WEAVER STUDY GUIDES

Revelation Themes and Eschatological Applications

Study Guide

New Testament Studies

Weaver Bible College

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

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

Contents

Lesson 1: Hairy Goats and Idolatry 4

Lesson 2: Balaam's Bail Out 13

Lesson 3: John McCorkle 22

Lesson 4: Why the South Must Rise Again 31

Lesson 5: I Will Call Upon the Lord 41

Lesson 6: The Impossibility of Christ Remaining in the Grave 51

Lesson 7: Did You Lose Something? 59

Lesson 8: When God Fights 67

Lesson 9: The Rebel's Prayer 76

Lesson 10: Who Much Is Given, Much Is Expected 86

Lesson 11: Circumstances Change, Problems Remain 94

Lesson 12: Safety and Self-Defense 103

Lesson 13: What Is In Your Heart 114

Lesson 14: It's a Matter of Principle 122

Lesson 15: Take Out the Garbage 130

Lesson 16: What It Would Be Like To Love The Lord With All Your Heart . . . 138

Lesson 17: The Need of the Hour 147

Lesson 18: Black Robed Regiment 157

Lesson 19: Breaking The Heart Of God 165

Lesson 20: Godly Wars 173

Lesson 21: An Astounding Fact And Realization 182

Lesson 22: Twin Sisters or Sister Sins 190

Lesson 23: Have You Ever Wanted To Be A Little Puppy? 198

Lesson 24: When God Rises Up 207

Lesson 25: It Is Testing Time 216

Lesson 26: The Path of Life 226

Lesson 27: In The End 234

Online Lecture Resources 243

Using this guide

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

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

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

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

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

LESSON 1

Hairy Goats and Idolatry

May 02, 2004

Read Chapter 1 in the companion book, pages 13-30 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Idolatry as the Key Sin

Idolatry is the central sin warned against throughout Scripture, from Genesis to 1 John, and is the focus of Leviticus 17.

Lecture support: Weaver states, 'The key sin in the Bible is the sin of idolatry. Over and over we are warned concerning idolatry.'

God's Sovereignty Over Life and Worship

God has the absolute right to dictate how and where sacrifices are made because He owns all life and creation.

Lecture support: Weaver says, 'God is absolutely sovereign... he has the absolute right to tell us what we may eat and what we may not eat... because he's God.'

The Danger of Syncretism with Pagan Practices

Israel learned idolatrous practices in Egypt, including worship of goat-demons, and God's command aims to purge this syncretism.

Lecture support: Weaver explains, 'Israel learned a great deal in Egypt. And all that she learned was not good.'

Fellowship with Devils Through False Worship

Any worship not directed to the true God is fellowship with devils, as taught in 1 Corinthians 10.

Lecture support: Weaver cites 1 Corinthians 10:20: 'I would not that you should have fellowship with devils.'

The Sexual Revolution as Modern Goat Idolatry

The worship of Pan involved licentiousness, and the modern sexual revolution is a continuation of this goat-god idolatry.

Lecture support: Weaver states, 'The sexual revolution is part and parcel of the goat god idolatry.'

Public Worship as a Divine Mandate

God requires public, corporate worship at the tabernacle, prefiguring the New Testament command not to forsake assembling together.

Lecture support: Weaver says, 'God demands public as well as private worship.'

Key Arguments

The Hebrew word for 'devils' means hairy goats, linking to pagan deities.

Weaver argues that the term 'devils' in Leviticus 17:7 is seirim, meaning rough, hairy goats, associated with satyrs and gods like Pan.

Lecture support: Weaver says, 'The Hebrew word for devils... is literally rough, hairy goats.'

God's command to sacrifice only at the tabernacle was to prevent idolatry.

The requirement to bring sacrifices to the tabernacle door was specifically to stop Israel from sacrificing to goat-demons in the open field.

Lecture support: Weaver states, 'The main reason for this requirement is given to us in verse seven... that you should no more offer your sacrifices unto devils.'

All worship outside of Christ is devil worship.

Based on 1 Corinthians 10:20, any worship not directed to the true God through Christ is fellowship with demons.

Lecture support: Weaver says, 'If men do not worship the Lord Jesus Christ and him alone... all they're doing is worshipping devils.'

Modern environmentalism and animal rights can be forms of idolatry.

Elevating creation above the Creator, as in radical environmentalism, is a modern manifestation of the goat-god idolatry.

Lecture support: Weaver says, 'Whenever you begin to elevate the creature above the creator and worship the creature more than the creator, it's an idolatry.'

The sexual revolution is linked to the licentious worship of Pan.

The goat-god Pan represented fertility and male principle, and the sexual revolution is a modern expression of this idolatry.

Lecture support: Weaver states, 'The worship of goats as gods, particularly Pan... was the personification of the male and fertilizing principle of nature.'

Private worship does not replace public worship.

While private worship is valid, God commands public assembly for worship, as seen in the tabernacle requirement and Hebrews 10:25.

Lecture support: Weaver says, 'Although you can worship in those areas... it does not take the place of public worship.'

Scripture References

Leviticus 17:1-9

The primary text, commanding sacrifices to be brought to the tabernacle door to prevent idolatry.

Leviticus 17:7

The key verse stating they shall no more offer sacrifices to devils (hairy goats).

Deuteronomy 6:4-5

The Shema, emphasizing the oneness of God and the command to love Him wholly, given to combat idolatry.

1 Corinthians 5:7

Christ as our Passover sacrificed for us, connecting Old Testament sacrifice to Christ.

Job 1:5

Job offering sacrifices as patriarch, illustrating pre-law liberty.

Deuteronomy 12:20-21

The lifting of the requirement to bring all slaughtered animals to the tabernacle after entering the land.

Psalm 50:9-12

God's ownership of all animals, affirming His right to dictate terms of sacrifice.

1 Corinthians 10:14-21

Paul's warning against fellowship with devils through idolatrous practices, linking to Leviticus 17.

2 Chronicles 11:15

Jeroboam ordaining priests for devils (hairy goats), showing the same Hebrew word.

Isaiah 13:21

Satyrs (hairy goats) dancing in desolate Babylon, illustrating the demonic association.

Isaiah 34:14

Satyrs crying to each other in judgment, another use of the same word.

Deuteronomy 32:17

Israel sacrificing to devils, not to God.

Psalm 106:37

Israel sacrificing sons and daughters to devils.

Matthew 24

The lost referred to as goats, connecting to their father the devil.

John 8:44

Jesus telling Pharisees their father is the devil, linking to goat imagery.

Hebrews 13:10

We have an altar (Christ) from which those serving the tabernacle have no right to eat.

Hebrews 10:25

Command not to forsake assembling together, applied to public worship.

1 Corinthians 10:31

Whatever you do, do all to the glory of God, summarizing the principle of Leviticus 17.

Revelation 9:20

Mentioned in passing as a verse about worshiping devils.

Discussion Questions

1. Why does God command all sacrifices to be brought to the tabernacle door in Leviticus 17?

Consider: Weaver explains it was to prevent idolatrous worship of goat-demons in the open field.

2. What is the significance of the Hebrew word seirim being translated as 'devils'?

Consider: It literally means rough, hairy goats, linking to pagan deities like Pan and showing the demonic nature of idolatry.

3. How does 1 Corinthians 10:14-21 relate to Leviticus 17:7?

Consider: Paul warns that participating in idol feasts is fellowship with devils, just as Israel's sacrifices to goat-demons were.

4. In what ways can modern environmentalism become a form of idolatry?

Consider: Weaver argues that elevating creation above the Creator, as in radical environmentalism, is idolatry.

5. How is the sexual revolution connected to the ancient worship of goat-gods?

Consider: The worship of Pan was extremely licentious, and the sexual revolution is a modern expression of that same idolatry.

6. Why does God require public worship in addition to private worship?

Consider: The tabernacle command and Hebrews 10:25 show that corporate worship is essential for unity and obedience.

7. What does it mean that all worship outside of Christ is devil worship?

Consider: Based on 1 Corinthians 10:20, any worship not directed to the true God through Christ is fellowship with demons.

Applications

Examine your worship for idolatry

Believers must ensure their worship is directed solely to God through Christ, not to modern 'hairy goats' like materialism, nature, or self.

Lecture support: Weaver says, 'Any time we worship anyone or anything other than Jesus Christ, we're worshiping the devil.'

Prioritize public worship with the church

Just as Israel brought sacrifices to the tabernacle, Christians must not forsake assembling together for corporate worship.

Lecture support: Weaver states, 'God demands public as well as private worship.'

Reject the sexual revolution as idolatry

Recognize that the modern sexual revolution is a manifestation of ancient goat-god worship and must be resisted.

Lecture support: Weaver says, 'The sexual revolution is part and parcel of the goat god idolatry.'

Use creation as a steward, not a worshiper

Care for the environment as God's stewards, but never elevate nature above the Creator.

Lecture support: Weaver says, 'Whenever you begin to elevate the creature above the creator... it's an idolatry.'

Test all religious practices by Scripture

Any worship or teaching that denies Christ's deity, blood atonement, or Scripture is devil worship, no matter how respectable.

Lecture support: Weaver says, 'If men do not worship the Lord Jesus Christ and him alone... all they're doing is worshipping devils.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 2

Balaam's Bail Out

June 06, 2004

Read Chapter 2 in the companion book, pages 31-49 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Error of Balaam

Balaam's error was loving the wages of unrighteousness, leading him to counsel Balak to corrupt Israel so God would curse them.

Lecture support: Jude 11: 'ran greedily after the error of Balaam for reward'; 2 Peter 2:15: 'who loved the wages of unrighteousness'; Numbers 31:16: 'through the counsel of Balaam'.

Sovereignty of God in Blessing and Cursing

Only God can make a curse or blessing effectual; man's curses are powerless against those God has blessed.

Lecture support: Deuteronomy 23:5: 'the Lord thy God turned the curse into a blessing'; Romans 8:33: 'Who shall lay anything to the charge of God's elect?'

Corruption as a Weapon of the Enemy

When the enemy cannot control God's people, he seeks to corrupt them through sin, leading to self-destruction.

Lecture support: Numbers 25:1-3: Israel committed whoredom and idolatry; Revelation 2:14: doctrine of Balaam taught stumbling blocks.

Obedience as the Condition for Victory

Victory and blessing come only through holiness and obedience; disobedience brings God's curse.

Lecture support: Micah 6:5: 'that ye may know the righteousness of the Lord'; Psalm 66:18: 'If I regard iniquity in my heart, the Lord will not hear me.'

The Danger of Compromise in the Church

The doctrine of Balaam tolerates sin in the church, teaching that belief alone is sufficient regardless of conduct.

Lecture support: Revelation 2:14: 'thou hast there them that hold the doctrine of Balaam... to commit fornication.'

Key Arguments

Balaam was not a true prophet of God

Balaam is called a soothsayer (Joshua 13:22), a practice God condemns; God delivered Israel from Balaam's hand (Joshua 24:10), and God can use unsaved men like Caiaphas to speak truth.

Lecture support: Joshua 13:22: 'Balaam also the son of Beor, the soothsayer'; Joshua 24:10: 'I delivered you out of his hand'; John 11:49-51: Caiaphas prophesied though an unbeliever.

Balaam's greed drove his disobedience

Though God initially forbade him to go, Balaam sought permission again because he valued monetary reward over obedience, as seen in his eagerness to go without waiting for the men to call him.

Lecture support: Numbers 22:12, 18-21: God said 'Thou shalt not go,' but Balaam rose up and went; Jude 11: 'ran greedily after the error of Balaam for reward.'

Balaam's counsel caused Israel's downfall

Unable to curse Israel directly, Balaam taught Balak to seduce Israel into idolatry and fornication, resulting in God's plague that killed 24,000.

Lecture support: Numbers 31:16: 'through the counsel of Balaam'; Numbers 25:1-9: Israel's sin and the plague; Revelation 2:14: 'Balaam... taught Balak to cast a stumbling block.'

Cursing and blessing belong to God alone

Balak's belief that Balaam could curse or bless was false; only God can make a curse or blessing effectual, as demonstrated when He turned curses into blessings.

Lecture support: Deuteronomy 23:5: 'the Lord thy God turned the curse into a blessing'; Romans 8:33-34: 'Who shall lay anything to the charge of God's elect?'

Obedience is necessary for God's blessing

Israel was blessed when obedient and cursed when disobedient; victory comes only through holiness and obedience, not through compromise.

Lecture support: Micah 6:5: 'that ye may know the righteousness of the Lord'; Psalm 66:18: 'If I regard iniquity in my heart, the Lord will not hear me.'

Scripture References

Jude 1:11

Introduction of the three errors: way of Cain, error of Balaam, gainsaying of Kor.

2 Peter 2:15

Balaam loved the wages of unrighteousness.

Numbers 22:1-21

Balak's call to Balaam and Balaam's initial obedience and subsequent disobedience.

Numbers 22:22-35

The angel opposes Balaam; the donkey speaks.

Numbers 22:36-38

Balaam arrives humbled, saying he can only speak God's words.

Numbers 23:10

Balaam's wish to die the death of the righteous.

Numbers 24:10-14

Balak's anger and Balaam's offer to advertise (counsel) Balak.

Numbers 25:1-9

Israel's sin at Peor and the plague of 24,000.

Numbers 31:16

Moses reveals that the Midianite women caused Israel's trespass through the counsel of Balaam.

Deuteronomy 23:4-5

God turned Balaam's intended curse into a blessing because He loved Israel.

Joshua 13:22

Balaam the soothsayer was slain by Israel.

Joshua 24:9-10

God would not hearken to Balaam and delivered Israel from his hand.

Micah 6:5

Remember Balak's consultation and Balaam's answer to know the righteousness of the Lord.

Romans 8:33-34

No one can condemn God's elect; God justifies.

Revelation 2:14

The doctrine of Balaam in the church at Pergamos: teaching to commit fornication and eat things sacrificed to idols.

John 11:47-52

Caiaphas, though an unbeliever, prophesied that Jesus should die for the nation.

Proverbs 21:1

The king's heart is in the hand of the Lord; He turns it wherever He will.

Psalm 66:18

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

1 Samuel 2:30

Them that honor me I will honor.

Discussion Questions

1. In what ways might Christians today 'run greedily after the error of Balaam for reward'?

Consider: Based on the explanation of 'ran greedily' as bursting forth like a torrent without regard for God.

2. How does the story of Balaam's donkey speaking challenge or strengthen your view of God's sovereignty?

Consider: Weaver argues that God can use any means, even a donkey, to accomplish His purposes.

3. Why is it significant that cursing and blessing are in God's hands and not man's? How should this affect our response to criticism or opposition?

Consider: Deuteronomy 23:5 and Romans 8:33-34 show that only God can make a curse or blessing effectual.

4. What are some modern examples of the enemy corrupting what he cannot control?

Consider: Weaver states that the enemy corrupts through media, entertainment, and compromise.

5. How does the doctrine of Balaam manifest in churches today?

Consider: Revelation 2:14 warns against teaching that tolerates sin, such as fornication and idolatry.

6. What does it mean to 'know the righteousness of the Lord' through remembering Balaam's counsel?

Consider: Micah 6:5 calls God's people to remember Balak and Balaam to understand God's righteous judgment.

7. How can we guard against the subtle temptation to compromise for personal gain?

Consider: Balaam sought a counseling fee when he could not get a cursing fee, showing the danger of rationalizing disobedience.

Applications

Pursue holiness and obedience for victory

Victory comes only through obedience; an unholy, disobedient people cannot avail themselves of God's power.

Lecture support: Psalm 66:18: 'If I regard iniquity in my heart, the Lord will not hear me'; Micah 6:5: 'that ye may know the righteousness of the Lord.'

Reject the doctrine of Balaam in the church

The church must not tolerate teaching that permits sin, such as fornication and idolatry, under the guise of grace.

Lecture support: Revelation 2:14: 'thou hast there them that hold the doctrine of Balaam... to commit fornication.'

Trust God's sovereignty over curses and blessings

Do not fear man's curses or rely on man's blessings; only God can make them effectual.

Lecture support: Deuteronomy 23:5: 'the Lord thy God turned the curse into a blessing'; Romans 8:33: 'Who shall lay anything to the charge of God's elect?'

Guard against the love of money

Balaam's error began with loving the wages of unrighteousness; believers must prioritize obedience over financial gain.

Lecture support: 2 Peter 2:15: 'who loved the wages of unrighteousness'; Jude 11: 'ran greedily after the error of Balaam for reward.'

Recognize the enemy's strategy of corruption

When the enemy cannot control believers, he seeks to corrupt them through sin, leading to self-destruction.

Lecture support: Numbers 25:1-3: Israel's sin at Peor; Numbers 31:16: 'through the counsel of Balaam.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 3

John McCorkle

September 25, 2005

Read Chapter 3 in the companion book, pages 51-68 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Faithfulness

The sermon emphasizes the rarity and value of faithfulness, as seen in John McCorkle's loyalty to Quantrill and his later Christian life, and God's requirement for stewards to be faithful.

Lecture support: Weaver cites Psalm 12:1, Proverbs 20:6, and 1 Corinthians 4:2, and repeatedly highlights McCorkle's faithful service.

Divine Justice and Retribution

The principle of sowing and reaping is illustrated through General Curtis's order leading to his son's death, and the raid on Lawrence as payback for Union atrocities.

Lecture support: Weaver references Matthew 7:12 and Judges 1:7, and quotes McCorkle on the reasons for the Lawrence raid.

Moral Standards Amidst Conflict

Quantrill's men, though guerrillas, enforced justice by punishing a hypocritical minister and a horse thief, showing a commitment to biblical morality.

Lecture support: The accounts of the Northern minister's execution and Carlisle's hanging are given as examples.

Endurance and Toughness

The harsh life of guerrillas, including McCorkle's three years without sleeping in a house and John Kroger's survival of multiple gunshot wounds, demonstrates remarkable endurance.

Lecture support: Weaver describes McCorkle's living conditions and Kroger's wounds.

Conversion and Transformation

McCorkle's post-war conversion to Christ and his faithful Christian life show the power of God's grace to transform a hardened man.

Lecture support: Weaver states McCorkle was converted and lived an exemplary life, with all who knew him vouching for his genuine faith.

Dependability as the Greatest Ability

The sermon concludes that faithfulness and dependability are more important than talent or wealth, as God rewards those who are faithful in little things.

Lecture support: Weaver quotes Dr. Bob Jones Sr. and references Luke 16:10-12 and Matthew 25:21.

Key Arguments

Faithful men are rare and valued by God

Psalm 12:1 and Proverbs 20:6 show that faithful men are scarce, and God admires faithfulness because He is faithful.

Lecture support: Weaver reads Psalm 12:1 and Proverbs 20:6, and states, 'God is saying that a real faithful man is a rare find.'

God requires faithfulness from stewards

1 Corinthians 4:2 teaches that stewards must be found faithful, and Moses is an example of faithfulness in God's house.

Lecture support: Weaver quotes 1 Corinthians 4:2 and Numbers 12:7.

McCorkle's faithfulness to Quantrill mirrors biblical faithfulness

McCorkle's unwavering loyalty to Quantrill, even under threat of death, exemplifies the kind of faithfulness God desires.

Lecture support: Weaver says, 'When you study the life of John McCorkle, you will find that John McCorkle likewise was faithful to Quantrill.'

The law of sowing and reaping is inexorable

General Curtis's order to kill guerrillas without mercy led to his own son's death, fulfilling Matthew 7:12 and the example of Adonai Bezek in Judges 1.

Lecture support: Weaver reads Matthew 7:12 and Judges 1:7, and states, 'As Curtis wanted the guerrilla shot without mercy, even so it was done to him.'

Quantrill's men upheld justice despite being outlaws

The execution of a thieving minister and a horse thief shows that Quantrill's band enforced moral standards, refusing to tolerate theft.

Lecture support: Weaver recounts the stories and quotes Quantrill: 'We will not tolerate theft.'

The raid on Lawrence was retribution for Union atrocities

McCorkle's personal losses and the widespread destruction by Jayhawkers justified the raid as payback, illustrating the principle of reaping what one sows.

Lecture support: Weaver quotes McCorkle: 'We could stand no more... we tried to fight like soldiers but were declared outlaws, hunted under a black flag, and murdered like beasts.'

Faithfulness in small things leads to greater trust

Luke 16:10-12 teaches that being faithful in little things qualifies one for true riches, and McCorkle's post-war conversion shows God rewarding his faithfulness.

Lecture support: Weaver reads Luke 16:10-12 and states, 'McCorkle was faithful. And God did indeed give him the true riches.'

Dependability is the greatest ability

The sermon concludes that faithfulness and dependability are more important than talents or riches, as God honors those who are faithful servants.

Lecture support: Weaver quotes Dr. Bob Jones Sr. and references Matthew 25:21.

Scripture References

Psalm 12:1

Weaver opens the sermon by reading this verse, which laments the ceasing of godly and faithful men, setting the theme of faithfulness.

Proverbs 20:6

Quoted to emphasize the rarity of a faithful man, reinforcing the sermon's focus on faithfulness.

Deuteronomy 7:9

Mentioned to show that God is called the faithful God, establishing faithfulness as a divine attribute.

1 Corinthians 4:2

Quoted to assert that stewards must be found faithful, applying the principle to believers.

Numbers 12:7

Cited as an example of Moses being faithful in all God's house, paralleling McCorkle's faithfulness.

Revelation 17

Briefly referenced to note that believers are called faithful and chosen, though the primary application is to faithful people in general.

1 Corinthians 11:14

Quoted in the context of Henry Brookings being forced to cut his long hair in the South, illustrating biblical teaching on hair length.

Matthew 7:12

Read to illustrate the principle of doing to others as you would have them do to you, applied to General Curtis's order leading to his son's death.

Judges 1:7

Read to show the parallel between Adonai Bezek's punishment and General Curtis's fate, emphasizing divine retribution.

Luke 16:10-12

Read at the conclusion to teach that faithfulness in little things leads to greater trust, applied to McCorkle's life and believers' stewardship.

Matthew 25:21

Alluded to in the closing prayer, referencing the commendation 'Well done, thou good and faithful servant.'

Discussion Questions

1. How does the rarity of faithful men, as described in Psalm 12:1 and Proverbs 20:6, challenge us in our own faithfulness to God and others?

Consider: Weaver opens the sermon by lamenting the scarcity of faithful men.

2. In what ways does John McCorkle's faithfulness to Quantrill, even under threat of death, illustrate the kind of faithfulness God desires from stewards?

Consider: McCorkle's loyalty is highlighted as a parallel to biblical faithfulness.

3. How should Christians respond to the principle of sowing and reaping seen in General Curtis's order leading to his son's death? Does this principle apply today?

Consider: Weaver uses Matthew 7:12 and Judges 1:7 to illustrate divine justice.

4. What can we learn from Quantrill's men enforcing moral standards, such as executing a hypocritical minister and hanging a horse thief, about the importance of justice even in difficult circumstances?

Consider: The accounts show the guerrillas' commitment to certain moral principles.

5. How does McCorkle's post-war conversion and faithful Christian life demonstrate the transformative power of the gospel?

Consider: Weaver notes McCorkle's conversion and exemplary life after the war.

6. What does Luke 16:10-12 teach us about being faithful in small things, and how can we apply this in our daily lives?

Consider: Weaver reads this passage to emphasize faithfulness in little things.

7. Why is dependability considered the greatest ability, and how can we cultivate this trait in our service to God?

Consider: The sermon concludes with the saying 'The greatest ability is dependability.'

Applications

Strive to be a faithful person

Believers should cultivate faithfulness in all areas of life, as God values and requires faithfulness from His stewards.

Lecture support: Weaver states, 'The one characteristic that we must really, genuinely strive to develop in our life is the characteristic of faithfulness.'

Be faithful in small things

God tests faithfulness in little things before entrusting greater responsibilities, so believers should be diligent in minor tasks.

Lecture support: Weaver explains Luke 16:10-12: 'If you won't take care of that which belongs to another man, you won't take care of that which belongs to yourself.'

Practice the golden rule

The principle of doing to others as you would have them do to you should guide actions, as seen in the consequences of General Curtis's orders.

Lecture support: Weaver applies Matthew 7:12: 'As Curtis wanted the guerrilla shot without mercy, even so it was done to him.'

Uphold justice and morality

Like Quantrill's men who punished theft and hypocrisy, believers should stand for what is right and not tolerate evil.

Lecture support: Weaver recounts Quantrill's order: 'We will not tolerate theft.'

