

WEAVER STUDY GUIDES

Proverbs-Related Topical Wisdom

Study Guide

Old Testament Studies

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

The printed contents lists lessons. PDF bookmarks also provide direct access to each lesson's study sections.

LESSON 1

Lincoln and the Emancipation Proclamation

July 16, 2002

Read Chapter 1 in the companion book, pages 5-20.

Major Themes

Jesus Christ as the True Emancipator

Only Christ frees men from sin; physical freedom is secondary.

Lecture support: Weaver states, 'Abraham Lincoln is not the great emancipator. Jesus Christ is, and Jesus Christ alone, because only Christ can free men from their sins.'

Lincoln's Racial Prejudice

Lincoln opposed social and political equality for blacks and used racial slurs.

Lecture support: Weaver quotes Lincoln: 'I have no purpose to introduce political and social equality between the white and black races.'

The Emancipation Proclamation as a War Measure

The proclamation was a military tactic, not a moral act, and lacked legal authority.

Lecture support: Weaver quotes Lincoln: 'The Emancipation Proclamation has no constitutional or legal justification except as a war measure.'

The Proclamation Freed No Slaves

It did not apply to areas under Union control or in the North, freeing no one.

Lecture support: Weaver states, 'The Emancipation Proclamation did not free any slaves, not one.'

Northern Opposition to Emancipation

Many Northerners rioted against fighting for black freedom, leading to violence and desertion.

Lecture support: Weaver describes New York draft riots where blacks were hanged and Union soldiers shot rioters.

Lincoln's Destruction of the Republic

Lincoln's policies centralized power and destroyed the constitutional republic, enslaving free men.

Lecture support: Weaver says, 'He effectively destroyed our Republican form of government.'

The Illusion of Utopian Government

Human governments apart from God's righteousness are built on death and cannot achieve true utopia.

Lecture support: Weaver explains 'utopia' means 'no place' and that only God's Word provides reality.

Key Arguments

Lincoln was not motivated by concern for slaves

Lincoln's own words show he prioritized the Union over emancipation and held racist views.

Lecture support: Lincoln wrote to Horace Greeley: 'If I could save the union without freeing the slaves, I would do it.'

The Emancipation Proclamation was legally baseless

Lincoln admitted it had no constitutional or statutory authority, only as a war measure.

Lecture support: Weaver quotes Lincoln's letter to Chase: 'The Emancipation Proclamation has no constitutional or legal justification except as a war measure.'

The proclamation was designed to incite slave rebellion

European observers and the proclamation's limited scope reveal its true purpose was to weaken the Confederacy.

Lecture support: The London Herald wrote: 'The object is not Negro emancipation, but servile insurrection.'

The proclamation freed no slaves in practice

It exempted Union-controlled areas and the North, leaving slavery untouched where it could be enforced.

Lecture support: Weaver reads from the proclamation: 'which excepted parts are for the present left precisely as if this proclamation were not issued.'

Northerners violently opposed emancipation

Draft riots and mass desertions show that many Union soldiers and citizens did not support freeing blacks.

Lecture support: Weaver cites a Union officer: 'I don't want to fire another shot for the Negroes.'

Lincoln's ambition led to tyranny

Lincoln's 1837 speech reveals a thirst for power that would enslave free men to achieve his goals.

Lecture support: Lincoln said: 'It thirsts, it burns for distinction... whether at the expense of emancipating slaves or enslaving free men.'

Scripture References

John 8:32

Weaver quotes Jesus: 'And you shall know the truth, and the truth shall make you free.'

John 8:33-36

Weaver recounts the exchange between Jesus and the Pharisees about being Abraham's seed and never in bondage, and Jesus' response about sin and freedom.

John 8:44

Weaver references Jesus telling the Pharisees they are of their father the devil.

1 Corinthians 7:20-22

Weaver reads Paul's instruction that a slave called in the Lord is the Lord's free man, and a free man is Christ's slave.

Proverbs 8:36

Weaver quotes: 'All they that hate me love death.'

Discussion Questions

1. How does the biblical teaching on slavery and freedom in 1 Corinthians 7 challenge modern assumptions about physical versus spiritual liberty?

Consider: Weaver reads 1 Corinthians 7:20-22 to argue that being a slave or free is irrelevant in Christ.

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2. Why do you think Lincoln's racial views and the limitations of the Emancipation Proclamation are often overlooked in popular history?

Consider: Weaver presents Lincoln's own words and the proclamation's text to show it freed no slaves.

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3. In what ways can a government 'enslave free men' through centralized power, as Weaver argues Lincoln did?

Consider: Weaver claims Lincoln destroyed the republic and created a dictatorial democracy.

4. How should Christians evaluate historical figures when their actions conflict with biblical principles?

Consider: Weaver contrasts Lincoln's legacy with the freedom found only in Christ.

5. What does the Northern backlash against the Emancipation Proclamation reveal about the complexities of the Civil War?

Consider: Weaver describes draft riots and desertions, showing many Northerners opposed emancipation.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

A Death Wish

May 16, 2004

Read Chapter 2 in the companion book, pages 21-39.

Major Themes

Sin Unto Death

Certain sins provoke God to the point of bringing death, as illustrated by unbelief, rebellion, and disobedience in Numbers.

Lecture support: Weaver states, 'There is a sin unto death' (1 John 5:16-17) and lists three examples from Numbers.

Unbelief Provokes God

Unbelief, especially in the face of great revelation, provokes God and leads to judgment.

Lecture support: Weaver says, 'unbelief provokes God' and cites Numbers 14:11 and Hebrews 10:28-29.

Rebellion is Ultimately Against God

All rebellion against lawful authority is ultimately rebellion against God Himself.

Lecture support: Weaver explains, 'all rebellion is ultimately against God' using Numbers 16 and 26:9.

Disobedience and Dishonor as a Death Wish

Willful disobedience and dishonoring God, even without verbalizing a death wish, constitutes a desire for death.

Lecture support: Weaver says, 'When we are willfully disobedient... we have a death wish' and cites Numbers 20:12.

Death in Many Forms

Death is not only physical but can be economic, familial, spiritual, ecclesiastical, or eternal, resulting from hating Christ.

Lecture support: Weaver states, 'death may come in many forms and many shapes' and lists examples.

Key Arguments

Unbelief and provocation are sins unto death

The Israelites' unbelief after the spies' report provoked God, leading to their death in the wilderness as a direct fulfillment of their death wish.

Lecture support: Numbers 14:2, 11, 28-30; Hebrews 3:19; Weaver says, 'unbelief and provocation usually go together.'

Greater revelation brings greater accountability

Those who reject the fuller revelation in Christ face sterner punishment than those under the Old Testament law.

Lecture support: Hebrews 10:28-29; Weaver says, 'the greater the revelation, the greater the unbelief, and the greater the provocation.'

Rebellion against lawful authority is rebellion against God

Korah's gainsaying against Moses and Aaron was ultimately against God, and all rebellion against God-ordained authority is rebellion against God.

Lecture support: Numbers 16:3, 26:9; Jude 11; Weaver says, 'all rebellion is ultimately against God.'

Rebellion is stubborn and persistent

Even after witnessing miraculous judgment, the Israelites murmured the next day, showing the hard-headedness of rebellion.

Lecture support: Numbers 16:41; Weaver says, 'rebellion and defiance are so stubborn... it will either be corrected in grace or in judgment.'

Disobedience and dishonor bring death

Moses and Aaron's public disobedience in striking the rock instead of speaking to it dishonored God and resulted in their death before entering the Promised Land.

Lecture support: Numbers 20:8-12, 27:12-14; Weaver says, 'it was disobedience and dishonor that brought death to Moses and to Aaron.'

Actions can express a death wish without words

One can have a death wish through sinful actions even without verbalizing it, as seen in Moses and Aaron's case.

Lecture support: Weaver says, 'it is possible to have a death wish and not even know it... your actions are requesting it.'

Scripture References

Numbers 14:1-4

The congregation weeps and murmurs, wishing they had died in Egypt or the wilderness.

1 John 5:16-17

There is a sin unto death; not all sin is unto death.

Numbers 13:31-33

The ten spies bring an evil report of giants in the land.

Numbers 14:6-9

Joshua and Caleb encourage the people to trust the Lord and not rebel.

Numbers 14:10

The congregation threatens to stone Joshua and Caleb; the glory of the Lord appears.

Numbers 14:11

God asks how long the people will provoke Him and not believe despite the signs.

Numbers 14:22

God says those who have seen His glory and miracles yet tempted Him ten times will not see the land.

Numbers 14:12

God threatens to smite the people with pestilence and make a greater nation from Moses.

Numbers 14:26-30

God declares that the murmuring generation will die in the wilderness as they wished.

Numbers 14:31-35

The children will enter the land, but the adults' carcasses will fall in the wilderness over forty years.

Hebrews 3:19; 4:6

They could not enter because of unbelief.

Hebrews 10:28-29

Sorer punishment for those who trample the Son of God compared to those who despised Moses' law.

Proverbs 8:36

He who sins against me wrongs his own soul; all who hate me love death.

Numbers 16:1-3

Korah, Dathan, and Abiram with 250 princes rebel against Moses and Aaron.

Jude 11

Woe to them who perished in the gainsaying of Korah.

Numbers 26:9-10

Dathan and Abiram strove against Moses and Aaron when they strove against God; the earth swallowed them.

Numbers 16:20-35

God threatens to consume the congregation; the earth swallows the rebels; fire consumes 250 men.

Numbers 16:41-50

The next day the congregation murmurs; a plague kills 14,700; Aaron makes atonement.

Numbers 20:1-5

The people chode with Moses, wishing they had died with their brethren, complaining of no water.

Numbers 20:6-12

God tells Moses to speak to the rock; Moses strikes it twice; God says he will not enter the land because he did not believe and sanctify God.

Discussion Questions

1. What does it mean that there is a 'sin unto death,' and how should this affect our view of sin?

Consider: Weaver introduces the concept from 1 John 5:16-17 and gives three examples from Numbers.

2. How does unbelief provoke God, and why is greater revelation accompanied by greater accountability?

Consider: Weaver explains that the Israelites' unbelief after seeing miracles provoked God, and Hebrews 10 warns of sorer punishment for rejecting Christ.

3. In what ways might we be guilty of 'gainsaying' like Korah, and how can we guard against rebellion in our hearts?

Consider: Weaver defines gainsaying as speaking against, disputing, and contradicting God-ordained authority.

4. How can we discern between lawful authority and tyranny, and when is resistance righteous?

Consider: Weaver argues that rebellion is only to lawful authority; resistance to tyranny is not rebellion.

5. What does Moses' sin of striking the rock teach us about the importance of obeying God's specific instructions?

Consider: Weaver details how Moses disobeyed by striking instead of speaking, and how this dishonored God publicly.

6. How can our actions express a 'death wish' even if we never verbalize it?

Consider: Weaver states that Moses and Aaron may not have expressed a death wish, but their disobedience requested it.

7. In what areas of life (economic, familial, spiritual, etc.) might we be experiencing 'death' because of disobedience?

Consider: Weaver applies the concept of death to various spheres, urging conformity to God's Word.

Applications

Avoid sins unto death

Believers should avoid unbelief, rebellion, and disobedience because these sins provoke God and lead to death.

Lecture support: Weaver says, 'These are sins to avoid at all costs. If you commit them, you have a death wish.'

Submit to lawful authority

Recognize that rebellion against God-ordained authority is rebellion against God, and submit to such authority in its proper sphere.

Lecture support: Weaver explains that resisting parents, pastors, or civil rulers exercising biblical authority is resisting God.

Question unlawful authority

When authority is not lawful, it is not rebellion to resist; believers should question and resist tyrannical demands.

Lecture support: Weaver says, 'If there is no lawful authority, it is not rebellion. It is only resistance to tyranny.'

Obey God's specific instructions

Like Moses, we must follow God's commands precisely, not substituting our own methods, especially in public ministry.

Lecture support: Weaver notes Moses struck the rock instead of speaking, which was rebellion and dishonored God.

Examine your life for a death wish

Evaluate whether your actions in finances, family, or church reflect a death wish by disobeying God's Word.

Lecture support: Weaver applies Proverbs 8:36 to economic, familial, and ecclesiastical death.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

Stephen Dill Lee

June 15, 2006

Read Chapter 3 in the companion book, pages 41-53.

Major Themes

Duty and Responsibility

The charge is a binding oath and duty station, requiring active commitment to vindicate, defend, and perpetuate the Confederate legacy.

Lecture support: Weaver explains the biblical and Webster's definitions of 'charge' as an oath, sentry post, and entrusted duty.

Vindication of the Confederate Cause

Vindication involves defending, justifying, providing proof, and fighting for the cause, which Weaver argues was not slavery but constitutional principles.

Lecture support: Weaver defines vindication using Webster's 1828 dictionary and provides the proposed 13th Amendment as proof against the slavery charge.

Preservation of Character through Emulation

Defending the Confederate soldier's good name requires copying their virtues and perpetuating their principles, especially their Christian faith.

Lecture support: Weaver states, 'by emulating their virtues and the perpetuation of his principles' and links duty to Ecclesiastes 12:13.

Guardianship of True History

The charge includes protecting the true history of the South, ensuring future generations see Confederates as principled men, not rebels.

Lecture support: Weaver quotes Commander Owen: 'so that the descendants...would look upon them in their true light as men who fought for principle and for the Constitution.'

Contemporary Application of Principles

The principles of the Confederacy - states' rights, limited government, self-defense - are still relevant and require sacrifice and standing firm today.

Lecture support: Weaver asks, 'Would you be willing to sacrifice our welfare system...for states' rights, limited government...?'

Key Arguments

The war was not over slavery

Weaver argues the Civil War was not primarily about slavery, citing the proposed 13th Amendment and Lincoln's support as proof that slavery could have been preserved without war.

Lecture support: He references the proposed 13th Amendment passed March 2, 1861, and Lincoln's inaugural address endorsing it.

Vindication requires proof and fighting

Vindication is not just verbal defense but requires hard evidence and a willingness to fight for the cause, as defined by Webster's dictionary.

Lecture support: Weaver breaks down vindication into defense, justification, proof, and force, using Webster's 1828 definitions.

Emulation is key to preserving character

To defend the Confederate soldier's good name, one must emulate their virtues and perpetuate their principles, not just verbally defend them.

Lecture support: Weaver says, 'by emulating their virtues and the perpetuation of his principles' and links it to biblical duty.

The South fought for constitutional principles

The Confederate cause was just and sacred, centered on states' rights, limited government, and the original Constitution, not rebellion.

Lecture support: Weaver quotes Jefferson Davis: 'Our cause was so just, so sacred...' and argues the North rebelled against the Constitution.

Failure to stand now means failure later

If one cannot stand for truth and righteousness in easy times, they will not stand when persecution intensifies, applying to both faith and heritage.

Lecture support: Weaver states, 'if you will not stand for the principles...now, you're certainly not going to fight later when the persecution is hot and heavy.'

Scripture References

Genesis 2:16

Weaver cites this to show that 'commanded' means to put under an oath or give a charge, linking to the SCV charge.

Titus 1:10-11

Weaver uses this to argue that false accusers' mouths must be stopped with evidence, not mere opinion.

Proverbs 22:1

Weaver quotes this to emphasize the importance of a good name, paralleling the charge to defend the Confederate soldier's good name.

Proverbs 24:10

Weaver uses this to challenge listeners about their strength in adversity when defending their ancestors.

Jeremiah 12:5

Weaver quotes this to illustrate that if one cannot handle small challenges, they will fail in greater ones, applied to standing for principles.

Ecclesiastes 12:13

Weaver links General Lee's view of duty to this verse, showing duty to God and man as the whole duty of man.

Study notes

Discussion Questions

1. What does the word 'charge' imply about our responsibility to Confederate heritage?

Consider: Weaver explains the biblical and dictionary meanings of charge as an oath and duty station.

2. How can we effectively vindicate the Confederate cause using historical evidence?

Consider: Weaver discusses the need for proof and documentation, citing the proposed 13th Amendment.

3. In what ways can we emulate the virtues of Confederate soldiers today?

Consider: Weaver emphasizes emulation as key to preserving character, linking it to Christian faith and duty.

4. Why is it important to guard the true history of the South, and how can we do it?

Consider: Weaver quotes Commander Owen on presenting Confederates as principled men, not rebels.

5. What sacrifices are we willing to make to stand for the principles of limited government and states' rights?

Consider: Weaver challenges listeners to apply the charge to modern political and personal decisions.

Applications

Know and defend the true cause

Learn the historical facts to refute false charges that the war was over slavery, using original documents.

Lecture support: Weaver says, 'How can we vindicate the cause...if we don't even know the cause?' and provides the 13th Amendment example.

Emulate Confederate virtues

Copy the honor, courage, and Christian faith of Confederate soldiers to preserve their good name.

Lecture support: Weaver states, 'by emulating their virtues and the perpetuation of his principles' and links to biblical duty.

Perpetuate principles to next generation

Teach children and grandchildren the principles of states' rights, limited government, and self-defense.

Lecture support: Weaver asks, 'How can we expect our children...to believe...if we will not?'

Stand firm under pressure

Do not give in to political correctness or persecution; be determined to stand for truth.

Lecture support: Weaver says, 'if you will not stand for the principles...now, you're certainly not going to fight later.'

Sacrifice for principles today

Be willing to sacrifice welfare systems and centralized bureaucracy for constitutional principles.

Lecture support: Weaver asks, 'Would you be willing to sacrifice our welfare system...for states' rights...?'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

7 Sanctification & Sexual Purity

October 22, 2007

Read Chapter 4 in the companion book, pages 55-68.

Major Themes

The Seriousness of Sexual Sin

Sexual impurity is not merely a personal failing but a direct offense against God, involving displeasure, despisement, disobedience, and reproach.

Lecture support: Weaver uses 1 Thessalonians 4:8 and 2 Samuel 12 to show that sexual sin despises God and brings reproach.

God's Omniscience and Moral Evaluation

God sees all actions and attitudes, weighs them, and is either pleased or displeased by human conduct.

Lecture support: Proverbs 15:3, Psalm 139, and the story of Mel Trotter illustrate God's all-seeing nature.

The Distinction Between God's Intrinsic and Ascribed Glory

While nothing can add to or subtract from God's intrinsic perfection, human actions affect His external or ascribed glory, either honoring or dishonoring Him.

Lecture support: Psalm 16:2 and Isaiah 43:24 show that our sins can weary God and affect His reputation.

The Unity of the Written and Living Word

To despise the Bible is to despise Christ, the living Word; one cannot have separate attitudes toward them.

