him or for who He is, and repent of selfish motives.

Lecture support: Weaver states, 'If you're just seeking Jesus Christ for an experience, if you're seeking Him for excitement, exhilaration, you're seeking Him for the wrong reasons.'

Pursue spiritual nourishment over temporal blessings

Labor for the food that endures to eternal life - Christ Himself - rather than focusing primarily on material needs.

Lecture support: Weaver expounds John 6:27: 'Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.'

Let Christ's life permeate every area of your life

As one who has consumed the bread of life, allow Christ to live in and through you, so that your thoughts, words, and deeds reflect Him.

Lecture support: Weaver explains, 'When we come to Him and really partake of Him, His life is now in them, and He permeates every aspect of the heart and mind and life and soul.'

Worship is about giving glory to God, not personal experience

Shift the focus of worship from feelings and entertainment to bowing before God, acknowledging Him, and praising Him for salvation.

Lecture support: Weaver says, 'Worship is not about you. It's not about your feelings... Worship is you bowing before Him, acknowledging Him, submitting to Him, and praising Him.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 12

Beware

June 27, 2023

Read Chapter 12 in the companion book, pages 219-236 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Divine Warnings

The 'beware' statements in Scripture are divine warnings of danger, requiring caution and obedience.

Lecture support: Weaver states, 'when we get in the scripture to all of the "beware" statements, they are indeed warnings, and I might add, they are divine warnings as well.'

Hypocrisy and False Doctrine

The leaven of the Pharisees, Sadducees, and Herodians represents hypocrisy and false teaching that corrupts true faith.

Lecture support: In Luke 12:1, Jesus summarizes: 'Beware of the leaven of the Pharisees, which is hypocrisy.' Weaver explains the doctrines of each group.

Covetousness as Idolatry

Covetousness is a dangerous sin that leads to discontent and destruction, and it is equated with idolatry.

Lecture support: Weaver cites Luke 12:15 and Colossians 3:5, saying, 'covetousness is idolatry.'

Pride and Human Praise

Pride seeks recognition and leads to shame, contention, and destruction; desiring human praise makes faith impossible.

Lecture support: Weaver quotes John 5:44: 'How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?'

Contentment

Contentment is a grace that counters covetousness; believers should be satisfied with what they have.

Lecture support: Weaver references Philippians 4:11 and 1 Timothy 6:6-8, emphasizing 'having food and raiment, let us be therewith content.'

The Danger of Not Heeding Warnings

Ignoring God's warnings leads to chaos, destruction, and falling from steadfastness.

Lecture support: Weaver says, 'If you do not live your life by biblical principles, you are asking for destruction.'

Key Arguments

The disciples' misunderstanding illustrates spiritual dullness

The disciples thought Jesus was talking about literal bread, showing how easily we miss spiritual truths.

Lecture support: Weaver notes, 'our Lord not only had to correct their thinking, He had to direct their thinking.'

Pharisees taught justification by works and tradition

The leaven of the Pharisees is their doctrine of justification by the law and their traditions that void God's Word.

Lecture support: Weaver says, 'they believed that justification was by the works of the law, and the law was their interpretation of the law.'

Sadducees denied core doctrines

The Sadducees were modernists who denied the resurrection, angels, and spirits, representing liberal theology.

Lecture support: Acts 23:8 is cited: 'For the Sadducees say that there is no resurrection, neither angel, nor spirit.'

Herodianism is political correctness and state worship

The leaven of Herod represents a political religion that exalts the state and compromises truth.

Lecture support: Weaver explains, 'Herodianism. Hear the words: political correctness. Worship of the state. The state is God.'

Covetousness leads to many sorrows

The love of money is the root of all evil, and those who desire riches fall into temptation and destruction.

Lecture support: 1 Timothy 6:9-10 is quoted: 'they that will be rich fall into temptation and a snare... the love of money is the root of all evil.'

Pride makes faith impossible

Seeking honor from men prevents true belief in God, as Jesus taught in John 5:44.

Lecture support: Weaver states, 'Pride and desiring the honor and praise of man makes faith impossible.'

Truth must be applied

Knowing truth is not enough; it must be applied to avoid destruction.

Lecture support: Weaver says, 'truth unapplied is worthless. You might know the truth, but if you do not apply it, it is worthless.'

Scripture References

Matthew 16:5-12

The primary text: Jesus warns of the leaven of the Pharisees and Sadducees; disciples misunderstand.

Matthew 7:15

Beware of false prophets in sheep's clothing.

Matthew 10:17-18

Beware of men who will deliver you to councils and scourge you.

Philippians 3:2

Beware of dogs, evil workers, the concision.

Colossians 2:8

Beware lest any man spoil you through philosophy and vain deceit.

2 Peter 3:17

Beware lest you fall from your own steadfastness, being led away with the error of the wicked.

Mark 8:15-21

Parallel account of the leaven warning, including Herod; Jesus rebukes the disciples' lack of understanding.

Acts 17:11

The Bereans were more noble, searching the Scriptures daily.

John 5:15-18

Jews persecuted Jesus for healing on the Sabbath, violating their interpretation.

Luke 13:10-17

Jesus heals a woman on the Sabbath, exposing the ruler's hypocrisy.

Acts 23:8

Sadducees deny resurrection, angel, or spirit.

Jude 1:3

Earnestly contend for the faith once delivered.

Luke 12:1

Beware of the leaven of the Pharisees, which is hypocrisy.

Luke 12:13-15

Beware of covetousness; a man's life does not consist in abundance.

Colossians 3:5

Covetousness is idolatry.

Matthew 6:33

Seek first the kingdom of God and His righteousness, and all these things shall be added.

Philippians 4:11

Paul learned to be content in whatever state.

1 Timothy 6:6-11

Godliness with contentment is great gain; love of money is root of all evil; flee these things.

Hebrews 13:5

Be content with such things as ye have; He will never leave nor forsake.

Proverbs 30:8-9

Give me neither poverty nor riches; feed me with food convenient for me.

Discussion Questions

1. Why did the disciples misunderstand Jesus' warning about leaven, and how can we avoid similar spiritual dullness?

Consider: Weaver highlights the disciples' focus on physical bread instead of spiritual truth.

2. In what ways do the leaven of the Pharisees, Sadducees, and Herodians manifest in today's church and culture?

Consider: Weaver describes legalism, liberalism, and political correctness as modern parallels.

3. How does covetousness reveal itself in our lives, and what practical steps can we take to cultivate contentment?

Consider: Weaver warns that covetousness is idolatry and urges contentment with food and raiment.

4. Why is pride so dangerous, and how does seeking human recognition hinder faith?

Consider: Weaver cites John 5:44 and multiple Proverbs to show pride's destructive effects.

5. What does it mean to 'take heed' to ourselves and our doctrine, and how can we do this practically?

Consider: Weaver references 1 Timothy 4:16 as a call to personal and doctrinal vigilance.

6. How can we apply the warning of Hebrews 3:12 to guard against an evil heart of unbelief?

Consider: Weaver concludes with this verse, urging believers to beware of departing from God.

Applications

Examine your doctrine

Believers must judge all teaching by Scripture, like the Bereans, to avoid being led astray by false doctrine.

Lecture support: Weaver says, 'Do you pay attention to what you hear? Do you judge what you hear based upon the Word of God?'