Be dependable in God's work

Dependability is more important than talent or wealth; believers should aim to be reliable servants whom God can trust.

Lecture support: Weaver quotes Dr. Bob Jones Sr.: 'The greatest ability is dependability.'

Trust in God's transformative grace

McCorkle's conversion shows that God can change anyone; believers should have hope for the salvation of even hardened individuals.

Lecture support: Weaver says McCorkle 'was converted to Christ. And he lived a faithful, exemplary life.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 4

Why the South Must Rise Again

January 15, 2006

Read Chapter 4 in the companion book, pages 69-87 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical Orthodoxy vs. Unitarian Rationalism

The South historically upheld the inerrancy of Scripture and the deity of Christ, while the North embraced Unitarian rationalism that denied core Christian doctrines.

Lecture support: Weaver states: 'the South still held tenaciously to the Word of God… the Unitarians denied the deity of Christ, they denied the inspiration of the Bible' (768.9-808.5s).

Loss of Constitutional Republic

The War of Northern Aggression transformed the U.S. from a confederated union of sovereign states into a centralized empire, with the Constitution now a dead letter.

Lecture support: Weaver says: 'the war changed our Constitutional Republic into a centralized democratic bureaucracy' (238.9-344.9s) and 'the Constitution is a dead letter' (475.2-505.3s).

Economic Oppression through Tariffs

The North imposed high protective tariffs that disproportionately burdened the South, extracting wealth and fueling secession.

Lecture support: Weaver notes: 'the South paid 84% of the tariffs, rising to 87% in 1860' and 'the South, in effect, was paying tribute to the North' (3161.6-3256.4s).

Messianic Nature of Government

Modern government has assumed a salvific role, replacing reliance on God with dependence on the state, as seen in responses to disasters.

Lecture support: Weaver argues: 'Government thinks it's God… people don't cry out to God for help. They cry out to the federal government' (1715.8-1754.1s).

The War as a Religious Conflict

Southern theologians and leaders viewed the Civil War as a theological war against infidelity, atheism, and socialism.

Lecture support: Weaver quotes Thornwell: 'the parties to this conflict are not merely abolitionists and slaveholders... they are atheists, socialists, communists... on the one side, and friends of order and regulated freedom on the other' (810.2-905.1s).

Erosion of Civil Liberties

Contemporary security measures, such as random police ID checks, violate constitutional protections and reflect a broader loss of freedom.

Lecture support: Weaver cites a 2005 Miami police tactic and asks: 'Whatever happened to the Fourth Amendment?' (2639.6-2685.8s).

Necessity of Southern Revival

If the South does not rise to restore biblical faith, constitutional government, and economic freedom, no other section of the country will.

Lecture support: Weaver asks: 'If the South will not rise up and stand for the inerrant, inspired, and infallible Word of God... what section of the country will?' (1756.8-1792.7s).

Key Arguments

The South was the bastion of biblical theology

The South earned the nickname 'Bible Belt' because its leading theologians defended orthodox Christianity against Northern Unitarianism, making the Civil War a religious war.

Lecture support: Weaver says: 'the leading theologians in America were in the South... the South still held tenaciously to the Word of God' (658.0-768.2s).

The North hated the Constitution and the Union

Northern abolitionists and Republican leaders sought to destroy the Union and the Constitution, while the South fought to preserve them.

Lecture support: Weaver quotes Wendell Phillips: 'The Republican Party is... pledged to work for the downfall of democracy, the downfall of the Union, and the destruction of the United States Constitution' (1932.5-2016.4s).

Lincoln subverted the Constitution and states' rights

Lincoln violated the Constitution, denied states' sovereignty, and used executive orders to centralize power, setting a precedent for modern federal overreach.

Lecture support: Weaver states: 'Abraham Lincoln denied states' rights, the sovereignty of the states, and basically proclaimed himself as dictator' (2064.2-2173.6s).

High tariffs were a primary cause of secession

The North imposed protective tariffs that forced the South to pay the vast majority of federal revenues, economically oppressing the region and prompting secession.

Lecture support: Weaver explains: 'the South paid 84% of the tariffs, rising to 87% in 1860... The South, in effect, was paying tribute to the North' (3161.6-3256.4s).

Modern government mirrors Unitarian rationalism

Today's political correctness and statism are direct descendants of 1860s Unitarianism, which rejected biblical authority and looked to government for salvation.

Lecture support: Weaver asserts: 'What we have in our government and in our political correct system today is exactly what the Unitarians and the Rationalists advocated in the 1860s' (1537.3-1576.1s).

The Constitution has been rendered meaningless

Politicians no longer consider constitutionality when passing laws, and the federal government acts as master over the states, contrary to the Tenth Amendment.

Lecture support: Weaver asks: 'Have you ever heard of a politician refusing to vote for a bill because that bill is unconstitutional? And the answer is absolutely no' (506.2-547.0s).

The South must rise to restore liberty

Only a Southern revival can reclaim biblical faith, constitutional government, and economic freedom; without it, constitutional liberty on the continent is lost.

Lecture support: Weaver quotes Alexander Stephens: 'The only hope... for the maintenance of constitutional liberty on this continent is that another like cry should hereafter be raised... The cause of the South is the cause of us all' (3665.6-3731.6s).

Scripture References

Psalm 94:16

Weaver opens the sermon with this verse, using it as the foundational call for the South to rise up against evildoers and workers of iniquity.

John 14:6

Weaver cites this verse to contrast Julia Ward Howe's Unitarian rejection of Christ as the only way to salvation.

Revelation (unspecified)

Weaver mentions that Pastor Jesse Cox considered the Yankee Army the beast described in the Book of Revelation.

Discussion Questions

1. In what ways does the sermon's claim that 'the generation that is alive today has never, ever experienced real, genuine freedom' challenge or affirm your understanding of American liberty?

Consider: Weaver makes this statement early in the sermon to set up his argument about the loss of constitutional freedoms.

2. How does Weaver's portrayal of the Civil War as a 'theological war' between biblical orthodoxy and Unitarian rationalism affect your view of the conflict's causes?

Consider: Weaver extensively quotes Southern theologians who saw the war in religious terms.

3. Weaver argues that modern political correctness is the direct descendant of 1860s Unitarianism. Do you see parallels between the two worldviews?

Consider: He draws this connection when discussing Julia Ward Howe's beliefs and contemporary statism.

4. What is your response to the claim that 'the Constitution is a dead letter' because politicians no longer consider constitutionality when voting on bills?

Consider: Weaver illustrates this by asking if any politician refuses to vote for unconstitutional bills.

5. How does the concept of 'salvation by government' manifest in contemporary society, according to Weaver, and do you agree with his assessment?

Consider: He discusses the messianic nature of government in the context of disaster response and welfare.

6. Weaver contends that the South paid a disproportionate share of federal tariffs, leading to economic oppression. How does this historical argument inform current debates about federal taxation and spending?

Consider: He provides statistics on tariff burdens and quotes Thomas Hart Benton on wealth transfer.

7. What would it practically look like for the South to 'rise again' as a bastion of biblical faith, citadel of constitutional republicanism, and bulwark of economic freedom?

Consider: This is the central application of the sermon, summarized near the end.

Applications

Return to Biblical Authority

Believers must reject political correctness and rationalism, and instead submit all of life to the inerrant Word of God and the lordship of Jesus Christ.

Lecture support: Weaver exhorts: 'We must rise up with our ancestors and proclaim that Jesus Christ and Jesus Christ alone is salvation and the Word of God alone is our objective standard' (1537.3-1576.1s).

Repentance and Humility

Like Robert E. Lee's call for fasting and repentance, modern leaders and citizens should humble themselves, confess national sins, and turn back to God.

Lecture support: Weaver quotes Lee's order: 'Soldiers, we have sinned against Almighty God... Let us humble ourselves before him' (1637.7-1715.6s).

Resist Government Overreach

Citizens should recognize and oppose unconstitutional actions by the federal government, such as warrantless searches and erosion of due process.

Lecture support: Weaver critiques Miami police tactics and asks: 'Whatever happened to the Fourth Amendment?' (2639.6-2685.8s).

Restore Constitutional Understanding

The South must relearn and advocate for the original constitutional framework where states are sovereign and the federal government has limited, delegated powers.

Lecture support: Weaver states: 'the states were to be the master and the federal government was to be the servant' (2386.1-2454.3s).

Economic Self-Determination

The South should reject protectionist tariffs and economic policies that enslave regions to federal tribute, advocating instead for free trade and fiscal restraint.

Lecture support: Weaver notes the Confederate Constitution 'outlaws protectionist tariffs, it outlaws business handouts, and mandated a two-thirds majority vote for all spending measures' (3347.8-3382.3s).

Raise the Cry for Liberty

Believers must echo Alexander Stephens' call that 'the cause of the South is the cause of us all,' awakening others to the loss of constitutional liberty.

Lecture support: Weaver quotes Stephens and applies it: 'there has to be a cry going out all across this nation' (3776.3-3825.0s).

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 5

I Will Call Upon the Lord

January 06, 2008

Read Chapter 5 in the companion book, pages 89-106 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Sin of Forgetting God

Forgetting God is equated with disobedience to His commandments, not merely a mental lapse, and is a common sin among believers.

Lecture support: Weaver cites Deuteronomy 8:11: 'Beware that thou forget not the Lord thy God in not keeping his commandments.'

God Uses Distress to Awaken Us

God employs stressful circumstances, whether through judgment or conviction, to remind His people of their dependence on Him.

Lecture support: Weaver references Miriam's leprosy (Deuteronomy 24:9), Lot's wife (Luke 17:32), and the church in Revelation 2:5 as examples of God's reminders.

The Certainty of Death and Human Helplessness

David's imagery of waves, cords, and snares of death illustrates the inevitability of death and the futility of self-deliverance.

Lecture support: Weaver explains that 'the sorrows of death compassed me' means David was hemmed in with no escape, like a bound malefactor or a shipwrecked mariner.

The Power of Prayer in Distress

No calamity can prevent a believer from praying, and God hears the cries of His people when they call upon Him.

Lecture support: David said, 'In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple.'

Consistent Prayer as Preparation

Regular prayer habits prepare believers to pray effectively in times of trouble, as exemplified by Daniel's thrice-daily prayers.

Lecture support: Weaver quotes Daniel 6:10: 'he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.'

God's Faithfulness to Hear and Answer

God promises to hear and answer prayer, giving believers confidence to approach Him in any situation.

Lecture support: Weaver cites Jeremiah 33:3, Isaiah 65:24, and 1 John 5:14-15 to affirm God's responsiveness to prayer.

Key Arguments

Forgetting God is disobedience, not just neglect

True forgetting of God is manifested in failing to keep His commandments, not merely in not thinking about Him.

Lecture support: Deuteronomy 8:11 warns, 'Beware that thou forget not the Lord thy God, in not keeping his commandments.'

Distress is a divine tool for remembrance

God uses distress to bring His people back to reliance on Him, whether through judgment or conviction.

Lecture support: Weaver points to Psalm 50:22: 'Now consider this, ye that forget God, lest I tear you in pieces.'

David's distress was absolute and inescapable

David's language of cords, waves, and snares shows he was completely trapped and facing certain death.

Lecture support: Spurgeon's comment: 'From all sides the hell hounds barked furiously. A cordon of devils hemmed in the hunted man of God.'

Prayer is the believer's unfailing recourse

No situation is so dire that it can block the believer's access to God through prayer.

Lecture support: Weaver states, 'There is no calamity so great, no trouble so oppressive, and no persecution so horrible that it can deter us from prayer.'

Intensity of prayer matches recognition of need

David progressed from calling to crying aloud as his danger became more apparent, showing that desperation fuels fervent prayer.

Lecture support: Weaver notes the Hebrew word shava means to cry aloud or shout, and David 'called and then I cried. I shouted unto my God.'

God recognizes the voice of those who pray regularly

Consistent prayer leads to a relationship where God knows and responds to the believer's voice.

Lecture support: David said, 'Evening and morning and at noon will I pray and cry aloud: and he shall hear my voice' (Psalm 55:17).

Preparation in prayer enables effective crisis prayer

Those who pray habitually before trouble can pray effectively when trouble comes, as Daniel did.

Lecture support: Daniel 6:10 shows Daniel prayed three times a day 'as he did aforetime,' even after the decree was signed.

God's promises assure answered prayer

Scripture promises that God hears and answers prayer according to His will, giving believers confidence.

Lecture support: 1 John 5:14-15: 'if we ask any thing according to his will, he heareth us... we know that we have the petitions.'

Scripture References

Psalm 18:1-6

The primary text of the sermon, describing David's love for God, his distress, and his cry for deliverance.

Deuteronomy 8:11

Used to define forgetting God as disobedience to His commandments.

Psalm 77:10

Asaph acknowledges his infirmity of forgetting and resolves to remember God's works.

Deuteronomy 24:9

God's judgment on Miriam as a reminder to remember His acts.

Luke 17:32

Jesus' command to remember Lot's wife as a warning against looking back.

Revelation 2:5

The church in Ephesus is told to remember, repent, or face removal of their candlestick.

Psalm 42:1-4

David's thirst for God and remembrance of past worship during his distress.

2 Samuel 22:5

Parallel passage where 'waves of death' is used, similar to Psalm 18:4.

Hosea 13:13

Reference to the breaking forth of children, illustrating the word for 'waves' or 'breakers.'

Psalm 116:3

David uses similar language of sorrows of death and pains of hell.

2 Samuel 21:15-17

An instance where David waxed faint in battle and was nearly killed by Ishbi-benob.

Psalm 12:1-4

David's cry for help because the godly cease and the wicked prevail.

Proverbs 21:16

Sheol is the congregation of the dead.

Numbers 16:33, Job 24:19, Psalm 9:17

Sheol as the abode of the wicked.

1 Peter 3:19, Matthew 16:18, Matthew 11:23

New Testament references to Hades as a prison with gates, bars, and downward direction.

John 11:44

Lazarus came forth bound hand and foot with grave clothes, illustrating burial customs.

Jeremiah 2:31-32

God's complaint that His people have forgotten Him days without number.

Deuteronomy 8:5

God chastens His people as a father chastens his son.

Psalm 50:22

Warning to those who forget God: He will tear them in pieces.

Job 34:23-27

God overturns the wicked because they turned back from Him and would not consider His ways.

Discussion Questions

1. What does it mean to 'forget God' according to Deuteronomy 8:11, and how does this differ from simply not thinking about God?

Consider: Weaver emphasizes that forgetting God is equated with disobedience to His commandments.

2. How does God use distress or judgment to remind His people of their need for Him? Can you think of biblical or personal examples?

Consider: Weaver cites Miriam, Lot's wife, and the church in Revelation as examples of God's reminders.

3. In what ways does David's description of his distress (waves, cords, snares) help us understand the depth of his desperation?

Consider: Weaver explains the imagery of being bound, overwhelmed, and trapped as pictures of certain death.

4. Why is it significant that David progressed from 'calling' to 'crying' to the Lord? What does this teach us about the intensity of prayer?

Consider: Weaver notes the Hebrew word shava indicates crying aloud or shouting, showing increased fervency.

5. How does the example of Daniel praying three times a day 'as he did aforetime' challenge our own prayer habits?

Consider: Weaver uses Daniel as a model of consistent prayer that prepares for crisis.

6. What does it mean that God 'heard my voice out of his temple'? How can we cultivate a prayer life that God recognizes?

Consider: Weaver asks whether God recognizes our voice, based on David's statement and Psalm 55:17.

7. How should the reality of being surrounded by 'floods of ungodly men' in our culture affect our prayer life?

Consider: Weaver applies David's fear of ungodly men to the current danger in the country.

8. What are some practical ways to 'be used to praying before you get into trouble'?

Consider: Weaver emphasizes that effective prayer in crisis comes from habitual prayer beforehand.

Applications

Recognize and repent of forgetting God

Believers should examine their lives for areas of disobedience that indicate they have forgotten God, and repent.

Lecture support: Weaver warns that forgetting God is a sin of disobedience, citing Deuteronomy 8:11 and Jeremiah 2:32.

View distress as a divine wake-up call

When facing trouble, consider that God may be using it to draw you back to dependence on Him.

Lecture support: Weaver states, 'God oftentimes uses distress to get our attention,' and cites Job 34 and Psalm 50.

Cry out to God in desperate prayer

In times of crisis, follow David's example by calling and crying aloud to the Lord with intensity.

Lecture support: David said, 'In my distress I called upon the Lord, and cried unto my God,' and Peter cried, 'Lord, save me.'

Develop a consistent prayer life

Pray regularly, even multiple times a day, so that prayer becomes a natural and effective response in trouble.

Lecture support: Weaver points to David's thrice-daily prayer (Psalm 55:17) and Daniel's habit (Daniel 6:10).

Trust in God's faithfulness to hear and answer

Have confidence that God hears prayer according to His will, as promised in 1 John 5:14-15.

Lecture support: Weaver quotes 1 John 5:14-15 and other promises to encourage boldness in prayer.

Pray for deliverance from ungodly influences

Recognize the danger of living among those who reject God's law, and cry out for God's protection and intervention.

Lecture support: Weaver applies David's fear of 'floods of ungodly men' to the current cultural context.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 6

The Impossibility of Christ Remaining in the Grave

January 04, 2009

Read Chapter 6 in the companion book, pages 107-124 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Omnipotence of God

God's infinite power is the primary reason Christ could not be held by death. God's power is inherent, self-existent, and cannot be checked by any creature.

Lecture support: Weaver quotes Stephen Charnock and Spurgeon on God's power, and cites Ephesians 1:19-20 to show the exceeding greatness of His power in raising Christ.

Fulfillment of Scripture

The resurrection was necessary to fulfill Old Testament prophecies, such as Psalm 16 and Psalm 2:7. Scripture cannot be broken, and God's Word is magnified above His name.

Lecture support: Weaver examines Peter's use of Psalm 16 in Acts 2:25-31 and Paul's use in Acts 13:35-37, and references Psalm 138:2.

The Deity of Christ

Christ's divine nature made it impossible for death to hold Him. He is the resurrection and the life, and He had power to take up His life again.

Lecture support: Weaver cites John 10:17-18 and John 11:25-26, and explains that Christ is the Prince of Life and Lord of Glory.

Believers' Union with Christ in Resurrection

Christ's resurrection guarantees the resurrection of all who are in Him. As the head was raised, so the body will be raised.

Lecture support: Weaver references 1 Corinthians 15:12-26, Ephesians 2:4-6, and John 17:24 to show that believers are raised with Christ and will be with Him.

Key Arguments

Death could not hold Christ because God's power is supreme

If death held Christ, it would mean a power outside God could thwart His eternal purpose, making that power greater than God. But God alone is sovereign.

Lecture support: Weaver argues from Acts 2:24 and Ephesians 3:11 that God's eternal purpose cannot be stopped, and quotes Isaiah 46:10 and Daniel 4:35.

The resurrection was prophesied in the Old Testament

Peter demonstrates that David in Psalm 16 spoke of Christ's resurrection, not his own, because David died and saw corruption. Psalm 2:7 also prophesies the resurrection.

Lecture support: Weaver walks through Acts 2:25-31 and Acts 13:35-37, showing that David's tomb was still present, proving the prophecy referred to Christ.

Christ's own divine power enabled His resurrection

Although the Father raised Christ, Christ also had power to raise Himself because He is God. He declared 'I am the resurrection and the life.'

Lecture support: Weaver cites John 10:17-18 where Jesus says He has power to lay down His life and take it again, and John 11:25.

The resurrection is the crowning proof of Christianity

If Christ did not rise, Christianity is false. If He did rise, He is God and the faith is absolute truth. The resurrection validates all of Christ's claims.

Lecture support: Weaver quotes Dr. Henry Morris on the centrality of the resurrection and references Romans 1:3-4.

Scripture References

Acts 2:22-36

The main text of the sermon, read at the beginning, focusing on verse 24: 'because it was not possible that he should be holden of it.'

Hebrews 2:14-15

Shows that Christ took part of flesh and blood to destroy the devil and deliver those subject to bondage through fear of death.

Revelation 1:18

Christ declares He has the keys of hell and of death, demonstrating His conquest over death.

Psalm 62:11

Quoted to affirm that power belongs to God.

Acts 3:15

Cited as an example of the resurrection attributed to God the Father: 'whom God hath raised from the dead.'

Acts 4:10

Another example of the Father raising Jesus from the dead.

Romans 6:9

Christ being raised from the dead dies no more; death has no more dominion over Him.

1 Thessalonians 1:10

God the Father raised Jesus from the dead, who delivers us from the wrath to come.

Genesis 18:14

God asks Abraham, 'Is any thing too hard for the LORD?' to illustrate God's omnipotence.

Jeremiah 32:27

God declares He is the God of all flesh and asks if anything is too hard for Him.

Ephesians 1:15-23

Paul prays that believers may know the exceeding greatness of God's power demonstrated in raising Christ and seating Him at His right hand.

Isaiah 46:10

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

Daniel 4:35

All inhabitants of the earth are reputed as nothing; God does according to His will and none can stay His hand.

Ephesians 3:11

God's eternal purpose was purposed in Christ Jesus our Lord.

Isaiah 45:5

God declares He is the LORD and there is no other God, emphasizing His sole sovereignty.

Psalm 16:8-11

The passage Peter quotes in Acts 2, prophesying that God will not leave His Holy One in hell or allow Him to see corruption.

Acts 13:35-37

Paul also quotes Psalm 16 to prove that David spoke of Christ's resurrection, not his own, because David saw corruption.

Psalm 2:7

Quoted in Acts 13:33, Hebrews 1:5, and Hebrews 5:5 as a prophecy of Christ's resurrection: 'Thou art my Son, this day have I begotten thee.'

Romans 1:3-4

Christ was declared to be the Son of God with power by the resurrection from the dead.

Genesis 22:1-13

The account of Abraham offering Isaac, used as a type of Christ's resurrection. Abraham believed God could raise Isaac from the dead.

Discussion Questions

1. What does it mean that God 'loosed the pains of death' in raising Christ, and how does this imagery of childbirth help us understand the resurrection?

Consider: Weaver explains the Greek word for 'pains' often refers to childbirth, picturing the resurrection as a new birth from the grave.

2. How does the fact that David's tomb was still present in Peter's day prove that Psalm 16 refers to Christ and not David?

Consider: Peter argues in Acts 2:29 that David is both dead and buried, and his sepulchre is with us, so the prophecy of not seeing corruption must apply to Christ.

3. In what ways does the resurrection of Christ guarantee the resurrection of believers, according to 1 Corinthians 15 and Ephesians 2?

Consider: Weaver explains that as Christ is the head and believers are the body, His resurrection ensures ours, and we are already raised with Him spiritually.

4. Why is it significant that Jesus said He had power to lay down His life and power to take it again? What does this reveal about His nature?

Consider: Weaver cites John 10:17-18 to show that Christ's own divine power contributed to His resurrection, affirming His deity.

5. How does the account of Abraham and Isaac in Genesis 22 serve as a type or picture of Christ's resurrection?

Consider: Weaver explains that Abraham believed God could raise Isaac from the dead, and the ram provided as a substitute points to Christ as the Lamb of God.

Applications

Trust in God's omnipotent power for every need

Because God's power is infinite, no prayer is too hard for Him to answer, no temptation too strong to subdue, and no misery too deep to relieve. Believers should not despair but rely on His strength.

Lecture support: Weaver quotes A.W. Pink: 'no prayer is too hard for him to answer, no need too great for him to supply...' and references Ephesians 3:20.

Assurance of bodily resurrection for believers

Christ's resurrection guarantees that those who are in Him will also be raised. Death and the grave cannot hold believers because they are united with Christ, the head of the body.

Lecture support: Weaver cites 1 Corinthians 15:54-57 and Ephesians 2:4-6, and argues that if the head is raised, the body will be raised.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 7

Did You Lose Something?

February 10, 2013

Read Chapter 7 in the companion book, pages 125-142 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Satan's Active Theft of the Word

Satan is a personal adversary who continuously and forcefully steals the Word of God from hearts that are not prepared to receive it.

Lecture support: Weaver explains the Greek terms for 'takes away' and 'catches away' as present active indicative, indicating ongoing action, and cites Mark 4:15, Matthew 13:19, and Luke 8:12.

The Necessity of Heart Preparation

Unless the heart is prepared by God and through personal seeking, the Word cannot penetrate and will be lost.