Lecture support: John 1:1, 14 and John 12:48 are cited to show the connection between rejecting Christ and rejecting His words.

The Corporate Reproach of Sin

Individual sin brings reproach not only on God but on His people, the church, and the family, and encourages the wicked.

Lecture support: Ezekiel 36:16-23 and the illustration of Bill Clinton show how sin profanes God's name among the heathen.

Key Arguments

Rejecting God's Word is Rejecting God

Paul's statement in 1 Thessalonians 4:8 means that despising the preached word is despising God, not the preacher.

Lecture support: Weaver says, 'When we despise the preached Word of God, we are not despising the preacher who gave those words, but we are despising God who gave those words.'

Sin Displeases God as Evil in His Eyes

The Hebrew word for 'displeased' means to be evil in God's eyes, indicating God's moral evaluation of sin.

Lecture support: Weaver explains the word used in 2 Samuel 11:27 and Numbers 22:34, showing it means 'evil in the eyes.'

God Weighs All Actions and Attitudes

Proverbs 16:2 teaches that God weighs the spirits, meaning He evaluates the moral quality of our deeds.

Lecture support: Weaver cites Proverbs 16:2 and the example of Belshazzar to show God's weighing of actions.

Sin Is a Despisement of God Himself

God tells David he despised Him, not just His commandments, treating God as vile and worthless.

Lecture support: 2 Samuel 12:9-10 is quoted, and the Hebrew word 'bazah' is defined as to despise, disdain, or think scorn.

All Sin Is Lawlessness and Transgression

Sin is defined as transgression of the law (1 John 3:4), meaning to ignore God and walk over His commands.

Lecture support: Weaver explains the Greek 'anomia' and the concept of transgressing as stepping on God's law.

Sin Gives Occasion for Blasphemy

David's sin caused God's enemies to blaspheme, showing that believers' sins directly reproach God and encourage the wicked.

Lecture support: 2 Samuel 12:14 and Ezekiel 36 are used to show how sin profanes God's name among the heathen.

Scripture References

1 Thessalonians 4:1-8

The primary text for the series, emphasizing sanctification, sexual purity, and the warning that despising these commands is despising God.

2 Samuel 11:27

David's sin displeased the Lord, introducing the case study on how sin affects God.

2 Samuel 12:1-14

Nathan's parable and God's judgment on David, highlighting despisement, disobedience, and reproach.

Numbers 22:34

Balaam uses the same Hebrew word for 'displease' to mean evil in the eyes, illustrating the meaning of displeasure.

2 Samuel 11:25

David tells Joab not to let the matter displease him, using the same word for evil, showing David's awareness of moral weight.

1 Chronicles 21:7

God was displeased with David's numbering of Israel, demonstrating God's displeasure with sin.

Isaiah 59:15

The Lord saw and it displeased Him that there was no judgment, reinforcing God's moral evaluation.

Proverbs 15:3

The eyes of the Lord are in every place, beholding the evil and the good, teaching God's omniscience.

Hebrews 4:13

All things are open and naked unto the eyes of Him with whom we have to do, emphasizing God's all-seeing nature.

Psalm 139:1-6

David's meditation on God's omniscience, knowing his thoughts, words, and actions completely.

Proverbs 16:2

All the ways of man are clean in his own eyes, but the Lord weigheth the spirits, showing God's evaluation.

Psalm 16:1-2

Messianic psalm showing that Christ's goodness extended not to the Father, illustrating God's intrinsic perfection.

Isaiah 43:24

God says Israel made Him serve with their sins and wearied Him with iniquities, affecting His external glory.

1 Kings 3:9-10

Solomon's request pleased the Lord, showing God can be pleased or displeased by human attitudes.

Leviticus 26:43

Israel despised God's judgments and abhorred His statutes, illustrating despisement of God's word.

Numbers 15:29-31

Presumptuous sin reproaches the Lord and despises His word, leading to being cut off.

2 Timothy 3:16

All Scripture is God-breathed, establishing the divine origin of the written Word.

John 1:1, 14

Jesus is the living Word made flesh, connecting the written and living Word.

John 12:48

Rejecting Christ and His words brings judgment, showing the unity of attitude toward Christ and Scripture.

1 John 3:4

Sin is the transgression of the law, defining all sin as lawlessness.

Discussion Questions

1. How does understanding that sin displeases God as 'evil in His eyes' change your view of personal holiness?

Consider: Weaver explains the Hebrew word for 'displeased' and its implications for God's moral evaluation.

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2. In what ways do we treat God as 'vile and contemptuous' when we sin, and how can we cultivate a higher view of Him?

Consider: The sermon defines despising God as treating Him as worthless, using the example of Esau.

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3. Why is it impossible to have one attitude toward the Bible and a different attitude toward Christ?

Consider: Weaver connects the written Word and the living Word, citing John 1 and John 12.

- 4.** How does the concept of God's 'ascribed glory' help us understand the impact of our sin on His reputation?

Consider: The distinction between intrinsic and ascribed glory is explained using Psalm 16 and Isaiah 43.

- 5.** What are some practical ways we can avoid bringing reproach upon God and His church through our conduct?

Consider: The sermon concludes with the importance of church discipline and holy living to prevent blasphemy.

- 6.** How does the story of Mel Trotter's neon sign illustrate the power of remembering God's omniscience?

Consider: Weaver tells the story to show that awareness of God's sight can deter sin.

7. Why is it significant that David confessed 'I have sinned against the Lord' rather than focusing on his sin against Uriah or Bathsheba?

Consider: David's confession is highlighted as recognizing the primary offense against God.

8. How can meditating on the four ways sin affects God serve as a deterrent to sexual impurity?

Consider: The sermon's main application is that considering these truths helps believers pursue holiness.

Applications

Remember God's Omniscience

Believers should live with the constant awareness that God sees all actions and attitudes, which serves as a deterrent to sin.

Lecture support: Weaver uses Proverbs 15:3 and the Mel Trotter story to urge mindfulness of God's all-seeing eye.

Honor God's Ascribed Glory

While we cannot add to God's intrinsic perfection, we should seek to honor His external glory through obedience rather than bring reproach.

Lecture support: The distinction between intrinsic and ascribed glory is applied to encourage holy living that pleases God.

View Sin as Despising God

Recognize that sin is not just a mistake but a personal despisement of God, treating Him as worthless, which should lead to repentance.

Lecture support: Weaver explains the Hebrew word 'bazah' and applies it to how we treat God when we sin.

Avoid Bringing Reproach on the Church

Believers should avoid sin that gives occasion for God's enemies to blaspheme, understanding the corporate impact of individual sin.

Lecture support: Ezekiel 36 and the Bill Clinton illustration are used to show how sin profanes God's name.

Repent Quickly When You Sin

Like David, believers should confess sin as primarily against God and seek restoration, not making excuses.

Lecture support: David's confession 'I have sinned against the Lord' is held up as a model of proper repentance.

Use These Truths as a Deterrent

Meditating on how sin displeases, despises, disobeys, and reproaches God can be a powerful motivation to pursue sexual purity.

Lecture support: Weaver explicitly states that thinking on these things will be a great deterrent to sexual impurity.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

The Beard, its Historical and Biblical Significance

July 19, 2011

Read Chapter 5 in the companion book, pages 69-93.

Major Themes

Biblical Thinking and Submission to Scripture

Believers must bring every thought captive to Christ and study what the Bible says on all subjects, including the beard, rather than relying on cultural taboos or personal preference.

Lecture support: Weaver cites 2 Corinthians 10:4-5 and John 7:24, urging listeners to 'think biblically' and 'judge righteous judgment.' He states, 'it's your responsibility to study the Scripture for yourself and search out the matter.'

The Beard as a Symbol of Manhood and Distinction

The beard is a God-given mark to distinguish men from women, and its removal or absence is associated with effeminacy, slavery, or paganism.

Lecture support: Weaver quotes Clement of Alexandria calling the beard 'the mark of the man' and cites Deuteronomy 22:5 against blurring sexual distinctions. He notes that beardlessness was a 'badge of servility.'

The Beard as a Sign of Life, Submission, and Blessing

The beard represents life unto God, submission to Him (as opposed to slavery to man), separation from paganism, and the blessings of God's anointing.

Lecture support: Weaver explains that lepers had to shave (symbol of death), Joseph shaved as a slave, and Aaron's beard received the anointing oil (Psalm 133).

The Beard and Divine Judgment

The forcible removal or marring of the beard in Scripture symbolizes God's judgment on sin, most poignantly seen in the plucking of Christ's beard as He bore God's wrath.

Lecture support: Weaver references Isaiah 7:20, Isaiah 50:6, and Ezekiel 5:1, showing that God threatened to 'shave' Israel as judgment and that Christ's beard was plucked as a sign of bearing the curse.

Historical Testimony to the Beard's Importance

Throughout history, godly men and periods of spiritual awakening have been marked by the wearing of beards, while beardlessness often accompanied paganism, rationalism, and liberalism.

Lecture support: Weaver cites the Council of Carthage, the Reformers, Confederate generals, and the decline of beards with German liberalism in World War I.

Key Arguments

The Bible assumes men will have beards and regulates them, implying their importance.

Scripture never commands growing a beard but takes it for granted, giving laws about not marring it, which indicates God's concern for the beard as a symbol.

Lecture support: Weaver points to Leviticus 19:27 and 21:5, and notes that the Hebrew word for elder (zaqen) means 'bearded one.'

The beard is a symbol of freedom and submission to God, not man.

In biblical culture, slaves and those in submission to human masters were often beardless, while free men wore beards as a sign of submission to God alone.

Lecture support: Weaver uses Joseph shaving before Pharaoh (Genesis 41:14) as an example of a slave adopting the mark of servitude.

The beard distinguishes men from women, and its removal contributes to the blurring of sexes condemned in Scripture.

Deuteronomy 22:5 prohibits cross-dressing and, by extension, any practice that obliterates the distinction between the sexes, which the beard naturally maintains.

Lecture support: Weaver quotes Keil and Delitzsch on Deuteronomy 22:5 and references the androgynous depiction of Diana of the Ephesians.

The plucking of Christ's beard was a sign of Him bearing God's judgment as our substitute.

Isaiah 50:6 prophesies that the Messiah would give His cheeks to those who pluck out the hair, which was a cultural sign of being under God's curse, fulfilled in Christ's passion.

Lecture support: Weaver connects Isaiah 50:6 with the custom of beard-plucking as a symbol of divine judgment, showing Christ bore that judgment for sinners.

Historical patterns show that beards are associated with godliness and spiritual revival.

From the early church to the Reformation to the 19th century, beardedness among Christian men coincided with periods of biblical fidelity, while beardlessness often marked spiritual decline.

Lecture support: Weaver cites the Council of Carthage (200 AD), the Reformers, and the Confederate generals as examples of bearded godly men.

Scripture References

Leviticus 19:26-28

God commands Israel not to round the corners of their heads or mar the corners of their beards, linking it to separation from pagan practices.

Leviticus 21:1-6

Priests are forbidden to shave off the corner of their beards as part of being holy unto God.

Proverbs 25:2

It is the glory of God to conceal a thing, but the honor of kings to search out a matter, applied to studying the beard.

John 7:24

Jesus commands not to judge by appearance but to judge righteous judgment, applied to avoiding superficial judgments about beards.

Psalms 119:165

Great peace have they that love thy law and nothing shall offend them, used to argue that offense at beards indicates a problem with God's law.

1 Corinthians 11:14

Nature teaches that long hair on a man is a shame, used to argue Christ did not have long hair.

Isaiah 42:21

The Lord will magnify the law and make it honorable, applied to Christ's obedience to the law regarding hair.

1 Samuel 21:13-15

David feigned madness by letting spittle fall on his beard, which convinced Achish he was insane because no sane man would defile his beard.

2 Samuel 19:24

Mephibosheth did not trim his beard from the day David departed until his return, as a sign of mourning.

2 Samuel 20:9-10

Joab took Amasa by the beard to kiss him as a pretended act of friendship before murdering him.

Luke 22:28

Judas betrayed Christ with a kiss, likely involving taking His beard, learned from Joab's treachery.

Proverbs 20:29

The beauty of old men is their gray head, interpreted as the hanging gray from the chin (beard).

1 Corinthians 16:20

Greet one another with a holy kiss, understood as kissing the beard as a sign of respect.

2 Samuel 10:1-7

Hanun shaved off half the beards of David's servants, a great insult that led to war.

Leviticus 13:29-30, 33

A leper with a plague on the beard had to be shaven, linking beardlessness to sin and death.

Genesis 41:14

Joseph shaved himself before appearing before Pharaoh, signifying his status as a slave.

Psalms 133:1-3

The anointing oil running down Aaron's beard symbolizes the blessing of God upon unity and dedication.

Isaiah 7:20

God threatens to shave Israel with a hired razor as a sign of judgment.

Isaiah 50:6

The Messiah gives His cheeks to those who pluck out the hair, fulfilled in Christ's passion as bearing judgment.

Deuteronomy 22:5

Prohibition against cross-dressing, applied to maintaining the distinction of sexes which the beard supports.

Study notes

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

Discussion Questions

1. How does the command to 'judge not according to appearance' apply to our attitudes toward men with or without beards?

Consider: Weaver emphasizes that most people judge by appearance rather than by righteous judgment, using the example of FBI wanted posters.

2. In what ways might the historical association of beards with godliness challenge our modern cultural assumptions?

Consider: Weaver traces the history of beards from the early church to the Reformation, showing that beards were often expected of Christian men.

3. What does the beard symbolize in Scripture, and how should that symbolism affect a Christian man's decision to wear or not wear a beard?

Consider: Weaver explains that the beard represents life, submission to God, separation, and blessing, and that the symbol should match the reality of one's life.

4. How does the plucking of Christ's beard deepen our understanding of His substitutionary atonement?

Consider: Weaver connects Isaiah 50:6 with the cultural meaning of beard-plucking as a sign of being under God's curse, which Christ bore for us.

5. Why is it important to maintain the distinction between the sexes, and how does the beard contribute to that distinction?

Consider: Weaver discusses Deuteronomy 22:5 and the androgynous depictions of pagan deities, arguing that the beard naturally distinguishes men from women.

Applications

Study Scripture for yourself on every subject, including the beard.

Weaver urges believers not to rely on tradition or culture but to search the Scriptures to understand God's mind on all matters, including the beard.

Lecture support: He cites Proverbs 25:2 and shares how he was challenged to study the topic himself.

Do not judge by appearance but by righteous judgment.

Weaver warns against superficial judgments about beards based on stereotypes (e.g., hippies) and calls for biblical evaluation.

Lecture support: He references John 7:24 and the example of FBI wanted posters.

Let the symbol of the beard match the reality of a life submitted to God.

Weaver emphasizes that wearing a beard is meaningless if one's life does not reflect submission, separation, and blessing from God.

Lecture support: He states, 'the symbol is nothing without the life' and shares how his own beard serves as a private reminder.

Maintain the God-given distinction between men and women.

Weaver applies Deuteronomy 22:5 to the modern blurring of sexes, arguing that the beard helps preserve that distinction.

Lecture support: He quotes Keil and Delitzsch and references the unisex trend and Diana of the Ephesians.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

The Vindication of Henry Wirz (Andersonville Prison)

November 09, 2013

Read Chapter 6 in the companion book, pages 95-113.

Major Themes

Vindication of the Innocent

The sermon centers on vindicating Major Wirz from false charges, emphasizing that truth and justice will ultimately prevail.

Lecture support: Weaver states, 'Vindication is a very important subject... anyone that is interested in truth, honor, justice and righteousness should also be concerned about vindication because we should abhor injustice.'

Governmental Corruption and Tyranny

Weaver argues that the trial and execution of Wirz exemplify a corrupt, abusive government that perverts justice.

Lecture support: Weaver says, 'The vindication of Captain Henry Wirz is the condemnation of a corrupt, abusive, unconstitutional government.'

The Importance of Character and Integrity

Wirz's refusal to lie to save his life is highlighted as proof of his noble character.

Lecture support: Weaver recounts, 'Wirz replied, although I am innocent of these cruel charges, I will not purchase my liberty by perjury.'

Historical Revisionism and the Lost Cause

The sermon challenges the dominant Northern narrative of the Civil War, particularly regarding prison conditions and the Confederacy's treatment of prisoners.

Lecture support: Weaver asserts, 'We always hear about how bad it was in Southern prisons... But we never hear how bad it was in Northern prisons.'

Divine Justice and Judgment

Weaver emphasizes that God is the ultimate vindicator and that hidden sins will be revealed.

Lecture support: Weaver quotes Matthew 10:26, 'Fear them not therefore, for there is nothing covered that shall not be revealed and hid that shall not be made known.'

Key Arguments

The charges against Wirz were impossible and unsubstantiated.

Weaver points out that some charges specify dates when Wirz was not even at Andersonville or before the prison existed, and no victims were named.

Lecture support: Weaver states, 'It is impossible for Wirz to have committed a murder on February the 1st because Wirz was not commandant and there were no prisoners there.'

The Union government caused the suffering at Andersonville by refusing prisoner exchanges.

Weaver argues that the North's policy of stopping exchanges led to overcrowding and lack of supplies, not Confederate cruelty.

Lecture support: Weaver quotes Union General Seymour: 'It is much wiser to leave the prisoners where they are.'

Northern prisons were worse than Southern prisons.

Weaver presents statistics showing a higher death rate for Confederates in Northern prisons and describes harsh conditions.

Lecture support: Weaver says, 'At least 12% of the Confederate prisoners died in northern prisons. And only 9% of federal prisoners died in southern prisons.'

Wirz was a compassionate man who did his best under impossible circumstances.

Testimonies from Union prisoners describe Wirz as kind and doing all he could, and he shared the same hardships as the prisoners.

Lecture support: Weaver quotes prisoner Augustus Mosner: 'Captain Wirz did the very best he could to do under the circumstances, and few could have done as well as he did.'

The trial was a kangaroo court with perjured testimony and excluded defense witnesses.

Weaver details how favorable witnesses were dismissed and the key prosecution witness was a liar who had never been at Andersonville.

Lecture support: Weaver states, 'The most damaging testimony against Major Wirz was from Felix Delabonde... who had never set foot in Andersonville.'

Wirz's refusal to implicate Jefferson Davis proves his integrity.

Weaver argues that a guilty man would have taken the pardon offer, but Wirz chose death over perjury.

Lecture support: Weaver says, 'The very fact that he refused to implicate Jefferson Davis, and he knew if he did, it would be a lie, shows you the character of Henry Wirz.'

Scripture References

Matthew 10:23-26

Weaver reads this passage to introduce the theme of vindication and that hidden things will be revealed.