Cultivate contentment

Instead of coveting more, learn to be content with what God has provided, trusting His promise to never leave us.

Lecture support: Weaver emphasizes Hebrews 13:5: 'be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.'

Guard against pride

Avoid seeking recognition and praise from people; instead, seek the honor that comes from God alone.

Lecture support: Weaver warns, 'Pride always seeks to draw attention to oneself... Pride loves recognition.'

Apply biblical truth

Knowing truth is not enough; we must actively apply it to our lives to avoid chaos and destruction.

Lecture support: Weaver states, 'truth unapplied is worthless. You might know the truth, but if you do not apply it, it is worthless.'

Heed divine warnings

Take seriously the 'beware' signs in Scripture, being cautious and observant to avoid spiritual danger.

Lecture support: Weaver says, 'Will we take heed and will we be cautious in our lives to guard ourselves from hypocrisy, false teaching, covetousness, pride, and desiring human recognition?'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 13

False Flags, Propaganda and Deception

February 19, 2024

Read Chapter 13 in the companion book, pages 237-253 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Universality of Deception

Deception is a common human tool used in everyday life, warfare, and government, and is not inherently evil but can be used for good or ill.

Lecture support: Weaver states, 'everyone uses deception. All warfare is deception. All camouflage is deception. Smiling at folks when you're irritated with them is deception.'

Rejecting Truth Leads to Believing a Lie

If a person does not embrace the truth, they will inevitably believe a lie, leading to destruction and damnation.

Lecture support: Weaver says, 'If you do not believe the truth, you will believe a lie. The only alternative to the truth is a lie.'

The Danger of Evil Associations

Close association with wicked people corrupts good character, and Christians are warned not to be deceived about this.

Lecture support: Weaver cites 1 Corinthians 15:33: 'Be not deceived: evil communications corrupt good manners.'

Sowing and Reaping Cannot Be Mocked

God is not mocked; a person will reap what they sow, and living as if God does not exist is a form of mocking Him.

Lecture support: Weaver references Galatians 6:7-8 and explains that disobeying God is mocking Him.

Government-Sponsored Deception

Governments historically use false flags and propaganda to deceive the public, and the Gibeonite deception was a government-organized operation.

Lecture support: Weaver notes that Gibeon was a great city with rulers, and their deception was 'governmentally organized and sponsored.'

The Necessity of Seeking God's Counsel

Deception takes root when people rely on their own understanding and fail to seek God's guidance through prayer and Scripture.

Lecture support: Weaver points to Joshua 9:14: 'The men took of their victuals, and asked not counsel at the mouth of the Lord.'

The Ultimate Exposure of Deception

All deception will eventually be revealed, as seen in the Gibeonites' exposure after three days and in Christ's teaching.

Lecture support: Weaver quotes Luke 12:2: 'For there is nothing covered, that shall not be revealed.'

The Sufficiency of Scripture Against Deception

Only God's Word can protect believers from modern deceptions, and knowing Scripture is essential to avoid being misled.

Lecture support: Weaver states, 'the only way you're going to escape all of that deceit... is by knowing the Scripture.'

Key Arguments

Deception is a neutral tool used by all, including God.

Weaver argues that deception is not inherently evil but a tool that can be used for good or evil, and even God uses it, as seen in 2 Chronicles 18.

Lecture support: Weaver says, 'Deception, by the way, is not evil in and of itself. It's a tool, and it may be used for the good, or it may be used for evil.'

Rejecting truth results in divine delusion.

Based on 2 Thessalonians 2:10-12, Weaver contends that those who reject the love of the truth are sent a strong delusion by God to believe a lie and be damned.

Lecture support: Weaver reads, 'God shall send them a strong delusion, that they should believe a lie: that they all might be damned who believed not the truth.'

Christians are warned against two specific deceptions.

Weaver identifies 1 Corinthians 15:33 and Galatians 6:7-8 as direct commands not to be deceived about the corrupting influence of evil company and the certainty of reaping what one sows.

Lecture support: Weaver says, 'There are two particular areas that God warns us as Christians... in which we are not to be deceived.'

False flags and propaganda are real, government-used deceptions.

Weaver defines false flags and propaganda, arguing that governments historically use them to manipulate public opinion and justify actions, contrary to claims that such ideas are mere conspiracy theories.

Lecture support: Weaver cites the ADL's definition and counters, 'What does a conspiracy theory have to do with a false flag if a false flag actually exists?'

The Gibeonite deception was a premeditated, government-sponsored operation.

Weaver argues from Joshua 9-10 that Gibeon was a great royal city, and its inhabitants' deception was organized and purposeful, involving their elders and rulers.

Lecture support: Weaver notes, 'Gibeon was a great city, as one of the royal cities... the inhabitants there would have to include their rulers.'

Judging by appearances leads to deception.

Weaver emphasizes that the Gibeonites' entire presentation was designed to deceive the senses, and Joshua's failure to seek God's counsel led him to judge by appearances.

Lecture support: Weaver says, 'Everything about the Gibeonites was deceiving. Their manner, their clothes, their bread, their shoes, their speech, everything was designed to deceive.'

Evasive answers signal deception.

Weaver points out that the Gibeonites avoided giving specific, verifiable information, which should serve as a warning sign of deceit.

Lecture support: Weaver asks, 'Why would they not tell the country? Why would they not name a town or city? Because all of that could be verified.'

Only Scripture and prayer can prevent deception.

Weaver concludes that the antidote to deception is knowing God's Word and seeking His counsel, as human intellect alone is insufficient.

Lecture support: Weaver states, 'It's only God and it's only his Word that can keep us from being deceived.'

Scripture References

Joshua 9:3-16

The primary text of the sermon, describing the Gibeonites' deception of Joshua and the Israelites.

Job 12:16

Cited to show that both the deceived and the deceiver are under God's control.

2 Chronicles 18:12-22

The story of Micaiah and the lying spirit sent to entice Ahab, illustrating God's use of deception.

2 Thessalonians 2:10-12

Used to show that those who reject truth are sent a strong delusion to believe a lie and be damned.

Titus 3:3

Referenced to show that before salvation, people are deceived and disobedient.

1 Thessalonians 1:8-9

Mentioned to illustrate turning from idols (deception) to serve the living God.

1 Corinthians 15:33

Warning not to be deceived: evil communications corrupt good manners.

Exodus 23:2

Cited in connection with not following a multitude to do evil.

Galatians 6:7-8

Warning not to be deceived: God is not mocked; a man reaps what he sows.

Joshua 10:1-2

Used to establish that Gibeon was a great royal city, implying government involvement in the deception.

John 7:24

Quoted to support the principle of not judging by appearances.

Proverbs 3:5-7

Admonition to trust in the Lord and not lean on one's own understanding, warning against being wise in one's own eyes.

Matthew 22:29

Jesus' rebuke to the Sadducees and Pharisees for erring by not knowing the Scriptures or God's power.

Luke 12:2

Promise that all hidden things will be revealed, applied to the exposure of deception.

Discussion Questions

1. In what ways do we encounter deception in our daily lives, and how can we guard against it?

Consider: Weaver discusses the universality of deception, from social interactions to media.