Lecture support: Weaver references Proverbs 16:1 and Hosea 10:12, stating 'The preparations of the heart in man, and the answer of the tongue, is from the LORD' and 'break up your fallow ground.'

The Danger of Negligent Hearing

Hearers who do not value, understand, or act on the Word are like the wayside soil, allowing the seed to be trampled or stolen.

Lecture support: Weaver says the wayside hearer 'cares absolutely nothing for the Word of God' and 'tramples it down,' citing James 1:22-24 on being doers, not hearers only.

The Preciousness and Scarcity of God's Word

The Word of God is invaluable and should be treasured, especially before a prophesied famine of hearing it.

Lecture support: Weaver quotes 1 Samuel 3:1 and Amos 8:11, warning of a famine of hearing the words of the LORD and urging believers to value the Word now.

The Insignificance of the Sower

God can use anyone to sow the seed; the power is in the Word and God's giving of increase, not in human ability.

Lecture support: Weaver recounts Spurgeon's conversion under an uneducated lay preacher and cites 1 Corinthians 3:6-7.

Key Arguments

Satan is a personal being, not an abstract force

Weaver argues that Satan is a real adversary who can be defeated, as seen in Romans 16:20 and Revelation 12:11, contrasting with the idea of an abstract concept.

Lecture support: He says, 'If he is a being, he may be defeated. He may be destroyed, but if it's an abstract concept, how in the world can you destroy an abstract concept?'

Satan does not flee from the weakest saint; he resists

Contrary to popular belief, Satan is most active during preaching and prayer, as seen in Zechariah 3:1 where he stands to resist Joshua the high priest.

Lecture support: Weaver states, 'Satan would be the busiest whenever the Word of God is preached and whenever true prayer and true worship is being given to our Lord.'

Understanding the Word is a human responsibility

Weaver insists that both unbelievers and believers are responsible to understand the Word, and lack of understanding often stems from lack of study or prayer.

Lecture support: He says, 'You are responsible to understand the Word of God' and cites Job 34:32 and Psalm 25:9.

The wayside hearer's heart is unreceptive due to sin and pride

The hard heart cannot receive the Word because it lacks meekness and repentance, as required in James 1:21.

Lecture support: Weaver explains, 'in order to receive the engrafted word... you must lay apart all filthiness and superfluity of naughtiness... receive it with meekness.'

Scripture References

Mark 4:14-15

Introduction to the message; the sower sows the word, and Satan takes it away from wayside hearers.

Luke 15:8-9

Illustration of losing something valuable, like the woman who lost a silver coin and sought diligently.

1 Peter 5:8

Satan as adversary, a roaring lion seeking to devour.

Matthew 13:19

The wicked one catches away the word sown in the heart.

Luke 8:12

The devil takes away the word out of hearts, lest they believe and be saved.

Hebrews 2:1

Warning to give earnest heed lest we let the word slip away.

Mark 4:13

The parable of the sower is foundational; understanding it is key to all parables.

Luke 8:11-15

Jesus' interpretation of the parable: seed is the Word, four soils represent different hearers.

Mark 4:24

Take heed what you hear; with the measure you use, it will be measured to you.

Luke 8:18

Take heed how you hear; whoever has will be given more, whoever does not have will lose even what he seems to have.

Matthew 13:3-4, 18-19

The sower, seed by the wayside, and interpretation: the wicked one catches away the word.

Mark 4:3-4, 14-15

The sower, seed by the wayside, and interpretation: Satan takes away the word.

Luke 8:5, 11-12

The sower, seed by the wayside trodden down, and interpretation: the devil takes away the word.

Luke 10:17-18

Jesus saw Satan fall like lightning from heaven, affirming Satan as a being.

Romans 16:20

The God of peace will bruise Satan under your feet shortly.

Revelation 12:11

They overcame him (the devil) by the blood of the Lamb and the word of their testimony.

Zechariah 3:1-2

Satan standing at Joshua's right hand to resist him, showing Satan's opposition to God's servants.

James 4:7

Submit to God, resist the devil, and he will flee from you.

Proverbs 16:1

The preparations of the heart in man, and the answer of the tongue, is from the LORD.

Hosea 10:12

Break up your fallow ground, for it is time to seek the LORD.

Discussion Questions

1. In what ways can Satan 'steal' the Word from our hearts today, and how can we recognize this happening?

Consider: Weaver describes Satan's activity as continuous and forceful, using distraction and hard hearts.

2. What does it mean to 'prepare your heart' before hearing a sermon, and what practical steps can you take?

Consider: Weaver emphasizes the need for heart preparation, citing Proverbs 16:1 and Hosea 10:12.

3. Why is it dangerous to be a 'hearer only' and not a doer of the Word? How does this relate to the wayside hearer?

Consider: Weaver uses James 1:22-24 to illustrate the forgetful hearer who does not act on what he hears.

4. How does the scarcity of God's Word (as in Amos 8:11) affect our appreciation for it, and how should we prepare for such times?

Consider: Weaver warns of a coming famine of hearing God's Word and urges valuing it now.

5. What does Spurgeon's conversion teach us about the role of the sower versus the power of the seed itself?

Consider: Weaver shares Spurgeon's testimony to show that God can use anyone to sow the Word effectively.

Applications

Guard against distraction during preaching

Believers must discipline their minds to focus on the Word and resist wandering thoughts, which are prime opportunities for Satan to steal the seed.

Lecture support: Weaver says, 'Have you ever noticed how easily we are distracted?... There's no discipline. There's no concentration.'

Seek God to prepare your heart

We are responsible to ask God to break up the hard ground of our hearts so that we can receive and retain His Word.

Lecture support: Weaver states, 'It is our responsibility to seek the Lord to prepare our hearts... acknowledge the fact that our hearts are hardened.'

Be a doer of the Word, not just a hearer

Apply what you hear from Scripture; otherwise, you are like a man who forgets his reflection and deceives himself.

Lecture support: Weaver explains James 1:22-24, saying, 'If you can do that in a mirror and forget what you look like... that's the way you are when you hear the word of God.'

Value the Word as precious and scarce

Recognize the worth of God's Word and store it up in your heart before times of spiritual famine.

Lecture support: Weaver warns, 'If you know there's going to be a famine of the Word of God, would it not be wise to read and study and grasp and understand and apply all that you can while you can?'

Sow the seed regardless of your ability

Every believer can and should share God's Word; God uses ordinary people to accomplish His purposes.

Lecture support: Weaver says, 'Anyone can plant a seed. You do not have to be a trained theologian... We need to be planting the word of God.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 8

When God Fights

January 05, 2014

Read Chapter 8 in the companion book, pages 143-161 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God as a Warrior

God is not only loving but also a holy warrior who fights against sin and rebellion, as seen throughout Scripture.

Lecture support: Weaver states, 'The God of the Bible is not the God of the average professing Christian... God is a warrior.' He cites Exodus 15:3, 'The Lord is a man of war.'

Limits of God's Longsuffering

God's patience has an end; when people continually reject His grace, He eventually fights against them.

Lecture support: Weaver explains Romans 2:4-6 and says, 'There comes a time when my longsuffering ends, and all you're doing is gathering up... wrath.'

Ineffectiveness of Human Strength Against God

When God opposes someone, He can render their weapons and plans useless, as with the Syrians in 2 Kings 7.

Lecture support: Weaver says, 'God had made the host of the Syrians to hear a noise... and all of their military plans were just instantly crushed.'

Mediate and Immediate Acts of God

God fights either through means (mediate) like nations or directly (immediate), but both are His sovereign acts.

Lecture support: Weaver defines the terms and says, 'When God sent Nebuchadnezzar against the Judahites, it was a mediate act. He was using means.'

The Certainty of Divine Judgment

When God decides to fight, His victory is absolute and His enemies cannot escape.

Lecture support: Weaver quotes Nahum 1:9, 'he will make an utter end... affliction shall not rise up the second time.'

The Necessity of Faithful Proclamation

God's servants must speak difficult truth like Jeremiah, not smooth words, because God's Word is like fire and a hammer.

Lecture support: Weaver says, 'False prophets may speak smoothly... but God's men must proclaim the truth no matter how difficult.'

Key Arguments

God fights against those who spurn His grace

When people persistently reject God's goodness and forbearance, He eventually becomes their adversary.

Lecture support: Weaver says, 'What puts God in a fighting mood? Spurning his grace and his mercy and his goodness.'

Prayer becomes useless when rebellion is unrepented

There is a time when God will not hear prayer, as seen in Proverbs 1:28 and Jeremiah's instruction not to pray for Judah.

Lecture support: Weaver says, 'There is a time when prayer will not avail and when it is literally useless to pray.'

God can neutralize any human weapon or plan

God's sovereignty means He can turn back weapons and make warriors ineffective, as He did with the Babylonians in Jeremiah 51:30.

Lecture support: Weaver says, 'He turned them into women... He made them afraid. He made them weak.'

God's mediate acts are still His fighting

When God uses nations or means to judge, it is still God Himself who fights, as in Isaiah 10:5 where Assyria is called the rod of His anger.

Lecture support: Weaver says, 'Mediate acts of God are still acts of God. He just simply used means.'

God's personal fighting is terrifying and absolute

When God says 'I myself will fight' (Jeremiah 21:5), it means He will use His great power to destroy without mercy.

Lecture support: Weaver says, 'You can expect no aid. You can expect no help. You can expect no mercy.'

Believers should cry to God to fight their enemies

If God is a warrior, believers should pray for Him to scatter His enemies, as David did in Psalm 68:1.

Lecture support: Weaver says, 'If we believe that God fights, why do we not cry upon him to fight against his enemies and our enemies?'

Scripture References

Jeremiah 21:1-14

The entire chapter is read as the sermon text, describing God's judgment against Zedekiah and Jerusalem.

Psalm 97:10

Cited to show God commands hatred of evil: 'Ye that love the Lord, hate evil.'

Psalm 94:16

Quoted to ask who will stand against evildoers.

1 Timothy 6:12

Paul's command to 'fight the good fight of faith' is cited to show the Christian life is a fight.

2 Timothy 2:3

Paul's exhortation to endure hardness as a good soldier.

2 Timothy 4:7

Paul's statement 'I have fought a good fight' is used to illustrate lifelong spiritual warfare.

Exodus 15:3

Quoted to prove God is a warrior: 'The Lord is a man of war: the Lord is his name.'

Exodus 14:14

God's promise to fight for Israel while they hold their peace.

Deuteronomy 1:30

Joshua's reminder that God goes before them to fight.

Psalm 144:1

David's praise that God teaches his hands to war.

James 4:6

Cited to show God resists the proud, using the Greek word antitassomai meaning to set in battle array.

1 Peter 5:5

Parallel passage to James 4:6 about God resisting the proud.

Revelation 19:11

Christ on a white horse judging and making war, showing He is a warrior.

Psalm 80:4

Question about God being angry with the prayer of His people.

Psalm 66:18

David's statement that if he regards iniquity, the Lord will not hear.

Proverbs 1:28-31

God's warning that He will not answer when the wicked call in judgment.

Jeremiah 11:11

God declares He will not hearken when they cry in evil.

Romans 2:4-6

Explains how despising God's goodness leads to treasuring up wrath.

Jeremiah 8:6

No man repented; everyone turned to his own course.

Jeremiah 9:13-16

God's judgment because they forsook His law and walked after Baalim.

Discussion Questions

1. How does the biblical portrayal of God as a warrior challenge common modern perceptions of God?

Consider: Weaver argues that many Christians see God only as loving and senile, not as a holy warrior.

2. What does it mean that there is a 'sin unto death' for Christians, and how should that affect our view of God's discipline?

Consider: Weaver references 1 John 5:16 and 1 Corinthians 11:30 to show God may take the lives of disobedient believers.

3. In what ways might we be guilty of spurning God's goodness and forbearance today?

Consider: The sermon warns that despising God's goodness leads to treasuring up wrath (Romans 2:4-6).

4. How should the truth that God can render human weapons ineffective shape our response to national or personal threats?

Consider: Weaver uses the Syrian army's flight and Isaiah 54:17 to show God's protective power.

5. What is the difference between God fighting mediately and immediately, and why does it matter?

Consider: Weaver defines mediate (using means) and immediate (direct) acts of God in judgment.

6. Why is it important for God's servants to speak difficult truth rather than smooth words?

Consider: Weaver contrasts Jeremiah's faithful message with false prophets who prophesy smooth things.

7. How can we practically 'cry to God to fight against his enemies' in our prayers?

Consider: Weaver urges believers to pray like David in Psalm 68:1 for God to scatter His enemies.

Applications

Cry to God to fight against His enemies

Believers should actively pray for God to scatter His enemies, as David did in Psalm 68:1.

Lecture support: Weaver asks, 'If we believe that God fights, why do we not cry upon him to fight against his enemies and our enemies?'

Submit to God to avoid becoming His enemy

To secure God's protection, we must not become His enemies by disobedience; we must submit and obey.

Lecture support: Weaver says, 'If we wish to secure God's protection, we must not become his enemies. We must seek to submit to him and obey him at all times.'

Speak God's truth faithfully, no matter the cost

Like Jeremiah, God's servants must proclaim difficult truth rather than smooth, comforting lies.

Lecture support: Weaver says, 'God's faithful servants... must always speak according to God's Word and according to truth, no matter how difficult that truth is.'

Do not presume upon God's patience

Recognize that God's longsuffering has limits; persistent rebellion can lead to judgment.

Lecture support: Weaver warns, 'You just need to make sure you do not spurn his mercy, grace, goodness, forbearance and longsuffering.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 9

The Rebel's Prayer

March 07, 2012

Read Chapter 9 in the companion book, pages 163-180 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Meaning and Implications of 'Thy Kingdom Come'

The petition is a comprehensive request for God's rule to be established personally, practically, providentially, and politically.

Lecture support: Weaver states: 'So when we're talking about the kingdom, we know that the kingdom has come, the kingdom is here, and the kingdom is coming. Now, so, we're going to be looking then particularly at this one simple petition: "Thy kingdom come."'

The Sovereignty and Fatherhood of God

God is both a loving Father and the sovereign King, which should inspire awe, confidence, and submission in prayer.

Lecture support: Weaver says: 'Can you imagine for one moment the implications of knowing and understanding a relationship that you have with the Divine Being who not only happens to be your Father, but happens to have absolute and total control over everything?'

The Necessity of Personal Submission to Christ's Reign

Praying for the kingdom requires a personal commitment to obey Christ in every area of life.

Lecture support: Weaver explains: 'Why in the world would you seek for the kingdom of God to come if you did not want to be a part of it and participate in it? You're asking in this petition Christ to reign everywhere, and that would certainly include your heart, your soul, your life.'

The Kingdom as a Political Reality

All government is inherently religious, and Christians must pray and work for Christ's law to govern society, opposing ungodly authorities.

Lecture support: Weaver argues: 'All government is religious. All law is religious. ... It is not a question of whether or not you will have government or law without religion. The question is, whose religion will it be?'

The Defeat of Christ's Enemies

The petition is a prayer for the overthrow of all who oppose Christ, including sin, Satan, and human rebels, culminating in final judgment.

Lecture support: Weaver cites Psalm 2 and 2 Thessalonians 1: 'One day, every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. Every enemy of the kingdom shall be cast out.'

The Believer as a 'Rebel' Against Worldly Authority

Those who submit to Christ are often labeled rebels, but true rebellion is against God's lawful authority; resisting tyranny is not rebellion.

Lecture support: Weaver states: 'The true rebels are those who are in rebellion to Jesus Christ and His law. Those who want to be submissive to Christ are not rebels, although they're listed as rebels.'

Key Arguments

The Lord's Prayer is a model with deep meaning

Jesus gave specific words to pray, and understanding their meaning is essential for spiritual benefit.

Lecture support: Weaver says: 'You must understand that words have meanings, and it is the meanings of the words that are most important. You may repeat these words without understanding their meaning and receive little encouragement... However, when you understand the meaning... then there's a vast, great benefit.'

Prayer includes a vow to pursue what we ask

When we pray 'Hallowed be thy name,' we commit ourselves to honor God, making prayer a self-preaching act.

Lecture support: Weaver quotes Thomas Manton: 'For every prayer is both an expression of a desire and also an implicit vow or solemn obligation that we take upon ourselves to prosecute what we ask.'

The kingdom is present and future

The kingdom came with Christ, believers are in it now, and it will be fully realized at His return.

Lecture support: Weaver explains: 'The kingdom has come. The kingdom is here. And the kingdom is coming.' He cites Colossians 1:13 for the present aspect.

Praying 'Thy kingdom come' is inherently political

Because all law is based on religion, praying for God's kingdom means opposing man-centered governments and laws.

Lecture support: Weaver states: 'It is impossible to have government without religion. It is impossible to have law without religion. ... The question is, whose religion will it be?'

Christians have a heavenly citizenship that shapes earthly politics

Philippians 3:20 uses politeuma, indicating a political commonwealth; believers should desire Christ's rule in all spheres.

Lecture support: Weaver explains the Greek word: 'The word actually refers to... the administration of civil affairs of a commonwealth... Paul could have literally said... "For our citizenship is in heaven."'

The prayer is a cry against all forms of wickedness and tyranny

It opposes abortion, homosexuality, secularism, unjust laws, and any government that rebels against God.

Lecture support: Weaver reads from Dr. Brooke Stockton: 'It is a prayer against abortion, oppression, homosexuality, pornography, and greed... against rulers in rebellion against the Lord and His anointed.'

Scripture References

Matthew 6:10

Introduction of the petition 'Thy kingdom come' as the focus of the message.

Luke 11:2

Parallel passage where Jesus teaches the disciples to pray 'Thy kingdom come.'

John 17

Weaver clarifies that the true Lord's Prayer is Christ's high priestly prayer, not the model prayer.

Matthew 6:9

Jesus instructs 'After this manner therefore pray ye,' indicating specific words to use.

John 20:17

Jesus calls God 'my Father, and your Father,' showing shared Fatherhood and brotherhood with Christ.

Ephesians 1:3

God is the Father of our Lord Jesus Christ, who has blessed us with spiritual blessings.

Psalm 139

Demonstrates God's omnipresence, that He is everywhere in His totality.

1 Kings 8:27

Solomon's dedication of the temple acknowledges heaven cannot contain God.

Isaiah 66:1

Heaven is God's throne and earth His footstool, showing His majesty.

Psalm 115:3

God is in the heavens and does whatever He pleases, affirming His sovereignty.

Matthew 6:33

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

Matthew 12:28

Jesus says if He casts out demons by the Spirit, the kingdom has come upon them.

Colossians 1:12-13

Believers have been translated into the kingdom of God's dear Son.

Revelation 11:15

The kingdoms of this world become Christ's, and He shall reign forever.

1 Chronicles 29:11

David's praise: 'Thine is the kingdom, O LORD, and thou art exalted as head above all.'

Isaiah 11:9

The earth shall be full of the knowledge of the LORD as the waters cover the sea.

Habakkuk 2:14

The earth shall be filled with the knowledge of the glory of the LORD.

1 Corinthians 14:33

God is not the author of confusion, but of peace.

James 3:16

Where envying and strife is, there is confusion and every evil work.

Philippians 3:12-14

Paul presses toward the mark, forgetting the past, seeking to be fully conquered by Christ.

Discussion Questions

1. What does it mean to pray 'Our Father' in terms of our relationship with God and with other believers?

Consider: Weaver emphasizes the intimacy and obligations of calling God 'Father,' including love for fellow Christians.

2. How does understanding God's sovereignty ('which art in heaven') affect the way we pray and handle problems?

Consider: Weaver argues that God's absolute control should encourage us to bring every burden to Him.

3. In what ways is the petition 'Thy kingdom come' a personal commitment to submit every area of life to Christ?

Consider: Weaver says praying this means asking Christ to reign in our hearts, not just in the world.

4. Why does Weaver call this a 'practical petition,' and how does it relate to overcoming sin and confusion in our lives?

Consider: He connects the prayer to conquering vain thoughts, wrong desires, and the confusion that comes from sin.

5. How should the truth that God has a definite elect people influence our prayers and evangelism?

Consider: Weaver cites 2 Timothy 2:10 and John 10 to show Paul endured all things for the elect's sake.

6. Do you agree that all government and law are inherently religious? How does this shape a Christian's political involvement?

Consider: Weaver argues that behind every law is a determination of good and evil based on someone's religion.

7. What does it mean to have a heavenly citizenship (Philippians 3:20) and how should it affect our view of earthly politics?

Consider: Weaver explains the Greek word politeuma and says Christians should desire Christ's rule in all spheres.

8. How can praying 'Thy kingdom come' be a form of resistance against ungodly authorities and cultural evils?

Consider: Weaver reads Stockton's description of the prayer as a coup d'état and a cry against specific sins.

Applications

Pray with understanding and personal commitment

When praying the Lord's Prayer, meditate on the meaning of each phrase and consciously commit to honor God's name and seek His kingdom in your own life.

Lecture support: Weaver says: 'You must understand that words have meanings... when you understand the meaning of the words and the implications of the words, then there's a vast, great benefit.'

Submit every area of life to Christ's reign

Make 'Thy kingdom come' a daily prayer for Christ to conquer specific sins, attitudes, and areas of disobedience in your heart.

Lecture support: Weaver asks: 'Do we want those sins conquered? Do we want those sins defeated? ... We need to learn to pray this prayer because it's a very practical petition.'

Pray for the conversion of the elect and the spread of the gospel

Use this petition to intercede for the salvation of God's people worldwide and for the success of gospel preaching.

Lecture support: Weaver states: 'In this petition, we are praying for the success of the gospel. "Thy kingdom come." We're praying for the conversion of God's elect.'

Adopt a biblical political worldview

Recognize that all laws reflect someone's religion, and actively desire and work for Christ's law to shape civil government.

Lecture support: Weaver argues: 'It is not a question of whether or not you will have government or law without religion. The question is, whose religion will it be?'

Resist ungodly authorities and laws as an act of faithfulness

Understand that opposing tyranny and man-made laws that contradict God's law is not rebellion but obedience to Christ.

Lecture support: Weaver says: 'Rebellion can only be to lawful authority. ... If there is no lawful authority, there is no rebellion. It is only resistance.'

Long for Christ's return and final victory

Let the promise of Christ's coming in judgment and glory fuel hope and perseverance amid a corrupt world.

Lecture support: Weaver closes with 2 Thessalonians 1: 'One day, every knee shall bow... Every enemy of the kingdom shall be cast out.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 10

Who Much Is Given, Much Is Expected

June 09, 2017

Read Chapter 10 in the companion book, pages 181-200 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Greater Light, Greater Judgment

Those who have received more revelation and blessings from God face stricter judgment when they sin.

Lecture support: Weaver states, 'The greater the advantages, the greater the opportunities, the greater the blessings that you have, when you ignore and despise those, the greater is your condemnation.'

Presumptuous Sin vs. Sin of Ignorance

Deliberate, knowing sin is far more serious than unintentional sin, as seen in Numbers 15:29-31.

Lecture support: Weaver contrasts the one law for sins of ignorance with the cutting off of those who sin presumptuously, despising God's word.

The Danger of Despising Truth

Rejecting or neglecting known truth leads to strong delusion and divine judgment, as in 2 Thessalonians 2:10-12.

Lecture support: Weaver warns, 'Don't tell me it doesn't matter how you respond to truth. It does matter.'

God's Chastisement on His People

Physical ailments and even death can result from abusing spiritual privileges, as with the Corinthians at the Lord's Table.

Lecture support: Weaver says, 'I believe a lot of our physical ailments, our physical sicknesses begin with our spiritual sins and wickedness against God.'

Key Arguments

Jerusalem's punishment exceeded Sodom's because her sins were greater.

Lamentations 4:6 states Jerusalem's punishment was greater; Ezekiel 16:47-48 confirms her corruption exceeded Sodom's.

Lecture support: Weaver reads Ezekiel 16:47-48: 'thou wast corrupted more than they in all thy ways... Sodom thy sister hath not done... as thou hast done.'

Jerusalem sinned against greater light and privilege.

Israel alone possessed God's oracles, temple, and covenants, making their rebellion more culpable.

Lecture support: Weaver cites Romans 3:1-2 and Ephesians 2:11-12 to show Israel's unique advantages.

Scripture teaches degrees of accountability based on knowledge.

James 3:1 warns teachers of greater condemnation; Luke 12:47-48 distinguishes many stripes from few stripes based on knowledge of the master's will.

Lecture support: Weaver reads Luke 12:47-48: 'that servant, which knew his lord's will, and prepared not himself... shall be beaten with many stripes.'