Psalms 89:14

Cited to show that justice and judgment are foundational to God's throne.

Proverbs 21:3

Used to emphasize that doing justice is more acceptable to God than sacrifice.

Psalms 7:10-16

Weaver reads this passage to illustrate that God vindicates the righteous by bringing the wicked's mischief upon their own heads.

Deuteronomy 19:16-20

Referenced to show that false witnesses should receive the punishment they intended for the accused.

1 Timothy 5:24

Cited to indicate that some sins are obvious while others follow after, implying eventual judgment.

Deuteronomy 32:23

Quoted to affirm that sins will be found out.

Discussion Questions

1. How does the biblical concept of vindication (as seen in Psalm 7 and Matthew 10) apply to historical figures like Henry Wirz?

Consider: Weaver opens with scripture to establish that God vindicates the righteous and reveals hidden things.

2. What does the refusal of the Union to exchange prisoners reveal about the priorities of the Lincoln administration?

Consider: Weaver argues that the North's policy directly caused the overcrowding and suffering at Andersonville.

3. Why do you think the trial of Henry Wirz allowed perjured testimony and excluded favorable witnesses?

Consider: Weaver details the unfairness of the trial, including the false witness Felix Delabonde.

4. How does Wirz's refusal to accept a pardon in exchange for false testimony inform our understanding of his character?

Consider: Weaver highlights this as proof of Wirz's integrity and innocence.

5. In what ways does the vindication of Wirz serve as a condemnation of governmental corruption, both historically and today?

Consider: Weaver applies the lesson to modern times, noting that corruption leads to tyranny.

6. How should Christians balance the pursuit of historical vindication with the call to forgive and trust in God's ultimate justice?

Consider: Weaver emphasizes both the importance of vindication and the certainty of divine judgment.

Applications

Pursue truth and justice even when it is unpopular.

Weaver encourages the congregation to care about vindication and to abhor injustice, as God does.

Lecture support: Weaver says, 'anyone that is interested in truth, honor, justice and righteousness should also be concerned about vindication because we should abhor injustice.'

Recognize that governmental corruption leads to tyranny.

The sermon warns that when governments pervert justice, they become tyrannical, and this is still relevant today.

Lecture support: Weaver states, 'Wherever there is no rule of law, there is tyranny. Wherever there is governmental corruption, there is governmental tyranny.'

Trust in God's ultimate vindication.

Weaver reminds listeners that God will bring hidden things to light and judge righteously, so they need not despair over earthly injustices.

Lecture support: Weaver quotes Matthew 10:26 and says, 'the sovereign God of heaven and earth, he is the great vindicator.'

Maintain integrity even under pressure.

Wirz's example of refusing to lie to save his life is held up as a model of Christian character.

Lecture support: Weaver says, 'For honor's sake, he would not make a compromise with shame.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 7

When God's People Become His Enemies

January 13, 2015

Read Chapter 7 in the companion book, pages 115-134.

Major Themes

God's Judgment on His People

When God's people rebel, He becomes their enemy and fights against them, a 'strange work' of judgment.

Lecture support: Isaiah 63:10: 'Therefore he was turned to be their enemy, and he fought against them.'

Rejection of God's Law

Disobedience to God's law is a primary way His people become His enemies, leading to destruction.

Lecture support: Hosea 4:6: 'My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee.'

Hypocritical Worship

Ritualistic worship without heart is vain and hated by God, making worshipers His enemies.

Lecture support: Isaiah 1:13-15: 'Bring no more vain oblations; incense is an abomination unto me... I will not hear.'

Worldliness as Enmity with God

Friendship with the world system is hatred toward God, making one His enemy.

Lecture support: James 4:4: 'Whosoever therefore will be a friend of the world is the enemy of God.'

The Modern Church's Decline

The contemporary church has fallen from biblical standards, becoming pragmatic and powerless.

Lecture support: Weaver states: 'the modern church has become the enemy of the one true and the living God.'

Obedience as Friendship with God

True friendship with God is demonstrated by obedience to His commands.

Lecture support: John 15:14: 'Ye are my friends, if ye do whatsoever I command you.'

Key Arguments

God's immutability means He judges His people today as in the Old Testament.

Since God does not change, His judgment on rebellious Israel applies to the New Testament church.

Lecture support: Malachi 3:6 and Hebrews 13:8 are cited to show God's unchanging nature.

Rejecting God's law is rejecting God Himself.

God's law expresses His will; to reject it is to reject His rule and become His enemy.

Lecture support: Isaiah 5:24: 'They have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.'

Hypocritical worship is useless and provokes God's judgment.

Worship without heart, replaced by man's traditions, is vain and makes one a hypocrite.

Lecture support: Matthew 15:8-9: 'This people draweth nigh unto me with their mouth... but in vain they do worship me.'

Worldliness is spiritual adultery against God.

Loving the world system is enmity with God, making believers His enemies.

Lecture support: James 4:4: 'Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?'

The modern church has substituted man's laws for God's law.

Churches often prioritize attendance and giving over obedience to God's moral commands.

Lecture support: Weaver gives examples of churches ignoring adultery while maintaining deacons.

God actively fights against His rebellious people.

God personally opposed Israel, as in Jeremiah 21:5, and does the same today.

Lecture support: Jeremiah 21:5: 'I myself will fight against you with an outstretched hand and with a strong arm.'

Scripture References

Isaiah 63:10

The key text: Israel rebelled and vexed the Holy Spirit, so God became their enemy and fought against them.

Isaiah 28:21

God's judgment is called His 'strange work' and 'strange act.'

Job 31:3

God's judgment is referred to as His 'strange work.'

Isaiah 63:7-9

God's lovingkindness to Israel, showing they were His people before they rebelled.

Malachi 3:6

God's immutability: 'I the Lord change not.'

Hebrews 13:8

Jesus Christ is the same yesterday, today, and forever.

Jeremiah 21:1-7

God tells Zedekiah He will fight against Judah and deliver them to Nebuchadnezzar.

Lamentations 1:1-9

Jerusalem's desolation because the Lord afflicted her for her transgressions.

Colossians 1:21

Before conversion, we were enemies in our minds by wicked works.

Proverbs 23:7

As a man thinks in his heart, so is he.

Philippians 3:18

Many walk as enemies of the cross of Christ.

Hosea 4:1-6

God's controversy with Israel for lack of knowledge; they rejected His law, so He rejected them.

Deuteronomy 8:10-14

Warning not to forget God by not keeping His commandments in prosperity.

Isaiah 5:1-7, 24-25

God's vineyard (Israel) brought forth wild grapes; He will lay it waste for casting away His law.

Jeremiah 5:1-2, 7-9, 23-31

God seeks one righteous man; Israel's sins and rejection of His law lead to judgment.

2 Kings 17:7-19

Israel's captivity because they walked in the statutes of the heathen and rejected God's law.

Micah 6:13-16

God's judgment on His people for keeping the statutes of Omri and walking in the counsels of Ahab.

John 4:24

God is spirit, and worshipers must worship in spirit and truth.

Isaiah 29:13-14

People honor God with lips but hearts are far; God will do a marvelous work of judgment.

Matthew 15:7-9

Jesus quotes Isaiah 29, calling hypocritical worship vain and teaching man's commandments.

Study notes

Discussion Questions

1. In what ways might the modern church be guilty of rejecting God's law, and how can we return to biblical obedience?

Consider: Weaver argues that the church has substituted man's laws for God's law, leading to God's opposition.

2. How can we ensure our worship is in spirit and truth, not merely ritualistic?

Consider: Weaver condemns hypocritical worship that honors God with lips but not the heart.

3. What does it mean to be a friend of the world, and how can we avoid this while still engaging with the world?

Consider: James 4:4 is cited to show that worldliness is enmity with God.

4. How should the immutability of God affect our understanding of His judgment on the church today?

Consider: Weaver uses Malachi 3:6 and Hebrews 13:8 to argue God's judgment is consistent.

5. What are some practical signs that God might be fighting against a church or individual believer?

Consider: Weaver suggests that defeat and powerlessness may indicate God's opposition.

6. How can we cultivate a friendship with God through obedience, as described in John 15:14?

Consider: The conclusion calls for obedience as the mark of friendship with God.

Applications

Examine obedience to God's law

Believers should evaluate whether they are rejecting or forgetting God's commandments in their lives.

Lecture support: Hosea 4:6: 'My people are destroyed for lack of knowledge.'

Offer wholehearted worship

Worship must be in spirit and truth, not mere ritual; engage heart and mind in praising God.

Lecture support: Isaiah 29:13: 'This people draw near me with their mouth... but have removed their heart far from me.'

Separate from worldliness

Avoid friendship with the world system; do not love or identify with what is opposed to God.

Lecture support: James 4:4: 'Whosoever therefore will be a friend of the world is the enemy of God.'

Repent of hypocrisy

Confess and turn from hypocritical worship and disobedience, seeking cleansing and humility.

Lecture support: James 4:8-10: 'Cleanse your hands, ye sinners; and purify your hearts, ye double minded.'

Pursue friendship with God through obedience

Obey God's commands as the path to being His friend, not His enemy.

Lecture support: John 15:14: 'Ye are my friends, if ye do whatsoever I command you.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 8

The True Lord Protector

February 08, 2012

Read Chapter 8 in the companion book, pages 135-151.

Major Themes

Absolute Dependence on God

Human efforts in building, guarding, and raising families are futile without God's sovereign blessing and protection.

Lecture support: Psalm 127:1 is expounded to show that 'Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.'

God as the True Lord Protector

God alone is the ultimate protector of families, cities, and nations, contrasting with human titles like Cromwell's.

Lecture support: Weaver states, 'It is the sovereign God of heaven and earth. And the truth that the Lord God of heaven and earth is indeed the true Lord Protector is given to us very plainly in Psalm 127 verse 1.'

The Futility of Human Means Without God

Weapons, vigilance, and preparation are useless unless God makes them effectual; safety is of the Lord.

Lecture support: Proverbs 21:31 and Psalm 33:17 are cited: 'The horse is prepared for the day of battle, but safety is of the Lord.'

Personal Responsibility and Trust

Believers must fulfill their duties (e.g., using weapons, being watchful) while trusting God entirely for the outcome.

Lecture support: Spurgeon is quoted: 'Holy Scripture endorses the order of Cromwell: Trust in God and keep your powder dry.'

Divine Judgment Through Enemy Conquest

God sometimes delivers His people to enemies to teach them the bitterness of serving pagan powers versus serving Him.

Lecture support: 2 Chronicles 12:8 and Deuteronomy 28:47-48 are used to show God's purpose in allowing conquest.

The Importance of Obedience and Faith for National Safety

A nation's safety depends on trusting and obeying God; sin leads to vulnerability regardless of military strength.

Lecture support: Examples from Judges and 2 Chronicles show that when Israel forsook God, He sold them into enemy hands.

Key Arguments

God's Sovereignty Over Human Endeavors

Psalm 127:1 teaches that without God's involvement, all human labor and vigilance are in vain.

Lecture support: Weaver states, 'Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain.'

The Inability to Save Children Apart from God

Parents cannot convict, convert, or save their children; only God can work in their hearts.

Lecture support: Weaver says, 'Has it ever dawned upon you that you cannot convict your children? You cannot convert your children. You cannot save your children.'

The Watchman's Responsibility and God's Ultimate Protection

Watchmen must warn of danger, but their vigilance is useless unless God keeps the city.

Lecture support: Ezekiel 33:6-9 is cited to show the watchman's duty, but Psalm 127:1 shows dependence on God.

Historical Examples of God Delivering Nations

God gave victories to those who trusted Him (e.g., Asa against Ethiopia) and defeats to those who forsook Him (e.g., Joash against Syria).

Lecture support: 2 Chronicles 14 and 24 are used to contrast trust in God versus reliance on human alliances.

The Purpose of Divine Judgment

God delivers His people to enemies so they may learn the difference between His service and the oppression of pagan rule.

Lecture support: Deuteronomy 28:47-48 explains that serving enemies in hunger and thirst teaches the value of serving God with joy.

Trust in God, Not in Military Might

Safety comes from the Lord, not from horses, tanks, or weapons; we must use means but trust God alone.

Lecture support: Proverbs 21:31 and Psalm 33:17 are quoted to emphasize that 'a horse is a vain thing for safety.'

Scripture References

Psalm 127:1

The central text of the sermon, teaching that unless the Lord builds and keeps, human efforts are vain.

Genesis 7:1

Used to show that 'house' can mean family, as God told Noah to bring his house into the ark.

Exodus 1:21

God made houses for the midwives, meaning He gave them families, not physical structures.

Psalm 127:3-5

Context of the psalm shows 'house' relates to children as a heritage from the Lord.

Jeremiah 6:17

God set watchmen over Israel, but they refused to listen to the trumpet warning.

Ezekiel 3:17

God made Ezekiel a watchman to warn the house of Israel.

Ezekiel 33:6-9

The watchman's responsibility: if he warns and they don't listen, he delivers his soul; if not, their blood is on his hands.

Judges 2:14

God delivered Israel into the hands of spoilers because they forsook Him.

Judges 3:8

God sold Israel into the hand of Cushan-Rishathaim for eight years.

Judges 3:12

God strengthened Eglon against Israel because they did evil.

2 Chronicles 13:14-18

Judah prevailed over Israel because they relied on the Lord, despite being ambushed.

2 Chronicles 14:8-13

Asa trusted God and defeated a million Ethiopians with 580,000 men.

2 Chronicles 16:1-9

Asa later relied on Syria instead of God, and was rebuked; God's eyes run to and fro to show Himself strong.

2 Chronicles 24:17-24

Joash forsook God, and a small Syrian army defeated Judah because God delivered them.

2 Chronicles 28:1-5

Ahaz's idolatry led God to deliver Judah into the hands of Syria and Israel.

2 Chronicles 29:8

God's wrath delivered Judah to trouble and astonishment.

2 Chronicles 12:8

God delivered them to servitude so they would know His service and the service of other kingdoms.

Deuteronomy 28:47-48

Because Israel did not serve God with joy, they would serve enemies in hunger and thirst.

2 Chronicles 32:6-8, 21-22

Hezekiah trusted God against Sennacherib; the Lord sent an angel and saved Jerusalem.

Proverbs 21:31

The horse is prepared for battle, but safety is of the Lord.

Discussion Questions

1. How does the example of Oliver Cromwell illustrate the difference between human authority and God's sovereignty?

Consider: Weaver contrasts Cromwell's title with God as the true Lord Protector.

2. In what ways do we try to 'build the house' without depending on God, especially in raising children?

Consider: The sermon emphasizes that parents cannot save their children apart from God's work.

3. What does it mean to be a 'watchman' today, and how can we balance warning others with trusting God for the outcome?

Consider: The role of the watchman from Ezekiel is applied to spiritual responsibility.

4. Why does God sometimes allow His people to be defeated by enemies, according to the sermon?

Consider: Examples from Judges and 2 Chronicles show God delivering His people to teach them.

5. How can we apply the principle 'trust in God and keep your powder dry' in our spiritual lives?

Consider: Spurgeon's quote is used to balance human effort and divine dependence.

6. What does Benjamin Franklin's appeal at the Constitutional Convention teach us about the founding fathers' view of God's role in government?

Consider: Franklin quoted Psalm 127:1 to call for prayer.

Applications

Trust God, Not Weapons or Preparation

No amount of weaponry or alertness will help unless God sovereignly protects us; safety is of the Lord.

Lecture support: Proverbs 21:31 and Psalm 33:17 are cited: 'The horse is prepared for the day of battle, but safety is of the Lord.'

Find Peace in God's Protection

Believers can sleep in peace knowing God alone makes them dwell in safety, as David expressed in Psalm 4:8.

Lecture support: The story of the widow woman who trusted Psalm 121:4 and went to sleep illustrates this.

Serve God to Avoid the Service of Man

If we do not want to experience the harsh service of pagan powers, we must serve the Lord with joy and thankfulness.

Lecture support: Deuteronomy 28:47-48 and 2 Chronicles 12:8 show that God delivers people to enemies to teach them the difference.

Obey God for National and Personal Safety

The path to victory and peace with enemies is through obedience and faith; when our ways please the Lord, He makes even enemies to be at peace.

Lecture support: Proverbs 16:7 and Joshua 21:44 are referenced.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 9

Hard Hearted And Evil Hearted

November 18, 2016

Read Chapter 9 in the companion book, pages 153-169.

Major Themes

Hard-Heartedness and Evil-Heartedness

The religious leaders exemplify a seared conscience, showing no remorse or compassion, being concerned only with their own power and position.

Lecture support: They said, 'What is that to us? See thou to it.' (Matthew 27:4) and their plot to kill Jesus to maintain their place (John 11:48).

Corrupt Minds and Resistance to Truth

A corrupt mind, destitute of truth, leads to moral decay and opposition to God's truth, as described in 1 Timothy 6:5 and 2 Timothy 3:8.

Lecture support: Paul describes 'men of corrupt minds and destitute of the truth' who 'resist the truth' (1 Timothy 6:5; 2 Timothy 3:8).

The Deceitfulness and Consequences of Sin

Sin may be initially pleasurable but ultimately leads to misery and death; Judas's betrayal and suicide illustrate this truth.

Lecture support: Judas's remorse and suicide after betraying innocent blood, and the proverb 'sweet to the mouth, but bitter to the belly.'

Guilt by Consent and Accessory

Being an accessory to sin or consenting to it makes one guilty, as seen in Psalm 50:16-18 and the example of Ahab and Naboth.

Lecture support: Psalm 50:18: 'When thou sawest a thief, then thou consentest with him'; Ahab was guilty though he did not personally kill Naboth.

The Hardening Nature of Sin

Repeated sin hardens the heart, making it easier to sin and more evil; believers must guard their hearts diligently.

Lecture support: Proverbs 4:23: 'Keep thy heart with all diligence'; even the disciples' hearts were hardened at times.

Key Arguments

The religious leaders were both hard-hearted and evil-hearted.

Their response to Judas's confession shows a complete lack of concern for God or man, violating all Ten Commandments.

Lecture support: They said, 'What is that to us? See thou to it,' showing no remorse or compassion.

Judas's repentance was worldly, not godly.

Judas felt remorse and made restitution, but his sorrow led to death, not salvation, as described in 2 Corinthians 7:10.

Lecture support: Judas 'repented himself' and hanged himself; 2 Corinthians 7:10 contrasts godly and worldly sorrow.

The thirty pieces of silver valued Christ as a slave.

The price was prophesied in Zechariah and matched the value of a slave in Exodus 21:32, showing contempt for Jesus.