2. How does the principle 'if you do not believe the truth, you will believe a lie' apply to modern media consumption?

Consider: Weaver argues that rejecting truth leads to believing lies, using 2 Thessalonians 2 as a basis.

3. What are some practical ways to apply the warning of 1 Corinthians 15:33 in our relationships?

Consider: Weaver emphasizes that evil companions corrupt good morals and that Christians should not be deceived about this.

4. How can we discern when government communications are propaganda rather than truth?

Consider: Weaver defines propaganda and gives examples like the COVID vaccine and mainstream media.

5. Why is it dangerous to judge by appearances, and how can we practice righteous judgment?

Consider: Weaver notes that the Gibeonites' deception relied on appearances, and Jesus commanded not to judge by appearance.

6. What role does prayer and seeking God's counsel play in avoiding deception?

Consider: Weaver points to Joshua 9:14 as the critical failure and urges reliance on God's guidance.

7. How does the certainty that all deception will be exposed affect our response to current events?

Consider: Weaver cites Luke 12:2 and applies it to modern deceptions like the Great Reset.

8. In what ways can knowing Scripture protect us from being deceived by false flags and propaganda?

Consider: Weaver concludes that only God's Word can keep us from deception in an age of advanced technology.

Applications

Seek God's counsel in all decisions.

Believers must pray and consult Scripture rather than relying solely on their own understanding to avoid deception.

Lecture support: Weaver says, 'Deception normally takes place when we abandon and refuse to seek God's counsel.'

Be cautious of appearances and verify information.

Christians should not judge by appearances but seek righteous judgment, questioning information that cannot be verified.

Lecture support: Weaver warns, 'Seeing is not necessarily believing... you must beware when you cannot get a straight answer.'

Guard your associations.

Avoid intimate fellowship with wicked people, as it will corrupt good character rather than lift them up.

Lecture support: Weaver states, 'You do not lift wicked people up by becoming intimate with them... They are going to pull you down.'

Embrace the truth even when uncomfortable.

Recognize the human tendency to prefer deception over uncomfortable truth, and actively choose truth.

Lecture support: Weaver notes, 'At times, everybody wants to be deceived. We do not want the truth because the truth makes us uncomfortable.'

Be wary of pushy religiosity.

When people are overly pushy about religious themes, it may be a sign of deception.

Lecture support: Weaver says, 'When people are pushy when it comes to religion, you better watch out. Someone's trying to trick you.'

Trust in the ultimate exposure of deception.

Rest in the promise that all hidden things will be revealed, so do not be anxious about current deceptions.

Lecture support: Weaver quotes Luke 12:2 and applies it: 'The Great Society is going to be exposed. The Great Reset is going to be exposed.'

Know Scripture to discern truth.

Regular study of the Bible is essential to recognize and resist deception in all forms.

Lecture support: Weaver concludes, 'the only way you're going to escape all of that deceit... is by knowing the Scripture.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 14

Jeroboam, Idolatry and Location

February 21, 2024

Read Chapter 14 in the companion book, pages 255-271 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Danger of Human Reasoning Over God's Promises

Jeroboam had God's promise but relied on his own fearful reasoning, leading to idolatry and destruction.

Lecture support: Jeroboam said in his heart... he was not relying upon anything that God had said... his thinking was absolutely contrary to what God had promised.

Rulers Can Drive People into Idolatry

Scripture repeatedly states that Jeroboam made Israel sin, showing that leaders can lead nations into false worship.

Lecture support: Jeroboam drove Israel from following the Lord and made them sin a great sin (2 Kings 17:21).

Idolatry as Statism and Government Control

Modern government promotion of ungodly agendas is a form of idolatry where the state replaces God.

Lecture support: Statism is idolatry. It is looking to the state... to supply your every need.

Convenience as a Tool for False Worship

Jeroboam used convenience ('It is too much for you to go up to Jerusalem') to lure people away from true worship, a tactic still used today.

Lecture support: His selling point to the people was convenience... 'It's too much for you to go to Jerusalem.'

The Strategic Placement of False Worship

Jeroboam chose Dan and Bethel deliberately: Dan for existing idolatry, Bethel for its religious history and proximity to Jerusalem.

Lecture support: Dan was chosen simply because the calves would fit right in... Bethel was only 11 miles from Jerusalem.

The Necessity of Knowing God's Word for Protection

To avoid being deceived and driven into idolatry, believers must know, study, and apply Scripture.

Lecture support: If you do not wish to be deceived... you better know the Word of God. You better read it. You better study it.

God's Judgment on Wicked Rulers and Nations

God will cut off wicked rulers and people who embrace idolatry, as prophesied in Hosea.

Lecture support: In a morning shall the king of Israel utterly be cut off (Hosea 10:15).

Key Arguments

Jeroboam's idolatry stemmed from unbelief despite God's clear promise.

God promised Jeroboam a sure house if he obeyed, but Jeroboam trusted his own reasoning instead.

Lecture support: Jeroboam had the promise of God... but he was not relying upon anything that God had said.

Jeroboam's sin had corporate consequences, leading all Israel into idolatry.

The phrase 'made Israel to sin' is repeated throughout Kings, emphasizing Jeroboam's influence.

Lecture support: Because of the sins of Jeroboam which he sinned, and which he made Israel sin (1 Kings 15:30).

Modern governments parallel Jeroboam by promoting anti-biblical agendas.

The U.S. government pushes sodomy, abortion, transgenderism, and statism, driving people into idolatry.

Lecture support: Who in the world in our nation is pushing the sodomite agenda... the answer is our own government.

Dan was chosen because of pre-existing idolatry among the Danites.

The Danites had already set up Micah's graven image, making them receptive to calf worship.

Lecture support: The children of Dan set up the graven image... until the day of the captivity of the land (Judges 18:30).

Bethel was chosen to compete directly with Jerusalem's true worship.

Bethel's patriarchal history and proximity to Jerusalem made it a strategic rival sanctuary.

Lecture support: Bethel was in direct conflict with and in direct competition with the real true worship of God at Jerusalem.

In idolatrous systems, the king controls religion and suppresses truth.

Amos was told not to prophesy at Bethel because it was the king's chapel, showing state-controlled religion.

Lecture support: Prophesy not again anymore at Bethel, for it is the king's chapel and it is the king's court (Amos 7:13).

Knowledge of God's Word is essential to resist deception and idolatry.

A well-informed people cannot be easily deceived; Scripture is the safeguard.

Lecture support: It is impossible to deceive a knowledgeable and well-informed people... you must know the truth.

Scripture References

1 Kings 12:25-33

The primary passage describing Jeroboam's idolatry: building Shechem, making golden calves, placing them in Dan and Bethel, and establishing a false priesthood and feast.

1 Kings 11:28

Jeroboam was a mighty man of valor and industrious, leading Solomon to appoint him over the house of Joseph.

Proverbs 16:7

When a man's ways please the Lord, He makes even his enemies to be at peace with him; the opposite is also true.

1 Kings 11:9-13

God was angry with Solomon for turning to other gods and declared He would rend the kingdom from him, leaving one tribe for David's sake.

1 Kings 11:14, 23-25

God stirred up adversaries against Solomon: Hadad the Edomite and Rezon, who reigned in Damascus.