Presumptuous sin brings severe consequences.

Numbers 15:30-31 mandates being cut off for despising God's word; David prayed to be kept from presumptuous sins.

Lecture support: Weaver quotes Numbers 15:30: 'the soul that doeth ought presumptuously... reproacheth the Lord; and that soul shall be cut off.'

Believers today have even greater light and must heed the warning.

Having the full revelation of Christ and Scripture, Christians are without excuse if they turn from truth.

Lecture support: Weaver asks, 'Do you realize as the people of God how blessed you are? To have the word of God... How blessed you are to have light?'

Scripture References

Lamentations 4:6

The key verse: Jerusalem's punishment greater than Sodom's.

Amos 5:1

God takes up a lamentation against Israel.

Jeremiah 7:29

Jerusalem told to take up a lamentation; God has rejected them.

Jeremiah 9:9, 17-22

God's vengeance on the nation; wailing and lamentation for Jerusalem's destruction.

Revelation 11:8

Jerusalem spiritually called Sodom and Egypt.

Deuteronomy 32:32

Israel's vine is of the vine of Sodom and fields of Gomorrah.

Isaiah 1:8-10

God addresses rulers of Sodom and people of Gomorrah, referring to Jerusalem.

Isaiah 3:8-9

Jerusalem and Judah declare their sin as Sodom, they hide it not.

Jeremiah 23:14

Prophets of Jerusalem are as Sodom and inhabitants as Gomorrah.

Ezekiel 16:44-50

Jerusalem's sins worse than Sodom's; Sodom's sins listed: pride, fullness of bread, idleness, etc.

Genesis 19:12-25

Destruction of Sodom and Gomorrah; Lot's escape.

Jeremiah 52:1-7

Siege and fall of Jerusalem by Nebuchadnezzar.

Ezekiel 14:21

God's four sore judgments on Jerusalem: sword, famine, noisome beast, pestilence.

Lamentations 4:7-10

Famine in Jerusalem; cannibalism among women.

Leviticus 4:3, 13, 22, 27-32

Different sacrifices required based on office and responsibility.

James 3:1

Teachers will receive greater condemnation.

James 4:17

To him that knows to do good and does it not, it is sin.

Luke 12:40-48

Servant who knew his lord's will and did not prepare will be beaten with many stripes; to whom much is given, much required.

Numbers 15:29-31

One law for sins of ignorance; presumptuous sin brings being cut off.

Deuteronomy 4:5-8

Israel's unique wisdom and nearness to God through His statutes.

Discussion Questions

1. Why does God consider Jerusalem's sins worse than Sodom's, and what does that teach us about accountability?

Consider: Weaver explains that Jerusalem had greater light and privileges, making their sin more presumptuous.

2. How does the principle 'to whom much is given, much is required' apply to believers today?

Consider: Weaver applies Luke 12:48 to the congregation, emphasizing their responsibility with the truth they have received.

3. What is the difference between a sin of ignorance and a presumptuous sin, and why does God treat them differently?

Consider: Weaver contrasts Numbers 15:29-31 and explains that presumptuous sin despises God's word.

4. In what ways might we be guilty of 'despising the truth' in our daily lives?

Consider: Weaver warns against treating God's word flippantly and not taking heed how we hear.

5. How can we guard against becoming callous to the light and truth we have received?

Consider: Weaver urges obedience and application of truth to avoid chastisement.

Applications

Take heed how you hear God's Word

Believers must not treat preaching and Scripture casually but receive it with reverence and obedience.

Lecture support: Weaver says, 'God said you better take heed how you hear. You better make sure that you hear.'

Do not sin presumptuously against known truth

Deliberately disobeying what you know is right invites severe judgment; pray as David did to be kept from presumptuous sins.

Lecture support: Weaver warns, 'You cannot thumb your nose at God. You cannot despise the truth of God.'

Recognize the greater accountability of teachers and leaders

Those who teach or lead in the church will receive stricter judgment and must live accordingly.

Lecture support: Weaver cites James 3:1 and applies it to himself and the pastor.

Value and obey the light you have received

Since believers have been given great spiritual blessings, they must not turn back but walk in obedience.

Lecture support: Weaver asks, 'How can we treat everything so flippantly? ... It does matter.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 11

Circumstances Change, Problems Remain

January 30, 2013

Read Chapter 11 in the companion book, pages 201-218 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The unchanging nature of human sin and divine judgment

Though circumstances change, the fundamental problems of pride, rebellion, and refusal to repent remain the same, leading to repeated judgments.

Lecture support: Weaver states, 'Circumstances Change, Problems Remain' and argues that history appears cyclical because sinners repeat the same sins and God sends the same judgments.

The necessity of personal and national repentance

The only solution to problems is for people to repent of their sins, return to God, and obey His law.

Lecture support: Weaver says, 'Repent of our sins and return to God and His Law. Submit to His yoke, understand and apply His Word to every area of our life.'

The failure of human pride and self-sufficiency

Pride and arrogance prevent people from acknowledging their sin and turning to God, as seen in Israel's boast to rebuild with better materials.

Lecture support: Weaver cites Isaiah 9:9-10, where Israel says, 'The bricks are fallen down, but we will build with hewn stones,' showing their refusal to humble themselves.

The corruption of leaders and its consequences

Ungodly politicians lead people astray and cause destruction; they are enemies of God who frame mischief by law.

Lecture support: Weaver quotes Isaiah 9:16, 'For the leaders of this people cause them to err; and they that are led of them are destroyed,' and Psalm 94:20.

The sufficiency of Scripture as a timeless guide

The Old Testament was written for our learning and admonition, making its lessons directly applicable to modern America.

Lecture support: Weaver cites Romans 15:4 and 1 Corinthians 10:6 to justify applying Isaiah's message to today.

The increasing severity of divine judgments

When people refuse to learn from one judgment, God sends greater judgments, culminating in destruction.

Lecture support: Weaver references Amos 4:6-12, where God sends famine, drought, blight, pestilence, and war, yet Israel does not return.

Key Arguments

Problems persist because people refuse to change

The real issue is not circumstances but the unwillingness of people to do what is right and biblical.

Lecture support: Weaver says, 'I do not have problems with problems. I have problems with people. It is people who must change in order to resolve problems.'

God's anger remains as long as people do not repent

The repeated refrain 'his anger is not turned away, but his hand is stretched out still' shows that judgment continues until repentance occurs.

Lecture support: Weaver emphasizes the phrase from Isaiah 9:12, 17, 21, and 5:25, showing God's persistent judgment.

Pride prevents people from seeking God

Israel's pride and stoutness of heart led them to reject God's word and rely on their own strength.

Lecture support: Weaver reads Isaiah 9:9-10 and comments on their arrogant response to judgment.

Wicked rulers lead nations to destruction

Leaders who do not rule in the fear of God are imposters who cause corruption and misery.

Lecture support: Weaver quotes Calvin on Isaiah 9:16 and cites 2 Samuel 23:3-4 on the need for just rulers.

Judgments alone do not produce repentance without grace

Severe judgments can harden people rather than lead them to repentance unless God mixes grace with them.

Lecture support: Weaver cites Revelation 16:11, where men blaspheme God despite their pains, and Amos 4 where Israel did not return.

The righteous will be spared in judgment

God knows how to deliver the righteous while punishing the wicked, as stated in Isaiah 3:10-11.

Lecture support: Weaver quotes Isaiah 3:10-11 and says, 'God knows exactly how to spare the righteous and deliver the ungodly to judgment.'

Scripture References

Isaiah 9:12-17

The main text of the sermon, describing God's judgment on Israel and the problems of the people and leaders.

Romans 15:4

Used to argue that Old Testament writings are for our learning and hope.

1 Corinthians 10:6

Cited to show that Old Testament events are examples and admonitions for us.

Isaiah 9:6-7

The prophecy of the Messiah's birth and eternal kingdom, showing the comfort offered in Christ.

Isaiah 3:10-11

Summarizes the principle that the righteous will be well and the wicked will suffer.

Psalm 7:11-13

God is angry with the wicked every day and prepares instruments of death if they do not turn.

Isaiah 5:25

Shows God's anger kindled against His people and His hand stretched out in judgment.

Jeremiah 8:6

No one repents of wickedness or asks what they have done; everyone turns to their own course.

Jeremiah 16:10

The people ask why God has pronounced evil against them, showing ignorance of their sin.

Isaiah 9:8-10

Israel's pride and stoutness of heart in response to God's word and judgment.

Isaiah 30:9-11

The people tell the seers not to see and the prophets to speak smooth things, rejecting God's truth.

Isaiah 26:9

When God's judgments are in the earth, the inhabitants learn righteousness.

Amos 4:6-12

God sends famine, drought, blight, pestilence, war, and overthrow, yet Israel does not return; therefore, prepare to meet God.

Revelation 16:11

Wicked men blaspheme God because of their pains and do not repent.

Revelation 6:15-17

Kings and mighty men hide from God's wrath but do not repent.

2 Samuel 23:1-4

David's last words: he who rules over men must be just, ruling in the fear of God.

Isaiah 52:5

Rulers make God's people howl and His name is blasphemed continually.

Hosea 7:1-3

Wickedness is discovered; they make the king glad with their wickedness and princes with their lies.

Hosea 8:4

They set up kings but not by God; they made princes and He knew it not.

Psalm 94:20-21

The throne of iniquity frames mischief by law and condemns the innocent; God has no fellowship with it.

Discussion Questions

1. Why does Weaver say he has problems with people rather than problems themselves?

Consider: Weaver introduces the idea that problems persist because people refuse to change and do what is right.

2. How does the principle 'circumstances change, problems remain' apply to our personal lives and to our nation?

Consider: Weaver argues that the same sins and judgments repeat because people do not learn from history.

3. In what ways do pride and self-sufficiency prevent people from repenting, according to Isaiah 9:9-10?

Consider: Weaver explains Israel's arrogant response to judgment as a model for modern attitudes.

4. What does it mean for leaders to 'cause the people to err,' and how does this happen today?

Consider: Weaver discusses the role of politicians in leading the nation astray through bad laws and ungodly example.

5. Why do severe judgments sometimes harden people rather than lead them to repentance?

Consider: Weaver uses Revelation 16:11 and Amos 4 to show that without grace, judgments increase rebellion.

6. What is the simple solution Weaver proposes for complex problems, and how can we implement it?

Consider: Weaver calls for repentance, return to God's law, and submission to Christ as the answer.

7. How does Isaiah 42:22-25 describe a nation under judgment, and what parallels do you see in America?

Consider: Weaver reads this passage to illustrate a people robbed and burned yet not taking it to heart.

Applications

Personal repentance and obedience

Each individual must repent of sin, submit to Christ, and obey God's law regardless of what others do.

Lecture support: Weaver asks, 'Will you? You see, we can't expect anyone else to do that which is right if we're not willing to do that which is right ourselves.'

Trusting God's justice and deliverance

Believers should trust that God will spare the righteous and judge the wicked, as promised in Isaiah 3:10-11.

Lecture support: Weaver says, 'God knows exactly how to spare the righteous and deliver the ungodly to judgment.'

Rejecting pride and self-sufficiency

We must not respond to difficulties with arrogant self-reliance but humble ourselves before God.

Lecture support: Weaver contrasts Israel's boast to rebuild with better materials with the need to seek the Lord.

Evaluating leaders by biblical standards

Christians should assess political leaders based on whether they rule in the fear of God and uphold His law.

Lecture support: Weaver cites 2 Samuel 23:3 and Psalm 94:20 to show that ungodly rulers are enemies of God.

Learning from God's chastisements

We should profit from difficulties and judgments by turning to God rather than hardening our hearts.

Lecture support: Weaver warns that America is being burned yet does not lay it to heart, urging listeners to give ear.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 12

Safety and Self-Defense

June 18, 2017

Read Chapter 12 in the companion book, pages 219-238 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Sovereignty of God in Safety

Safety ultimately comes from the Lord; all human preparations are vain without His protection.

Lecture support: Proverbs 21:31: 'The horse is prepared against the day of battle, but safety is of the Lord.' Psalm 33:16-17: 'An horse is a vain thing for safety.'

Human Responsibility in Self-Defense

God requires us to use the means He has provided; He will not do for us what we refuse to do for ourselves.

Lecture support: God is not going to pray for us, repent for us, study for us, think for us, or train for us. Samson had to pick up the jawbone; David had to throw the stone.

Legitimacy of War and Fighting

War and fighting are not inherently evil; God is a warrior, and Jesus Christ makes war in righteousness.

Lecture support: Exodus 15:3: 'The Lord is a man of war.' Revelation 19:11: 'In righteousness doth he judge and make war.'

Combat Mindset and Situational Awareness

A combat mindset involves mental awareness, avoiding danger, and knowing biblically what is permitted in self-defense.

Lecture support: Colonel Jeff Cooper's color code: condition white (unaware), yellow (relaxed alert), orange (specific alert), red (fight).

Necessity of Physical Training

Without training and muscle memory, one cannot effectively use weapons or defend oneself under stress.

Lecture support: David trained with the sling before Goliath. The 50% rule: you're half as good under pressure as your best day on the range.

Will to Fight

One must have the resolve to act; without the will to use training, all preparation is worthless.

Lecture support: David said, 'Thy servant will go out and fight this Philistine.' Clint Eastwood: 'You've got to get mean... mad dog mean.'

Loss of Martial Spirit in Christians

Christians have been feminized and neutralized, losing the will to fight physically and spiritually.

Lecture support: Most churches won't sing 'Onward Christian Soldiers.' Taylor Caldwell: 'The strongest sign of the decay of a nation is the feminization of the men.'

Key Arguments

Matthew 5 does not address self-defense

Turning the other cheek refers to insults, not life-threatening attacks; self-defense is a separate biblical category.

Lecture support: If someone smites you on the right cheek, it's a backhanded insult, not a life-threatening blow. The passage deals with insults and inconveniences.

Safety is from the Lord, but means must be used

God's sovereignty does not negate human responsibility; we must prepare and train while trusting Him for the outcome.

Lecture support: Proverbs 21:31: 'The horse is prepared... but safety is of the Lord.' Psalm 127:1: 'Except the Lord keep the city, the watchman waketh but in vain.'

God fights and commands fighting

God is a man of war; Jesus Christ makes war; therefore, fighting in accordance with God's law is not sinful.

Lecture support: Exodus 15:3; Isaiah 42:13; Revelation 19:11. God says, 'I myself will fight against you' (Jeremiah 21:5).

Mental awareness is foundational to self-defense

Without a combat mindset and situational awareness, one cannot avoid or respond to threats effectively.

Lecture support: Most people are hopelessly unaware, addicted to cell phones. Condition yellow (relaxed alertness) can avoid most unsafe conditions.

Physical training is non-negotiable

You will fight the way you train; without muscle memory, fine motor skills fail under stress, rendering weapons useless.

Lecture support: Store owner killed because he had no round in the chamber and couldn't load under stress. David trained with the sling long before Goliath.

The will to act determines survival

Action beats reaction; one must have predetermined resolve to use force if necessary, or all training is futile.

Lecture support: Dave Spaulding: criminals can tell who has the resolve to fight. David said, 'I will go out and fight.'

Spiritual warfare parallels physical warfare

If Christians lack a martial spirit physically, they will also lack the will to fight sin and temptation spiritually.

Lecture support: A man quickly overcome by evil men will not fight against sin in his personal life. Spiritual warfare is greater than physical.

Scripture References

Proverbs 21:31

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

3 John 1:2

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

Matthew 5:39

Turning the other cheek refers to insults, not self-defense.

Psalm 33:16-17

There is no king saved by the multitude of an host... An horse is a vain thing for safety.

Psalm 127:1

Except the Lord build the house, they labor in vain that build: except the Lord keep the city, the watchman waketh but in vain.

Leviticus 25:18

Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

2 Samuel 23:9-10

Eliezer smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory.

Exodus 15:3

The Lord is a man of war: the Lord is his name.

Exodus 17:16

The Lord hath sworn that the Lord will have war with Amalek from generation to generation.

Isaiah 42:13

The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

Revelation 6:2

A white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Revelation 19:11

I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

Psalm 144:1

Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight.

1 Samuel 17:32

David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

Jeremiah 21:4-6

I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

Revelation 2:16

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Deuteronomy 7:9-10

Know therefore that the Lord thy God, he is God, the faithful God… and repayeth them that hate him to their face, to destroy them.

Discussion Questions

1. How does Proverbs 21:31 balance God's sovereignty with human responsibility in the area of safety and self-defense?

Consider: The sermon emphasizes that safety is of the Lord, yet we must prepare and train.

2. In what ways does Matthew 5:39 (turning the other cheek) differ from the biblical teaching on self-defense?

Consider: The speaker argues that Matthew 5 addresses insults, not life-threatening attacks.

3. What does it mean that God is a 'man of war,' and how should that shape a Christian's view of fighting?

Consider: Exodus 15:3 and Revelation 19:11 are cited to show God and Christ as warriors.

4. How can Christians develop a 'combat mindset' without becoming paranoid or aggressive?

Consider: The color code of awareness is presented as a tool for relaxed alertness.

5. Why is physical training (muscle memory) essential for effective self-defense, and what excuses do people commonly make to avoid it?

Consider: The speaker addresses excuses like weather, cost, and time, and stresses the need for practice.

6. What is the difference between 'action' and 'reaction' in a defensive situation, and why does the will to act matter?

Consider: The sermon states that action beats reaction and that one must have predetermined resolve.

7. How does the loss of a 'martial spirit' in the church affect both physical and spiritual warfare?

Consider: The speaker connects unwillingness to fight physically with unwillingness to fight sin spiritually.

8. What are the implications of the statement 'Nobody is coming to save you' for a Christian's view of self-defense and reliance on God?

Consider: Chad Cooper's five statements are discussed as a practical summary of personal responsibility.

Applications

Cultivate Situational Awareness

Practice being aware of your surroundings, exits, and potential threats in everyday situations (condition yellow).

Lecture support: When you go into a restaurant, you look around and find the exits. You look at people and try to determine who's packing.

Engage in Regular Physical Training

Develop muscle memory through consistent practice with defensive tools, regardless of weather or inconvenience.

Lecture support: You will fight the way you train. If there is no muscle memory... you will be defeated.

Determine Your Biblical Boundaries for Self-Defense

Study Scripture to know under what circumstances life may be lawfully taken in self-defense, so you are not hesitant in a crisis.

Lecture support: Do you know what God allows in the act of self-defense? ... How far can you go in defending your life?

Develop the Will to Act

Make a conscious decision beforehand that you will defend yourself and your family if necessary, rather than freezing or hesitating.

Lecture support: If you are unwilling to act upon your training... you will be the victim.

Avoid Unnecessary Danger

The best way to survive an attack is to avoid one; stay out of places where attacks are likely.

Lecture support: If you see it coming, and if you have the ability to leave, do so... Get out of the way of trouble.

Trust God While Using Means

Prepare and train diligently, but ultimately rely on God for safety, recognizing that means are vain without His blessing.

Lecture support: If God does not protect us... all of our preparations... will fail.

Recover a Biblical Martial Spirit

Men especially should reject feminization and cultivate both physical and spiritual courage to fight for what is right.

Lecture support: Our men, both young and old, have been feminized, sanitized, and neutralized.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 13

What Is In Your Heart

August 20, 2017

Read Chapter 13 in the companion book, pages 239-255 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Heart as the Center of Being

The heart is the mind, understanding, and inner man. All actions, words, and behaviors flow from the heart.

Lecture support: Weaver explains that the Hebrew word 'lev' is translated as heart, mind, and understanding, and cites Proverbs 4:23 and Luke 6:45.

God's Scrutiny of the Heart

God tests, examines, and scrutinizes the heart and reins (innermost thoughts and motives). Nothing is hidden from Him.

Lecture support: David says, 'I know also, my God, that Thou triest the heart' (1 Chronicles 29:17). Weaver references Psalm 7:9, Jeremiah 17:10, and Revelation 2:23.

Pleasing God through Uprightness

God delights in uprightness - walking straight, doing what is right and due to Him. This involves obedience, study, and walking worthy.

Lecture support: David says God has pleasure in uprightness (1 Chronicles 29:17). Weaver cites Colossians 1:10 and 3:20 to show how to please God.

Depravity vs. Grace in the Heart

The natural heart imagines only evil (Genesis 6:5), but by grace, God can keep holy thoughts in the heart (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.

The Necessity of Heart Preparation

While God prepares the heart, believers have a responsibility to seek God, turn from sin, and obey His Word to prepare their hearts.

Lecture support: Weaver cites Proverbs 16:1, 2 Chronicles 12:14, 27:6, Ezra 7:10, and 1 Samuel 7:3 to show the duty of heart preparation.

Willing Offering from an Upright Heart

David and the people gave willingly and joyfully because their hearts were upright. True giving flows from a heart that knows God tests and delights in uprightness.

Lecture support: David says, 'in the uprightness of mine heart I have willingly offered all these things' (1 Chronicles 29:17).

Key Arguments

Everything flows from the heart

Our actions, conduct, and speech are the outworking of our thoughts and affections. Therefore, keeping the heart is fundamental.

Lecture support: Weaver cites Proverbs 4:23, Proverbs 23:7, Luke 6:45, and Matthew 15:18-19 to argue that the heart determines behavior.

God tests the heart constantly

God scrutinizes every motive, desire, and thought. Believers must live with this awareness, which comforts the upright and terrifies the wicked.

Lecture support: Weaver explains the Hebrew word 'bachan' (to test) and references Psalm 7:9, Jeremiah 17:10, and Revelation 2:23.

Uprightness pleases God

God delights in those who walk straight, obey Him, and give Him His due. This requires total obedience and increasing in knowledge.

Lecture support: Weaver uses 1 Chronicles 29:17, Colossians 1:10, and Colossians 3:20 to show that pleasing God involves obedience and study.

Heart preparation is a human responsibility enabled by God

Though God prepares the heart, believers must actively seek Him, repent, and obey. Neglecting this leads to evil, as with Rehoboam.

Lecture support: Weaver cites Proverbs 16:1, 2 Chronicles 12:14, 27:6, Ezra 7:10, and 1 Samuel 7:3 to show the dual role of divine enablement and human duty.

The imagination of the heart reveals either depravity or grace

The natural man's heart imagines only evil, but by grace, God can fill the heart with holy thoughts and willing obedience.

Lecture support: Weaver contrasts Genesis 6:5 with 1 Chronicles 29:18 to show the difference between the unregenerate and regenerate heart.

Scripture References

1 Chronicles 29:17-20

Primary text: David's prayer that God would keep in His people's hearts the knowledge that He tests the heart and delights in uprightness.

Proverbs 4:23

Keep thy heart with all diligence, for out of it are the issues of life. Weaver calls this the most important message for Christians.

Proverbs 23:7

As a man thinketh in his heart, so is he. Used to show that actions flow from thoughts.

Luke 6:45

A good man out of the good treasure of his heart bringeth forth good; for of the abundance of the heart the mouth speaketh.

Matthew 15:15-20

Jesus teaches that evil thoughts, murders, adulteries, etc., proceed from the heart and defile a man.

1 Chronicles 26:27

Out of the spoils won in battles did they dedicate to maintain the house of the Lord. Context for the wealth given to the temple.

1 Chronicles 29:2-5

David's personal offering of gold, silver, and precious materials for the temple, over and above the spoils of war.

1 Chronicles 29:6-9

The leaders of Israel also gave willingly and with perfect heart, causing great rejoicing.

1 Chronicles 29:10-16

David's prayer of praise, acknowledging that all they gave came from God's hand.

Genesis 6:5

Every imagination of the thoughts of man's heart was only evil continually. Contrasted with 1 Chronicles 29:18 to show depravity vs. grace.

Proverbs 16:1

The preparations of the heart in man, and the answer of the tongue, is from the Lord. God prepares the heart.

John 6:37, 44

All that the Father gives will come to Christ, and no man can come unless the Father draws him. God must prepare the heart to come.

2 Chronicles 12:14

Rehoboam did evil because he prepared not his heart to seek the Lord. Example of neglecting heart preparation.

2 Chronicles 27:6

Jotham became mighty because he prepared his ways before the Lord. Example of heart preparation leading to strength.

Ezra 7:10

Ezra had prepared his heart to seek the law of the Lord, to do it, and to teach. Model of heart preparation.

1 Samuel 7:3

Samuel told Israel to put away strange gods and prepare their hearts unto the Lord. Call to repentance and heart preparation.