Lecture support: Exodus 21:32 sets thirty shekels as the price of a slave; Zechariah 11:12-13 prophesies the thirty pieces.

Consenting to sin makes one guilty.

Psalm 50:16-18 teaches that approving or not opposing sin makes one a partaker; the chief priests were guilty as accessories.

Lecture support: Psalm 50:18: 'When thou sawest a thief, then thou consentest with him'; Ahab was guilty for Naboth's death.

Sin hardens the heart progressively.

The more one sins, the easier it becomes, leading to a hardened and evil heart; believers must guard their hearts.

Lecture support: Proverbs 4:23; the disciples' hearts were hardened (Mark 6:52, 8:17).

Scripture References

Matthew 27:1-5

The main text: the chief priests deliver Jesus to Pilate; Judas returns the silver and hangs himself.

1 Timothy 4:2

Describes those with a seared conscience, speaking lies in hypocrisy.

1 Timothy 6:5

Men of corrupt minds, destitute of truth, supposing gain is godliness.

2 Timothy 3:8

Men of corrupt minds, reprobate concerning the faith, resisting truth like Jannes and Jambres.

John 16:2

Jesus warns that some will kill believers thinking they serve God.

Matthew 26:3-5

The chief priests and elders plot to take Jesus by subtlety and kill him.

Luke 3:2

Annas and Caiaphas both called high priests.

Acts 4:6

Annas the high priest, Caiaphas, John, Alexander, and kindred gathered.

Matthew 26:14-16

Judas goes to the chief priests and agrees to betray Jesus for thirty pieces of silver.

Zechariah 11:12-13

Prophecy of thirty pieces of silver cast to the potter.

Matthew 27:9

Fulfillment of the prophecy of thirty pieces of silver.

Exodus 21:32

Thirty shekels of silver is the price of a slave gored by an ox.

Luke 22:48

Jesus asks Judas, 'Betrayest thou the Son of Man with a kiss?'

John 18:38; 19:4,6

Pilate three times declares Jesus innocent.

Mark 14:21

Woe to the man by whom the Son of Man is betrayed; it were better he had never been born.

John 12:1-6

Judas objects to the costly ointment because he was a thief and held the money bag.

2 Corinthians 7:10

Godly sorrow works repentance to salvation; worldly sorrow works death.

John 11:47-48

The chief priests fear losing their place and nation if Jesus is not stopped.

Psalms 50:16-18

God rebukes the wicked who consent with thieves and partake with adulterers.

Proverbs 24:17

Do not rejoice when your enemy falls.

Study notes

Discussion Questions

1. How does the response of the chief priests ('What is that to us?') reveal both hard-heartedness and evil-heartedness?

Consider: The sermon contrasts Judas's remorse with the leaders' indifference.

2. What is the difference between worldly sorrow and godly sorrow, and how did Judas exemplify worldly sorrow?

Consider: Based on 2 Corinthians 7:10 and Judas's actions.

3. Why did the chief priests want Jesus dead, and how does their motive relate to modern resistance to biblical truth?

Consider: John 11:48 shows their fear of losing power; the sermon applies this to government opposition to Christianity.

4. In what ways can we become accessories to sin by our silence or consent, according to Psalm 50:16-18?

Consider: The sermon uses the example of Ahab and Naboth to illustrate guilt by consent.

5. How does sin progressively harden the heart, and what practical steps can we take to 'keep our hearts with all diligence'?

Consider: Proverbs 4:23 and the warning that even disciples' hearts can be hardened.

6. Why is it dangerous to compare our sins with others' as a way of excusing ourselves?

Consider: The sermon notes that God's judgment is according to truth, not comparison.

7. How should we respond when we see an enemy fall, and why does Proverbs 24:17 warn against rejoicing?

Consider: The application about being unmoved at others' plight, even enemies.

8. What does the valuation of Christ as a slave (thirty pieces of silver) teach us about the contempt of the religious leaders?

Consider: Exodus 21:32 and Zechariah 11:12-13 show the prophetic significance.

Applications

Guard Your Heart Against Hardening

Believers must diligently keep their hearts, as sin progressively hardens them, leading to evil-heartedness.

Lecture support: Proverbs 4:23; the warning that even disciples' hearts were hardened.

Show Compassion Even to Enemies

We are called to feed and give water to our enemies, not to rejoice at their fall, to prevent our own hearts from hardening.

Lecture support: Romans 12:20; Proverbs 24:17.

Examine Your Own Heart When Unmoved by Others' Suffering

If we are indifferent to the plight of others, including enemies, we must examine our hearts for hardness.

Lecture support: The chief priests' indifference to Judas's despair; application to prayer list and veteran suicides.

Avoid Being an Accessory to Sin

Consenting to or remaining silent about sin makes us guilty; we must not extenuate our sin by comparing it to others'.

Lecture support: Psalm 50:16-18; the example of Ahab and Naboth.

Recognize the Bitter End of Sin

Sin may be pleasurable initially but leads to misery and death; Judas's suicide is a sobering example.

Lecture support: Judas's remorse and suicide; 'sweet to the mouth, but bitter to the belly.'

Do Not Trust in Worldly Repentance

Mere remorse or confession without true conversion leads to death; we must seek godly sorrow that leads to salvation.

Lecture support: 2 Corinthians 7:10; Judas's repentance was worldly and ended in suicide.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 10

Does This Make You Want To Pray?

August 02, 2017

Read Chapter 10 in the companion book, pages 171-188.

Major Themes

Urgency of Prayer

Prayer must be timely and urgent, especially when the godly are declining and wickedness is rising.

Lecture support: Weaver states, 'David does not have time to be formal... The situation is urgent. And so he's very passionate in this petition. And he just cries, "help, Lord."' (567.2-639.2s)

Decline of Godly and Faithful Men

The disappearance of righteous, faithful men leads to societal corruption and is a sign of coming judgment.

Lecture support: Weaver explains, 'David is looking and David is seeing a particular situation among His people and among His society that the godly man and the faithful man are dying out, they are failing.' (819.1-904.0s)

Arrogance and Rebellion of the Wicked

A godless populace speaks vanity, flattery, and proudly claims autonomy, refusing to acknowledge God's sovereignty.

Lecture support: Weaver reads Psalm 12:4, 'Who have said, With our tongue will we prevail; our lips are our own. Who is Lord over us?' and comments on their rebellion. (1865.8-1905.0s)

Persecution of the Righteous

When wickedness reigns, the poor and needy are oppressed, but God promises to arise and deliver them.

Lecture support: Weaver says, 'So when wickedness reigns, persecution and oppression are the result.' (2006.3-2084.9s)

God Withholding His Word as Judgment

God may preserve His pure words from a rebellious generation, leading to spiritual famine and societal destruction.

Lecture support: Weaver asks, 'Why in the world should God give His Word to a people who despise Him...?' and cites Amos 8:11 about a famine of hearing God's words. (2595.4-2667.9s, 2896.7-2977.2s)

The Preciousness and Necessity of God's Word

God's Word is pure and essential; without it, lies, evil, and godlessness prevail. Believers must treasure and obey it.

Lecture support: Weaver states, 'This word is the greatest treasure that we have. And we need it. because God could indeed take it from us.' (3434.2-3513.2s)

Key Arguments

There is a time when God cannot be found, so prayer must be timely.

David's example in Psalm 32 shows that the godly pray in a time when God may be found, implying there is a time when He cannot be found due to stress or judgment.

Lecture support: Weaver says, 'David says there is a time when God cannot be found... Undoubtedly there were people who prayed when the waters began to descend in Noah's time, but their prayer was too late.' (393.7-465.2s)

God removes the righteous to spare them from evil and to allow judgment.

Isaiah 57:1 and the example of Josiah show that God takes away the righteous so they do not see coming evil, and their removal accelerates societal decay.

Lecture support: Weaver cites Isaiah 57:1 and 2 Kings 22:18-20, saying, 'God says oftentimes He removes his righteous and godly and faithful men out of this world so that they will not see the evil that is coming upon them.' (904.5-1010.6s)

Flattery and double-heartedness are marks of a godless society.

Psalm 12:2 connects flattering lips with a double heart, indicating insincerity and hypocrisy that arise when godliness fails.

Lecture support: Weaver explains, 'When he talks about a double heart in verse 2, the Hebrew is actually a heart and a heart. That means it's someone with two hearts... someone tells you something but he means something else.' (1496.0-1533.6s)

The wicked claim autonomy and reject God's authority.

The proud populace in Psalm 12:4 believes their own words give them power and that no one is Lord over them, reflecting Pharaoh's attitude in Exodus 5:2.

Lecture support: Weaver compares Psalm 12:4 to Pharaoh's words, 'Who is the Lord that I should obey His voice... I know not the Lord, neither will I let Israel go.' (1930.9-1958.4s)

God will deliver the persecuted poor and needy.

Psalm 12:5 promises that God will arise and set the oppressed in safety from those who puff at them, and Psalm 79:11 is a prayer for those appointed to die.

Lecture support: Weaver reads Psalm 79:11, 'Let the sighing or the groaning of the prisoner come before thee... preserve thou those that are appointed to die.' (2275.1-2328.2s)

God may withhold His Word from a rebellious generation, causing spiritual famine.

Amos 8:11 warns of a famine of hearing God's words, and the 400 silent years between Malachi and Matthew exemplify God's silence in response to rebellion.

Lecture support: Weaver says, 'God says there's coming a time when there's going to be a famine... of hearing the word of the Lord. And people will be wandering everywhere and they can't find it.' (2896.7-2977.2s)

Without God's Word, society self-destructs.

If God withholds His Word, truth, righteousness, and godliness disappear, and only lies, evil, and corruption prevail, leading to destruction without direct divine intervention.

Lecture support: Weaver states, 'All God has to do is withhold his word, his grace, and his mercy. and we'll destroy ourselves.' (3223.7-3274.5s)

Believers must urgently pray and treasure God's Word.

In light of the danger, Christians should cry out like David and diligently read, study, memorize, and obey Scripture, recognizing it as their greatest treasure.

Lecture support: Weaver applies, 'We need to learn to cry and to pray earnestly and urgently... God has given us his word. We need to read it. We need to study it. We need to memorize it. We need to obey it.' (3277.0-3329.3s, 3434.2-3513.2s)

Scripture References

Psalm 12:1-8

The primary text of the sermon, read in full at the beginning.

Psalm 63:6

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

Psalm 119:148

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

Psalm 63:1

David seeks God early, thirsting for Him.

Isaiah 26:9

Isaiah desires God in the night and seeks Him early.

Psalm 55:17

David prays evening, morning, and noon.

Psalm 32:5-6

The godly pray in a time when God may be found; floods of great waters will not come near them.

Isaiah 55:6

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

Matthew 14:30

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

Isaiah 57:1

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

2 Kings 22:18-20

Josiah is told he will die in peace and not see the evil coming upon the land.

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 rule, the people mourn.

Micah 7:1-7

Micah laments the loss of the good man and the corruption of society, similar to Psalm 12.

Luke 18:1-2

The parable of the unjust judge who feared not God nor regarded man.

Jeremiah 9:3-5

People bend their tongues for lies, deceive neighbors, and weary themselves committing iniquity.

Psalms 73 (implied)

Asaph envied the wicked and noted their arrogant speech against heaven.

Exodus 5:1-2

Pharaoh asks 'Who is the Lord?' and refuses to obey, illustrating rebellion.

Psalms 64:1

David prays for preservation from the enemy.

Study notes

Discussion Questions

1. What does it mean to pray 'in a time when God may be found,' and how should that urgency shape our prayer lives?

Consider: Weaver emphasizes from Psalm 32:6 that there is a time when God cannot be found, so prayer must be timely.

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

Consider: David's lament in Psalm 12:1 about the ceasing of the godly prompts the question of how believers should respond.

3. In what ways do we see flattery and double-heartedness in our culture, and how can we guard against them in our own lives?

Consider: Weaver explains the connection between flattering lips and a double heart from Psalm 12:2.

4. What are the implications of God potentially withholding His Word from a generation, and have we seen signs of this today?

Consider: The central warning of the sermon from Psalm 12:6-7 and Amos 8:11.

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

Consider: Weaver's application that we must read, study, memorize, and obey Scripture because it could be taken from us.

6. What does it look like to pray 'Help, Lord' with the same desperation as David and Peter, and what hinders us from such prayers?

Consider: Weaver highlights the urgent, informal cry for help in Psalm 12:1 and Matthew 14:30.

7. How does the removal of the righteous from evil to come (Isaiah 57:1) challenge our perspective on the death of godly believers?

Consider: Weaver explains that God sometimes takes the righteous to spare them from coming judgment.

8. In what ways might we be unaware of the true spiritual danger around us, and how can we become more alert?

Consider: Weaver says we do not understand the times or the danger we are in, which should drive us to urgent prayer.

Applications

Pray urgently and earnestly

Believers should learn to cry out to God with desperate, urgent prayers like David's 'Help, Lord,' recognizing the spiritual danger around them.

Lecture support: Weaver says, 'We need to learn to cry and to pray earnestly and urgently. We need to learn to cry and ask God to help and to save.' (3277.0-3329.3s)

Treasure and obey God's Word

Because God may withhold His Word from a rebellious generation, believers must diligently read, study, memorize, and obey Scripture.

Lecture support: Weaver states, 'God has given us his word. We need to read it. We need to study it. We need to memorize it. We need to obey it. We need to apply it.' (3434.2-3513.2s)

Be aware of the times and spiritual danger

Christians should perceive the true danger of living in a corrupt generation, which should shake them to the core and drive them to prayer.

Lecture support: Weaver warns, 'If we truly perceive the danger that we are in, I'm afraid it would shake us to our very core.' (3277.0-3329.3s)

Pray for persecuted believers

Use Psalm 79:11 to intercede for Christians who are imprisoned and facing martyrdom for their faith.

Lecture support: Weaver says, 'Here's a verse that you need to pray, especially in regard to those Christians who are being persecuted... Let the sighing or the groaning of the prisoner come before thee.' (2275.1-2328.2s)

Do not take God's Word for granted

Recognize that the scarcity of true preaching and teaching is a sign of judgment, and value every opportunity to hear and study Scripture.

Lecture support: Weaver notes, 'Is it any wonder that there's very little, very real and true preaching and exposition of the Word of God in this rebellious and corrupt generation?' (3079.5-3137.5s)

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 11

Pastor John Weaver - The Sin Of Bloodguiltiness

September 21, 2017

Read Chapter 11 in the companion book, pages 189-207.

Major Themes

Bloodguiltiness as a Broad Sin

Bloodguiltiness is not limited to murder but includes any major, reprehensible sin that defiles a person or land and hinders God's favor.

Lecture support: Weaver cites Ezekiel 18 and Isaiah 1 to show that sins like oppression, idolatry, and injustice are described with the same Hebrew word for blood, indicating a broader meaning.

Societal and Communal Responsibility for Justice

God holds communities accountable for justice; failure to execute murderers or protect the innocent brings bloodguiltiness upon the land.

Lecture support: Numbers 35:31-33 states that unpunished murder defiles the land. Deuteronomy 21:1-9 requires a ceremony to absolve communal guilt for an unsolved murder.

The Hindrance of Prayer by Unconfessed Sin

Unconfessed sin, particularly bloodguiltiness, causes God to refuse to hear prayers.

Lecture support: Isaiah 1:15 says God will not hear because 'your hands are full of blood.' Psalm 66:18 and Proverbs 28:9 reinforce that regarding iniquity hinders prayer.

The Necessity of Active Christian Engagement

Christians must not be passive in the face of injustice; silence and inaction incur bloodguiltiness.

Lecture support: Weaver argues that sitting back and doing nothing is as wicked as failing to demand punishment for the wicked, citing the need to fight for righteousness.

Cleansing Only Through Christ's Blood

Only the blood of Jesus Christ can cleanse from the sin of bloodguiltiness and all unrighteousness.

Lecture support: 1 John 1:7,9 is quoted to show that Christ's blood cleanses from all sin, and confession leads to forgiveness and cleansing.

Key Arguments

David's prayer for deliverance from bloodguiltiness is relevant for all believers.

Weaver argues that David's prayer in Psalm 51:14 should be prayed by Christians today because bloodguiltiness encompasses more than murder.

Lecture support: He notes that David was guilty of Uriah's murder and the deaths of other soldiers, and that the term can refer to any major sin.

Scripture uses 'blood' to describe a range of grievous sins.

Ezekiel 18 and Isaiah 1 use the same Hebrew word for blood to describe sins like oppression, idolatry, and injustice, showing bloodguiltiness is not limited to murder.

Lecture support: In Ezekiel 18:10-13, a son who commits various sins is called a 'shedder of blood' and his blood is upon him. Isaiah 1:15 says hands are full of blood due to ritualistic worship without repentance.

Failure to execute murderers defiles the land and brings communal guilt.

Numbers 35 mandates the death penalty for murderers; failure to do so pollutes the land and incurs bloodguiltiness on the community.

Lecture support: Numbers 35:31-33 states no ransom can be taken for a murderer, and the land is defiled by unpunished bloodshed.

Failure to protect the innocent also brings bloodguiltiness.

Deuteronomy 19 and 21 show that if innocent blood is shed or justice is not pursued, the community is guilty.

Lecture support: Deuteronomy 19:10 warns against shedding innocent blood; Deuteronomy 21:1-9 requires a ceremony to absolve guilt for an unsolved murder.

Modern Christians are guilty of bloodguiltiness through societal sins like abortion and unjust wars.

Weaver applies the principle to contemporary issues such as abortion, unjust imprisonment, and drone warfare, arguing that societal complicity incurs guilt.

Lecture support: He cites 60-70 million abortions since Roe v. Wade and the persecution of innocent people like the Amish man, connecting these to bloodguiltiness.

Christian passivity in the face of injustice is sinful.

Weaver contends that doing nothing to oppose injustice is equivalent to incurring bloodguiltiness, as it fails to uphold God's standards of justice.

Lecture support: He states, 'for Christians to sit back and say nothing and to do nothing is to incur the sin of bloodguiltiness.'

Scripture References

Psalms 51:14

David's prayer for deliverance from bloodguiltiness, the central verse of the sermon.

2 Samuel 5:22-25

God directs David in battle, showing that not all killing in war is bloodguiltiness.

1 Samuel 25:23-31

Abigail prevents David from shedding blood in revenge, saving him from bloodguiltiness.

2 Samuel 12:9

God charges David with the murder of Uriah the Hittite.

2 Samuel 11:15-24

David's plot to kill Uriah results in the deaths of other innocent soldiers.