1 Kings 11:26-27

Jeroboam lifted up his hand against Solomon; the cause was Solomon's building projects.

1 Kings 11:29-39

Ahijah the prophet tore his garment into twelve pieces, giving ten to Jeroboam, symbolizing God's promise to give him ten tribes if he obeyed.

1 Kings 11:33

God's reason for rending the kingdom: Israel forsook Him and worshiped Ashtoreth, Chemosh, and Milcom.

1 Kings 11:40

Solomon sought to kill Jeroboam, who fled to Egypt until Solomon's death.

Isaiah 46:10

God declares His counsel shall stand and He will do all His pleasure, showing man cannot thwart His purposes.

1 Kings 13:33-34

Jeroboam did not turn from his evil way, and his sin led to the destruction of his house.

1 Kings 14:16

God would give Israel up because of the sins of Jeroboam, who made Israel to sin.

1 Kings 15:28-30, 34

Baasha destroyed Jeroboam's house because of his sins and his leading Israel into sin.

1 Kings 16:2

God rebukes Baasha for walking in the way of Jeroboam and making Israel sin.

2 Kings 17:21

Jeroboam drove Israel from following the Lord and made them sin a great sin.

Judges 18:29-31

The Danites set up Micah's graven image and had priests until the captivity, showing long-standing idolatry in Dan.

Genesis 12:8

Abram built an altar to the Lord near Bethel, establishing its early significance.

Genesis 28

Jacob's dream at Bethel, where he called it the house of God and anointed a pillar.

Judges 20:18

Israel inquired of God at Bethel (the house of God) before battling Benjamin.

Amos 7:10-13

Amaziah the priest of Bethel accused Amos of conspiracy and told him to flee to Judah, calling Bethel the king's chapel and court.

Discussion Questions

1. Why did Jeroboam choose to rely on his own reasoning instead of trusting God's promise?

Consider: Jeroboam had a clear promise from God but feared losing power if people worshiped in Jerusalem.

2. In what ways do modern governments promote idolatry similar to Jeroboam?

Consider: Weaver lists issues like the sodomite agenda, abortion, and statism as government-driven idolatry.

3. How does convenience in worship lead people away from the truth today?

Consider: Jeroboam used convenience to deter people from Jerusalem; Weaver applies this to modern church attitudes.

4. What can we learn from the fact that Dan was chosen because of pre-existing idolatry?

Consider: The Danites already worshiped idols, making them susceptible to further false worship.

5. Why is Bethel's proximity to Jerusalem significant in understanding spiritual competition?

Consider: Bethel was only 11 miles from Jerusalem, directly competing with true worship.

6. What does it mean for a place to be 'the king's chapel and the king's court'?

Consider: Amos was silenced at Bethel because it was state-controlled religion.

7. How can believers protect themselves from being driven into idolatry?

Consider: Weaver stresses knowing and applying God's Word as the key to resisting deception.

8. What does Hosea 10 teach about God's judgment on wicked rulers and nations?

Consider: God promises to cut off the king of Israel and destroy Bethel because of their wickedness.

Applications

Trust God's promises rather than human reasoning.

Believers should rely on God's Word and promises instead of fear-driven logic, as Jeroboam's failure shows the danger of unbelief.

Lecture support: Jeroboam had the promise of God... but he was not relying upon anything that God had said.

Recognize and resist government-driven idolatry.

Christians must identify when the state promotes ungodly agendas and refuse to comply, understanding that statism is idolatry.

Lecture support: Statism is idolatry. It is looking to the state... to supply your every need.

Do not let convenience dictate worship.

Avoid the temptation to choose easy, comfortable religious practices over true, sacrificial worship of God.

Lecture support: His selling point to the people was convenience... 'It's too much for you to go to Jerusalem.'

Guard against incremental idolatry.

Just as Dan's existing idolatry made them susceptible, believers must remove any footholds of false worship in their lives.

Lecture support: Dan was chosen simply because the calves would fit right in. They were already worshipping molten idols.

Know and apply Scripture to avoid deception.

Regular Bible study and obedience are essential to withstand propaganda and mind control.

Lecture support: If you do not wish to be deceived... you better know the Word of God. You better read it. You better study it.

Prepare for hard times with wisdom and industry.

Like the ant in Proverbs, believers should be industrious and prepare for economic or social difficulties.

Lecture support: Go to the ant, thou sluggard, consider her ways and be wise... prepare for hard times.

Trust in God's ultimate justice.

Though wicked rulers may seem to prosper, God will judge and cut them off in His timing.

Lecture support: In a morning shall the king of Israel utterly be cut off.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 15

Fear, Manipulation, and Vain Thoughts

April 27, 2024

Read Chapter 15 in the companion book, pages 273-289 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

National Judgment and God's Sovereignty

God judges nations just as He judged Judah; America's sins mirror those of ancient Israel and invite similar consequences.

Lecture support: Weaver states, 'exactly what He judged Judah and Jerusalem for... He will continue to judge nations today in the same exact manner' and cites Psalm 9:17.

The Danger of Vain Thoughts

Vain thoughts, such as believing one can sin without judgment, are idolatrous and lead to spiritual deception.

Lecture support: Weaver explains, 'A vain thought, a thought that is unbiblical... isn't only wicked and vile and wrong, it's idolatry.'

Fear as a Tool of Manipulation

Fear makes people controllable; politicians exploit fear to erode liberty, but Scripture commands trust in God instead.

Lecture support: Weaver quotes Proverbs 29:25 and H.L. Mencken: 'The whole aim of practical politics is to keep the populace alarmed...'

Biblical Fearlessness

Believers are called to reject fear, trusting in God's protection and sovereignty regardless of circumstances.

Lecture support: Weaver reads Psalm 3:6, 'I will not be afraid of ten thousands of people,' and 2 Timothy 1:7.

Personal Responsibility and Preparation

While trusting God, believers must prudently prepare for danger, as Proverbs 22:3 advises.

Lecture support: Weaver says, 'I will prepare. I will train. I will do whatever is necessary to protect my family' and cites Proverbs 22:3.

Key Arguments

America is under God's judgment for national sins.

The same sins that brought judgment on Judah - idolatry, rebellion, and rejection of God's law - are rampant in America today.

Lecture support: Weaver reads Jeremiah 4:5-21 and compares it to current events like border crises and church attacks.

Fear is a snare that leads to manipulation and loss of freedom.

Politicians use fear to control the populace, but Proverbs 29:25 warns that fearing man traps individuals.

Lecture support: Weaver quotes Proverbs 29:25 and Ben Franklin: 'Those who would give up essential liberty to purchase a little temporary safety deserve neither liberty nor safety.'

Believers must not fear man but trust in God.

Scripture repeatedly commands 'fear not,' emphasizing God's presence and protection over human threats.

Lecture support: Weaver cites Psalm 3:6, Psalm 27:1-3, Psalm 56:4, Psalm 91, and Isaiah 41:10.

Vain thoughts are idolatrous and lead to destruction.

Thinking one can sin without consequence is a vain thought that rejects God's truth and invites judgment.

Lecture support: Weaver explains Jeremiah 4:14 and Philippians 2:5, stating such thoughts are 'idolatrous.'

Prudent preparation is biblical, not fearful.

Proverbs 22:3 teaches foresight and preparation, which Weaver advocates alongside trust in God.