Luke 12:47

The servant who knew his Lord's will and prepared not himself shall be beaten. Warning to prepare the heart.

Psalm 7:9

The righteous God trieth the hearts and reins. God tests the innermost being.

Jeremiah 17:10

I the Lord search the heart, I try the reins, to give every man according to his ways. God's scrutiny leads to just recompense.

Revelation 2:23

I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works. New Testament confirmation.

Discussion Questions

1. What does it mean that the heart is the mind and understanding, and how does this affect our view of sin and obedience?

Consider: Weaver explains that the Hebrew word 'lev' is translated as heart, mind, and understanding, and that actions flow from thoughts.

2. How does knowing that God tests and scrutinizes our hearts change the way we live daily?

Consider: David said, 'I know also, my God, that Thou triest the heart.' Weaver emphasizes that God examines every motive and thought.

3. In what practical ways can we prepare our hearts to seek the Lord, as Ezra did?

Consider: Weaver cites Ezra 7:10 and other passages to show the duty of heart preparation through seeking God, repentance, and obedience.

4. What does it mean to walk 'uprightly' and to please God, and how can we cultivate this in our lives?

Consider: God has pleasure in uprightness. Weaver discusses obedience, study, and walking worthy as ways to please God.

5. How can the truth that God tests the heart be both a comfort to believers and a terror to unbelievers?

Consider: Weaver explains that for the godly, God's scrutiny is a consolation when motives are pure, but for the wicked, it means judgment.

6. What is the difference between the imagination of the heart in Genesis 6:5 and in 1 Chronicles 29:18, and how does grace transform our thought life?

Consider: Weaver contrasts the depraved imagination with the grace-filled imagination, showing the work of God in salvation.

Applications

Keep the truth of God's scrutiny ever before you

Believers should constantly remember that God tests and examines their hearts, which should motivate purity and uprightness.

Lecture support: David prayed, 'keep this forever in the imagination of the thoughts of the heart of Thy people' (1 Chronicles 29:18). Weaver urges keeping this truth in mind.

Seek to please God through uprightness

We should daily aim to walk uprightly, obeying God and increasing in knowledge, because He delights in uprightness.

Lecture support: Weaver cites Colossians 1:10 and 3:20, and says we must walk worthy and be obedient to please God.

Prepare your heart by seeking God and repenting

Though God prepares the heart, we must actively seek Him, turn from sin, and obey His Word to prepare our hearts.

Lecture support: Weaver uses Ezra 7:10 and 1 Samuel 7:3 as examples of heart preparation, and warns against neglecting it like Rehoboam.

Guard your thoughts and reject sinful imaginations

When wicked thoughts enter the mind, believers must immediately reject them, knowing God sees all.

Lecture support: Weaver says, 'When that wicked, fleshly, sensual thought hits your mind, you need to instantly and immediately kick it out.'

Examine your motives and ask God to search you

Like David in Psalm 139, believers should invite God to search their hearts and reveal any wicked way, leading to repentance.

Lecture support: Weaver references Psalm 139:23-24 and encourages praying for God to reveal hidden sin.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 14

It's a Matter of Principle

December 24, 2017

Read Chapter 14 in the companion book, pages 257-272 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Living by Principle vs. Feelings

Christians must live by unchanging biblical principles rather than fluctuating emotions and circumstances to avoid turmoil.

Lecture support: Weaver states, 'the only alternative to principle... is then you live by your feelings and your emotions and by circumstances and situations.'

Faith and Unbelief

The contrast between Zacharias's doubt and Mary's faith illustrates the importance of trusting God's Word without demanding signs.

Lecture support: Zacharias asks, 'Whereby shall I know this?' while Mary says, 'Be it unto me according to thy word.'

Submission to God's Will

Mary exemplifies submission by accepting God's plan despite potential personal cost, demonstrating resignation to God's will.

Lecture support: Mary says, 'Behold the handmaid of the Lord,' expressing readiness to obey whatever God wills.

God's Timing and Glory in Answered Prayer

God answers prayers in His timing to maximize His glory, not necessarily according to human expectations.

Lecture support: Weaver explains that God answered Zacharias's prayer in a miraculous way to bring more honor to Himself.

The Sufficiency of God's Word

Believers should rely on Scripture alone, not seeking tangible signs, as faith comes by hearing God's Word.

Lecture support: Weaver notes that Zacharias treated God's Word as insufficient, while Mary accepted it.

Key Arguments

Fear leads to doubt and unbelief

Zacharias's fear upon seeing the angel led directly to his questioning and unbelief.

Lecture support: Weaver says, 'Fear always leads to doubt and unbelief. He was fearful.'

Advantages do not guarantee faith

Zacharias had many spiritual advantages (prayer, priesthood, Scripture knowledge) yet still doubted, showing that faith is a matter of the heart.

Lecture support: Weaver lists Zacharias's five advantages and then states, 'he failed to believe.'

Disadvantages do not prevent faith

Mary faced severe disadvantages (unmarried, reproach, death penalty, no precedent) yet believed, demonstrating that faith transcends circumstances.

Lecture support: Weaver contrasts Mary's disadvantages with her response of faith.

Believers today have even greater advantages

Christians have the complete Word of God and historical examples, so they have no excuse for unbelief.

Lecture support: Weaver says, 'We have the complete, full, and final Word of God. Why in the world should we doubt anything?'

Faith is demonstrated by submission

Mary's faith was evidenced by her willingness to submit to God's word, not by demanding a sign.

Lecture support: Weaver states, 'the evidence of her belief was that she willingly submitted herself to everything the angel said.'

Scripture References

Luke 1:5-25

The account of Zacharias and Elizabeth, the angel's announcement, and Zacharias's doubt.

Luke 1:6

Testimony that Zacharias and Elizabeth were righteous and blameless.

Luke 1:7

Elizabeth was barren and they were old.

Luke 1:13

The angel tells Zacharias his prayer is heard.

Luke 1:18-20

Zacharias questions the angel and is struck dumb for unbelief.

Luke 1:26-38

The announcement to Mary and her response of faith.

Luke 1:38

Mary's submission: 'Be it unto me according to thy word.'

Revelation 8:3-4

Incense represents the prayers of the saints.

Leviticus 20:20-21

Certain sins result in childlessness.

Jeremiah 22:30

Coniah written childless due to wickedness.

1 Samuel 1:6

Hannah reproached for barrenness.

Numbers 1:51, 53

Levites guard the tabernacle; strangers put to death.

Numbers 3:5-9

Levites given to Aaron to guard the tabernacle.

Malachi 2:7

Priests should keep knowledge and speak the law.

2 Corinthians 5:7

We walk by faith, not by sight.

Matthew 27:41-42

Chief priests mock Jesus, demanding a sign to believe.

Hebrews 13:2

Some have entertained angels unawares.

Deuteronomy 22:21

Penalty for immorality: stoning.

Deuteronomy 23:17

No whore of the daughters of Israel.

Isaiah 7:14

Prophecy of virgin birth.

Discussion Questions

1. In what areas of your life are you tempted to live by feelings rather than by biblical principles?

Consider: Weaver contrasts living by principle with living by emotions and circumstances.

2. How does fear affect your ability to trust God's promises? Can you identify a time when fear led to doubt?

Consider: Weaver states that fear always leads to doubt and unbelief, using Zacharias as an example.

3. What advantages has God given you that should strengthen your faith? How can you better utilize them?

Consider: Weaver lists Zacharias's advantages and notes that believers today have even more.

4. Mary faced severe potential consequences for her faith. What are you willing to risk to obey God?

Consider: Mary risked reproach, losing Joseph, and death, yet submitted.

5. Why is demanding a sign from God a sign of unbelief? How can we cultivate a faith that rests on God's Word alone?

Consider: Zacharias asked for a sign, treating God's Word as insufficient.

Applications

Choose to live by biblical principles, not feelings

Believers must intentionally base decisions on unchanging scriptural principles rather than fluctuating emotions.

Lecture support: Weaver says, 'the only alternative to principle... is then you live by your feelings and your emotions.'

Trust God's timing in answered prayer

When prayers seem unanswered, trust that God is working for His glory and your good in His perfect timing.

Lecture support: Weaver explains that God answered Zacharias's prayer in a way that brought more glory.

Respond to God's Word with faith, not demands for signs

Like Mary, accept God's promises without requiring tangible proof, demonstrating faith through submission.

Lecture support: Mary said, 'Be it unto me according to thy word,' without asking for a sign.

Submit to God's will regardless of personal cost

Be willing to obey God even when it may lead to reproach, loss, or danger, trusting Him to work all things for good.

Lecture support: Mary faced losing Joseph and death but submitted, and God worked it out.

Utilize the advantages God has given you for faith

Recognize that you have the complete Word of God and historical examples; let these strengthen your faith.

Lecture support: Weaver says, 'We have the complete, full, and final Word of God. Why in the world should we doubt anything?'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 15

Take Out the Garbage

November 01, 2020

Read Chapter 15 in the companion book, pages 273-290 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Spiritual Cleansing

The necessity of removing sin and impurity from one's life, symbolized by taking out the garbage from the temple.

Lecture support: Hezekiah commanded the Levites to 'carry forth the filthiness out of the holy place' (2 Chronicles 29:5).

The Believer as God's Temple

In the New Testament, the believer's body is the temple (naos) of the Holy Spirit, requiring holiness.

Lecture support: 1 Corinthians 3:16-17 and 6:19-20 are cited to show that believers are the naos of God.

Personal Responsibility in Revival

Revival begins with individual repentance and cleansing, not blaming others or waiting for national change.

Lecture support: Weaver states, 'It does you no good to humble yourself and pray... unless you're willing to take the garbage out.'

The Deceitfulness of the Heart

The human heart is deceitful and needs God's searching to reveal hidden sin.

Lecture support: Jeremiah 17:9-10 and Psalm 139:23-24 are referenced to show the need for divine examination.

Consequences of Unrepentant Sin

Ahaz's sin led to national devastation, illustrating that unaddressed sin brings destruction.

Lecture support: 2 Chronicles 28 describes the military defeats and captivity resulting from Ahaz's wickedness.

Key Arguments

Hezekiah's first act was to cleanse the temple, showing that revival starts with removing sin.

Hezekiah opened the temple doors and commanded the removal of filthiness, leading to national revival.

Lecture support: 2 Chronicles 29:3, 5, 16-17 describe the cleansing and subsequent rejoicing.

Ahaz's idolatry and temple desecration brought God's judgment on Judah.

Ahaz shut the temple, practiced idolatry, and stripped the temple of its treasures, resulting in military defeat and captivity.

Lecture support: 2 Chronicles 28:2-4, 24-25 and 2 Kings 16:7-18 detail Ahaz's sins and their consequences.

Believers are now the temple of God and must keep it pure.

The New Testament teaches that the church and individual believers are the naos of God, indwelt by the Spirit.

Lecture support: 1 Corinthians 3:16-17, 6:19-20, and Ephesians 2:20-22 use the Greek word naos for temple.

Personal garbage includes sins of the heart, family strife, and bitterness.

Weaver categorizes garbage as personal, family, friendly, and enemy, each requiring specific repentance.

Lecture support: Examples include pride, family feuds, and bitterness, with references to Psalm 66:18 and Hebrews 12:15.

Revival is individual before it is corporate.

National or church revival cannot occur without individuals first humbling themselves and turning from sin.

Lecture support: 2 Chronicles 7:14 is quoted, emphasizing personal humility and repentance.

Scripture References

2 Chronicles 29:1-3

Hezekiah's reign begins; he opens and repairs the temple doors.

2 Chronicles 28:24

Ahaz shut the doors of the temple and made altars in every corner.

2 Chronicles 28:2-4

Ahaz walked in the ways of the kings of Israel, made molten images, and burned his children in the fire.

2 Chronicles 28:19

The Lord brought Judah low because of Ahaz.

2 Chronicles 28:5

Judah was delivered into the hand of Syria and Israel; 120,000 valiant men slain.

2 Chronicles 28:8

Israel carried away 200,000 women, sons, and daughters captive.

2 Chronicles 28:17-18

Edomites and Philistines invaded Judah and took cities.

2 Chronicles 28:16, 20-21

Ahaz sent to Assyria for help; Tiglath-Pileser distressed him and took treasure from the temple.

2 Chronicles 28:23

Ahaz sacrificed to the gods of Damascus, which were his ruin.

2 Kings 16:7-10

Ahaz sent silver and gold to Assyria; the king of Assyria defeated Damascus; Ahaz copied an altar from Damascus.

2 Kings 16:17-18

Ahaz cut off the borders of the bases and removed the laver; he turned the covert for the Sabbath from the house of the Lord.

2 Chronicles 29:4-11

Hezekiah commands the Levites to sanctify themselves and carry forth the filthiness.

2 Chronicles 29:15-16

The priests and Levites cleanse the temple and carry out uncleanness to the brook Kidron.

2 Chronicles 29:17

The cleansing took eight days for the inner part and sixteen days total.

2 Chronicles 29:36

Hezekiah and the people rejoiced because God had prepared the people.

1 Corinthians 3:16-17

Believers are the temple (naos) of God; if any defile it, God will destroy him.

1 Corinthians 6:19-20

The body is the temple (naos) of the Holy Ghost; glorify God in body and spirit.

Ephesians 2:20-22

Believers are built together for a holy temple (naos) in the Lord.

Psalm 66:18

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

Hebrews 12:15

A root of bitterness defiles many.

Discussion Questions

1. What are some examples of 'personal garbage' that might be hindering your relationship with God?

Consider: Weaver defines personal garbage as sins of the heart and mind, such as pride and wicked thoughts.

2. How can we practically 'take out the garbage' in our family relationships?

Consider: Weaver discusses family garbage as stains and sins that destroy relationships, like unforgiveness.

3. Why is it important to pray for our enemies, and how does that help remove bitterness?

Consider: Weaver suggests praying for enemies as a remedy for enemy garbage, referencing Jesus' command.

4. In what ways does the truth that your body is the temple of the Holy Spirit change how you live daily?

Consider: Weaver emphasizes the Greek word naos, indicating the most holy place, and the call to glorify God.

5. How can we cultivate a habit of asking God to search our hearts and reveal hidden sin?

Consider: Weaver references Psalm 139:23-24 and Jeremiah 17:9-10 as prayers for divine examination.

Applications

Cleanse your personal temple

As priests unto God, believers are responsible to remove all impurity from their lives, starting with personal sin.

Lecture support: Weaver states, 'as a priest, you are responsible for the most holy place' and cites Revelation 1:6.

Ask God to reveal hidden sin

Pray for God to search your heart and expose any wicked way, as David did in Psalm 139.

Lecture support: Weaver says, 'It is your responsibility to ask the great high priest... to open your eyes and reveal to you all the garbage.'

Start with yourself

Instead of focusing on others' faults, take personal responsibility for your own spiritual condition.

Lecture support: Weaver emphasizes, 'The best place to begin is with one's self. Don't worry about others.'

Pray for your enemies

Overcome bitterness and resentment by praying for those who have wronged you, following Jesus' command.

Lecture support: Weaver shares his practice of praying for those who wronged him and references Matthew 5:44.

Humble yourself and turn from wicked ways

True revival requires humility, prayer, seeking God's face, and turning from sin, as in 2 Chronicles 7:14.

Lecture support: Weaver quotes 2 Chronicles 7:14 and stresses that without turning from wicked ways, prayer is ineffective.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 16

What It Would Be Like To Love The Lord With All Your Heart

November 07, 2016

Read Chapter 16 in the companion book, pages 291-307 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Command to Love God

Loving God with all one's heart is a divine command, not optional, and failure to do so is sin.

Lecture support: Weaver states, 'When we are commanded to do something and we fail to do it, that is called sin.'

Hatred of Sin

True love for God produces a holy revulsion to sin, seeing it as rebellion against God's sovereignty.

Lecture support: Weaver explains, 'Sin... is an attempt to overthrow and dethrone God.'

Delight in God's Law

Loving God leads to a love for His law, which is sweeter than honey and more necessary than food.

Lecture support: Weaver cites Job 23:12 and Psalm 119:103 to illustrate esteeming God's words above physical sustenance.

Love for the Brethren

Genuine love for God manifests in sincere, unhypocritical love for other believers, avoiding judgment and fostering help.

Lecture support: Weaver references 1 Peter 1:22 and Romans 14:10-13 to emphasize unfeigned love and not putting stumbling blocks.

Submission to God's Will

Loving God results in joyful, wholehearted obedience to His revealed will, not half-hearted service.

Lecture support: Weaver quotes Ephesians 6:6, 'doing the will of God from the heart,' and contrasts willing vs. forced submission.

Joy in Worship

Loving God brings fullness of joy in worship and adoration, which pleases God and prepares for eternity.

Lecture support: Weaver cites Psalm 16:11 and John 4:23-24, noting God seeks true worshipers.

Dependence on God's Grace

Believers cannot love God perfectly in their own strength; they must seek His enablement daily.

Lecture support: Weaver says, 'We can't love Him the way we should without Him... You must help me.'

Key Arguments

Loving God transforms one's view of sin

If we loved God fully, sin would become a holy revulsion because it dishonors Him.

Lecture support: Weaver argues, 'How could we love that which He hates? How could we engage in that which He despises?'

Love for God and love for His law are inseparable

One cannot love God without delighting in His law, which defines sin and righteousness.

Lecture support: Weaver states, 'These two things go together. You cannot have one without the other.'

Love for God produces genuine love for others

A heart devoted to God will express unfeigned love for fellow believers, avoiding judgment.

Lecture support: Weaver says, 'If we had a real, genuine, unfeigned... love for the brethren, we would not be judging and condemning them.'

Obedience is the proof of love

Loving God means submitting to His will joyfully and from the heart, not with mere outward compliance.

Lecture support: Weaver emphasizes, 'I don't want any half-hearted service... When you obey me, I want it to be from the heart.'

Worship is integral to loving God

True worship involves obedience and wholehearted devotion, which God seeks and which brings joy.

Lecture support: Weaver notes, 'If we love Him, we will worship Him. And we cannot worship Him apart from obedience.'

Human inability necessitates divine help

Believers must acknowledge their helplessness and rely on God's grace to love Him as commanded.

Lecture support: Weaver says, 'We have to acknowledge and confess our own helplessness, our own weakness, our own inability.'

Scripture References

Deuteronomy 6:4-5

The foundational command to love God with all heart, soul, and might, based on His oneness.

Matthew 22:36-38

Jesus identifies loving God with all heart, soul, and mind as the first and great commandment.

Mark 12:29-30

Jesus quotes the Shema and the command to love God with all heart, soul, mind, and strength.

Luke 10:25-28

A lawyer recites the command to love God and neighbor; Jesus affirms it leads to life.

Jeremiah 44:4

God expresses hatred for the abominable thing of sin.

Habakkuk 1:13

God's purity prevents Him from looking on iniquity approvingly.

Psalm 94:16

God asks who will rise up for Him against evildoers.

Psalm 97:10

Those who love the Lord are commanded to hate evil.

Amos 5:15

Hate evil, love good, and establish judgment.

Matthew 12:30

He that is not with Christ is against Him.

Revelation 3:14-16

God would rather believers be cold or hot than lukewarm.

Psalm 119:97

David expresses love for God's law, meditating on it all day.

Psalm 119:113

David hates vain thoughts but loves God's law.

Psalm 119:163

David hates lying but loves God's law.

Romans 3:20

By the law is the knowledge of sin.

1 John 3:4

Sin is the transgression of the law.

Psalm 119:128

Esteeming all God's precepts as right and hating every false way.

Psalm 40:8

Delighting to do God's will because His law is in the heart.

Job 23:12

Job esteemed God's words more than necessary food.

Psalm 119:103

God's words are sweeter than honey.

Discussion Questions

1. What does it mean to love God with all your heart, and how does this command challenge your current walk?

Consider: Weaver introduces the command and its implications for daily life.

2. In what ways do we treat sin as 'little' or insignificant, and how does that reflect our love for God?

Consider: Weaver discusses how professing Christians often find sin exciting and minimize its seriousness.

3. How can we cultivate a genuine delight in God's law, and what practical steps can we take to meditate on it daily?

Consider: Weaver cites David's love for the law and the need to esteem it above physical needs.

4. What does unfeigned love for the brethren look like in practice, and how can we avoid judging or putting stumbling blocks before others?

Consider: Weaver explains unfeigned love and references Romans 14 on not judging one another.

5. Why is submission to God's will often difficult, and how can we move from half-hearted obedience to joyful, wholehearted submission?

Consider: Weaver contrasts willing submission with forced submission and emphasizes obedience from the heart.

6. How does our worship reflect our love for God, and what changes might be needed to worship Him in spirit and truth?

Consider: Weaver connects worship with obedience and joy, citing John 4 and Psalm 16.

7. In what areas of your life do you need to confess helplessness and seek God's grace to love Him more fully?

Consider: Weaver concludes by urging believers to ask God for enablement to love Him as commanded.

8. How would your relationships, church, and community change if you loved God with all your heart?

Consider: Weaver poses reflective questions about the transformative impact of wholehearted love for God.

Applications

Cultivate a holy hatred of sin

Believers should view sin as a revulsion, recognizing it as rebellion against God, and actively hate evil.

Lecture support: Weaver says, 'If you love the Lord, hate evil' (Psalm 97:10) and 'eschew evil' like spitting out a green persimmon.

Delight in and meditate on God's Word

Make Scripture a daily delight, esteeming it more than physical food, and meditate on it throughout the day.

Lecture support: Weaver cites Job 23:12 and Psalm 119:97, urging believers to love God's law and think on it constantly.

Practice unfeigned love for fellow believers

Replace judgment and criticism with patient teaching, help, and avoiding stumbling blocks.

Lecture support: Weaver references Romans 14:10-13 and 1 Peter 1:22, calling for sincere, fervent love.

Submit joyfully to God's will

Obey God's revealed will from the heart, not with half-heartedness, and seek His will through Scripture.

Lecture support: Weaver quotes Ephesians 6:6 and emphasizes that God's will is knowable and doable (Romans 12:2).

Worship God with joy and obedience

Approach worship as a delight, combining adoration with obedience, and recognize it pleases God.

Lecture support: Weaver cites Psalm 16:11 and John 4:23-24, noting God seeks true worshipers.

Depend on God's grace daily

Begin each day confessing inability and asking God for grace to love Him with all your heart.

Lecture support: Weaver urges, 'Lord, I love thee. Help me to love thee more... help me, at least just one day, to love thee with all of my heart.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 17

The Need of the Hour

November 28, 2021

Read Chapter 17 in the companion book, pages 309-327 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Understanding the Times

Believers must discern the spiritual and moral condition of their era to respond appropriately.

Lecture support: Weaver states, 'The men of Issachar first of all, had understanding of the times in which they lived.'

Godly Leadership

Leaders must be chosen based on character, divine appointment, and the fear of God, not worldly criteria.

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

Courage and Valor

Men of God must be strong, courageous, and willing to fight for righteousness.

Lecture support: Weaver describes the Gadites as 'men of might, and men of war fit for the battle... whose faces were like the faces of lions.'

Purity of Motive

Actions must be done with a single heart for God, not for personal gain or revenge.

Lecture support: Weaver says, 'You can do a right thing in a wrong way. You can do a right thing with a wrong motive and be judged by God.'

Dependence on God

True success comes from relying on God's Spirit and power, not human strength.

Lecture support: Weaver quotes Zechariah, 'Not by might, nor by power, but by my spirit, saith the Lord.'

Freedom in Christ

Liberty is found only in the Lord Jesus Christ; rebellion against God leads to tyranny.

Lecture support: Weaver states, 'The more biblical, the more holy, and the more godly a nation is, the more freedom exists.'

Key Arguments

America is under God's judgment due to corruption and idolatry.

Weaver argues that every branch of government is corrupt, media colludes with the state, and the nation has embraced Molech worship and Satanism.

Lecture support: Weaver says, 'Every branch of government is corrupt... Molech worship, Satanism, and statism are now the norm in this country.'

The men of Issachar model the need for discernment and action.

They understood the times, knew to replace Saul with David, and led others to follow.

Lecture support: Weaver explains, 'They knew exactly what Israel ought to do... disestablish the tyranny and the reign of Saul and his sons, and to establish the reign of David.'

Biblical leadership requires character, kinship, and divine calling.

David was chosen because he was a brother, had a testimony, and was appointed by God.

Lecture support: Weaver cites 2 Samuel 5:1-3, noting the three qualifications.