Ezekiel 18:5-13

A just man contrasted with a son who commits various sins and is called a shedder of blood, showing bloodguiltiness includes more than murder.

Isaiah 1:10-15

God rejects Israel's worship because their hands are full of blood, indicating bloodguiltiness from various sins.

Psalms 66:18

If I regard iniquity in my heart, the Lord will not hear me.

Proverbs 28:9

He that turns away his ear from hearing the law, even his prayer shall be abomination.

Hosea 4:1-2

Blood toucheth blood, indicating a proliferation of sins including swearing, lying, killing, stealing, and adultery.

1 John 1:7

The blood of Jesus Christ cleanses us from all sin.

1 John 1:9

If we confess our sins, He is faithful and just to forgive us and cleanse us from all unrighteousness.

Genesis 9:6

Whoso sheddeth man's blood, by man shall his blood be shed, establishing the death penalty.

Numbers 35:30-34

Murderers must be put to death; failure to do so defiles the land.

Deuteronomy 19:9-15

Cities of refuge for the innocent; failure to protect the innocent brings bloodguiltiness.

Psalms 106:37-39

Israel sacrificed children to idols, shedding innocent blood and polluting the land.

Deuteronomy 21:1-9

Ceremony for an unsolved murder to absolve communal guilt, demonstrating societal responsibility for justice.

Leviticus 19:16

Thou shalt not stand against the blood of thy neighbor, implying a duty to protect and seek justice.

Discussion Questions

1. In what ways might modern Christians be guilty of bloodguiltiness without having committed murder?

Consider: Weaver argues that bloodguiltiness includes societal sins like abortion, unjust wars, and failure to demand justice.

2. How does the concept of communal responsibility in Deuteronomy 21 challenge our individualistic approach to sin and justice?

Consider: The ceremony for an unsolved murder shows that the community must take responsibility for justice, not just individuals.

3. What are practical ways Christians can 'not stand against the blood of their neighbor' in today's society?

Consider: Leviticus 19:16 commands active protection of neighbors; Weaver applies this to advocating for the innocent and opposing injustice.

4. Why does God link unconfessed sin with hindered prayer, and how should this affect our prayer lives?

Consider: Isaiah 1:15, Psalm 66:18, and Proverbs 28:9 show that God refuses to hear prayers when sin is cherished.

5. How can we balance the call for justice with the call for mercy in addressing societal sins?

Consider: Weaver emphasizes both the demand for justice (executing murderers) and the need for Christ's cleansing blood.

6. What lessons can we learn from King Alfred's tithing system about accountability and community safety?

Consider: King Alfred's system of mutual oversight led to a society where a girl could travel safely with gold, illustrating the benefits of communal responsibility.

Applications

Confess the sin of bloodguiltiness personally and corporately.

Weaver urges Christians to pray David's prayer for deliverance from bloodguiltiness, acknowledging complicity in societal sins.

Lecture support: He concludes that we should confess this sin because our hands are full of blood through inaction and societal evils.

Actively pursue biblical justice in society.

Christians must not be passive but must demand the punishment of evildoers and protection of the innocent to avoid incurring bloodguiltiness.

Lecture support: Weaver states that sitting back and doing nothing incurs bloodguiltiness, and cites the need to fight for righteousness.

Recognize the hindrance of unconfessed sin to prayer.

Believers should examine their lives for cherished sin, as God does not hear prayers when iniquity is regarded.

Lecture support: Psalm 66:18 and Isaiah 1:15 are used to show that unconfessed sin blocks God's ear.

Take responsibility for justice in your community.

Like the elders in Deuteronomy 21, Christians should take initiative to address injustice locally rather than leaving it to distant authorities.

Lecture support: The ceremony for an unsolved murder demonstrates that the nearest community must act to absolve guilt.

Trust in Christ's blood for cleansing from all sin.

While we must confess and pursue justice, ultimate cleansing from bloodguiltiness comes only through the blood of Jesus.

Lecture support: 1 John 1:7,9 is quoted to affirm that Christ's blood cleanses from all sin.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 12

What Do You Have In Your Heart?

September 21, 2017

Read Chapter 12 in the companion book, pages 209-226.

Major Themes

The Heart as the Source of All Actions

The heart (mind/understanding) is the fountain from which all behavior flows; what is in the heart will inevitably come out in words and deeds.

Lecture support: Weaver states, 'the heart is the fountain from which everything pours. Our actions, our conduct, our behavior, everything just flows right out of the heart.' He cites Proverbs 4:23, Luke 6:45, and Matthew 15:18-19.

Depravity vs. Grace in the Heart

By nature, man's heart is only evil continually (Genesis 6:5), but by grace, God can fill the heart with good dispositions and obedience (1 Chronicles 29:18).

Lecture support: Weaver contrasts Genesis 6:5 ('every imagination of the thoughts of his heart was only evil continually') with 1 Chronicles 29:18 ('keep this forever in the imagination of the thoughts of the heart of thy people'), calling the former the work of man's depravity and the latter the product of God's saving grace.

God's Examination of the Heart

God tries, tests, and scrutinizes the heart and reins (innermost thoughts, motives, desires), and believers must live with this awareness.

Lecture support: Weaver explains the Hebrew word 'bachan' (to examine, try, prove) and the concept of 'reins' (kidneys, innermost recesses) from passages like Psalm 7:9, Jeremiah 17:10, and Revelation 2:23. He says, 'God will scrutinize, God will examine every area of your thought, every motive, every desire, every intent.'

God's Pleasure in Uprightness

God delights in uprightness, which is straightness, rightness, and obedience. Believers should consciously seek to do what pleases Him.

Lecture support: Weaver defines 'pleasure' (Hebrew 'ratzah') as acceptable, delightful, favorable. He cites Colossians 1:10 ('walk worthy of the Lord unto all pleasing') and Colossians 3:20 (children obeying parents is 'well-pleasing unto the Lord') to show that obedience pleases God.

Divine Preparation and Human Responsibility

God must prepare the heart, but believers have the responsibility to seek Him to prepare their hearts and to turn from everything contrary to God.

Lecture support: Weaver cites Proverbs 16:1 ('The preparations of the heart in man... are from the Lord'), 2 Chronicles 12:14 (Rehoboam 'prepared not his heart to seek the Lord'), and 1 Samuel 7:3 (put away strange gods and prepare your hearts). He says, 'The ability is God's. The responsibility is ours.'

Self-Examination and Honesty Before God

Believers should pray for God to search and reveal their hearts, and be honest with Him about their struggles, knowing He already knows.

Lecture support: Weaver references Psalm 139:23-24 ('Search me, O God, and know my heart') and Psalm 51:6 ('thou desirest truth in the inward parts'). He advises, 'go ahead and pray and tell God about your frustration and your anger, because He already knows it.'

Comfort for Believers, Terror for the Wicked

The truth that God knows the heart comforts believers when their good intentions are misunderstood, but terrifies the wicked who must give account for every thought.

Lecture support: Weaver says, 'It is indeed a great satisfaction and comfort to a godly man to know that God examines the heart... This truth terrifies the wicked.' He illustrates with Peter's appeal to Christ's omniscience in John 21:17.

Key Arguments

The heart determines all behavior

Everything a person does flows from the heart; evil acts begin with evil thoughts, and good acts come from a good treasure in the heart.

Lecture support: Weaver cites Matthew 15:19 ('out of the heart proceed evil thoughts') and Luke 6:45 ('a good man out of the good treasure of his heart bringeth forth that which is good'). He states, 'You cannot commit an evil act without first having an evil thought.'

Man's natural heart is depraved; only grace can change it

Genesis 6:5 shows that by nature every imagination of man's heart is evil; 1 Chronicles 29:18 shows that God can keep a grace-filled imagination in His people.

Lecture support: Weaver directly contrasts the two verses: 'Genesis 6 and verse 5 is what man is by nature. 1 Chronicles 29 verse 18 is what man is by grace.'

God tries the heart and reins

God's examination penetrates to the innermost recesses of the mind, motives, and desires, leaving nothing hidden.

Lecture support: Weaver explains the Hebrew 'bachan' and the concept of 'reins' (kidneys) from Psalm 7:9, Jeremiah 17:10, and Revelation 2:23. He says, 'God is searching the innermost recesses of the heart... there is nothing escaping His knowledge or His notice.'

God takes pleasure in uprightness, which is obedience

Uprightness means straightness and rightness; God delights in it, and believers should consciously seek to please Him through obedience.

Lecture support: Weaver defines 'uprightness' (yoshur) and 'pleasure' (ratzah), then uses Colossians 3:20 to argue that if children obeying parents pleases God, how much more does His spiritual children obeying Him please Him.

God prepares the heart, but we must seek Him and turn from evil

While God is the one who prepares hearts, believers have a duty to seek Him, put away idols, and prepare themselves to do His will.

Lecture support: Weaver cites Proverbs 16:1, 2 Chronicles 12:14, Ezra 7:10, and 1 Samuel 7:3. He says, 'The ability is God's. The responsibility is ours.'

Honest self-examination is necessary

Believers should pray for God to reveal any wicked way in them and be truthful with Him, because He already knows their hearts.

Lecture support: Weaver references Psalm 139:23-24 and Psalm 51:6, and advises telling God about frustrations and anger because 'He already knows it.'

God's omniscience comforts the godly and terrifies the wicked

Knowing God sees the heart brings consolation when good intentions are misunderstood, but it brings terror to those who must account for evil thoughts.

Lecture support: Weaver says, 'This truth terrifies the wicked... what is a comfort and consolation to the child of God is consternation and terror to the enemies of God.' He uses Peter's appeal in John 21:17 as an example.

Scripture References

1 Chronicles 29:17-20

The primary text of the sermon; David's prayer acknowledging God tries the heart and has pleasure in uprightness, and asking God to keep this in the hearts of His people.

Proverbs 4:23

Weaver references this as the foundational verse for his message 'Keeping the Heart,' emphasizing the need to guard the heart diligently.

Proverbs 23:7

Cited to show that as a man thinks in his heart, so is he; the heart determines the person.

Luke 6:45

Jesus teaches that a good man brings forth good from the treasure of his heart, and an evil man brings forth evil; the mouth speaks from the abundance of the heart.

Matthew 15:15-20

Jesus explains that what proceeds from the mouth comes from the heart, and lists evil thoughts, murders, adulteries, etc., as defiling a man.

1 Chronicles 26:27

Shows that spoils won in battle were dedicated to maintain the house of the Lord, providing context for the wealth given for the temple.

1 Chronicles 29:2-5

Details David's personal offering of gold, silver, and precious materials for the temple, demonstrating his willingness and uprightness.

1 Chronicles 29:6-9

The chief rulers and people also gave willingly and with perfect heart, rejoicing in their offerings.

1 Chronicles 29:16

David acknowledges that all the store they prepared came from God's hand and is His own.

Genesis 6:5

Contrasted with 1 Chronicles 29:18; shows that by nature every imagination of man's heart is only evil continually.

Proverbs 16:1

The preparations of the heart in man are from the Lord; used to show God's role in preparing hearts.

John 6:37, 44

Jesus teaches that all the Father gives will come to Him, and no one can come unless the Father draws him; illustrates God's preparation of the sinner's heart.

2 Chronicles 12:14

Rehoboam did evil because he prepared not his heart to seek the Lord; an example of human responsibility.

2 Chronicles 27:6

Jotham became mighty because he prepared his ways before the Lord; contrast to Rehoboam.

Ezra 7:10

Ezra prepared his heart to seek the law of the Lord, to do it, and to teach it; an example of human responsibility in heart preparation.

1 Samuel 7:3

Samuel tells Israel to put away strange gods and prepare their hearts unto the Lord; shows the duty to turn from evil.

Luke 12:47

The servant who knew his Lord's will but prepared not himself shall be beaten; illustrates the consequence of neglecting preparation.

Psalms 7:9

The righteous God tries the hearts and reins; used to show God's thorough examination.

Psalms 139:23-24

David's prayer for God to search him, try him, and see if there be any wicked way in him; a model for self-examination.

Colossians 1:10

Paul prays that believers walk worthy of the Lord unto all pleasing; used to show that obedience pleases God.

Study notes

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

Discussion Questions

1. What does it mean that the heart is the 'fountain from which everything pours'? How have you seen this principle play out in your own life?

Consider: Weaver emphasizes that all actions, conduct, and behavior flow from the heart, citing Proverbs 4:23 and Luke 6:45.

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2. How does the contrast between Genesis 6:5 and 1 Chronicles 29:18 help you understand the difference between a depraved heart and a grace-filled heart?

Consider: Weaver contrasts the natural evil imagination of man's heart with the grace-worked imagination that David prays for.

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3. In what ways does the truth that God tries the heart and reins bring you comfort? In what ways does it challenge you?

Consider: Weaver explains that God examines motives, desires, and intents, which comforts believers but terrifies the wicked.

4. What does it mean to 'prepare your heart to seek the Lord'? What practical steps can you take to do this?

Consider: Weaver discusses the human responsibility to seek God for heart preparation, using examples like Ezra and the command to put away idols.

5. How can we cultivate a conscious desire to please God in our daily lives, knowing that He has pleasure in uprightness?

Consider: Weaver urges believers to consciously ask God to help them do what pleases Him, based on Colossians 1:10 and 3:20.

6. Why is it important to pray 'Lord, show me myself' and 'Lord, show me Thyself'? How might these prayers change your spiritual walk?

Consider: Weaver recommends these two prayer requests as essential for seeing our own sin and God's holiness, leading to repentance and growth.

7. How does Peter's appeal to Christ's omniscience in John 21 model the way we should respond when we fail?

Consider: Weaver uses Peter's 'Lord, thou knowest all things; thou knowest that I love thee' as an example of finding consolation in God's knowledge of our hearts.

Applications

Guard your heart diligently

Recognize that everything in life flows from the heart, so make it a priority to guard what you allow into your mind and affections.

Lecture support: Weaver references Proverbs 4:23 and states, 'the heart is the fountain from which everything pours.' He encourages listening to his message 'Keeping the Heart' multiple times.

Live with the awareness that God examines your heart

Consciously remember that God scrutinizes every thought, motive, and desire, and let that awareness shape your choices.

Lecture support: Weaver says, 'This is the first truth that should never, ever leave your mind... God will scrutinize, God will examine every area of your thought, every motive, every desire, every intent.'

Seek to please God through obedience

Make it your aim to walk in uprightness and obedience, knowing that this delights God.

Lecture support: Weaver states, 'If we desire to please God, then we must learn to walk in uprightness... Lord, to the best of my ability... I want to please thee. I want to honor thee. I want to obey thee.'

Pray for God to search and reveal your heart

Regularly pray Psalm 139:23-24, asking God to show you any wicked way in you and to lead you in the way everlasting.

Lecture support: Weaver says, 'There are two prayer requests that you need to pray... Lord, show me myself... Lord, show me Thyself.' He cites David's prayer in Psalm 139.

Be honest with God about your struggles

Instead of avoiding prayer when you feel angry or frustrated, go to God and tell Him honestly, because He already knows and can help you deal with it.

Lecture support: Weaver advises, 'go ahead and pray and tell God about your frustration and your anger, because He already knows it. And just be honest with Him and ask Him to help you deal with it.'

Take responsibility to prepare your heart

While God prepares hearts, you must actively seek Him, put away idols, and turn from everything contrary to God.

Lecture support: Weaver says, 'The ability is God's. The responsibility is ours.' He cites 1 Samuel 7:3 and the example of Ezra preparing his heart.

Find comfort in God's omniscience when misunderstood

When your good intentions are misinterpreted or your efforts fail, rest in the fact that God knows your heart and motives.

Lecture support: Weaver shares personal experience: 'all I can do is sit back and say, Lord, you do know my heart. You do know my intent. You do know my motives and my desire.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 13

Pastor John Weaver - Can You Say Shibboleth

November 21, 2018

Read Chapter 13 in the companion book, pages 227-243.

Major Themes

The Destructive Nature of Pride

Pride leads to destruction, as seen in the 42,000 Ephraimites who died because of their arrogance and haughty spirit.

Lecture support: Proverbs 16:18 is quoted: 'Pride goeth before destruction, and a haughty spirit before a fall.' The entire conflict in Judges 12 stems from Ephraim's pride.

The Servant Heart of Christ vs. Human Dominance

Jesus modeled humility and servanthood, but many today seek control and dominance, losing the servant's heart.

Lecture support: Philippians 2:5-8 and Mark 10:45 are cited to show Christ's servant nature, contrasted with the strife among the disciples in Luke 22.

God's Opposition to the Proud

God actively resists and fights against the proud, but gives grace to the humble, as stated in James 4:6 and 1 Peter 5:5.

Lecture support: The Greek word 'antitassomai' is explained to mean 'to resist, oppose, fight against, range in battle against.'

The Danger of an Uncontrolled Tongue

The tongue is a small member that can cause great destruction, as illustrated by Ephraim's insults leading to war.

Lecture support: James 3:2-10 is read, emphasizing that the tongue is a fire, a world of iniquity, and cannot be tamed.

Unity Amidst Differences

Christians do not need to conform to one another's views or speech to be brethren; differences should not lead to division.

Lecture support: The Shibboleth test is used as a metaphor: an Israelite is an Israelite regardless of pronunciation; similarly, a Christian is a Christian despite differences.

Key Arguments

Pride was the root cause of the Ephraimite conflict.

Ephraim's history shows a pattern of wanting dominance and control, leading to their attack on Jephthah.

Lecture support: Ephraim's complaint to Joshua (Joshua 17:14), their anger at Gideon (Judges 7-8), and their insulting the Gileadites as 'fugitives' (Judges 12:4).

Jephthah's defense was reasonable, but Ephraim's response was inflammatory.

Jephthah explained he called them but they did not come; Ephraim responded with contempt, provoking the battle.

Lecture support: Judges 12:2-4 shows Jephthah's explanation and Ephraim's insult calling Gileadites 'fugitives.'

God uses whom He chooses, regardless of human standards.

Jephthah, though an illegitimate son, was used mightily by God, demonstrating God's sovereign choice.

Lecture support: Judges 11:1-2 shows Jephthah's background; 2 Peter 2:16 is referenced to show God can even use a donkey.

The tongue's destructive power is immense and must be controlled.

Ephraim's insults led to 42,000 deaths; James 3 warns that the tongue is a fire that cannot be tamed.

Lecture support: James 3:2-10 is quoted; Proverbs 21:23 says keeping the mouth and tongue keeps the soul from troubles.

Demanding conformity is arrogance; differences do not negate brotherhood.

The Shibboleth test was a matter of accent, not identity; Christians should not require uniformity in all views.