Lecture support: Weaver says, 'The prudent man foreseeth evil and hideth himself' and applies it to self-defense and family protection.

Scripture References

Jeremiah 4:14

The central text: God calls Jerusalem to wash its heart from wickedness and asks how long vain thoughts will lodge within.

Jeremiah 7:9-10

Illustrates the hypocrisy of Judah: committing gross sins while claiming to be delivered.

Jeremiah 6:10

Shows the people's refusal to hear God's word, calling it a reproach.

2 Chronicles 20:5-6

Jehoshaphat's confession that God rules over all kingdoms, including heathen nations.

Psalm 9:17

The wicked and nations that forget God will be turned into hell.

Psalm 22:28

The kingdom is the Lord's, and He is governor among the nations.

Isaiah 2:4

God will judge among the nations and rebuke many people.

Jeremiah 4:5-21

Prophecy of invasion and destruction on Judah for its rebellion.

Isaiah 1:7-8

Desolation of Judah's land, compared to modern destruction by BLM and Antifa.

Psalm 127:1

Unless the Lord builds and keeps the city, human efforts are vain.

Proverbs 29:25

The fear of man brings a snare, but trust in the Lord brings safety.

Psalm 3:1-8

David's confidence in God despite many enemies; he will not be afraid of ten thousands.

Psalm 27:1-3

The Lord is light and salvation; though an army encamps, the heart will not fear.

Psalm 56:4

In God I trust; I will not fear what flesh can do.

Psalm 91:1-13

God as refuge and fortress; no terror or plague will come near those who dwell in Him.

Psalm 118:6

The Lord is on my side; I will not fear. What can man do?

Proverbs 3:25

Be not afraid of sudden fear or the desolation of the wicked.

Isaiah 41:10

Fear not, for I am with you; I will strengthen and help you.

2 Timothy 1:7

God has not given a spirit of fear, but of power, love, and a sound mind.

Proverbs 22:3

The prudent man foresees evil and hides himself, but the simple pass on and are punished.

Discussion Questions

1. In what ways do we see parallels between the sins of Judah in Jeremiah's time and the sins of America today?

Consider: Weaver draws direct comparisons between ancient idolatry and modern national sins.

2. How does the fear of man become a snare in our personal lives and in society?

Consider: Based on Proverbs 29:25, Weaver explains how fear leads to manipulation and loss of freedom.

3. What does it mean to have 'vain thoughts' according to Jeremiah 4:14, and how can we identify them in our own thinking?

Consider: Weaver defines vain thoughts as unbiblical, idolatrous ideas that deny God's judgment.

4. How can we balance biblical trust in God with the call to prudent preparation for danger?

Consider: Weaver advocates both trusting God and preparing responsibly, citing Proverbs 22:3.

5. Why is it important to reject fear while still acknowledging the reality of national judgment?

Consider: Weaver emphasizes that fear is not from God, but judgment is real; believers must respond with faith and action.

Applications

Reject fear and trust in God's sovereignty.

Believers should refuse to be scared by political rhetoric and instead place their confidence in God's protection.

Lecture support: Weaver says, 'I refuse to be scared. I refuse to be afraid... I'm going to be trusting in the sovereign providence of the Lord Jesus Christ.'

Prepare prudently for potential crises.

While trusting God, take practical steps to protect family and freedoms, as Proverbs 22:3 instructs.

Lecture support: Weaver states, 'I will prepare. I will train. I will do whatever is necessary to protect my family and the freedoms that God has given me.'

Guard your mind against vain, unbiblical thoughts.

Replace idolatrous thinking with the mind of Christ, bringing every thought captive to Him.

Lecture support: Weaver warns, 'Do not allow vain thoughts to lodge within you' and cites Philippians 2:5 and 2 Corinthians 10:5.

Respond to national sin with repentance and proclamation.

Rather than fear, believers should call the nation to repentance and trust in God's deliverance.

Lecture support: Weaver suggests, 'I think every American should repent and turn to the Lord Jesus Christ and ask Him and seek Him for forgiveness and protection.'

Maintain joy and purpose despite cultural decay.

Weaver models enjoying life, family, and ministry while facing judgment, refusing to live in doom and gloom.

Lecture support: Weaver says, 'I'm going to enjoy my life. I'm going to enjoy my family. I'm going to relax. I'm going to enjoy my ministry.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 16

May I Have Your Attention

January 11, 2026

Read Chapter 16 in the companion book, pages 291-311 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Spiritual Deafness in Prosperity

People tend to ignore God when life is comfortable, reserving Him only for emergencies.

Lecture support: Weaver states, 'have you ever noticed that we tend to think less about the Lord...when everything is going well' and cites Jeremiah 22:21.

Willful Disobedience as a Pattern

Refusing to hear God is not ignorance but a willful, habitual rebellion.

Lecture support: Jeremiah 22:21: 'This hath been thy manner from thy youth, that thou obeyest not my voice.'

Chastisement as Divine Attention-Getter

God uses increasing severity of judgment to correct His people and bring them back.

Lecture support: Amos 4:6-12 shows escalating judgments; Hebrews 12:9-11 explains chastening for our profit.

National Judgment for National Sin

God judges nations for corporate rebellion, not just individuals.

Lecture support: Weaver says, 'Amos chapter 4 is dealing with a nation...God does judge nations' and cites Psalm 9:8, 22:8, 94:2.

The Necessity of Repentance and Obedience

The wise response is to seek God now, listen, and obey, rather than force His hand.

Lecture support: Weaver concludes, 'The wise thing to do is to seek Him now. Don't let Him have to get your attention.'

Key Arguments

Prosperity leads to spiritual complacency and rebellion.

When people are prosperous, they feel self-sufficient and ignore God, as seen in Jeremiah's day and in modern America.

Lecture support: Weaver says, 'It's easier to sin when everything's going well' and cites Deuteronomy 32:15.

God's chastisement is an act of love, not cruelty.

Like a father disciplines a child, God chastens for our profit, to make us holy.

Lecture support: Hebrews 12:9-11; Lamentations 3:33: 'he doth not afflict willingly.'

Refusal to hear brings escalating judgment.

Amos 4 demonstrates that ignored warnings lead to increasingly severe consequences until destruction.

Lecture support: Amos 4:6-12 lists famine, drought, blight, pestilence, war, and overthrow, each followed by 'yet have ye not returned unto me.'

America is following the same pattern as ancient Israel.

National corruption, pagan invasion, and societal decay mirror the rebellion that brought judgment on Judah.

Lecture support: Weaver cites current events: Muslim edifice in Tampa, Somali welfare fraud, Minneapolis riots, and general corruption.

Trouble is often necessary to drive people to God.

Psalm 107 shows that people only cry to the Lord when they are in distress; prosperity dulls spiritual need.

Lecture support: Four times in Psalm 107: 'Then they cried unto the Lord in their trouble, and he saved them out of their distresses.'

Scripture References

Jeremiah 22:21

God speaks to Judah in prosperity, but they refuse to hear; this has been their manner from youth.

Deuteronomy 32:15

Jeshurun waxed fat and kicked, forsook God, and lightly esteemed the Rock of his salvation.

Proverbs 26:3

A whip for the horse, a bridle for the ass, and a rod for the fool's back.