God uses men, not committees or wimps.

The mighty men of 1 Chronicles 12 were warriors who could fight and lead.

Lecture support: Weaver states, 'God uses men. He does not use committees. He does not use politicians. He does not use wimps.'

Right actions with wrong motives incur God's judgment.

Examples like Jehu and Assyria show that God may use someone but later judge them for impure motives.

Lecture support: Weaver says, 'God may use you even if you have wicked and wrong motives. But God will then turn around and judge you.'

Trusting in the flesh brings a curse; trusting in God brings blessing.

Jeremiah 17 contrasts the cursed man who trusts in man with the blessed man who trusts in the Lord.

Lecture support: Weaver reads Jeremiah 17:5-8, emphasizing the curse and blessing.

Scripture References

1 Chronicles 12:32

The men of Issachar had understanding of the times to know what Israel ought to do.

Revelation 14:7

The hour of God's judgment is come.

Revelation 18:10

In one hour is thy judgment come.

Revelation 18:17

In one hour so great riches is come to nought.

Revelation 18:19

In one hour is she made desolate.

Amos 4

God's judgment intensifies when unheeded.

2 Samuel 5:1-3

All Israel came to make David king, citing kinship, testimony, and God's appointment.

Deuteronomy 17

God forbade a foreigner to be king over Israel.

2 Samuel 23:1-3

David's last words: he that ruleth over men must be just, ruling in the fear of God.

1 Chronicles 12:14-16

The sons of Gad were mighty men who crossed Jordan in flood and put enemies to flight.

2 Samuel 23:8-12

David's mighty men performed great feats of valor.

1 Chronicles 12:1-2

Mighty men came to David, armed with bows, ambidextrous.

1 Chronicles 12:8

Gadites were men of might, faces like lions, swift as roes.

1 Chronicles 12:17-18

David questioned the men's motives; Amasai pledged loyalty, and David received them.

1 Chronicles 12:33

Men of Zebulun were expert in war, not of double heart.

1 Chronicles 12:38

All men of war came with a perfect heart to make David king.

James 1:8

A double minded man is unstable in all his ways.

Hosea 1:4

God will avenge the blood of Jezreel upon the house of Jehu.

Isaiah 10:5-15

Assyria was the rod of God's anger, but acted with pride and would be judged.

2 Chronicles 16:7-9

Hanani rebuked Asa for relying on Syria; God's eyes run to and fro to show Himself strong for those with a perfect heart.

Discussion Questions

1. What does it mean to have 'understanding of the times' in our current cultural and political climate?

Consider: Weaver emphasizes the men of Issachar's discernment of their era's wickedness and need for change.

2. How should the biblical qualifications for leadership (kinship, testimony, divine calling) influence our selection of leaders today?

Consider: Weaver contrasts modern criteria like party or charm with the standards in 2 Samuel 5.

3. In what ways can we cultivate a willingness to follow godly leadership rather than seeking personal recognition?

Consider: The men of Issachar's brethren submitted to their commandment, unlike modern self-promotion.

4. What does it look like to be a 'mighty man' of valor and courage in spiritual battles today?

Consider: Weaver describes the physical prowess of David's mighty men and applies it to spiritual warfare.

5. How can we examine our motives to ensure we are serving God with a single heart and not for personal gain?

Consider: Weaver warns that God judges right actions done with wrong motives, using Jehu and Assyria as examples.

6. What are practical ways to rely on God's Spirit rather than the arm of the flesh in our daily lives and ministries?

Consider: Weaver contrasts the curse of trusting in man with the blessing of trusting in God from Jeremiah 17.

7. How does the concept 'where the Spirit of the Lord is, there is liberty' challenge our understanding of freedom?

Consider: Weaver ties true freedom to the presence of God, warning that rejecting God leads to tyranny.

Applications

Seek discernment of the times

Believers should study Scripture and current events to understand the spiritual state of the nation and respond biblically.

Lecture support: Weaver says, 'We need men today that have understanding of the times as well.'

Choose leaders by biblical standards

Evaluate leaders based on character, integrity, and fear of God rather than worldly attributes.

Lecture support: Weaver laments, 'We have chosen men to be our rulers... based upon party... charm, money, hairstyle... not... character, their integrity, the will of God.'

Submit to godly authority

Be willing to follow and support those who demonstrate biblical wisdom and leadership, setting aside personal ambition.

Lecture support: Weaver notes, 'All their brethren were at their commandment... they were just simply willing to obey.'

Cultivate courage and strength

Develop spiritual and moral fortitude to stand for truth and fight against evil.

Lecture support: Weaver describes the mighty men as 'men of valor... men of courage... men of strength' and not 'soy boys.'

Examine and purify motives

Regularly check that service to God is done out of love for Him and not for revenge, wealth, or power.

Lecture support: Weaver warns, 'God may use you even if you have wicked and wrong motives. But God will then turn around and judge you.'

Depend on God's Spirit

In all endeavors, rely on prayer and the Holy Spirit's power rather than human strategies or strength.

Lecture support: Weaver states, 'We need men who are going to do that which is right in the power and the Spirit of God.'

Pursue true freedom in Christ

Recognize that liberty is found only in submission to Christ and His Word, and advocate for a godly society.

Lecture support: Weaver says, 'The more biblical, the more holy, and the more godly a nation is, the more freedom exists.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 18

Black Robed Regiment

July 05, 2022

Read Chapter 18 in the companion book, pages 329-346 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Courageous Pastoral Leadership

The Black Robed Regiment pastors were bold, fearless leaders who preached truth to power, fought alongside their congregations, and were willing to die for liberty.

Lecture support: Weaver recounts multiple pastors who faced death, preached before hostile governors, and took up arms, such as Gad Hitchcock telling General Gage 'I will tell the tyrant to his face. It's because the wicked bear rule.'

Resistance to Tyranny as a Biblical Duty

The colonists' resistance was not rebellion because Parliament had no lawful authority over them; resistance to unlawful authority is biblically justified.

Lecture support: Weaver states, 'If there is no lawful authority, there is no rebellion. There is only resistance.' and explains that the colonists had their own legislatures.

The Pastor as Defender and Trainer

Pastors not only preached but also trained their congregations theologically and militarily, prepared to physically defend their flocks.

Lecture support: Jonas Clark said of his men, 'They will fight. For this very hour, I've trained them.' Weaver notes that pastors often had the best guns and were the best shots.

The Decline of Manly Preaching

Modern preachers are often fearful, unwilling to preach truth, and lack the courage of their colonial forebears, contributing to national decay.

Lecture support: Weaver says, 'We will never get our country back until we get our preachers back.' and laments that most preachers 'are not men. They don't know how to fight.'

God's Sovereignty in Using Men

God uses men for His glory, not theirs; the call to be strong and quit like men is rooted in Scripture.

Lecture support: From Hebrews 11, Weaver notes, 'God does use men... it is not for the glory of the man that He used, but for the glory of God that used the man.'

Liberty as a Gift from God

Rights and freedom come from God alone, and government's duty is to maintain these rights according to God's law.

Lecture support: Weaver states the pastors 'taught that our rights and our liberty and our freedom were from God and God alone.'

Key Arguments

The American Revolution was a righteous resistance, not rebellion.

Because Parliament had no lawful authority over the colonies, their resistance was justified; rebellion only applies to lawful authority.

Lecture support: Weaver explains, 'Rebellion can only be to lawful authority... the colonists were never under Parliament to begin with.'

Pastors were the indispensable leaders of the Revolution.

The Black Robed Regiment pastors sparked, sustained, and fought in the war; their influence was greater than military officers.

Lecture support: Moses Allen's enemy said he 'did more injury to the cause of the king than a dozen colonels.'

Bold preaching is essential to liberty.

Preaching truth to power, even at personal risk, is a pastoral duty; silence enables tyranny.

Lecture support: Gad Hitchcock preached against General Gage, and the governor of Massachusetts refused a fast day to prevent 'sedition from the pulpit.'

The church must recover manly, fighting pastors.

National recovery depends on pulpits filled with men who will preach, pray, and fight for truth without fear of consequences.

Lecture support: Weaver declares, 'We will never get our country back until we get our preachers back.'

Self-defense is a biblical and historical practice of the church.

Colonial church customs like seating arrangements and the pastor's role at the door originated from the need for armed defense.

Lecture support: Weaver describes men sitting on aisle ends to grab weapons and the pastor checking for danger before dismissing.

Scripture References

Hebrews 11:32-35

Read at the opening to illustrate that God uses men for His glory and calls them to be strong.

Proverbs 29:2

Gad Hitchcock preached from this verse before General Gage, declaring that when the wicked bear rule, the people mourn.

Galatians 5:12-13

Jonathan Mayhew preached a sermon against the Stamp Act from this passage.

1 Kings 12:16

John Mills preached a series from this verse, likening the colonies to Israel and insisting they had no portion in Great Britain.

1 Chronicles 5:22

Dr. Robert Davidson preached from this verse, 'for many fell down slain, for the war was of God.'

Nehemiah 4:14

John Martin preached from this verse after fighting at Bunker Hill, telling the people not to be afraid.

Ecclesiastes 3

Peter Gabriel Muhlenberg preached from this chapter, emphasizing 'a time of peace and a time of war,' before revealing his military uniform.

1 Samuel 16

Weaver references the question 'Comest thou peaceably?' asked of Samuel, connecting it to Samuel's earlier execution of Agag in chapter 15.

1 Samuel 15

Mentioned as the reason Samuel was asked if he came peaceably, because he had hacked Agag to pieces.

Psalm 119:89

Quoted to affirm that God's word is settled forever, despite governmental proclamations.

Revelation 6:10

Alluded to in Thomas Allen's sermon: 'How long, O Lord, holy and true, dost thou not avenge our blood?'

Discussion Questions

1. How does the distinction between rebellion and resistance apply to current issues of government overreach?

Consider: Weaver argues that rebellion is only against lawful authority; resistance to unlawful authority is justified.

2. In what ways can pastors today emulate the courage of the Black Robed Regiment without taking up physical arms?

Consider: The sermon highlights pastors who preached boldly and trained their congregations; application may differ today.

3. What does it mean for a pastor to 'train' his congregation as Jonas Clark did, and how might that look in a modern church?

Consider: Clark trained his men theologically and militarily; Weaver suggests this involved both doctrine and practical readiness.

4. How should Christians balance the call to peace with the duty to resist tyranny, as seen in the transformation of Pastor Payson?

Consider: Payson initially preached submission but became a fierce soldier after Lexington; Weaver presents this as a model.

5. What role does the pulpit play in preserving national liberty, according to this sermon?

Consider: Weaver asserts that national troubles can be laid at the foot of the pulpit due to fearful preaching.

Applications

Cultivate pastoral courage

Pastors must be willing to preach truth regardless of consequences, even if it costs them financially or socially.

Lecture support: Weaver laments that most churches are in debt and pastors fear preaching truth because people might leave.

Train congregations in biblical worldview and self-defense

Churches should teach both theology and practical readiness, following the example of colonial pastors who trained their men.

Lecture support: Jonas Clark said, 'For this very hour, I've trained them,' referring to both theological and military preparation.

Resist unlawful authority

Christians must discern when government oversteps its God-given bounds and resist such usurpation, not as rebellion but as faithfulness.

Lecture support: Weaver explains that resistance is to usurp an unlawful authority, using the example of a wife resisting a non-husband's orders.

Recover manly, fighting Christianity

Men in the church should embrace their role as defenders and leaders, willing to sacrifice for truth and liberty.

Lecture support: Weaver asks, 'Where are men willing to be men? Willing to study. Willing to stand. Willing to pray, willing to preach, willing to sacrifice everything.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 19

Breaking The Heart Of God

February 13, 2021

Read Chapter 19 in the companion book, pages 347-364 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Vertical Impact of Sin

Sin not only harms other people (horizontal) but also grieves and breaks the heart of God (vertical). Believers often neglect this dimension.

Lecture support: Weaver states, 'most of us never consider that there is a vertical aspect to sin as well. So sin not only has an effect upon man, sin also has an effect upon God.'

Sin as Spiritual Adultery

Sin is a denial of God's sufficiency, akin to adultery, where we declare God insufficient and seek satisfaction elsewhere.

Lecture support: Weaver explains, 'When we sin against God, we're saying to God, "You're insufficient to satisfy me. You are no longer my chief good."'

God's Grief and Brokenness Over Sin

God is not impassive; He is grieved and broken by human sin, as expressed in multiple scriptures.

Lecture support: Weaver cites Ezekiel 6:9, 'I am broken with their whorish heart,' and notes the Hebrew word 'shabar' means to crush or break.

God's Desire for Obedience and Blessing

God longs for His people to obey so He can bless them, not to punish them. Disobedience forfeits His protection and provision.

Lecture support: Weaver references Deuteronomy 5:29, 'Oh, that there were such an heart in them that they would fear Me,' and Psalm 81:10, 'Open thy mouth wide, and I will fill it.'

The Self-Centeredness of Human Grief

People focus on their own hurt and brokenness from sin's consequences, rarely considering how their sin affects God.

Lecture support: Weaver says, 'we often concentrate upon our hurt, our grief, our disappointment, and our brokenness and we... hardly ever think of the effect that our sins have upon God.'

Key Arguments

Sin Burdens God Like an Overloaded Cart

Amos 2:13 depicts God as pressed down by Israel's sins, showing that sin wearies and burdens Him.

Lecture support: Weaver quotes Amos 2:13, 'Behold, I am pressed under you as a cart is pressed that is full of sheaves,' and cites Calvin and Gill's interpretations.

God Does Not Punish Willingly

Lamentations 3:33 reveals God takes no pleasure in afflicting people; His discipline is reluctant and loving.

Lecture support: Weaver states, 'God does not afflict willingly or grieve the children of men. Do you understand that no loving parent has ever delighted in chastening his child?'

Believers Are Joined to Christ, Making Sin a Shared Affront

1 Corinthians 6:15-17 teaches that as members of Christ, our sins involve Him, making Him serve with our iniquities.

Lecture support: Weaver argues, 'Whenever you and I sin, we're joining Jesus Christ with that sin... we're making Him serve with our sins.'

Sin Is a Bad Bargain with Lasting Consequences

The temporary pleasure of sin leads to long-term destruction, making it foolish to trade a lifetime for a moment of unlawful pleasure.

Lecture support: Weaver says, 'it is absolute stupidity to trade a lifetime for a few minutes of unlawful pleasure.'

Daily Prayer for Restraint from Sin Is Necessary

Believers should regularly ask God to help them not sin, reflecting on the implications of their actions on Him.

Lecture support: Weaver exhorts, 'How often have you asked the Lord Jesus Christ to restrain you from sinning against him? That should be a daily prayer.'

Scripture References

Ezekiel 6:9-10

Primary text: God says He is broken with Israel's whorish heart and they will loathe themselves for their abominations.

Proverbs 24:17

Quoted to introduce the concept of not rejoicing when an enemy falls, distinguishing evil rejoicing from righteous rejoicing.

Psalm 58:10-11

Shows the righteous will rejoice when they see God's vengeance on the wicked, indicating righteous rejoicing.

Revelation 19:1-3

Heaven rejoices over God's righteous judgments on the great whore, further illustrating righteous rejoicing.

Psalm 55:12-14

David laments betrayal by a close friend, showing the deep hurt of relational betrayal.

Romans 14:7

Quoted to establish that no one lives or dies to himself; our actions affect others.

Jeremiah 44:4

God says, 'Oh, do not that abominable thing which I hate,' showing His intense hatred of sin.

Amos 2:13

God says He is pressed under Israel as a cart full of sheaves, illustrating the burden of sin.

Lamentations 3:33

God does not afflict willingly or grieve the children of men, showing His reluctance to punish.

Jeremiah 3:6, 8

God likens Israel's idolatry to adultery, calling it playing the harlot.

Isaiah 43:24

God says Israel made Him serve with their sins and wearied Him with their iniquities.

1 Corinthians 6:13-20

Paul argues that as members of Christ, joining to a harlot joins Christ to sin; believers are temples of the Holy Spirit.

Genesis 6:6

It repented the Lord that He made man, and it grieved Him at His heart, showing God's grief over sin.

Judges 10:16

God's soul was grieved for the misery of Israel after they repented.

Psalm 95:10

God was grieved forty years with the generation that erred in heart.

Mark 3:5

Jesus looked on the Pharisees with anger, being grieved for the hardness of their hearts.

Ephesians 4:30

Believers are commanded not to grieve the Holy Spirit of God.

Hebrews 3:10, 17

God was grieved with the generation that sinned in the wilderness, whose carcasses fell.

Hosea 11:7-8

God's heart is turned within Him, and His repentings are kindled together, showing His internal struggle over judging Israel.

Deuteronomy 5:29

God expresses His desire that Israel would have a heart to fear Him and keep His commandments always.

Discussion Questions

1. In what ways have you focused more on your own hurt from sin's consequences rather than on how your sin affects God?

Consider: Weaver challenges the congregation to consider their self-centeredness in grief.

2. How does understanding sin as spiritual adultery change your view of temptation and disobedience?

Consider: The sermon likens sin to declaring God insufficient, which is a form of adultery.

3. What does it mean practically to 'open your mouth wide' and let God fill it, as in Psalm 81:10?

Consider: Weaver uses the image of baby birds to illustrate dependence on God for provision.

4. Why do you think many Christians act as deists, ignoring God's active involvement and emotional response to sin?

Consider: Weaver critiques the passive view of God common among believers.

5. How can we cultivate a daily prayer life that asks God to restrain us from sinning against Him?

Consider: The application encourages regular prayer for help in avoiding sin.

Applications

Consider the Vertical Effect of Your Sin

Before sinning, reflect on how your actions grieve and break the heart of God, not just how they affect others or yourself.

Lecture support: Weaver says, 'the next time you're tempted to violate the law of God, before you act, before you sin, think and reflect upon the implication of your sin upon the Lord Jesus Christ and upon our Heavenly Father.'

Pray Daily for Restraint from Sin

Make it a daily practice to ask God to help you not sin against Him, recognizing your dependence on His grace.

Lecture support: Weaver asks, 'How often have you asked the Lord Jesus Christ to restrain you from sinning against him? That should be a daily prayer.'

Seek a Heart That Fears God

Desire and pray for a heart that fears God and keeps His commandments, as God Himself desires for His people.

Lecture support: Weaver references Deuteronomy 5:29 and urges, 'Lord, give me such a heart as that. Work in my life so that I will not break your heart.'

Recognize the Foolishness of Sin

Understand that sin is a bad bargain, trading lasting blessing for temporary pleasure, and let that knowledge deter you.

Lecture support: Weaver states, 'it is absolute stupidity to trade a lifetime for a few minutes of unlawful pleasure.'

Shift Focus from Self to God

Instead of being consumed with your own grief and happiness, be concerned with what pleases God and brings Him joy.

Lecture support: Weaver says, 'We're not concerned about what pleases God, what makes Him happy, what gives Him joy. No, no, no. We're concerned with ourselves.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 20

Godly Wars

August 17, 2021

Read Chapter 20 in the companion book, pages 365-383 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Godly War vs. Ungodly War

War can be godly when fought for just causes like self-defense or overthrowing tyranny, but most modern wars are ungodly due to greed and wicked motives.

Lecture support: Weaver states, 'from a biblical perspective, war is oftentimes a biblical remedy for injustice, wickedness, rebellion, tyranny' and contrasts this with wars 'motivated by greed, ambition, politics, or simply a desire for empire and dominion.'

God as a Warrior

God the Father and Jesus Christ are depicted as warriors in Scripture, demonstrating that war is not inherently evil.

Lecture support: He cites Exodus 15:3 ('The LORD is a man of war') and Revelation 19:11 ('in righteousness he doth judge and make war').

The Necessity of War and Preparation

War is inevitable due to human sin, and Christians must be prepared to fight physically and spiritually, as the Christian life is a warfare.

Lecture support: He says, 'we do have enemies, and those enemies seek our destruction' and references Ephesians 6 armor, noting 'there is no armor for the back.'

Biblical Gender Roles in Warfare

Warfare is a male responsibility; women are not to be warriors, as supported by Deuteronomy 22:5 and the designation of women as the 'weaker vessel.'

Lecture support: He interprets Deuteronomy 22:5 as forbidding women from bearing weapons and argues, 'War is not for women and children. It is for men.'

Trusting God in Battle

Victory comes from trusting and crying out to God, not from human strength or weaponry.

Lecture support: He points to 1 Chronicles 5:20: 'they cried to God in the battle, and he was entreated of them; because they put their trust in him.'

The Danger of Pride After Victory

Victory can lead to pride and disobedience, resulting in God's judgment, as seen in the later apostasy of the same tribes and the judgment of Assyria.

Lecture support: He cites 1 Chronicles 5:25-26 and Isaiah 10:12-16, where God judges the Assyrians for boasting in their own strength.

Key Arguments

War is not inherently evil

Since God engages in war, war cannot be evil in itself; it is the motives and conduct that determine its morality.

Lecture support: Weaver says, 'war cannot be evil in and of itself if God the Father and God the Son engage in war.'

Self-defense is a biblical right

Individuals and nations have the right to defend themselves against aggressors, as implied by the command to live peaceably 'if it be possible.'

Lecture support: He quotes Romans 12:18 and argues, 'if it be possible' implies some situations require fighting, and cites Samuel Adams on the need for patriots.

Physical preparation is a spiritual duty

Christians should be physically fit and skilled in arms to defend themselves, as part of being good soldiers of Christ.

Lecture support: He asks, 'Are you prepared to fight for your life?' and references Theodore Roosevelt on teaching men to shoot.

Women should not serve in combat

Biblical teaching and physical differences dictate that warfare is a male role, and lowering military standards for women endangers effectiveness.

Lecture support: He cites Deuteronomy 22:5, 1 Peter 3:7, and a news article about Army fitness test failures among women.

Divine help is essential for victory

No amount of human strength or weaponry can secure victory without God's protection and favor.

Lecture support: He quotes Proverbs 21:31: 'The horse is prepared against the day of battle: but safety is of the LORD.'

Pride after victory leads to judgment

God judges those who take credit for victories He grants, as seen in the Assyrians' boast and the Israelites' later idolatry.

Lecture support: He reads Isaiah 10:12-15, where God rebukes the Assyrian king for saying, 'By the strength of my hand I have done it.'

Scripture References

1 Chronicles 5:18-22

The primary text describing the war against the Hagarites, where the Israelites cried to God and were helped because they trusted in Him.

James 4:1

Used to explain that wars often arise from human lusts and sinful desires.

Numbers 21:14

Mentioned to show that there is a 'book of the wars of the LORD,' indicating that God has wars.

Exodus 15:3

Quoted to prove that 'The LORD is a man of war.'

Psalm 24:8

Cited to show God is 'mighty in battle.'

Revelation 19:11-16

Read to demonstrate that Jesus Christ makes war in righteousness.

Romans 12:18

Quoted to show that living peaceably is conditional ('if it be possible'), implying some situations require conflict.

Deuteronomy 20:1

Cited to show that God assumes His people will go to battle ('when thou goest out'), not 'if.'

1 Timothy 6:12

Referenced to illustrate that the Christian life is a fight ('fight the good fight of faith').

2 Timothy 2:3

Used to call believers to endure hardness as good soldiers of Jesus Christ.

Ephesians 6:10-18

Mentioned regarding the armor of God, noting there is no armor for the back, implying forward-facing battle.

Deuteronomy 22:5

Interpreted as forbidding women from wearing implements of war, thus excluding them from combat roles.

Titus 2:4-5

Quoted to support women being 'keepers at home' rather than warriors.

1 Timothy 5:14

Cited to reinforce that younger women should marry, bear children, and guide the house.

1 Peter 3:7

Used to establish that the woman is the 'weaker vessel,' supporting the argument against women in combat.

Psalm 140:7

Quoted as a prayer for divine protection in battle.

Proverbs 21:31

Cited to emphasize that safety comes from the Lord, not human preparation.

Psalm 27:1-6

Read to illustrate confidence in God despite war and enemies.

Numbers 31:1-3, 49

Referenced to show a God-commanded war where no Israelite was lost, demonstrating divine protection.

Isaiah 10:5-7, 12-16

Read to show God using Assyria as a rod of anger but then judging them for their pride.

Discussion Questions

1. How does the concept of a 'godly war' challenge or align with your previous understanding of war from a biblical perspective?

Consider: Weaver argues that war can be godly when fought for just causes according to biblical principles.