Lecture support: The speaker states: 'An Israelite is an Israelite, whether he can say Shibboleth or not. A Christian is a Christian whether or not he can say Shibboleth or not.'

Scripture References

Judges 12:1-7

The main text of the sermon, describing the conflict between Jephthah and Ephraim and the Shibboleth test.

Proverbs 16:18

Quoted to show that pride goes before destruction.

Proverbs 29:23

Cited to emphasize that a man's pride shall bring him low.

Philippians 2:5-8

Read to show Christ's humility and servant heart.

Mark 10:45

Quoted to show Jesus came to minister, not to be ministered unto.

Luke 22:24-27

Read to illustrate the disciples' strife about greatness and Jesus' teaching on servanthood.

John 13

Referenced as the example of Jesus washing the disciples' feet.

Judges 11:1-2

Read to show Jephthah's background as a mighty man of valor and son of a harlot.

Judges 11:4-11

Read to show how the elders of Gilead sought Jephthah to lead them against Ammon.

2 Peter 2:16

Cited to illustrate that God can use a donkey, emphasizing His sovereign choice.

James 4:6

Read to show God resists the proud but gives grace to the humble.

1 Peter 5:5

Read to reinforce that God resists the proud and gives grace to the humble.

Genesis 48

Referenced to explain how Ephraim was set above Manasseh by Jacob's blessing.

Joshua 17:14-18

Read to show Ephraim's complaint about their inheritance and their claim to be a great people.

Judges 7:24-8:3

Read to show Ephraim's anger at Gideon for not calling them initially to battle.

Deuteronomy 3:13

Read to show that Gilead was given to the half-tribe of Manasseh.

Joshua 17:1, 5-6

Read to confirm that Gilead was part of Manasseh's inheritance.

Numbers 20

Referenced to show Moses' sin in calling the people rebels.

Matthew 5:22

Read to warn against calling a brother 'Raca' or 'fool,' which parallels Ephraim's insults.

James 3:2-10

Read extensively to illustrate the destructive power of the tongue.

Study notes

Discussion Questions

1. In what ways does pride manifest itself in our desire for control and dominance, and how can we cultivate a servant's heart like Christ?

Consider: The sermon contrasts Ephraim's pride with Christ's humility (Philippians 2).

2. How does the truth that 'God resisteth the proud' (James 4:6) change the way we view conflicts and our own attitudes?

Consider: The Greek word 'antitassomai' is explained as God actively fighting against the proud.

3. What can we learn from Jephthah's background about God's sovereign choice to use unlikely people?

Consider: Jephthah was the son of a harlot and rejected by his brothers, yet God used him mightily.

4. Why is it so dangerous to insult or belittle fellow believers, and how does Matthew 5:22 raise the stakes?

Consider: Ephraim's insult of 'fugitives' parallels calling someone 'Raca' or 'fool.'

5. How can we balance the need for doctrinal truth with the call to accept differences among genuine Christians?

Consider: The Shibboleth test is used as a metaphor for not demanding conformity in all things.

6. What practical steps can we take to control our tongues, especially when we are angry or offended?

Consider: James 3 and Proverbs 21:23 are cited to show the tongue's power and the need for restraint.

Applications

Cultivate a servant's heart

We should seek to be meek and humble, following Christ's example of servanthood, rather than seeking dominance.

Lecture support: Philippians 2:5-8 and Mark 10:45 are used to show Christ's servant heart; the speaker urges, 'if we have a servant's heart, we are going to seek to be meek and humble.'

Do not demand conformity

We have no right to demand that others see things exactly as we do; differences do not negate Christian brotherhood.

Lecture support: The speaker states: 'we are not God and we do not have the absolute right to demand that others see things exactly the way we see them.'

Avoid ridiculing brethren

We must not mock or reject fellow believers who disagree with us; God alone gives illumination.

Lecture support: The speaker says: 'we have no right to ridicule and mock and reject our brethren who do not see things as we see them.'

Control your tongue

We must be careful with our words, as the tongue can cause great trouble; keeping our mouth keeps our soul from troubles.

Lecture support: Proverbs 21:23 is quoted; the speaker notes that the Ephraimites would have taken back their words if they could.

Trust God's sovereign choice

God uses whom He chooses, regardless of human standards; we are not indispensable.

Lecture support: Jephthah's background and 2 Peter 2:16 are used to show God can use anyone, even a donkey.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 14

Do You Want Mercy Or Judgement?

November 21, 2018

Read Chapter 14 in the companion book, pages 245-263.

Major Themes

Mercy vs. Justice

God is merciful, but for those who commit willful, malicious sins, mercy ceases and only justice remains.

Lecture support: Weaver states, 'there comes a time when mercy ceases. There comes a time when God will no longer be merciful.'

No Sanctuary for Willful Sin

Exodus 21:14 teaches that even God's altar provides no refuge for premeditated murderers; they must face justice.

Lecture support: God says, 'Thou shalt take him from mine altar that he may die.'

Temporary Mercy Does Not Negate Ultimate Justice

Adonijah and Joab received temporary mercy but were ultimately judged for their continued wickedness.

Lecture support: Weaver says, 'Just because someone is given mercy temporarily does not mean that he will not receive justice ultimately.'

Reaping What We Sow

Our actions determine whether we receive mercy or judgment; we must be merciful to obtain mercy.

Lecture support: James 2:13: 'For he shall have judgment without mercy, that hath shewed no mercy.'

The Certainty of Delayed Judgment

Judgment may not be immediate, but it will come in God's due time.

Lecture support: Deuteronomy 32:35: 'To me belongeth vengeance, and recompence; their foot shall slide in due time.'

Key Arguments

Desires vs. Actions

One may desire mercy, but their actions determine whether they receive mercy or justice.

Lecture support: Weaver says, 'Many desire mercy and they request mercy, but it is their actions that actually demand justice.'

Mercy Has Limits

God's mercy is not infinite for the unrepentant; there is a point when it ceases and judgment takes over.

Lecture support: Weaver states, 'there comes a time when mercy ceases and the only option that is left is justice and/or judgment.'

Exodus 21:14 Prohibits Sanctuary for Murderers

God commands that willful murderers be executed even if they cling to the altar, rejecting any notion of sanctuary.

Lecture support: God says, 'Thou shalt take him from mine altar that he may die.'

Justice Must Precede Grace

Grace cannot replace justice until justice is fully recognized; human sympathy must not override God's law.

Lecture support: Keil and Delitzsch: 'Grace cannot come into the place of justice till justice has been fully recognized.'

Adonijah and Joab as Examples

Both men sought mercy but ultimately received justice because of their persistent wickedness.

Lecture support: Adonijah was executed after further conspiracy; Joab was slain at the altar for his murders.

Mercy Must Align with God's Word

True mercy is exercised according to biblical principles, not human sentimentality.

Lecture support: Weaver gives the example of feeding the hungry: if a man is lazy, giving him food violates 2 Thessalonians 3:10.

Scripture References

Exodus 21:12-17

The main text prescribing death penalty for murder, striking or cursing parents, and kidnapping; verse 14 commands no sanctuary for willful murderers.

Numbers 23:10

Balaam desired to die the death of the righteous, but his wicked life led to a different end.

Joshua 13:22

Balaam was slain with the sword, showing his death was not righteous.

Psalms 103:8

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

Psalms 116:5

Gracious is the Lord and righteous; yea, our God is merciful.

Psalms 117:2

His merciful kindness is great toward us.

Proverbs 28:17

A murderer shall flee to the pit; let no man stay him, meaning no one should help him escape justice.

Genesis 9:6

Referenced by Matthew Poole as supporting the death penalty for murder.

Numbers 35:31

Referenced by Matthew Poole as supporting no satisfaction for the life of a murderer.

1 Kings 1:5-53

Adonijah's conspiracy and flight to the altar for mercy.

1 Kings 2:12-25

Adonijah's further conspiracy and execution by Solomon.

1 Kings 2:5-6

David's counsel to Solomon to execute Joab for his murders.

2 Samuel 2:12-23

The battle where Abner killed Asahel, Joab's brother.

2 Samuel 3:20-30

Joab's murder of Abner in peacetime.

2 Samuel 17:25

Amasa's lineage, showing he was Joab's cousin.

2 Samuel 19:13

David appoints Amasa as captain in place of Joab.

2 Samuel 20:4-13

Joab's murder of Amasa.

1 Kings 2:28-34

Joab's flight to the altar and execution by Benaiah.

2 Samuel 22:26

With the merciful God shows Himself merciful.

Proverbs 11:17

The merciful man does good to his own soul.

Study notes

Discussion Questions

1. Why does God command that a willful murderer be taken from the altar and executed, even if he begs for mercy?

Consider: Based on Exodus 21:14 and the examples of Adonijah and Joab.

2. How do we reconcile God's mercy with the concept that mercy can cease?

Consider: Weaver argues that God's mercy is abundant but not infinite for the unrepentant.

3. What does the story of Adonijah teach us about temporary mercy and ultimate justice?

Consider: Adonijah was spared initially but executed after further conspiracy.

4. In what ways might modern 'sanctuary cities' conflict with the biblical principle of no sanctuary for criminals?

Consider: Weaver applies Exodus 21:14 to contemporary issues of harboring criminals.

5. How should Christians balance mercy and justice in their personal lives and in society?

Consider: Weaver emphasizes mercy according to God's Word, not sentimentality.

6. What does it mean that 'with the merciful thou wilt shew thyself merciful'?

Consider: Quoting 2 Samuel 22:26, Weaver ties receiving mercy to showing mercy.

Applications

Live a Righteous Life to Receive Mercy

To receive mercy, one must live righteously; desiring mercy is not enough if actions demand justice.

Lecture support: Weaver says, 'in order to die a righteous death you must have a righteous life.'

Do Not Presume on God's Mercy

Do not assume that delayed judgment means escape; God will judge in His due time.

Lecture support: Weaver warns, 'Simply because judgment or justice is not executed instantly and immediately does not mean that it's not going to be executed.'

Show Mercy to Obtain Mercy

Believers must be merciful individuals, as those who show no mercy will receive judgment without mercy.

Lecture support: James 2:13: 'For he shall have judgment without mercy, that hath shewed no mercy.'

Exercise Mercy According to God's Word

Mercy must align with biblical principles, not human sentimentality; e.g., not enabling laziness.

Lecture support: Weaver gives the example of feeding the hungry: if a man is lazy, giving violates 2 Thessalonians 3:10.

Seek the Lord While He May Be Found

There is a time when God will not be found; repent and call on Him now while He is near.

Lecture support: Isaiah 55:6-7: 'Seek ye the Lord while he may be found.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 15

How Not To Faint

August 17, 2021

Read Chapter 15 in the companion book, pages 265-282.

Major Themes

Spiritual Fainting and Its Causes

Spiritual fainting renders believers useless for God's kingdom, and it can stem from fear, physical exhaustion, trials, or chastening.

Lecture support: Weaver describes fainting goats and zombie Christians, then lists biblical causes: fear (Deut. 20:3,8), exhaustion (Deut. 25:17-18), afflictions (1 Pet. 1:6-7), and chastening (Heb. 12:5).

The Contrast Between Outward Decay and Inward Renewal

As the physical body perishes, the inward man should be renewed daily, spurring believers to greater holiness and perseverance.

Lecture support: Weaver explains 2 Cor. 4:16, noting the Greek words for 'perish' and 'renewed,' and urges that aging should stimulate godliness.

The Lightness of Affliction in Light of Eternity

Present sufferings are momentary and light when compared to the eternal glory they produce, encouraging believers not to faint.

Lecture support: Weaver cites 2 Cor. 4:17, Jacob's testimony (Gen. 47:9), Job's confidence (Job 23:10), and Paul's thorn (2 Cor. 12) to show affliction's purpose.

Focusing on the Unseen Eternal Realities

Believers must look not at visible temporal things but at invisible eternal things, which are permanent and glorious.

Lecture support: Weaver expounds 2 Cor. 4:18, referencing Moses' endurance by seeing the invisible (Heb. 11:27) and the passing nature of worldly possessions.

Divine Enablement to Persevere

God gives power to the faint and strengthens those who wait on Him, making perseverance possible through His grace.

Lecture support: Weaver quotes Isaiah 40:29-31 and Philippians 4:13, emphasizing that believers can do all things through Christ who strengthens them.

The Necessity of Holy Determination

Believers must resolve not to faint in ministry, prayer, obedience, or well-doing, regardless of feelings or minor hindrances.

Lecture support: Weaver cites Luke 18:1, 2 Cor. 4:1, Gal. 6:9, and Rev. 2:3, and rebukes those who quit for trivial reasons.

Key Arguments

Fear causes fainting and is contagious among God's people.

Fear leads to faintheartedness, and one person's fear can spread to others, so God commands His people not to fear.

Lecture support: Weaver cites Deut. 20:3,8, noting that fearful soldiers were sent home lest they cause others to faint, and contrasts faith and fear.

Physical exhaustion and poor nutrition contribute to spiritual faintness.

When believers neglect physical health, they become vulnerable to spiritual fainting, as seen in Israel's weariness before Amalek's attack.

Lecture support: Weaver references Deut. 25:17-18, Ps. 107:5, Prov. 24:10, and gives a personal illustration of a diabetic friend who refused dietary discipline.

Afflictions and trials are designed for our purification and glorification.

God uses manifold trials to refine faith, producing praise and honor at Christ's appearing, so believers should not faint under them.

Lecture support: Weaver expounds 1 Pet. 1:6-7 and Heb. 12:2-4, emphasizing that Christ endured far worse and we have not resisted to blood.

Divine chastening is for our profit and should not lead to fainting.

God's discipline yields the peaceable fruit of righteousness, so believers should lift up their hands and continue walking straight.

Lecture support: Weaver explains Heb. 12:5-13, noting that chastening is grievous at first but beneficial, and God knows our frame (Ps. 103:13-14).

The inward man's renewal outweighs the outward man's decay.

As the body perishes, the spiritual life should gain strength daily, motivating believers to press on toward holiness.

Lecture support: Weaver analyzes the Greek terms in 2 Cor. 4:16 and urges that the brevity of life should excite greater obedience.

Present afflictions are light and momentary compared to eternal glory.

When viewed in light of eternity, all suffering is brief and produces an incomparable weight of glory, as Jacob and Job recognized.

Lecture support: Weaver cites 2 Cor. 4:17, Gen. 47:9, Job 23:10, and Phil. 1:29 to show suffering as a gift that works for our good.

Focus on unseen eternal things prevents fainting.

Visible things are temporary, but invisible realities are eternal; believers must fix their eyes on the unseen by faith.

Lecture support: Weaver references 2 Cor. 4:18 and Heb. 11:27, contrasting temporal possessions with eternal inheritance.

God's power enables believers to persevere without fainting.

Those who wait on the Lord receive renewed strength, and through Christ they can do all things, including enduring without fainting.

Lecture support: Weaver quotes Isa. 40:29-31 and Phil. 4:13, applying them to ministry, prayer, and obedience.

Scripture References**2 Corinthians 4:16-18**

The primary text of the sermon, teaching that the inward man is renewed daily, affliction is light and momentary, and unseen things are eternal.

Deuteronomy 20:3,8

God commands Israel not to faint or fear in battle, and fearful soldiers are sent home to prevent contagious fear.

Joshua 2:9

Rahab testifies that the inhabitants of Canaan faint because of God's terror upon Israel, showing that enemies, not God's people, should faint.

Deuteronomy 25:17-18

Amalek attacked Israel when they were faint and weary, illustrating how physical exhaustion leads to vulnerability.

Psalms 107:5

Hungry and thirsty, their soul fainted within them, linking physical deprivation to spiritual faintness.

Proverbs 24:10

If you faint in the day of adversity, your strength is small, indicating that fainting reveals weakness.

1 Peter 1:6-7

Believers rejoice in trials because the testing of faith is more precious than gold and results in praise at Christ's appearing.

Hebrews 12:2-4

Considering Christ's endurance of sinners prevents weariness and fainting, and believers have not yet resisted to blood.

Hebrews 12:5-13

God's chastening is for our profit and yields righteousness; therefore, lift up feeble hands and make straight paths.

Psalms 27:13

David would have fainted unless he believed to see the goodness of the Lord, showing faith prevents fainting.

Psalms 103:13-14

God pities His children and knows our frame, remembering we are dust, so He does not overburden us.

1 Corinthians 10:13

No temptation is beyond what we can bear; God provides a way of escape, usually through obedience and submission.

Luke 18:1

Jesus taught a parable to show that men ought always to pray and not faint.

2 Corinthians 4:1

Having received the ministry by mercy, Paul declares 'we faint not,' applying to all service.

Galatians 6:9

Do not be weary in well-doing, for in due season we shall reap if we faint not.

Hebrews 10:39

We are not of those who draw back to perdition, but of those who believe to the saving of the soul.

Genesis 47:9

Jacob, at 130, called his years few and evil, showing how age brings perspective on affliction.

Job 23:10

Job trusted that after God tried him, he would come forth as gold, viewing suffering as purifying.

Philippians 1:29

It is given to believers not only to believe but also to suffer for Christ's sake, making suffering a gift.

Isaiah 40:29-31

God gives power to the faint, and those who wait on the Lord renew their strength and do not faint.

Study notes

Discussion Questions

1. What are some modern examples of 'fainting goats' in the church, and how can we avoid becoming like them?

Consider: Weaver compares Christians who faint to fainting goats that fall over and become useless when startled.

2. How does fear spread among believers, and what practical steps can we take to cultivate faith instead of fear?

Consider: Weaver notes from Deuteronomy 20 that fear is contagious and can cause others to faint.

3. In what ways might physical exhaustion or poor nutrition be affecting your spiritual vitality, and what changes could you make?

Consider: Weaver argues that physical neglect often leads to spiritual faintness, citing Amalek's attack on weary Israel.

- 4.** How can we view our current trials as 'light affliction' in light of eternity, and what difference does that perspective make?

Consider: Weaver expounds 2 Corinthians 4:17, using Jacob and Job as examples of those who saw suffering as brief and purifying.

- 5.** What are some practical ways to 'look not at the things which are seen' and focus on eternal realities in daily life?

Consider: Weaver explains that visible things are temporary, and we must fix our eyes on the unseen by faith, like Moses.

- 6.** How does the promise of 1 Corinthians 10:13 help you face temptations and trials without fainting?

Consider: Weaver emphasizes that God will not allow us to be tempted beyond our ability and always provides a way of escape.

7. Why is it important to 'consider Him' (Jesus) when we feel like giving up, and how can we practically do that?

Consider: Weaver points to Hebrews 12:3, urging believers to contemplate Christ's endurance to prevent mental fainting.