Psalm 32:9

Be not as the horse or mule, which have no understanding, whose mouth must be held with bit and bridle.

Hebrews 12:9-11

Earthly fathers chastened us; God chastens for our profit, that we might be partakers of His holiness.

Isaiah 55:3

Incline your ear, and come unto me: hear, and your soul shall live.

Jeremiah 22:20-30

Judgment on Judah: lovers destroyed, pastors eaten by wind, Coniah cast out, none of his seed to prosper on David's throne.

2 Chronicles 19:1-2

Jehu rebukes Jehoshaphat for helping the ungodly and loving them that hate the Lord.

2 Kings 3:12-14

Elisha refuses to regard the king of Israel except for the presence of Jehoshaphat.

Psalm 107:1-31

Four times: 'Oh that men would praise the Lord for his goodness' and 'Then they cried unto the Lord in their trouble.'

Amos 4:1-12

Escalating judgments on Israel: famine, drought, blight, pestilence, war, overthrow; yet they did not return; prepare to meet thy God.

Micah 6:9

Hear ye the rod, and who hath appointed it.

Lamentations 3:33

He doth not afflict willingly nor grieve the children of men.

Psalm 9:8

He is the judge of the world.

Psalm 22:8

He is the governor of the nations.

Psalm 94:2

He is the judge of all the earth.

Discussion Questions

1. Why do you think prosperity often leads to spiritual complacency? Can you identify times in your life when ease made you less attentive to God?

Consider: Weaver argues that we tend to think less about the Lord when everything is going well.

2. How does the image of the horse and mule needing bit and bridle apply to our relationship with God? In what areas might you be stubborn?

Consider: Psalm 32:9 and Proverbs 26:3 are used to illustrate the need for correction.

3. What does Hebrews 12:9-11 teach us about the purpose of God's chastening? How can we view hardships as expressions of His love?

Consider: Weaver explains that chastening is for our profit, to make us partakers of His holiness.

4. In Amos 4, God sent multiple judgments, yet Israel did not return. What does this reveal about human hardness of heart? How can we guard against it?

Consider: The escalating judgments in Amos 4 show persistent rebellion despite warnings.

5. Weaver draws parallels between ancient Judah and modern America. Do you agree with his assessment? What specific national sins do you see that parallel those in Jeremiah's time?

Consider: Weaver cites corruption, pagan invasion, and societal decay as evidence of national rebellion.

6. Psalm 107 repeats 'Then they cried unto the Lord in their trouble.' Why do you think God often allows trouble before we cry out to Him?

Consider: The psalm shows that distress is what drives people to seek deliverance.

7. What does it mean to 'hear the rod' (Micah 6:9)? How can we learn from discipline without experiencing the full force of judgment?

Consider: Weaver mentions two ways to learn: by listening and obeying, or by disobedience and the rod.

8. How can we cultivate a heart that is quick to listen and obey, rather than forcing God to get our attention through chastisement?

Consider: The sermon concludes with an appeal to seek God now and not wait for the rod.

Applications

Examine your attentiveness to God in times of prosperity.

Recognize the danger of spiritual deafness when life is comfortable, and intentionally seek God daily.

Lecture support: Weaver asks, 'have you ever noticed that we tend to think less about the Lord...when everything is going well?'

Respond to God's Word with immediate obedience.

Choose to hear and obey rather than forcing God to use chastisement; incline your ear to His voice.

Lecture support: Isaiah 55:3: 'Incline your ear, and come unto me: hear, and your soul shall live.'

View hardships as loving correction.

When facing trials, consider that God may be getting your attention for your profit and holiness.

Lecture support: Hebrews 12:10-11: He chastens us 'for our profit, that we might be partakers of his holiness.'

Repent of national and personal sins.

Acknowledge corporate rebellion and turn back to God before judgment intensifies.

Lecture support: Amos 4:12: 'Prepare to meet thy God, O Israel' after repeated refusals to return.

Cry out to God in times of trouble.

Follow the pattern of Psalm 107: when in distress, cry to the Lord, and He will deliver.

Lecture support: Psalm 107:6,13,19,28: 'Then they cried unto the Lord in their trouble, and he saved them.'

Give thanks and praise for God's deliverance.

Publicly declare what God has done, offering sacrifices of thanksgiving.

Lecture support: Psalm 107:1-2, 8, 15, 21, 31: 'Oh that men would praise the Lord for his goodness.'

Seek God now, don't wait for the rod.

Proactively pursue a listening, obedient relationship with God to avoid severe chastisement.

Lecture support: Weaver concludes, 'The wise thing to do is to seek Him now. Don't let Him have to get your attention.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 17

The Discipline of the Mind

August 10, 2025

Read Chapter 17 in the companion book, pages 313-336 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Mind as the Source of Conduct

All actions and behaviors originate from thoughts; therefore, controlling the mind is foundational to holy living.

Lecture support: Weaver states, 'Our thoughts determine our conduct. Our thinking determines our action. We always think before we do.' He cites Proverbs 4:23 and Matthew 15:19.

Spiritual Discipline as Exercise

Just as physical training requires consistent effort, spiritual growth demands disciplined mental exercise (gumnazo).

Lecture support: Weaver explains the Greek words gumnazo and gumnasia in 1 Timothy 4:7-8, urging believers to 'gymnasticize' themselves in godliness.

Renewal of the Mind

Christians must put off the old self and be renewed in the spirit of their minds through learning Christ and biblical truth.

Lecture support: Weaver references Ephesians 4:22-24 and Colossians 3:9-10, emphasizing the need to 'put on the new man, which is renewed in knowledge.'

Rejection of Sinful Thoughts

Believers must actively refuse and repudiate unbiblical thoughts the moment they arise, before they lead to sin.

Lecture support: Weaver says, 'When that thought pops into your mind... the very first thing you must do is refuse it, reject it, and repudiate it.' He cites Psalm 66:18.

Replacement with Virtuous Thinking

It is not enough to empty the mind of evil; one must fill it with what is true, honest, just, pure, lovely, and of good report (Philippians 4:8).

Lecture support: Weaver expounds each virtue in Philippians 4:8, explaining the Greek terms and commanding believers to 'think on these things.'

The Lifelong Battle for the Mind

Disciplining the mind is a daily, lifelong struggle against the flesh, requiring constant vigilance and reliance on God's power.

Lecture support: Weaver states, 'You're not going to discipline your mind in one day, or one week, or one year. It is going to be a lifelong process until you die.' He references 2 Corinthians 10:3-5.

Key Arguments

Christian maturity is impossible without mental discipline.

Weaver argues that no Christian growth or maturity can occur apart from the discipline of the mind.

Lecture support: He says, 'In fact, it is so important that there cannot be any Christian growth or any Christian maturity apart from the discipline of the mind.'

Physical exercise illustrates the need for spiritual discipline.

Using 1 Corinthians 9:24-27 and 1 Timothy 4:7-8, Weaver shows that just as athletes train rigorously, Christians must exercise themselves unto godliness.

Lecture support: He explains the Greek words for 'exercise' and 'gymnastics,' emphasizing dedication and consistency.

Thoughts precede and determine actions.

Weaver contends that all conduct flows from the mind, citing Proverbs 4:23 and Matthew 15:19 to prove that evil thoughts lead to evil deeds.