2. In what ways do modern wars reflect the motives described in James 4:1, and how should Christians respond?

Consider: Weaver critiques modern wars as driven by greed and politics rather than godly purposes.

3. What does it mean for Christians to 'fight the good fight of faith' in both spiritual and physical realms?

Consider: Weaver connects spiritual warfare with the potential need for physical self-defense.

4. How should the church navigate the tension between biblical gender roles and contemporary cultural pressures regarding women in combat?

Consider: Weaver strongly argues from Scripture that warfare is a male domain.

5. What practical steps can believers take to prepare for physical self-defense while maintaining trust in God?

Consider: Weaver emphasizes both skill in arms and reliance on divine help.

6. How can we guard against pride and self-reliance after experiencing success or victory in any area of life?

Consider: Weaver warns that victory can lead to pride and disobedience, using the example of the Israelites and Assyrians.

7. In what ways does the example of the Reubenites, Gadites, and Manasseh crying out to God in battle inform our prayer life during crises?

Consider: The sermon highlights their trust in God as the reason for their victory.

8. How should Christians evaluate whether a war or conflict is 'godly' based on the principles outlined in this sermon?

Consider: Weaver provides criteria such as just cause, right conduct, and reliance on God.

Applications

Seek divine help in all conflicts

Believers should cry out to God and trust in Him during battles, whether spiritual or physical, recognizing that safety comes from the Lord.

Lecture support: Weaver says, 'If we've got a godly war and there is a godly cause and we are godly people, we should instantly beseech Him for His divine help and mercy.'

Prepare physically for self-defense

Christians should learn basic self-defense skills and be physically fit to protect themselves, their families, and their communities when necessary.

Lecture support: He states, 'we must learn to fight and to defend ourselves and to do so in a biblical, in a godly manner' and encourages learning to shoot.

Trust God daily to build faith for crises

Regular trust in God during peaceful times makes it easier to rely on Him during danger.

Lecture support: Weaver says, 'if we trust in Him on a daily basis, when we do get into danger, it should be a whole lot easier to trust Him.'

Maintain humility after victories

Acknowledge God's grace in successes to avoid pride and subsequent judgment.

Lecture support: He warns, 'Victory will often lead to defeat unless we humbly acknowledge God's grace and mercy and goodness.'

Evaluate conflicts by biblical principles

Before supporting or engaging in any war, ensure it aligns with just cause, right conduct, and godly motives as taught in Scripture.

Lecture support: Weaver concludes, 'if it's a godly war, it will be fought along godly and biblical principles.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 21

An Astounding Fact And Realization

January 17, 2022

Read Chapter 21 in the companion book, pages 385-402 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's Absolute Sovereignty

God has the absolute right to do as He pleases with His creation, including testing and afflicting the righteous, without owing any explanation.

Lecture support: Weaver states, 'We discover that God is absolutely, totally, and unequivocally sovereign... He is the potter, and we are the clay.'

The Danger of Faulty Perspectives

Eliphaz, Bildad, and Zophar represent the flawed perspectives of experience, tradition, and dogmatism, which lead to misjudging others and resisting God's truth.

Lecture support: Weaver explains, 'Eliphaz the Temanite was the first one to speak, and he's going to speak from the perspective of experience... Bildad the Shuhite speaks from the perspective of tradition... Zophar was a dogmatist.'

Suffering as a Divine Gift

Suffering is presented as a gift from God, given along with grace, and not all believers receive it, but it serves God's purposes.

Lecture support: Weaver cites Philippians 1:29, 'For unto you it is given on behalf of Christ, not only to believe on Him, but also to suffer for His sake... Suffering is the gift of God.'

The Wicked as Instruments of God's Judgment

God uses the wicked as His sword to bring correction and judgment upon His people, as seen in Scripture and potentially in modern times.

Lecture support: Weaver references Psalm 17:13, 'deliver my soul from the wicked, which is thy sword,' and applies it to current events.

The Necessity of Repentance

Genuine repentance is required for deliverance from suffering and judgment, as God's sword will not be sheathed until His people humble themselves.

Lecture support: Weaver says, 'If God has unsheathed his sword... it will not be sheathed until he finishes the job... Land will not be healed without repentance.'

Key Arguments

God's sovereignty means He can afflict the righteous without explanation.

Job's suffering was not due to his sin but to God's sovereign will, and God does not owe us an account of His actions.

Lecture support: Weaver says, 'God does not owe you an explanation... He is God. And this is what Job's three friends did not want to realize.'

Experience, tradition, and dogmatism are unreliable guides to truth.

Job's friends relied on these perspectives and wrongly condemned him, showing that such approaches can lead to error and a lack of compassion.

Lecture support: Weaver notes, 'Experience is oftentimes elevated above the Word of God, which is fatal to truth... Tradition is often the mother of error and heresy.'

The friends condemned Job to protect their own theological comfort.

They needed Job to be guilty because if God could allow an innocent man to suffer, He could do the same to them, which they found unacceptable.

Lecture support: Weaver explains, 'If God could deliver an innocent and righteous man to such suffering and deprivation, He could do also the same to them.'

Suffering is a gift that not all believers receive.

Philippians 1:29 teaches that suffering for Christ is a gift, and God gives grace to endure it, but it is not universal.

Lecture support: Weaver states, 'Suffering is the gift of God. Just like God does not give every man the gift of faith, God does not give every man the gift of suffering.'

The wicked are God's sword for correction, calling for repentance.

Scripture shows that God uses wicked nations and people to discipline His own, and only repentance will bring deliverance.

Lecture support: Weaver cites Psalm 17:13 and says, 'If God has unsheathed his sword... it will not be sheathed until he finishes the job.'

Scripture References

Job 16:11

Job declares that God has delivered him to the ungodly, which is the central verse of the message.

Jeremiah 18:1-6

Illustrates God as the potter and humans as clay, emphasizing His sovereign right to shape us as He wills.

Job 1:3

Describes Job's immense wealth and the catastrophic loss he suffered in one day.

Job 1:5

Shows Job's daily sacrifices for his children, highlighting his godliness and faithfulness.

Job 1:20-22

Job's response of worship and blessing God after losing everything, without sinning.

Job 1:9-12

Satan's first challenge and God's permission to take all Job has but not touch his body.

Job 2:4-8

Satan's second challenge and God's permission to afflict Job's body but spare his life.

Job 19:6-8

Job acknowledges that God has overthrown him and fenced him in, reinforcing his view of God's direct involvement.

Job 22:5-9

Eliphaz accuses Job of great wickedness, listing specific sins, as part of his experience-based condemnation.

Job 4:7-8

Eliphaz argues from experience that the innocent do not perish, implying Job must be guilty.

Job 4:12-17

Eliphaz recounts a visionary experience to bolster his argument, showing his reliance on personal experience.

Job 8:2-10

Bildad appeals to tradition, urging Job to inquire of former ages and the fathers' wisdom.

Job 11:1-6

Zophar dogmatically asserts Job's guilt and that he deserves worse, showing his rigid certainty.

Job 12:1-4

Job sarcastically rebukes his friends, saying wisdom will die with them, and asserts his own understanding.

Job 32:1-9

Elihu's anger is kindled against Job and his friends; he speaks because the older men failed to answer Job.

Job 42:7-10

God condemns Eliphaz, Bildad, and Zophar for not speaking rightly, and commands them to offer sacrifices through Job.

Job 40:1-5

Job humbles himself before God, putting his hand on his mouth and refusing to answer further.

Psalm 115:3

Affirms that God does whatever He pleases, underscoring His sovereignty.

Revelation 4:11

Declares that all things were created for God's pleasure, reinforcing His sovereign purpose.

Job 33:13

Elihu states that God gives no account of His matters, emphasizing His unaccountability.

Discussion Questions

1. How does the truth that God is absolutely sovereign and does as He pleases challenge or comfort you in your current circumstances?

Consider: Weaver emphasizes God's sovereignty throughout, especially in Job's suffering and the potter/clay metaphor.

2. In what ways might you be relying on experience, tradition, or dogmatism rather than Scripture when evaluating suffering or giving counsel?

Consider: The three friends represent these perspectives, and Weaver warns against elevating them above God's Word.

3. Why do you think Job's friends were so determined to prove Job was a sinner? How does that reflect our own fears about God's sovereignty?

Consider: Weaver explains they needed Job guilty to protect themselves from the idea that God could allow innocent suffering.

4. How should the concept of suffering as a 'gift' from God (Philippians 1:29) change our response to trials?

Consider: Weaver presents suffering as a gift that not all receive, accompanied by grace.

5. What does it practically mean that God does not owe us an explanation for our suffering? How can we cultivate Job's humility?

Consider: Job 33:13 and Job's response in chapter 40 show submission to God's unaccountability.

6. In what ways might God be using 'the wicked' as His sword in our nation or personal lives today? What is the appropriate response?

Consider: Weaver applies Psalm 17:13 and the covenant curses to contemporary times, calling for repentance.

Applications

Submit to God's sovereignty without demanding explanations.

Recognize that God has the right to do as He pleases with us, and we must trust Him even when we don't understand our suffering.

Lecture support: Weaver says, 'God does not owe you an explanation... We are accountable to him. He is not accountable to us.'

Evaluate your counsel and beliefs against Scripture, not experience or tradition.

Avoid the errors of Job's friends by ensuring that your perspective is grounded in God's Word rather than personal experience, tradition, or dogmatic certainty.

Lecture support: Weaver warns, 'Experience is oftentimes elevated above the Word of God, which is fatal to truth... Tradition is often the mother of error and heresy.'

Offer genuine compassion to those who suffer.

Instead of being 'miserable comforters' like Job's friends, we should provide true comfort and avoid adding to the misery of the afflicted.

Lecture support: Weaver notes Job's words, 'Miserable comforters are you all,' and emphasizes the need for true compassion.

Embrace suffering as a potential gift from God.

View trials as something God may give for His purposes, and rely on His grace to endure them, rather than assuming suffering always indicates sin.

Lecture support: Weaver cites Philippians 1:29, 'For unto you it is given... to suffer for his sake,' and says suffering is a gift.

Respond to national or personal judgment with repentance.

If God is using the wicked as His sword, the proper response is humility, prayer, and genuine repentance, as 2 Chronicles 7:14 instructs.

Lecture support: Weaver says, 'Land will not be healed without repentance. The wicked will not go down without repentance.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 22

Twin Sisters or Sister Sins

August 24, 2025

Read Chapter 22 in the companion book, pages 403-420 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Inseparability of Fornication and Idolatry

Fornication and idolatry are twin sins that always go together; committing one is committing the other.

Lecture support: Weaver states, 'the twin sisters, or the sisters of sin in Numbers 25, are fornication and idolatry. You cannot have one without the other.'

The Love of Money Leads to Destruction

Balaam's greed for the wages of unrighteousness caused him to defy God and devise a plan that led to Israel's sin and his own death.

Lecture support: Weaver cites 2 Peter 2:15 and Jude 11, saying Balaam 'loved the wages of unrighteousness' and 'ran greedily after the error of Balaam for reward.'

God's Sovereignty Over Wicked Men

God can use even false prophets to accomplish His purposes, but He does not hearken to them.

Lecture support: Weaver says, 'God is quite able to use a crooked stick to draw a straight line,' referencing Proverbs 21:1.

The Certainty of Divine Judgment

Those who sell themselves for sin and unrighteousness will not escape God's righteous judgment; their foot shall slide in due time.

Lecture support: Weaver quotes Deuteronomy 32:34-35 and notes Balaam was later slain by the sword.

Gradual Seduction as Satan's Strategy

The world and flesh seduce believers little by little, leading them into open sin and rebellion against God.

Lecture support: Weaver explains, 'What Balaam counseled Balak to do to Israel is exactly what our flesh and what the world does to us. Little by little.'

Key Arguments

Worldly men believe everything can be bought with money.

Balak's repeated offers of honor and reward to Balaam demonstrate the materialistic mindset that money can override God's commands.

Lecture support: Weaver says, 'The unsaved, especially worldly materialistic men, believe that everything may be bought by money.'

Balaam's greed led him to defy God's clear command.

Despite God's explicit prohibition, Balaam went with the princes because he valued money and honor more than God.

Lecture support: Weaver states, 'He valued money and the praise and honor of man more than he valued the one true and the living God.'

God will not curse where there is no iniquity.

Balaam's prophecy in Numbers 23:21 reveals that God only curses sin; thus, to bring a curse on Israel, Balaam had to cause them to sin.

Lecture support: Weaver reads Numbers 23:21 and says, 'God will not curse where there is no wickedness, perverseness, or iniquity.'

Balaam's counsel was to seduce Israel into fornication and idolatry.

Balaam advised Balak to invite Israel to feasts and use Moabite women to entice them to sin, knowing God would then judge them.

Lecture support: Weaver cites Revelation 2:14: 'Balaam... taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.'

Fornication is inherently idolatrous.

All fornication places self-will and lust above God, making it a form of idolatry, as Colossians 3:5 teaches.

Lecture support: Weaver says, 'Their fornication was indeed a type of idolatry because they placed themselves above God.'

Believers are seduced gradually by the world and flesh.

The strategy of Balaam mirrors how Satan and the world lure Christians step by step into sin until they face God's chastisement.

Lecture support: Weaver warns, 'Stay away from the counsel of Balaam. It will destroy you.'

Scripture References

Numbers 25:1-9

Israel's whoredom with Moabite women and worship of Baal Peor, resulting in a plague.

Numbers 22:1-7

Balak sends for Balaam with rewards of divination to curse Israel.

Joshua 13:22

Balaam is called a soothsayer and was slain by Israel.

1 Samuel 28:8

Saul asks the witch of Endor to divine, using the same Hebrew word as soothsayer.

Proverbs 21:1

The king's heart is in the hand of the Lord; He turns it wherever He will.

Joshua 24:10

God would not hearken unto Balaam but blessed Israel.

Numbers 22:8-12

God tells Balaam not to go with the men or curse Israel.

Numbers 22:13-21

Balak sends more honorable princes; Balaam goes despite God's command.

2 Peter 2:15

Balaam loved the wages of unrighteousness.

Jude 11

They ran greedily after the error of Balaam for reward.

Numbers 22:22-33

The angel opposes Balaam; the ass speaks.

Deuteronomy 32:34-35

Vengeance belongs to God; their foot shall slide in due time.

Numbers 23:18-21

Balaam's prophecy: God has not beheld iniquity in Jacob.

Numbers 23:23

There is no enchantment against Jacob.

Romans 8:31-32

If God be for us, who can be against us?

Numbers 24:10-14

Balak's anger; Balaam says he will advertise what Israel will do.

Numbers 31:16

Through the counsel of Balaam, Israel committed trespass at Peor.

Micah 6:5

Remember what Balak consulted and what Balaam answered.

Revelation 2:14

The doctrine of Balaam: teaching Balak to cast a stumbling block.

Colossians 3:5

Covetousness and fornication are idolatry.

Discussion Questions

1. In what ways do fornication and idolatry function as 'twin sins' in our culture today?

Consider: Weaver argues that these sins are inseparable; how does this manifest in modern entertainment, relationships, or self-worship?

2. How does the love of money or honor lead believers to compromise, as seen in Balaam's example?

Consider: Balaam knew God's command but went for reward; what subtle ways might we rationalize disobedience for gain?

3. What does it mean that 'you cannot curse those whom God has blessed,' and how should this affect our fear of spiritual attacks?

Consider: Weaver emphasizes that no enchantment works against obedient believers; how can we rest in this promise?

4. How does the gradual nature of temptation (the 'counsel of Balaam') operate in your own life?

Consider: The sermon warns against little compromises that lead to big falls; can you identify steps of seduction you've faced?

5. Why does Paul in 1 Corinthians 10:14 say 'flee from idolatry' instead of 'flee from fornication'?

Consider: Weaver explains that idolatry encompasses fornication; how does this broaden our understanding of sin?

Applications

Recognize the twin nature of sin

Understand that fornication and idolatry are inseparable; committing one is committing the other, so flee both.

Lecture support: Weaver says, 'You cannot have one without the other. They go hand in hand, and they are always together.'

Guard against the love of money and honor

Avoid the error of Balaam by valuing God above material gain and human praise.

Lecture support: Weaver warns, 'He valued money and the praise and honor of man more than he valued the one true and the living God.'

Trust in God's protection when obedient

Do not fear curses or hexes; God's blessing is an invincible safeguard when we walk in obedience.

Lecture support: Weaver states, 'You can't put a hex upon that which God has blessed.'

Be watchful against gradual seduction

Resist the small compromises that lead to greater sin; the world and flesh work little by little.

Lecture support: Weaver explains, 'Little by little. It makes us think that we can do this and it has no effect.'

Flee idolatry in all its forms

Since all sin is ultimately idolatry, actively run from anything that displaces God from His rightful place.

Lecture support: Weaver cites 1 Corinthians 10:14: 'Wherefore, dearly beloved, flee from idolatry.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 23

Have You Ever Wanted To Be A Little Puppy?

February 03, 2023

Read Chapter 23 in the companion book, pages 421-440 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical Imagery of Dogs

The Bible uses 'dog' both negatively (contempt, sinners) and positively (little pet dogs, trust), providing a rich metaphor for the believer's relationship with God.

Lecture support: Weaver surveys passages like Psalm 22:16, Deuteronomy 23:18, Philippians 3:2, and Matthew 15:26-27 to show the range of meanings.

God's Grace to the Undeserving

Ezekiel 16 portrays the sinner as a cast-out, bloody infant whom God rescues and adorns, illustrating that salvation is entirely by God's mercy.

Lecture support: Weaver reads Ezekiel 16:1-14 and emphasizes that we were 'unwanted, unwashed, uncared for, and left to die' until God said 'Live.'

Gratitude for Salvation

Understanding our former lost condition should produce deep gratitude and love for God, much like a rescued dog shows affection to its savior.

Lecture support: Weaver asks, 'If a dog can show that kind of appreciation... why is it that we cannot show that same appreciation and love to our Heavenly Father?'

Worship as Submission and Trust

True worship involves bowing to God, 'licking His hand' in submission, and trusting Him completely, as a dog trusts its master.

Lecture support: Weaver explains 'proskuneo' means to kiss the hand like a dog, and describes a dog rolling over to expose its throat as a sign of absolute trust.

Obedience as an Expression of Love

Believers show their love for God through obedience, just as a dog follows its master and responds to commands.

Lecture support: Weaver states, 'We demonstrate our love by our obedience. We demonstrate our training by our obedience.'

Humility and Willingness to Be God's 'Pet'

The Canaanite woman's acceptance of being called a 'little dog' models the humility of being content with whatever God gives, even 'crumbs.'

Lecture support: Weaver says, 'I'm more than willing to be our Lord's little pet dog. I'm more than willing to be a lap puppy.'

Key Arguments

The word 'dog' in Scripture has both negative and positive connotations, and the positive sense teaches us about our relationship with God.

Weaver argues that while 'dog' often denotes contempt, Jesus' use of 'kunarion' (little pet dog) in Matthew 15 reveals a tender, trusting relationship available to believers.

Lecture support: Weaver contrasts 'kuon' (impure mind, enemies) with 'kunarion' (household pet) and notes the Canaanite woman's humble response.

Our salvation is entirely by God's grace, as we were spiritually like a cast-out, dying infant.

Using Ezekiel 16, Weaver argues that we had no merit or attractiveness; God saved us solely out of His compassion, which should humble us.

Lecture support: Weaver reads Ezekiel 16:4-6: 'None eye pitied thee... but thou wast cast out in the open field... And when I passed by thee... I said unto thee... Live.'

A rescued dog's gratitude and trust illustrate how believers should respond to God's saving grace.

Weaver uses the story of Rooney, who became affectionate after being saved, to argue that we should love and trust God with similar devotion.

Lecture support: Weaver recounts Rooney's transformation and his prayer: 'Lord, please let me love You the way this dog loves me.'

True worship involves physical and spiritual submission, akin to a dog licking its master's hand.

Weaver argues that the Greek word 'proskuneo' (worship) etymologically means to kiss or lick the hand, signifying acknowledgment of God's sovereignty and our dependence.

Lecture support: Weaver explains 'proskuneo' from 'pros' (toward) and 'kuneo' (to act like a dog), and connects it to bonding through licking.

Remembering our former lost condition fosters ongoing gratitude and love for God.

Weaver argues that if we forget what we were when God found us, we will lose appreciation for His grace; recalling Ezekiel 16 keeps us thankful.

Lecture support: Weaver says, 'One thing I believe that will make us more thankful... is that we understand from Ezekiel 16 what we were when He found us.'

Obedience is the primary way we demonstrate love to God, just as a dog obeys its master.

Weaver argues that our affection for God is shown not just in words but in following His commands, mirroring a dog's loyalty.

Lecture support: Weaver states, 'We lick His hand by our obedience. We demonstrate our love by our obedience.'

Scripture References

Matthew 15:21-28

The primary passage of the sermon, where Jesus encounters the Canaanite woman and uses the term 'dogs' (kunarion).

Job 12:7-9

Cited to show that we can learn from animals, as God says to ask the beasts and they will teach.

Proverbs 6:6-11

Used to illustrate learning from the ant, another example of animal instruction in Scripture.

2 Peter 2:22

Peter's proverb about the dog returning to its vomit, illustrating false converts returning to sin.

Proverbs 26:17

The proverb about taking a dog by the ears, applied to LBJ's involvement in Vietnam.

1 Samuel 17:43

Goliath's insult to David: 'Am I a dog, that thou comest to me with staves?'

1 Samuel 24:14

David asks Saul why he pursues 'a dead dog, after a flea,' expressing self-humiliation.

2 Samuel 9:8

Mephibosheth calls himself 'a dead dog' before David, showing humility.

2 Kings 8:7-15

Hazael asks Elisha, 'Am I a dog, that I should do this great thing?' before murdering Ben-Hadad.

Psalm 22:16, 20

Jesus on the cross refers to His enemies as 'dogs' and 'the power of the dog.'

Deuteronomy 23:18

The 'price of a dog' refers to a male prostitute; God forbids bringing such money into His house.

Philippians 3:1-3

Paul warns, 'Beware of dogs,' referring to Judaizers and evil workers.

Revelation 22:13-15

Outside the New Jerusalem are 'dogs,' listed with sorcerers and murderers.

Ezekiel 16:1-14

The allegory of Jerusalem as an abandoned infant whom God rescues, cleanses, and adorns, illustrating salvation by grace.

Matthew 7:6

Jesus says not to give what is holy to 'dogs' or cast pearls before swine, referring to those who reject truth.

Luke 16:20-21

The dogs licked Lazarus' sores, using 'kuon' for literal dogs.

Matthew 9:12-13

Jesus says the whole need not a physician, but the sick; He desires mercy, not sacrifice, explaining why we must recognize our need.

Discussion Questions

1. How does the biblical use of 'dog' as both a negative and positive metaphor challenge or enrich your understanding of your relationship with God?

Consider: Weaver surveys many passages where 'dog' is used for enemies, sinners, and also for beloved pets.

2. In what ways does Ezekiel 16's portrayal of the abandoned infant shape your view of God's grace in your own salvation?

Consider: Weaver reads Ezekiel 16:1-14 and emphasizes our helpless, undeserving state before God's intervention.

3. Weaver prayed to love and trust God like his dog trusts him. What practical steps can you take to cultivate that kind of trust and affection for God?

Consider: Weaver shares his personal prayer after Rooney's transformation.

4. The Canaanite woman was content with 'crumbs' from the Master's table. How does her attitude challenge our expectations of what we deserve from God?

Consider: Weaver highlights the woman's response in Matthew 15:27.

5. Weaver explains that worship ('proskuneo') involves 'licking the Master's hand.' How does this physical imagery affect your understanding of worship and submission?

Consider: Weaver breaks down the Greek word for worship and connects it to a dog's behavior.

6. Why is remembering our former lost condition essential for maintaining gratitude and love for God, according to Weaver?

Consider: Weaver argues that forgetting what we were leads to a lack of appreciation.

7. How can we practically 'lick His hand by our obedience' in daily life?

Consider: Weaver states that obedience is the primary way we show love to God.

Applications

Cultivate Gratitude by Remembering Your Former Condition

Regularly reflect on what you were when God saved you - spiritually dead, unclean, and hopeless - to foster ongoing thankfulness for His grace.

Lecture support: Weaver says, 'One thing I believe that will make us more thankful... is that we understand from Ezekiel 16 what we were when He found us.'