8. What does it mean to 'wait upon the Lord' for renewed strength, and how have you experienced this in your own life?

Consider: Weaver quotes Isaiah 40:31, promising that those who wait on God will not faint but will soar like eagles.

Applications

Persevere in prayer without giving up.

Believers should always pray and not faint, continuing in prayer even when answers are delayed.

Lecture support: Weaver cites Luke 18:1 and urges praying another six months if no answer comes, rather than quitting.

Remain faithful in ministry despite difficulties.

Having received mercy in ministry, we must not faint but persevere in serving the Lord.

Lecture support: Weaver references 2 Corinthians 4:1 and his own determination to preach as long as he has breath.

Continue in well-doing without weariness.

Do not grow weary in doing good, for in due season we will reap if we do not faint.

Lecture support: Weaver quotes Galatians 6:9 and illustrates with the consistency of working a field row by row.

Maintain physical health to support spiritual vitality.

Proper rest, nutrition, and care for the body help prevent spiritual faintness, as physical exhaustion can lead to vulnerability.

Lecture support: Weaver warns against junk food, lack of rest, and cites the example of a diabetic friend who refused dietary discipline.

View aging as a stimulus for greater holiness.

As the body decays, the inward man should be renewed daily, motivating believers to pursue obedience and righteousness more aggressively.

Lecture support: Weaver explains 2 Corinthians 4:16 and urges that the brevity of life should excite us to holiness.

Accept suffering as a gift and trust God's purpose in it.

Recognize that suffering is given by God for our purification and His glory, and rely on His grace to endure it gladly.

Lecture support: Weaver cites Philippians 1:29 and 2 Corinthians 12:9-10, showing Paul's gladness in infirmities for Christ's sake.

Focus on eternal realities rather than temporal circumstances.

Deliberately set your mind on unseen eternal things - God, heaven, inheritance - rather than visible, passing things.

Lecture support: Weaver expounds 2 Corinthians 4:18 and references Moses' endurance by seeing the invisible (Hebrews 11:27).

Rely on God's strength to persevere without fainting.

Wait on the Lord for renewed strength, and do all things through Christ who strengthens you, refusing to quit based on feelings.

Lecture support: Weaver quotes Isaiah 40:31 and Philippians 4:13, and rebukes those who skip church for trivial reasons.

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 16

Pastor John Weaver - The Art Of Preparation

December 15, 2021

Read Chapter 16 in the companion book, pages 283-300.

Major Themes

Spiritual Preparation Precedes Work

Before building the sanctuary, David commanded the people to set their hearts to seek the Lord. Spiritual heart preparation is the necessary foundation for any work for God.

Lecture support: 1 Chronicles 22:19: 'Now set your heart and your soul to seek the Lord your God. Arise therefore, and build ye the sanctuary...'

Believers as the True Temple of God

The Old Testament temple was a shadow; New Testament believers are the reality - the naos, the Holy of Holies, where God dwells by His Spirit.

Lecture support: 1 Corinthians 3:16: 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?'

The Cost of Discipleship

Following Christ requires counting the cost and forsaking all. Preparation involves sacrifice, dedication, and a willingness to give God our best.

Lecture support: Luke 14:28-33: 'whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.'

Permeating Life with God's Word

Setting the heart means directing one's ways by Scripture, meditating on it day and night, and teaching it diligently to the next generation.

Lecture support: Deuteronomy 6:6-9: 'these words... shall be in thine heart: And thou shalt teach them diligently unto thy children...'

Living in the Presence of God

Jotham became mighty because he prepared his ways before the Lord, living as in God's sight. Believers must cultivate a constant awareness of God's presence.

Lecture support: 2 Chronicles 27:6: 'So Jotham became mighty, because he prepared his ways before the Lord his God.'

The Prudent Prepare, the Pathetic Suffer

Wisdom is seen in foresight and preparation for both temporal and eternal matters. Failure to prepare leads to poverty and punishment.

Lecture support: Proverbs 22:3: 'A prudent man foreseeeth the evil, and hideth himself: but the simple pass on, and are punished.'

Key Arguments

Heart preparation is the prerequisite for building God's kingdom.

David's command to set the heart before arising to build shows that spiritual readiness must precede action. Most Christians fail to advance God's kingdom because their hearts are not prepared.

Lecture support: 1 Chronicles 22:19: 'Now set your heart and your soul to seek the Lord your God. Arise therefore, and build...'

The Old Testament temple was a shadow; the church is the reality.

Hebrews repeatedly calls the tabernacle/temple a shadow, pattern, and figure. Paul identifies believers as God's building and temple, making them the true habitation of God.

Lecture support: Hebrews 8:5: 'Who serve unto the example and shadow of heavenly things...' and 1 Corinthians 3:9,16.

If the shadow required such cost, the reality demands more.

David and Israel poured immense wealth and labor into the physical temple. Believers, as the spiritual temple, should give God no less dedication and consecration.

Lecture support: 1 Chronicles 22:14: 'behold, in my trouble I have prepared for the house of the Lord...'

Preparation of heart is achieved through saturation in Scripture.

Jotham prepared his ways by God's law; Moses commanded Israel to set their hearts to the words of the law. Heart preparation comes from meditating on and obeying God's Word.

Lecture support: Deuteronomy 32:46: 'Set your hearts unto all the words which I testify among you this day...'

A prepared heart is evidenced by a life that seeks heavenly things.

Colossians 3 commands believers to seek things above and set affections there. A heart set on God will thirst for Him and prioritize eternal realities over earthly pursuits.

Lecture support: Colossians 3:1-2: 'seek those things which are above... Set your affection on things above, not on things on the earth.'

The state of one's heart determines the course of life.

Jotham became mighty because he prepared his heart; Rehoboam did evil because he did not. Heart preparation or lack thereof inevitably manifests in actions and outcomes.

Lecture support: 2 Chronicles 27:6 and 12:14.

Scripture References

1 Chronicles 22:19

David commands Solomon and the princes to set their heart and soul to seek the Lord and then arise to build the sanctuary.

Proverbs 22:3

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

Proverbs 6:6-11

Go to the ant, thou sluggard; consider her ways and be wise. She prepares her food in summer.

1 Chronicles 22:14

David says, 'in my trouble I have prepared for the house of the Lord' a hundred thousand talents of gold and other materials.

1 Chronicles 26:27

Out of the spoils won in battles they dedicated to maintain the house of the Lord.

1 Chronicles 29:2-5

David prepared with all his might gold, silver, and precious stones for the temple, and gave of his own proper good.

1 Kings 6:7

The temple was built of stone made ready before it was brought, so no hammer or tool was heard in the house.

Luke 14:28-35

Jesus teaches counting the cost of discipleship, using the examples of building a tower and a king going to war.

Hebrews 8:1-5

Christ is minister of the true tabernacle; earthly priests serve as a shadow of heavenly things.

Hebrews 9:1-12

The first tabernacle was a figure; Christ entered the greater tabernacle by His own blood.

Hebrews 9:22-23

It was necessary that the patterns of things in the heavens be purified, but heavenly things with better sacrifices.

Hebrews 10:1

The law had a shadow of good things to come, not the very image.

1 Corinthians 3:3-9, 16-17

Believers are God's building; they are the temple of God and the Spirit dwells in them.

Ephesians 2:19-22

Believers are built into a holy temple in the Lord for a habitation of God through the Spirit.

1 Corinthians 6:19-20

Your body is the temple (naos) of the Holy Ghost; glorify God in your body and spirit.

2 Chronicles 27:6

Jotham became mighty because he prepared his ways before the Lord his God.

Deuteronomy 32:46

Moses commands Israel to set their hearts unto all the words of the law.

Deuteronomy 6:1-9

Love the Lord with all your heart; these words shall be in your heart; teach them diligently.

Joshua 1:6-9

God commands Joshua to meditate on the law day and night to prosper and have success.

Colossians 3:1-3

Seek things above; set your affection on things above, not on earth; your life is hid with Christ.

Study notes

Discussion Questions

1. What does it mean to 'set your heart' to seek the Lord, and how can we practically do this daily?

Consider: Based on 1 Chronicles 22:19 and the command to set heart and soul before building.

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2. In what ways are we tempted to give God less in the reality (as His temple) than the Old Testament saints gave to the shadow?

Consider: Weaver contrasts the cost of the physical temple with the spiritual temple of believers.

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3. How does understanding that our bodies are the 'naos' (Holy of Holies) change the way we view sin and holiness?

Consider: From 1 Corinthians 3:16-17 and 6:19-20, where Paul uses the term naos for the inner sanctuary.

4. What are some practical ways to permeate our lives with God's Word as described in Deuteronomy 6?

Consider: Weaver emphasizes talking of the Word when sitting, walking, lying down, and rising up.

5. Why is counting the cost essential for discipleship, and what costs have you encountered in following Christ?

Consider: From Luke 14:28-33, where Jesus speaks of building a tower and a king going to war.

6. How can we cultivate a thirst for God like the deer panting for water, especially in times of spiritual dryness?

Consider: Weaver references Psalm 42:1-2 as an expression of longing for God.

7. What does it look like to 'give God the benefit of the doubt' in areas like finances, time, and relationships?

Consider: Weaver applies the principle of going the extra mile in tithing and trusting God.

8. Contrast Jotham and Rehoboam: How does heart preparation (or lack thereof) manifest in a person's life and legacy?

Consider: Weaver uses 2 Chronicles 27:6 and 12:14 to show the outcomes of prepared vs. unprepared hearts.

Applications

Prioritize heart preparation before service

Before engaging in any work for God, we must first set our hearts to seek Him through prayer and the Word, ensuring our motives and affections are aligned with His will.

Lecture support: 1 Chronicles 22:19: 'Now set your heart and your soul to seek the Lord your God. Arise therefore, and build...'

Live as the temple of God

Recognize that your body is the Holy of Holies where God dwells, and therefore pursue holiness, avoiding anything that defiles this temple.

Lecture support: 1 Corinthians 3:16-17: 'Know ye not that ye are the temple of God... If any man defile the temple of God, him shall God destroy.'

Saturate your life with Scripture

Make God's Word central by meditating on it day and night, teaching it to your family, and letting it guide every decision and conversation.

Lecture support: Deuteronomy 6:6-9 and Joshua 1:8.

Count the cost of discipleship

Before committing to any endeavor for Christ, consider the sacrifices required and be willing to forsake all that hinders your walk with Him.

Lecture support: Luke 14:28-33: 'whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.'

Set your affections on heavenly things

Deliberately focus your desires and passions on eternal realities rather than temporary earthly pursuits, seeking Christ above all.

Lecture support: Colossians 3:1-2: 'Set your affection on things above, not on things on the earth.'

Give God the benefit of the doubt

In matters of giving, obedience, and trust, go the extra mile and err on the side of generosity and faithfulness, knowing God cannot be outgiven.

Lecture support: Weaver's personal testimony on tithing: 'I'll tithe it again... Lord, I can't outgive you.'

Examine your heart for unconfessed sin

Regularly confess and repent of any iniquity, bitterness, or ill will, so that your prayers are not hindered and your temple remains holy.

Lecture support: Psalm 66:18: 'If I regard iniquity in my heart, the Lord will not hear me.'

Prepare for both temporal and eternal realities

Be prudent like the ant by preparing for emergencies, old age, and death, but supremely prepare your heart to meet God.

Lecture support: Proverbs 6:6-8 and Proverbs 22:3.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 17

Taming the Maniacs

May 28, 2023

Read Chapter 17 in the companion book, pages 301-316.

Major Themes

Spiritual Roots of Mental Instability

Many cases of mental illness and maniacal behavior are linked to spiritual problems, demonic influence, and violation of God's law.

Lecture support: Weaver states, 'a lot of what you and I would call mental illness and a lot of what you and I would call maniacal dispositions stem from spiritual problems' and cites Saul's evil spirit.

The Unsaved Life as Death, Darkness, Defilement, Delusion, and Defeat

The maniac's condition mirrors the spiritual state of all unsaved people: dead in sin, living in darkness, morally defiled, deluded, and helpless to save themselves.

Lecture support: Weaver systematically describes each aspect using Mark 5 and supporting scriptures like Ephesians 2:1, 4:17-19, and Proverbs 14:12.

Jesus Christ as the Only Deliverer

Only Jesus has authority over demons and can tame the untameable, bringing deliverance, a sound mind, and a transformed life.

Lecture support: Weaver emphasizes that the man ran to Jesus, worshiped Him, and after deliverance was 'sitting and clothed and in his right mind' (Mark 5:15).

The Insufficiency of Self-Reformation and Intellectual Knowledge

Self-reformation leaves a person worse off (Luke 11:24-26), and intellectual belief without genuine salvation is worthless, as even demons believe and tremble.

Lecture support: Weaver warns against mere intellectual knowledge and cites James 2:19 about demons believing.

Cultural Delusion and Rejection of Biblical Truth

Modern society's denial of binary gender and promotion of self-mutilation are signs of delusion, flying in the face of Christ's teaching in Matthew 19:4.

Lecture support: Weaver quotes Mark Robinson on gender and references Matthew 19:4, calling transgender ideology delusional.

Key Arguments

Mental illness often has spiritual causes

Weaver argues that violating God's law and engaging in occult practices can lead to mental anguish and demonic influence, as seen in King Saul.

Lecture support: He says, 'It is impossible to violate God's law, transgress His commandments, and escape the consequences' and references 1 Samuel 16.

Unsaved people are spiritually dead and love darkness

Using Ephesians 2:1 and John 3:19, Weaver contends that all unsaved individuals are dead in sin and prefer darkness because their deeds are evil.

Lecture support: He reads Ephesians 2:1 and says, 'Men love darkness rather than light because their deeds were evil.'

Self-mutilation and gender confusion are delusions

The maniac's self-cutting is compared to modern transgender surgeries and body modifications, which Weaver calls delusional and contrary to God's design.

Lecture support: He states, 'Anyone that thinks self-mutilation is healthy, aesthetic, desirable, is delusional' and cites Matthew 19:4.

Self-reformation is useless and leads to worse state

Citing Luke 11:24-26, Weaver argues that trying to reform oneself without Christ results in a worse spiritual condition.

Lecture support: He reads Luke 11:24-26 and says, 'He is worse off now than when he was before.'

Only Jesus Christ can deliver and tame the untameable

The maniac's deliverance demonstrates Christ's absolute authority over demons and His power to restore a person to a sound mind and willing service.

Lecture support: Weaver points to Mark 5:6-15, noting the man worshiped Jesus and later sat clothed and in his right mind.

Genuine salvation produces a transformed life and testimony

A truly saved person will desire to be with Christ, sit at His feet, and tell others what great things He has done.

Lecture support: Weaver says, 'Anyone in their right mind will only find themselves sitting at the feet of the Lord Jesus Christ, but they'll want to be with Him.'

Scripture References

Mark 5:1-8

The primary text describing the demon-possessed man of Gadara and his encounter with Jesus.

1 Samuel 16

Weaver references an evil spirit that troubled King Saul, causing depression and mental anguish.

1 Peter 4:4

Unbelievers think it strange that Christians do not join in their sinful excesses.

James 3:8

The tongue cannot be tamed by man, similar to the demoniac's untameable nature.

Psalms 141:3

David's prayer for God to set a guard over his mouth, acknowledging the tongue's need for taming.

Luke 8:29

The man was driven by the devil into the wilderness, illustrating demonic control.

James 3:4

Ships driven by fierce winds are ungovernable, like the man driven by demons.

Ephesians 2:1-3

All were dead in trespasses and sins, walking according to the world and the devil.

Proverbs 14:12; 16:25

There is a way that seems right but ends in death, illustrating spiritual deception.

1 Timothy 5:6

A woman living for pleasure is dead while she lives.

Proverbs 8:35-36

Those who find Christ find life; those who hate Him love death.

Ephesians 4:17-19

Unsaved Gentiles walk in vanity, darkened understanding, and alienation from God.

John 3:19-21

Men love darkness rather than light because their deeds are evil.

Jude 13

Ungodly are raging waves, wandering stars, for whom blackest darkness is reserved.

Colossians 1:13

God has delivered believers from the power of darkness into Christ's kingdom.

1 Thessalonians 5:5

Believers are children of light, not of night or darkness.

Matthew 23:27

Pharisees are like whitewashed tombs, beautiful outside but full of dead bones and uncleanness.

1 Timothy 1:10

The law is for those who defile themselves, among other sinners.

Jude 8

Filthy dreamers defile the flesh, despise authority, and speak evil of dignities.

Luke 11:24-26

An unclean spirit returns with seven worse spirits to a reformed but empty house, making the last state worse.

Study notes

Discussion Questions

1. How does the maniac of Gadara's condition (death, darkness, defilement, delusion, defeat) reflect the spiritual state of an unsaved person today?

Consider: Weaver draws a detailed parallel between the demoniac's life and the natural man's condition.

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2. In what ways might mental illness or extreme behavior have spiritual roots, and how should Christians respond to such claims?

Consider: Weaver asserts that much mental illness stems from spiritual problems, citing Saul's evil spirit.

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3. Why is self-reformation insufficient for lasting change, according to Luke 11:24-26, and how does this apply to modern self-help philosophies?

Consider: Weaver uses the parable of the returning unclean spirit to show the danger of moral reform without Christ.

4. How does the demoniac's compelled worship of Jesus demonstrate Christ's authority, and what does this teach us about spiritual warfare?

Consider: Weaver explains the Greek word for worship and the demons' acknowledgment of Christ's sovereignty.

5. What does it mean to be 'in your right mind' spiritually, and how does genuine salvation produce a desire to sit at Jesus' feet and testify?

Consider: After deliverance, the man was clothed, in his right mind, and eager to tell others about Jesus.

6. How should Christians engage with cultural delusions like transgender ideology while maintaining compassion and truth?

Consider: Weaver calls gender confusion delusional and cites Matthew 19:4, but the sermon focuses on the need for spiritual deliverance.

7. What is the difference between intellectual belief and saving faith, and why do even demons believe?

Consider: Weaver references James 2:19 to warn that mere mental assent is not salvation.

Applications

Recognize the spiritual dimension of mental and moral struggles

Understand that many behavioral and psychological issues may have spiritual causes, and seek deliverance through Christ rather than mere human solutions.

Lecture support: Weaver says, 'a lot of what you and I would call mental illness... stem from spiritual problems' and points to Saul's evil spirit.

Flee from occult practices and spiritual darkness

Avoid horoscopes, occult games, and anything demonic, as these invite evil spirits and spiritual bondage.

Lecture support: Weaver states, 'I refuse to even read a horoscope... all that is demonic.'