Lecture support: He states, 'Everything comes from the mind. So if you will turn to your Bibles, to the book of Matthew chapter 15...'

The unsaved mind is darkened and self-centered.

Ephesians 4:17-19 describes the natural man's futile thinking, which leads to lasciviousness and uncleanness.

Lecture support: Weaver reads Ephesians 4:17-19 and comments, 'the unsaved man by nature is only concerned about himself.'

Believers must be renewed in the spirit of their minds.

Salvation involves learning Christ and putting on the new self, which is renewed in knowledge after God's image.

Lecture support: Weaver connects Ephesians 4:20-24 and Colossians 3:9-10, stating, 'the new man is the renewed mind.'

Temptation is not sin; entertaining it is.

Weaver distinguishes between the involuntary thought and the willful meditation on sin, using Psalm 66:18 to show that regarding iniquity breaks fellowship with God.

Lecture support: He says, 'It is not a sin to be tempted... It's a sin to yield to the temptation.'

Sinful thoughts must be replaced with biblical alternatives.

Merely rejecting evil thoughts is insufficient; one must actively think on virtuous things as commanded in Philippians 4:8.

Lecture support: Weaver explains the Greek word logizomai and the imperative 'think,' stressing the need to replace wicked thoughts with godly ones.

The mind is a spiritual battleground.

2 Corinthians 10:3-5 describes the warfare of bringing every thought captive to Christ, indicating that the mind is the stronghold that must be conquered.

Lecture support: Weaver reads the passage and says, 'Your stronghold happens to be your mind.'

Scripture References

Philippians 4:6-8

The main text of the sermon, commanding believers to be anxious for nothing, pray with thanksgiving, and think on virtuous things.

1 Corinthians 9:24-27

Paul uses the analogy of an athlete to illustrate spiritual discipline and self-control.

1 Timothy 4:7-8

Paul commands Timothy to exercise himself unto godliness, noting that bodily exercise profits little compared to godliness.

Proverbs 4:23-27

Keep your heart with all diligence, for out of it are the issues of life; the heart (mind) controls speech, sight, and conduct.

Proverbs 23:7

As a man thinks in his heart, so is he; cited to show that thinking determines character.

Matthew 15:17-20

Jesus teaches that evil thoughts proceed from the heart and defile a person.

Matthew 9:2-4

Jesus, knowing the scribes' thoughts, asks why they think evil in their hearts, demonstrating that thoughts are known to God.

Isaiah 65:2-3

God describes a rebellious people who walk after their own thoughts, showing the natural inclination to evil thinking.

Ephesians 4:17-24

Paul contrasts the futile thinking of Gentiles with the renewed mind of believers who have learned Christ.

Colossians 3:9-10

Believers have put on the new self, which is being renewed in knowledge after the image of its Creator.

Psalm 116:10

I believed, therefore have I spoken; used to illustrate that speech and action flow from belief and thought.

Psalm 66:18

If I regard iniquity in my heart, the Lord will not hear me; warning against entertaining sinful thoughts.

Isaiah 43:24

God tells Israel they have made Him serve with their sins and wearied Him with their iniquities, showing the impact of sin on the covenant relationship.

1 Corinthians 6:15-20

Paul warns against sexual immorality because believers' bodies are members of Christ and temples of the Holy Spirit.

John 8:34

Whoever commits sin is a slave of sin; used to illustrate the enslaving power of sin.

Jude 1:21

Keep yourselves in the love of God; cited to show believers' responsibility to maintain their spiritual state.

1 John 5:3

This is the love of God, that we keep His commandments; linked to keeping oneself in God's love.

Matthew 5:23-24

If you remember your brother has something against you, be reconciled before offering your gift; applied to making things right after sin.

Matthew 18:15

If your brother sins against you, go and tell him his fault privately; used to show the responsibility to resolve conflicts.

Galatians 6:1-2

Restore a fallen brother in a spirit of meekness, bearing one another's burdens; applied to helping others in sin.

Discussion Questions

1. Why does Weaver argue that Christian maturity is impossible without disciplining the mind? Do you agree?

Consider: Weaver states that all conduct proceeds from the mind, so without mental discipline, growth is stunted.

2. How does the analogy of physical exercise (1 Corinthians 9, 1 Timothy 4) help us understand spiritual discipline?

Consider: Weaver explains that just as athletes train consistently, Christians must 'gymnasticize' themselves in godliness.

3. What is the difference between being tempted and sinning in your thoughts, according to Weaver?

Consider: He distinguishes between the involuntary thought and the willful meditation on it, citing Psalm 66:18.

4. Why is it not enough to simply reject sinful thoughts? What must we do instead?

Consider: Weaver insists that we must replace wicked thoughts with biblical alternatives, as commanded in Philippians 4:8.

5. How does the concept of 'muscle memory' apply to disciplining the mind?

Consider: Weaver compares physical muscle memory to mental habits, noting that both require years of consistent practice.

6. What role does the Holy Spirit play in renewing our minds, according to 2 Peter 1:3-4?

Consider: Weaver points out that God's divine power has given us all things for life and godliness through the knowledge of Him.

7. How can we practically 'bring every thought into captivity to the obedience of Christ' (2 Corinthians 10:5)?

Consider: Weaver describes this as a daily battle of rejecting unbiblical thoughts and replacing them with truth.

8. What does Weaver mean by 'breaking the links in the chain of sin'?

Consider: He explains that sin enslaves, and the first link is the thought; breaking it early prevents further bondage.

Applications

Realize that your thoughts control your actions.

Acknowledge that everything you do stems from your mind, so you must guard your thoughts diligently.

Lecture support: Weaver says, 'You will never be holy. You will never be mature in the faith until you realize that your mind controls your conduct and your actions.'

Immediately reject unbiblical thoughts.

When a sinful thought enters your mind, refuse to entertain it; do not regard iniquity in your heart.

Lecture support: Weaver instructs, 'When that thought pops into your mind... the very first thing you must do is refuse it, reject it, and repudiate it.'

Replace evil thoughts with biblical truth.

Actively meditate on what is true, honest, just, pure, lovely, and of good report as commanded in Philippians 4:8.

Lecture support: Weaver explains the Greek imperative and says, 'I command you to think on these things.'

Practice consistent mental discipline like physical exercise.

Just as athletes train daily, you must daily exercise your mind in godliness, knowing it is a lifelong process.

Lecture support: Weaver states, 'You're not going to discipline your mind in one day... It is going to be a lifelong process until you die.'

Confess and repent if you have entertained sin.

If you catch yourself dwelling on sinful thoughts, immediately repent and confess to God.

Lecture support: Weaver says, 'If you catch yourself already entertaining that thought... then you must not only repudiate it, you must repent and you must acknowledge and confess that sin before the Lord.'

Make things right with others when sin has affected them.

If your sinful thoughts lead to actions that harm others, go and be reconciled as taught in Matthew 5:23-24 and Matthew 18:15.

Lecture support: Weaver explains the process of reconciliation when a brother has something against you or you against him.

Rely on God's power and promises for godliness.

Recognize that God has given you everything needed for life and godliness through the knowledge of Christ; depend on the Holy Spirit.