Do not rely on self-reformation or intellectual knowledge for salvation

Trust solely in Jesus Christ for deliverance, not in moral improvement or head knowledge, which leave a person worse off.

Lecture support: Weaver warns, 'Self-reformation is useless' and 'an intellectual knowledge will not save us.'

See Jesus by faith for salvation

Like the maniac who ran to Jesus, we must see Christ by faith - His person, work, and salvation - to be delivered from spiritual death.

Lecture support: Weaver says, 'If we wish to be delivered, we must see Jesus... to see him by faith.'

Live as children of light, distinct from the world

Believers are translated from darkness to light and should live differently, not conforming to the world's delusions and defilement.

Lecture support: Weaver cites Colossians 1:13 and 1 Thessalonians 5:5, and says, 'If you are a child of God, you are different.'

Testify of Christ's deliverance

Those truly saved will desire to be with Jesus and tell others what great things He has done, as the healed demoniac did.

Lecture support: Weaver notes the man 'began to publish in Decapolis how great things Jesus had done for him.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 18

Pastor John Weaver - Are You A Despicable Person?

March 22, 2023

Read Chapter 18 in the companion book, pages 317-334.

Major Themes

Despising God's Word is despising God Himself

Because God has magnified His Word above His name, to disobey or reject Scripture is to despise God personally.

Lecture support: Weaver states, 'You cannot separate God from His word... If you are despising the word of God... then that also means that you are despising God Himself.' He cites 2 Samuel 12:9-10 where God tells David, 'thou hast despised me.'

Disobedience reveals a despicable heart

A perverse walk - deliberately turning aside from God's commands - is the evidence that one despises the Lord.

Lecture support: Proverbs 14:2: 'He that walketh in his uprightness feareth the Lord, but he that is perverse in his ways despiseth him.' Weaver explains that perverse means to deviate from God's Word.

Despising the Word leads to destruction

Proverbs 13:13 warns that those who despise God's Word will be destroyed, a principle that applies to every area of life.

Lecture support: Weaver says, 'Whoso despiseth the word shall be destroyed... This destruction can be very broad. It applies in many areas and to many things as well.'

God will eternally despise those who despise Him

Psalms 73 and Daniel 12:2 teach that when God awakes to judgment, He will despise the wicked with everlasting contempt.

Lecture support: Weaver reads Psalm 73:20, 'thou shalt despise their image,' and Daniel 12:2, 'some to shame and everlasting contempt,' and comments on the terror of God's eternal despicement.

Christians can be despicable through sin

It is possible for a believer to become despicable by disobeying God's Word, which despises Christ and His sufferings.

Lecture support: Weaver asks, 'Is it possible for a Christian to be despicable? And the answer is yes.' He references Isaiah 53:3 to show that sin esteems Christ's sufferings as nothing.

Key Arguments

Despising is universal among fallen humanity

Since the fall, individuals, tribes, and nations have hated and despised one another, as seen in Cain and Abel, African tribal wars, and Asian ethnic tensions.

Lecture support: Weaver says, 'Fallen man has been doing that ever since the fall... Individuals, groups, tribes, ethnicities, cliques, yes, and even nations despise and are despised.'

Righteous hatred of God's enemies is biblical

David's 'perfect hatred' in Psalm 139 and the description of the righteous man in Psalm 15 show that despising the vile is consistent with fearing God.

Lecture support: Weaver cites Psalm 139:21-22 and Psalm 15:4, noting that David hated God's enemies with 'perfect hatred' and the righteous man contemns a vile person.

Self-reformation cannot cure self-despising

People who despise themselves cannot change by their own efforts; only Christ can set them free from sin's bondage.

Lecture support: Weaver references Matthew 12:43-45 and John 8:36, stating, 'You cannot transform yourself from an evil person to a godly person... the only way people can be freed... is through the grace and mercy and blood of the Lord.'

Disobedience is presumptuous sin that despises God

Willful, premeditated sin is a presumptuous act that reproaches the Lord and brings utter destruction.

Lecture support: Weaver illustrates with a story of stealing a rifle and cites Numbers 15:30-31: 'The soul that doeth aught presumptuously... reproacheth the Lord... because he hath despised the word of the Lord.'

The prosperity of the wicked is temporary; God will despise them

Psalm 73 resolves the problem of the wicked prospering by revealing their sudden destruction and God's eventual despising of them.

Lecture support: Weaver reads Psalm 73:18-20 and quotes Spurgeon: 'When God awakes to judgment, they who despise him shall be despised.'

Sin esteems Christ's sufferings as worthless

When we sin, we treat Christ's atoning work as not worth considering, fulfilling Isaiah 53:3.

Lecture support: Weaver says, 'When we sin against our Lord... what we're saying is this, "I don't give a flip about Jesus Christ... We esteemed him not."'

Scripture References

Proverbs 13:13

The foundational text: 'Whoso despiseth the word shall be destroyed, but he that feareth the commandment shall be rewarded.'

Psalms 139:20-24

David expresses perfect hatred for those who hate God and asks God to search his heart.

Psalms 15:1-4

The righteous man in whose eyes a vile person is contemned (despised).

Proverbs 29:27

An unjust man is an abomination to the just, and the upright is an abomination to the wicked.

Luke 10:16

He that despiseth you despiseth me; he that despiseth me despiseth the Father.

Psalms 34:21

Evil shall slay the wicked, and they that hate the righteous shall be desolate.

Proverbs 29:10

The bloodthirsty hate the upright, but the just seek his soul.

John 15:18

If the world hate you, you know that it hated me before it hated you.

Matthew 12:43-45

The unclean spirit returns with seven worse spirits, showing self-reformation fails.

John 8:36

If the Son therefore shall set you free, you shall be free indeed.

Proverbs 22:7

The borrower is servant to the lender, illustrating financial destruction from despising God's Word.

Proverbs 22:3

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

Psalms 119:89

Forever, O Lord, is thy word settled in the heavens.

Psalms 138:2

God has magnified His word above His name.

2 Samuel 12:9-10

God tells David he despised the commandment and despised God Himself.

Leviticus 26:15-16

If you despise my statutes and abhor my judgments, I will appoint terror over you.

Jeremiah 23:17

False prophets say to those who despise God, 'Ye shall have peace.'

Psalms 107:11

They rebelled against the words of God and contemned the counsel of the Most High.

Proverbs 14:2

He that is perverse in his ways despiseth Him.

Numbers 15:30-31

The soul that sins presumptuously reproaches the Lord and shall be cut off.

Discussion Questions

1. In what ways might a Christian unknowingly despise God's Word in daily life?

Consider: Weaver emphasizes that refusing to read, study, or obey Scripture is despising it.

2. How does the concept of 'perfect hatred' in Psalm 139 reconcile with Jesus' command to love our enemies?

Consider: Weaver presents David's hatred of God's enemies as biblical but does not address the New Testament tension.

3. What does it mean that God will 'lightly esteem' or make despicable those who despise Him (1 Samuel 2:30)?

Consider: Weaver explains that those who honor God are honored, and those who despise Him are made despicable.

4. How should the truth of Psalm 73 change our perspective when we see the wicked prosper?

Consider: Asaph envied the wicked until he understood their sudden destruction and God's despising of them.

5. Why is self-reformation insufficient for overcoming self-despising, according to the sermon?

Consider: Weaver argues that only Christ can free a person from sin and self-loathing, citing Matthew 12 and John 8.

6. In what ways does our sin 'esteem Christ not,' and how can we cultivate a higher esteem for His sufferings?

Consider: Weaver applies Isaiah 53:3 to show that sin treats Christ's work as worthless.

Applications

Examine your obedience to God's Word

Ask whether you read, study, esteem, and obey Scripture; if not, you are despising God's Word and God Himself.

Lecture support: Weaver asks, 'Do you read the word of God? Do you study the word of God? Do you esteem the word of God very highly? Do you obey the word of God? If the answer... is a resounding no, then... you despise the word of God.'

Recognize that willful sin is despising God

When you deliberately disobey a known command, you are not just breaking a rule but despising the Lord who gave it.

Lecture support: Weaver states, 'When we sin against our Lord... what we're saying is this, "I don't give a flip about Jesus Christ... We esteemed him not."'

Fear the consequences of despising God

Understand that those who despise God will be destroyed and ultimately despised by Him eternally.

Lecture support: Weaver warns, 'Our continuous despisement of the word of God always leads to destruction... an utterly complete judgment.'

Do not envy the prosperous wicked

Remember that their prosperity is temporary and that God will despise them when He awakes to judgment.

Lecture support: Weaver uses Psalm 73 to show that the wicked are set in slippery places and will be brought to desolation.

Esteem Christ's sufferings highly

When tempted to sin, consider that Christ suffered for that sin; do not treat His work as worthless.

Lecture support: Weaver says, 'Next time we're tempted to sin, we need to stop and think about the fact that our sins were imputed to the Lord Jesus Christ.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 19

The Afflictions Of The Gospel

August 24, 2023

Read Chapter 19 in the companion book, pages 335-351.

Major Themes

The Gospel Brings Afflictions

The gospel is not afflicted, but it brings afflictions to those who proclaim and live it.

Lecture support: Weaver states, 'the gospel is not afflicted in any way whatsoever. The truth is the gospel does indeed bring afflictions with it.'

God's Deliverance and Grace in Afflictions

God delivers the righteous from afflictions, sometimes by removal and sometimes by giving grace to endure.

Lecture support: Weaver cites Psalm 34:19 and 2 Corinthians 12, saying, 'the Lord may deliver us or He may just give us grace to bear them.'

Purposes of Affliction

Afflictions sanctify, separate true believers from false, provide ministry opportunities, encourage others, are light compared to eternal glory, and witness to the unsaved.

Lecture support: Weaver lists six reasons, including 'affliction happens to be a means of sanctification' and 'afflictions give the unsaved the opportunity to see what God's people can endure.'

Fear vs. God-Given Power, Love, and Sound Mind

God has not given a spirit of fear; fear of man is a snare. Fearing God eliminates fear of man.

Lecture support: Weaver says, 'Fear of man repudiates the fear of God, and fear of God repudiates the fear of man.'

Not Ashamed of the Gospel or Suffering

Believers must not be ashamed of Christ, His Word, or those who suffer for righteousness.

Lecture support: Weaver asks, 'Are you ashamed of the testimony of the Lord Jesus Christ?' and cites Mark 8:38.

Partaking in Afflictions Together

Paul calls Timothy to be a partaker of the afflictions of the gospel, suffering together with Christ and His body.

Lecture support: Weaver explains the Greek word 'sugkakopatheo' meaning 'to be a partaker together, to be afflicted together with.'

Christ Afflicted with His People

In all our afflictions, Christ is afflicted because He is the head and we are the body.

Lecture support: Weaver quotes Isaiah 63:9, 'In all their afflictions he was afflicted.'

Stirring Up Zeal and Standing Boldly

Believers must rekindle their spiritual fire, reject timidity, and stand boldly for Christ.

Lecture support: Weaver says, 'Stir yourself up. Get hot. Get zealous.'

Key Arguments

Afflictions are Appointed for Believers

Christians are appointed to afflictions as part of God's plan for sanctification and witness.

Lecture support: Weaver cites 1 Thessalonians 3:3, 'we are appointed thereunto,' and lists seven reasons.

Fear is Not from God

The spirit of fear does not come from God; it comes from fearing man rather than God.

Lecture support: Weaver says, 'If God has not given us a spirit of fear, where does fear come from? ... The fear of man bringeth a snare.'

Shame of Christ Leads to Christ's Shame of Us

If believers are ashamed of Christ and His words, Christ will be ashamed of them at His coming.

Lecture support: Weaver quotes Mark 8:38, 'whosoever shall be ashamed of me and my words... of him shall the Son of man be ashamed.'

Suffering is for the Body of Christ

Paul's sufferings filled up what was lacking in Christ's afflictions for the sake of the church.

Lecture support: Weaver cites Colossians 1:24, 'fill up that which is behind of the afflictions of Christ in my flesh for his body's sake.'

Visiting the Suffering is Visiting Christ

Failure to visit and minister to imprisoned believers is failure to minister to Christ Himself.

Lecture support: Weaver references Matthew 25:41-46, 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'

Moses Chose Affliction Over Earthly Treasure

Moses esteemed the reproach of Christ greater riches than Egypt's treasures, looking to the eternal reward.

Lecture support: Weaver reads Hebrews 11:24-26, 'Choosing rather to suffer affliction with the people of God.'

Joy is Possible in Affliction

The Thessalonians received the word in much affliction with joy of the Holy Ghost, showing that suffering for Christ can coexist with joy.

Lecture support: Weaver quotes 1 Thessalonians 1:6, 'having received the word in much affliction, with joy of the Holy Ghost.'

Believers Must Stir Up Their Gift and Stand

In light of coming persecution, Christians must rekindle their zeal and stand boldly without fear.

Lecture support: Weaver says, 'Now is the time to stand. Now is the time to speak out.'

Scripture References

2 Timothy 1:7-9

Primary text: God has not given a spirit of fear, but of power, love, and a sound mind; be partaker of the afflictions of the gospel.

Psalms 34:19

Many are the afflictions of the righteous, but the Lord delivers him out of them all.

Psalms 132:1

David prayed, 'O Lord, remember David in all of his afflictions.'

2 Corinthians 12:7-9

Paul's thorn in the flesh; God's grace is sufficient.

Acts 14:22

Through much tribulation we must enter the kingdom of God.

1 Thessalonians 3:3

No man should be moved by these afflictions; we are appointed thereunto.

2 Corinthians 6:4

Approving ourselves as ministers of God in afflictions.

Isaiah 48:10

I have chosen thee in the furnace of affliction.

Mark 4:17

When affliction or persecution arises for the word's sake, immediately they are offended.

James 1:27

Pure religion is to visit the fatherless and widows in their affliction.

James 5:10-11

Take the prophets for an example of suffering affliction and patience; the patience of Job.

2 Corinthians 4:17-18

Our light affliction works for us a far more exceeding eternal weight of glory.

Hebrews 10:32-33

Ye endured a great fight of afflictions, made a gazingstock.

Acts 7:34

I have seen the affliction of my people in Egypt and am come down to deliver them.

1 Thessalonians 2:14-16

Ye suffered like things of your own countrymen; they please not God, forbidding us to speak to the Gentiles.

Acts 18:5-6

Paul opposed and blasphemed; he turned to the Gentiles.

John 3:19-21

Men loved darkness rather than light because their deeds were evil.

1 Corinthians 16:9

A great door and effectual is opened, and there are many adversaries.

Matthew 5:10-12

Blessed are they persecuted for righteousness' sake; rejoice, for great is your reward.

Proverbs 29:25

The fear of man bringeth a snare.

Study notes

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

Discussion Questions

1. Why does Weaver emphasize that the gospel itself is not afflicted, but brings afflictions?

Consider: Weaver clarifies that the gospel is not afflicted, but those who proclaim it face afflictions.

2. How do the seven purposes of affliction listed by Weaver change our perspective on suffering?

Consider: Weaver gives seven reasons believers are appointed to afflictions, including sanctification and witness.

3. What does it mean to 'stir up the gift of God' and why is it necessary?

Consider: Weaver explains the Greek word 'anazopureo' and the need to rekindle spiritual zeal.

4. How does fear of man manifest in the church today, and how can we overcome it?

Consider: Weaver says Christians have become cowards due to propaganda, worldliness, and fear of being disliked.

5. In what ways might we be ashamed of the testimony of Christ or of suffering believers?

Consider: Weaver asks if we are ashamed of the Word, of Paul, or of persecuted Christians today.

6. What does the example of Onesiphorus teach us about ministering to imprisoned or suffering believers?

Consider: Onesiphorus was not ashamed of Paul's chain and diligently sought him out.

7. How does Moses' choice in Hebrews 11 challenge our priorities regarding comfort and wealth?

Consider: Moses chose affliction with God's people over the treasures of Egypt.

8. What practical steps can we take to 'stir up' our zeal and stand boldly for Christ today?

Consider: Weaver concludes with a call to stir up the gift, reject fear, and speak out.

Applications

Reject Fear and Embrace God's Power

Believers must reject the spirit of fear and rely on God's power, love, and sound mind.

Lecture support: Weaver says, 'God has not given us a spirit of fear, but of power and of love and of a sound mind.'

Do Not Be Ashamed of Christ or Suffering Believers

We must not be ashamed of the gospel, of Christ, or of those who suffer for righteousness.

Lecture support: Weaver asks, 'Are you ashamed of the testimony of the Lord Jesus Christ?'

Partake in the Afflictions of the Gospel

Believers are called to share in the sufferings of the gospel for the sake of Christ's body.

Lecture support: Weaver explains 'sugkakopatheo' and Paul's command to be a partaker of afflictions.

Minister to the Suffering

Visit and support imprisoned and persecuted believers, recognizing it as ministry to Christ.

Lecture support: Weaver references Matthew 25 and the example of Onesiphorus.

Stir Up Spiritual Zeal

Rekindle the fire of God's gift within you; do not let your faith grow cold.

Lecture support: Weaver says, 'Stir yourself up. Get hot. Get zealous.'

Stand Boldly in the Face of Opposition

Now is the time to stand, speak out, and proclaim Christ without timidity.

Lecture support: Weaver says, 'Now is the time to stand. Now is the time to speak out.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

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

Lesson 1: Lincoln and the Emancipation Proclamation

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Lesson 2: A Death Wish

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Lesson 3: Stephen Dill Lee

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Lesson 4: 7 Sanctification & Sexual Purity

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Lesson 5: The Beard, its Historical and Biblical Significance

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Lesson 6: The Vindication of Henry Wirz (Andersonville Prison)

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Lesson 7: When God's People Become His Enemies

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Lesson 8: The True Lord Protector

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Lesson 9: Hard Hearted And Evil Hearted

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Lesson 10: Does This Make You Want To Pray?

Lecture JW01484

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Lesson 11: Pastor John Weaver - The Sin Of Bloodguiltiness

Lecture JW01485

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Lesson 12: What Do You Have In Your Heart?

Lecture JW01486

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Lesson 13: Pastor John Weaver - Can You Say Shibboleth

Lecture JW01518

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Lesson 14: Do You Want Mercy Or Judgement?

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Lesson 15: How Not To Faint

Lecture JW01630

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Lesson 16: Pastor John Weaver - The Art Of Preparation

Lecture JW01641

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Lesson 17: Taming the Maniacs

Lecture JW00162

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Lesson 18: Pastor John Weaver - Are You A Despicable Person?

Lecture JW01697

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Lesson 19: The Afflictions Of The Gospel

Lecture JW01715

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Source information

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

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