Lecture support: Weaver cites 2 Peter 1:3-4, saying, 'There's no reason why you and I should not be living holy, godly lives, because He's given us everything that we need.'

Expect a daily battle and persevere.

Understand that the flesh will constantly fight against the Spirit; you must die daily and bring every thought captive to Christ.

Lecture support: Weaver says, 'You're going to have to fight every day... I die daily.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 18

What You Should Do When You Do Not Know What To do

August 17, 2025

Read Chapter 18 in the companion book, pages 337-354 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Worship as the Proper Response to Crisis

When we don't know what to do, the biblical answer is to worship God - humbling ourselves, submitting to His sovereignty, and trusting His goodness.

Lecture support: David worshipped after his child died (2 Samuel 12:20), Job worshipped after losing everything (Job 1:20), and Jacob worshipped while dying (Hebrews 11:21).

The Danger of Hasty Actions

Acting hastily without seeking God's will leads to shame and confusion, as warned in Proverbs 25:8.

Lecture support: Proverbs 25:8 says, 'Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.'

God's Sovereignty in Suffering

Recognizing God's hand in providence allows believers to worship even in loss, acknowledging that He gives and takes away according to His will.

Lecture support: Job said, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord' (Job 1:21).

Faith, Submission, and Obedience Lead to Worship

True faith produces submission and obedience, which naturally result in worship, as seen in the examples of the faithful in Hebrews 11.

Lecture support: Hebrews 11 shows that those who endured did so by faith, and James 5:10-11 points to the prophets as examples of suffering and patience.

The Necessity of a Daily Worship Habit

We cannot expect to worship in crises if we do not cultivate a habit of worship in everyday life, giving thanks in all things.

Lecture support: 1 Thessalonians 5:18 commands, 'In every thing give thanks: for this is the will of God in Christ Jesus concerning you.'

Key Arguments

Worship is the biblical response when we don't know what to do.

In every example of extreme crisis - loss of a child, danger, loss of possessions, loss of a spouse, and impending death - the response was worship.

Lecture support: David worshipped after his child's death (2 Samuel 12:20) and while fleeing Absalom (2 Samuel 15:32); Job worshipped after losing everything (Job 1:20); Ezekiel obeyed God when his wife died (Ezekiel 24:18); Jacob worshipped while dying (Hebrews 11:21).

Worship involves humble submission to God's sovereignty.

The Hebrew word for worship (shachah) means to bow down, prostrate oneself, and lower oneself, signifying submission, humility, and reverence for God's rule.

Lecture support: The word 'worshipped' in 2 Samuel 12:20 is the Hebrew 'shachah,' meaning to bow down, prostrate oneself, and depress or lower oneself.

Worship is like a dog kissing its master's hand.

The Greek word for worship (proskuneo) means to act like a dog toward its master, kissing the hand and showing trust by exposing vulnerable areas.

Lecture support: The word 'proskuneo' comes from 'pros' (toward) and 'kuneo' (to kiss), related to 'kuon' (dog), meaning to kiss the hand of the master.

We must prepare our hearts for inevitable trials.

Since devastating situations will come, we should contemplate them and prepare our hearts to respond with worship rather than reacting hastily.

Lecture support: The speaker asks, 'Have you ever considered what you would do in a medical emergency? ... loss of a child? ... loss of a spouse? ... when you discover that you're dying?'

A daily habit of worship is essential for crisis worship.

If we do not worship God in daily life, we will not be able to worship Him in dire circumstances; we must give thanks in everything.

Lecture support: 1 Thessalonians 5:18 says, 'In every thing give thanks: for this is the will of God in Christ Jesus concerning you.'

Scripture References

Proverbs 25:8

The foundational verse warning against hasty actions that lead to not knowing what to do and being put to shame.

James 5:10-11

The prophets and Job are examples of suffering affliction and patience, showing the Lord's mercy.

Hebrews 11:32-40

Examples of faith, including those who endured torture, mockings, and death, obtaining a good report through faith.

Luke 2:25-38

Simeon and Anna's prophecies about Jesus, including the sword that would pierce Mary's soul, showing parental expectations.

2 Samuel 12:12-23

David's child dies as judgment; David fasts while the child is alive, but after the death he worships God.

Matthew 9:18

A ruler comes to Jesus, worships Him, and asks Him to raise his dead daughter, showing worship in crisis.

2 Samuel 15:12-32

Absalom's conspiracy against David; while fleeing, David stops at the mount to worship God.

Psalm 103:10

God has not dealt with us according to our sins or rewarded us according to our iniquities.

Matthew 14:33

After Jesus calms the storm, the disciples worship Him, saying, 'Of a truth thou art the Son of God.'

Job 1:1-22

Job loses all his possessions and children in one day; he falls down and worships, blessing God's name.

Ezekiel 24:15-18

God takes Ezekiel's wife as a sign; Ezekiel obeys God's command not to mourn, demonstrating submission.

Hebrews 11:21

By faith Jacob, when dying, blessed Joseph's sons and worshipped, leaning on his staff.

1 Thessalonians 5:18

In everything give thanks, for this is the will of God in Christ Jesus concerning you.

Discussion Questions

1. Why does acting hastily often lead to situations where we don't know what to do?

Consider: The message opens with Proverbs 25:8, warning against hasty actions that result in shame.

2. How does David's worship after his child's death challenge our typical responses to grief?

Consider: David fasted while the child was alive but worshipped after the death, showing submission to God's will.

3. What does it mean to worship God as 'kissing the hand of the master'?

Consider: The Greek word proskuneo is explained as acting like a dog toward its master, showing trust and submission.

4. How can we prepare our hearts now for future crises like loss of a child or spouse?

Consider: The speaker urges contemplation of inevitable devastating situations to prepare our hearts.

5. Why is a daily habit of worship essential for responding well in dire circumstances?

Consider: The application emphasizes that we cannot expect to worship in crisis if we don't worship daily.

Applications

Cultivate a daily habit of worship.

We must worship God regularly in everyday life - thanking Him for all things - so that worship becomes natural in crises.

Lecture support: 1 Thessalonians 5:18 commands giving thanks in everything; the speaker asks, 'What makes you think that you will worship God in exceedingly dire circumstances... when you will not worship Him when you're not in dire and dangerous circumstances?'

Respond to loss and crisis with worship, not complaint.

When facing devastating situations, we should follow the examples of David, Job, and others by humbling ourselves and worshipping God.

Lecture support: David worshipped after his child's death (2 Samuel 12:20); Job worshipped after losing everything (Job 1:20-22).

Recognize God's sovereignty in all circumstances.

We must see God's hand in providence and trust that He is too loving to be unkind and too wise to make a mistake.

Lecture support: Job said, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord' (Job 1:21).

Prepare your heart for inevitable trials.

Contemplate potential devastating situations and prepare your heart to respond with faith and worship rather than reacting hastily.

Lecture support: The speaker asks, 'Have you ever considered what you would do in a medical emergency? ... loss of a child? ... loss of a spouse? ... when you discover that you're dying?'

Personal Response and Notes

Student notes after reading the assigned chapter

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Source information and review

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

Chapter order and reading ranges follow the October 1, 2026 completed manuscript manifests. The source record paths, hashes, field coverage, attribution notes, and reading editions are recorded in the companion manifest.