Demonstrate Love Through Obedience

Show your affection for God not just in words but by obeying His commands, as a dog obeys its master.

Lecture support: Weaver states, 'We lick His hand by our obedience. We demonstrate our love by our obedience.'

Trust God Completely

Like a dog rolling over to expose its vulnerable throat, place absolute trust in God's goodness and sovereignty, surrendering control to Him.

Lecture support: Weaver describes a dog's exposed throat as saying, 'I trust you. I'm yours. Do with me what you will,' and applies it to our trust in God.

Be Content with God's Provision

Adopt the Canaanite woman's humility, being satisfied with whatever 'crumbs' God gives, recognizing we deserve nothing.

Lecture support: Weaver says, 'I'm willing to be Your little pet dog... I will be satisfied just with the crumbs that You give me.'

Worship Through Submission

Engage in worship that physically and spiritually bows to God's authority, 'kissing His hand' by acknowledging Him as Master and Sovereign.

Lecture support: Weaver explains 'proskuneo' as bowing and licking the hand, and says, 'We bond with Him by kissing His hand in obedience.'

Persist in Prayer Like the Canaanite Woman

When God seems silent, continue crying out 'Lord, help me' with humility and faith, not giving up until He answers.

Lecture support: Weaver notes the woman kept following Jesus even when He didn't answer, and her simple prayer 'Lord, help me' is a model.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 24

When God Rises Up

March 22, 2023

Read Chapter 24 in the companion book, pages 441-458 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's Sovereign Calm and Active Judgment

God is pictured as sitting in heaven, but this does not imply inactivity; He laughs, speaks in wrath, and will rise up to destroy His enemies.

Lecture support: Psalm 2:4 says 'He that sitteth in the heavens shall laugh: the Lord shall have them in derision.' Weaver explains that God's sitting is not indolence but a position of sovereign contempt, and He will act.

The Power of God's Word

God's word is both creative and destructive; He can destroy enemies simply by speaking, as seen in Revelation 19 where a sword proceeds from Christ's mouth.

Lecture support: Weaver cites Hebrews 4:12 and Revelation 19:15,21 to show that Christ smites nations with the sword of His mouth, emphasizing that God does not need to rise up to dispatch enemies.

Biblical Precedent for Praying Against the Wicked

Many Psalms contain prayers for God to arise against His enemies, demonstrating that it is biblical to pray for the destruction of the wicked.

Lecture support: Weaver lists Psalms 3:7; 7:6; 9:19-20; 10:12; 12:5; 17:13; 44:23,26; 68:1; 74:22; 82:8; 132:8 as examples of prayers asking God to arise and deal with enemies.

The Certainty of Judgment for God's Enemies

When God rises up, His enemies will be scattered like smoke and melted like wax; no conspiracy can stand against Him.

Lecture support: Psalm 68:2 says 'As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.' Weaver applies this to modern conspiracies like the Great Reset.

The Necessity of Hating Evil and Loving Good

Loving God requires hating what is contrary to Him; believers should desire the end of wickedness and pray for God's kingdom to come.

Lecture support: Weaver cites Amos 5:15, Psalm 139:21-24, and the Lord's Prayer to argue that praying 'Thy kingdom come' implies the destruction of opposing kingdoms.

Key Arguments

God's sitting is not inactivity but sovereign contempt

Though God is described as sitting, He is actively aware of and responding to the wicked; His laughter is scornful and His word is destructive.

Lecture support: Weaver says, 'He is not sitting idly by while the wicked scheme and connive against him... He knows every thought. He knows every plan and every scheme.' He cites Psalm 2:4-5 and Psalm 94:8-11.

God's laughter is terrifying judgment

God's laughter is not amusement but derision that leads to wrath; if His smile is so terrible, His frown will be worse.

Lecture support: Weaver quotes Thomas Adams: 'If God merely laughs... and in his laughing, if in his smiling he's vexing them with sore displeasure... what in the world will his frown be like?'

Praying for God to arise is biblical and necessary

The Psalms repeatedly call on God to arise against enemies; believers today should pray similarly against modern wickedness.

Lecture support: Weaver says, 'It's not unchristian to pray against the wicked. In fact, it's not even unbiblical to pray against the wicked.' He cites multiple Psalms.

God's enemies are easily destroyed

Like smoke before wind or wax before fire, the wicked cannot stand when God arises; their conspiracies are futile.

Lecture support: Weaver explains Psalm 68:2: 'It does not matter how thick that smoke is... Just the least little wind will drive it away.' He applies this to the Davos crowd.

Praying 'Thy kingdom come' implies destruction of evil

To pray for God's kingdom is to pray for the overthrow of Satan's kingdom and all human opposition; praying for Christ's return is praying for vengeance on the disobedient.

Lecture support: Weaver says, 'You cannot even pray "Thy kingdom come" without asking him to destroy the kingdoms which are in opposition to him.' He cites 2 Thessalonians 1:7-10.

Scripture References

Psalm 2:1-12

The primary text; describes the heathen raging, God laughing, and the Son ruling with a rod of iron.

Psalm 9:20

Put them in fear, O Lord: that the nations may know themselves to be but men.

Isaiah 42:13-14

The Lord shall go forth as a mighty man; He has been still but will now cry and destroy.

Psalm 29:10

The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

Psalm 47:8

God reigneth over the heathen: God sitteth upon the throne of his holiness.

Psalm 99:1

The Lord reigneth; let the people tremble: he sitteth between the cherubims.

Isaiah 40:22

He that sitteth upon the circle of the earth...

Colossians 3:1

Christ sitteth on the right hand of God.

Revelation 6:16

Hide us from the face of him that sitteth on the throne.

Revelation 7:10, 15

Salvation to our God which sitteth upon the throne.

Psalm 94:8-11

He that planted the ear, shall he not hear? The Lord knoweth the thoughts of man.

Hebrews 4:12

The word of God is quick, and powerful, and sharper than any twoedged sword.

Revelation 19:11-21

Christ on a white horse, with a sword from His mouth, smiting the nations.

Psalm 3:7

Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies.

Psalm 7:6

Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies.

Psalm 9:19-20

Arise, O Lord; let not man prevail: let the heathen be judged in thy sight.

Psalm 10:12

Arise, O Lord; O God, lift up thine hand: forget not the humble.

Psalm 12:5

For the oppression of the poor… now will I arise, saith the Lord.

Psalm 17:13

Arise, O Lord, disappoint him, cast him down.

Psalm 44:23, 26

Awake, why sleepest thou, O Lord? arise… Arise for our help.

Discussion Questions

1. How does the image of God sitting and laughing challenge or comfort you in the face of current world events?

Consider: Weaver emphasizes that God's sitting is not inactivity but sovereign contempt; He knows all plans and will act.

2. In what ways might praying for God to arise against the wicked be misunderstood as unchristian? How does Scripture correct that view?

Consider: Weaver argues that many Psalms contain such prayers and that it is biblical to pray against the wicked.

3. What does it mean to hate evil with a 'perfect hatred' as David did, and how can we cultivate that without sinning?

Consider: Weaver cites Psalm 139:21-24 and Amos 5:15, linking love for God with hatred of evil.

4. How should the certainty of God's judgment on the wicked affect our evangelism and our prayers?

Consider: Weaver notes that God may convert some enemies, but judgment is certain; we pray for His will to be done.

5. What modern 'conspiracies' or movements do you see as setting themselves against God, and how can you pray Psalm 68:1-2 over them?

Consider: Weaver applies the psalm to the Davos crowd, Great Reset, etc., and calls for prayer against such wickedness.

6. How does understanding Jesus as the sovereign judge (John 5:22) impact your view of His first coming and His second coming?

Consider: Weaver connects Christ's healing at Bethesda to His sovereignty and role as judge.

7. Why is it important to remember that God's word alone is powerful enough to destroy His enemies? How does that shape our trust in Scripture?

Consider: Weaver highlights Hebrews 4:12 and Revelation 19:15,21 to show the sword from Christ's mouth.

8. What practical steps can you take to incorporate prayers for God to arise into your personal or corporate prayer life?

Consider: Weaver concludes by urging the congregation to pray 'Arise, O Lord' against wickedness in the land.

Applications

Pray boldly for God to arise against wickedness

Believers should follow the biblical pattern of praying for God to lift Himself up and scatter His enemies, especially in times of national or global wickedness.

Lecture support: Weaver says, 'It's time we learn to pray, "Arise, O Lord, make thyself known."' He lists many Psalms as examples.

Trust in God's sovereign timing and power

Even when God seems still, He is aware and will act; believers should not despair but trust His laughter and coming judgment.

Lecture support: Weaver explains that God's sitting is not unconcern; He knows every thought and will speak in wrath.

Hate evil as an expression of love for God

Loving God necessarily involves hating what is contrary to Him; believers should cultivate a righteous hatred of evil and pray for its end.

Lecture support: Weaver cites Amos 5:15 and Psalm 139:21-24, saying 'You cannot love the Lord without hating everything that is contrary to the Lord.'

Recognize that praying 'Thy kingdom come' is a prayer against evil

When praying the Lord's Prayer, believers are implicitly asking God to destroy the kingdoms of man and Satan.

Lecture support: Weaver states, 'You cannot even pray "Thy kingdom come" without asking him to destroy the kingdoms which are in opposition to him.'

Speak out against public wickedness

Weaver models speaking against the hiring of an open lesbian as school superintendent, urging believers to oppose evil in their communities.

Lecture support: Weaver says, 'I shall attend the meeting if God allows me, and I will speak against it with some others.'

Remember that God's word is sufficient for judgment

Believers do not need to take vengeance themselves; God's word is powerful enough to destroy enemies, and He will execute justice.

Lecture support: Weaver points to Revelation 19:15,21 and Hebrews 4:12 to show the sword from Christ's mouth.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 25

It Is Testing Time

October 27, 2023

Read Chapter 25 in the companion book, pages 459-475 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Necessity of Testing All Things by Scripture

Believers are commanded to test every teaching and spirit against the objective standard of God's Word to discern truth from error.

Lecture support: Weaver states, 'Prove all things; hold fast that which is good' (1 Thessalonians 5:21) and explains that 'dokimazo' means to test and scrutinize.

The Incarnation as a Central Test of Orthodoxy

Confessing that Jesus Christ has come in the flesh is the biblical test of the Spirit of God; denial of the incarnation is the spirit of antichrist.

Lecture support: Weaver cites 1 John 4:2-3 and explains that the incarnation is essential to Christ's deity and salvation.

The Interconnectedness of Doctrine

Denying one doctrine, such as the incarnation, leads to denying other essential doctrines like Christ's deity, resurrection, and salvation.

Lecture support: Weaver says, 'When you deny the Incarnation, you deny the Deity. When you deny the Deity, you deny Salvation.'

The Danger of Credulity and Gullibility

Many Christians uncritically accept religious teachings without testing them against Scripture, making them vulnerable to deception.

Lecture support: Weaver warns against 'credulity' and 'gullibility' and says most people 'just swallow it, hook, line, and sinker.'

The Persistence of Ancient Heresies

Heresies like Gnosticism reappear in modern forms, such as the idea that spiritual activities are more important than physical service.

Lecture support: Weaver gives a quiz about prayer vs. mowing a lawn and says answering 'true' indicates imbibing Gnosticism.

The Sacredness of All Work for the Christian

There is no division between secular and sacred; all work done heartily as unto the Lord is equally spiritual and glorifying to God.

Lecture support: Weaver quotes 1 Corinthians 10:31 and Colossians 3:23-24 to show that eating, drinking, and all work can be done to God's glory.

Key Arguments

Testing spirits means testing preachers and prophets by the Word of God.

Since spirits are connected to those who speak, believers test the spirit by examining the message against Scripture.

Lecture support: Weaver says, 'How do you try or test the Spirit? You try and test the preacher. You listen to what he is saying. You examine what he is saying. You scrutinize what he is saying by the Word of God.'

The incarnation is the doctrinal test for the Spirit of God.

1 John 4:2-3 provides a specific test: every spirit that confesses Jesus Christ has come in the flesh is of God; those who deny it are antichrist.

Lecture support: Weaver reads 1 John 4:2-3 and states, 'the test, the trying, the proving in this passage relates to the incarnation of Jesus Christ.'

Denial of the incarnation leads to denial of Christ's deity and salvation.

If Jesus is not God in the flesh, He is not God, and without His deity there is no resurrection or salvation.

Lecture support: Weaver argues, 'if the incarnation of Jesus Christ is denied, His deity is also denied... there would not be any salvation.'

The response to God's Word reveals the spirit of truth or error.

Those who hear and receive apostolic teaching are of God; those who refuse it demonstrate the spirit of error.

Lecture support: Weaver cites 1 John 4:6: 'he that knoweth God heareth us; he that is not of God heareth not us.'

Gnostic dualism between spiritual and physical is unbiblical.

The idea that spiritual activities are more important than physical service is a Gnostic heresy; all work done for God is equally sacred.

Lecture support: Weaver gives examples and says, 'If you answered true or yes to either one of those, you have imbibed Gnosticism.'

Scripture References

1 Thessalonians 5:21

Command to prove all things and hold fast to what is good.

1 John 4:1-3

Command to test the spirits; test of confessing Jesus Christ come in the flesh.

Hebrews 2:1

Warning to give earnest heed lest we let truth slip away.

1 John 1:1-2

John's testimony of handling the Word of life, refuting Docetic Gnosticism.

Psalm 33:4

The word of the Lord is right and all His works are done in truth.

Psalm 43:3

Prayer for God's light and truth to lead.

Psalm 119:142

God's law is truth.

John 17:17

Jesus prays, 'Sanctify them through thy truth: thy word is truth.'

Nehemiah 9:30

God testified against Israel by His Spirit in the prophets.

Acts 11:28

Agabus signified by the Spirit a coming famine.

Acts 16:16-19

A demon-possessed girl spoke by an evil spirit, showing spirits speak through people.

Revelation 2:1-2

The church at Ephesus tested false apostles and found them liars.

Acts 17:11

The Bereans searched the Scriptures daily to test Paul's teaching.

John 1:1-3, 14

The Word was God and became flesh, teaching the incarnation.

Galatians 4:4-5

God sent forth His Son, made of a woman, to redeem.

1 Timothy 3:16

Great is the mystery of godliness: God was manifest in the flesh.

1 Timothy 2:5

There is one mediator between God and men, the man Christ Jesus.

1 John 4:15

Whoever confesses Jesus is the Son of God, God dwells in him.

1 John 1:9

If we confess our sins, He is faithful to forgive; 'confess' means to agree with God.

Romans 1:3-4

Jesus was made of the seed of David and declared the Son of God by the resurrection.

Discussion Questions

1. What does it mean to 'prove all things' and 'hold fast that which is good' in practical terms?

Consider: Weaver explains the Greek words and the command to test everything by Scripture.

2. How can we avoid the danger of letting biblical truth 'slip away' from us?

Consider: Weaver warns from Hebrews 2:1 that truth must be actively retained and applied.

3. Why is the incarnation of Jesus Christ such a critical test for discerning true teaching?

Consider: Weaver explains that confessing Jesus came in the flesh is the test of the Spirit of God.

4. In what ways do modern Christians exhibit credulity or gullibility toward religious teachings?

Consider: Weaver warns against believing everything without testing it against Scripture.

5. How does the denial of one doctrine (like the incarnation) affect other essential Christian beliefs?

Consider: Weaver shows the chain from incarnation to deity, resurrection, and salvation.

6. What are some modern forms of Gnosticism that elevate 'spiritual' activities over 'physical' service?

Consider: Weaver gives a quiz about prayer vs. practical service and calls it Gnostic thinking.

7. How can we practically live out the truth that all work is sacred and can be done for God's glory?

Consider: Weaver cites 1 Corinthians 10:31 and Colossians 3:23-24 to erase the secular-sacred divide.

8. What role does knowing Scripture play in our ability to test the spirits and avoid deception?

Consider: Weaver emphasizes that without an objective standard, we cannot test preachers or teachings.

Applications

Test all teachings and preachers by Scripture.

Believers must actively compare what they hear from religious teachers with the Word of God to discern truth from error.

Lecture support: Weaver commands, 'Prove all things' and explains that testing spirits means testing the preacher by the Bible.

Hold fast to sound doctrine.

Once truth is identified, believers must retain it diligently, obey it, and apply it so it does not slip away.

Lecture support: Weaver warns from Hebrews 2:1 that truth can slip away if not held fast.

Confess and defend the incarnation of Christ.

Christians must affirm that Jesus Christ is fully God and fully man, as this is central to the gospel and a test of orthodoxy.

Lecture support: Weaver states that confessing Jesus Christ has come in the flesh is the mark of the Spirit of God.

Reject Gnostic dualism between spiritual and physical.

Believers should not view spiritual activities as more important than physical service; all work done for God is equally sacred.

Lecture support: Weaver gives examples and says answering 'true' to spiritual vs. physical priority indicates Gnostic influence.

Do all work heartily as unto the Lord.

Whether in secular employment or sacred ministry, Christians are to work with excellence and for God's glory.

Lecture support: Weaver quotes Colossians 3:23-24 and 1 Corinthians 10:31 to show all work can glorify God.

Be Berean in examining teaching.

Like the Bereans, believers should search the Scriptures daily to verify the truth of what they are taught.

Lecture support: Weaver cites Acts 17:11 as the model for testing teaching against Scripture.

Recognize the spirit of antichrist in those who deny Christ's incarnation.

Christians should identify and reject teachers who deny that Jesus Christ has come in the flesh, as they are of the spirit of antichrist.

Lecture support: Weaver applies 1 John 4:3 to modern figures like Yuval Noah Harari who deny Christ's reality.

Avoid syncretism with worldly philosophy.

Believers must not mix biblical truth with human philosophies, as this leads to heresy.

Lecture support: Weaver warns against the syncretism of Thomas Aquinas, who combined Christianity with Greek philosophy.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 26

The Path of Life

February 21, 2024

Read Chapter 26 in the companion book, pages 477-490 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Exclusivity of Christ

Jesus Christ is the only way to the Father and the only source of salvation; there is no other path to eternal life.

Lecture support: Weaver states, 'He is the way, the truth, and the life, and no man cometh unto the Father, but by and through Him. This verse also teaches us the exclusiveness of Christ. There is no other way.'

Christ as the Fulfillment of Old Testament Types

Jesus is the truth that fulfills the shadows and types of the Old Testament, such as the tabernacle and sacrifices.

Lecture support: Weaver says, 'Jesus Christ happens to be the fulfillment of all those types and shadows. And so, therefore, He is the apex of truth.'

The Resurrection as the Path of Life

Christ's resurrection to immortal life is the path of life; He is the firstfruits and forerunner who leads believers to the Father.

Lecture support: Weaver explains, 'Jesus Christ is the only one that was raised from the dead... that entered into what you and I would call immortality or eternal life in the presence of God the Father.'

Union with Christ and Inheritance

Believers are joint-heirs with Christ, sharing in His resurrection life and eternal inheritance, guaranteed by the indwelling Holy Spirit.

Lecture support: Weaver states, 'we are heirs of God, and joint-heirs with Christ... we receive everything that He receives.'

Key Arguments

Christ's claim to be the way is validated by His resurrection

Jesus could claim to be the way because the Father raised Him from death to immortal life, making Him the first to tread the path to the Father's presence.

Lecture support: Weaver says, 'He knows the way because He was the first one to trod that way.'

Psalm 16:11 is a messianic prophecy of Christ's resurrection

The psalm speaks of the Messiah being shown the path of life, implying His death and resurrection, as confirmed by Peter in Acts 2.

Lecture support: Weaver notes, 'Psalm 16:8 is found in Acts 2:25... these verses particularly applied to Jesus Christ in the New Testament.'

Christ is the firstfruits because He rose to die no more

Unlike others raised before Him, Christ rose to eternal, immortal life, making Him the firstfruits of the resurrection.

Lecture support: Weaver quotes Romans 6:9-10: 'Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.'

The Holy Spirit guarantees the believer's inheritance

The indwelling Spirit is the earnest of our inheritance, assuring believers that they will share in Christ's resurrection and glory.

Lecture support: Weaver explains, 'the very reality that we're indwelled by the Holy Spirit... He has sealed us and guaranteed this inheritance.'

Scripture References

John 14:6

Jesus declares He is the way, the truth, and the life, and that no one comes to the Father except through Him.

Psalm 16:11

The psalmist expresses confidence that God will show him the path of life, with fullness of joy in God's presence.

John 17:3

Jesus defines eternal life as knowing the only true God and Jesus Christ whom He sent.

1 John 5:20

The Son of God is identified as the true God and eternal life.

Colossians 2:9

In Christ dwells all the fullness of the Godhead bodily.

1 Timothy 2:5

There is one God and one mediator between God and men, the man Christ Jesus.

Ephesians 2:18

Through Christ we both have access by one Spirit to the Father.

Hebrews 9:12

Christ entered the holy place by His own blood, obtaining eternal redemption.

Hebrews 10:19-23

Believers have boldness to enter the holiest by the blood of Jesus, the new and living way.

Isaiah 35:8

A highway called the way of holiness; the unclean shall not pass over it.

John 6:68

Peter confesses that Jesus has the words of eternal life.

1 Peter 2:21-23

Christ suffered as an example, leaving us a pattern to follow His steps.

John 1:17

The law was given by Moses, but grace and truth came by Jesus Christ.

2 Corinthians 1:20

All the promises of God in Christ are yes and amen.

John 11:25-26

Jesus declares He is the resurrection and the life; whoever believes in Him will live.

John 5:25-29

The dead will hear the voice of the Son of God and come forth to resurrection.

Acts 2:24-28

Peter applies Psalm 16 to Christ's resurrection, that God would not leave His soul in Hades.

Psalm 68:20

To God the Lord belong escapes from death.

Revelation 1:5

Jesus Christ is the faithful witness, the firstborn from the dead.

1 Corinthians 15:20-23

Christ is risen as the firstfruits of those who have fallen asleep.

Discussion Questions

1. Why does Weaver emphasize that Jesus is the exclusive way to the Father, and how does this challenge modern pluralism?

Consider: Weaver stresses the exclusivity of Christ in John 14:6.

2. How does understanding Psalm 16 as a messianic psalm deepen our appreciation of Christ's resurrection?

Consider: Weaver connects Psalm 16 to Acts 2 and Christ's resurrection.

3. What does it mean that Christ is the 'firstfruits' of the resurrection, and how does that affect our hope?

Consider: Weaver explains Christ's unique resurrection to immortal life.

4. In what ways is Christ our 'forerunner,' and how should that shape our daily walk?

Consider: Weaver discusses Christ as the forerunner from Hebrews 6:20.

5. How does the concept of being joint-heirs with Christ influence our perspective on suffering and future glory?

Consider: Weaver applies Romans 8:17 to believers' inheritance.

Applications

Trust in Christ alone for access to the Father

Believers must rely solely on Jesus Christ as the mediator who brings them into God's presence, not on any other means.

Lecture support: Weaver says, 'It is only in Jesus Christ that we arrive in the presence of God the Father.'

Follow Christ's example of obedience and trust

As Christ trusted the Father to show Him the path of life through death, believers should obey and trust God in all circumstances.

Lecture support: Weaver states, 'the path of life for our Lord was obedience, even unto death... trusting His heavenly Father to lead Him from death to life.'

Rejoice in the assurance of resurrection and inheritance

The indwelling Holy Spirit guarantees believers' future resurrection and joint inheritance with Christ, providing present joy and hope.

Lecture support: Weaver explains, 'the very reality that we're indwelled by the Holy Spirit... He has sealed us and guaranteed this inheritance.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 27

In The End

February 09, 2025

Read Chapter 27 in the companion book, pages 491-508 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Certainty of Divine Justice

God will ultimately judge and destroy all tyrants and enemies, as seen in the execution of Athaliah and the promise of Revelation 19.

Lecture support: Weaver states, 'All tyrants, even wannabe tyrants, will end up defeated and destroyed. Their time will be short.' He also cites Revelation 19:1-3 about God avenging His servants.

The Destructive Power of One Sin

A single act of pride or rebellion can ruin a lifetime of godly testimony, as illustrated by Uzziah and David.

Lecture support: Weaver says, 'You may destroy a good and godly testimony with one stupid, sinful, rebellious, and disobedient act... you cannot get it back with one act.'

The Necessity of Patience

Believers need patience while waiting for God's justice, as the wicked may prosper temporarily, but God's timing is perfect.

Lecture support: Weaver references Hebrews 10:36 and Revelation 6:9-11, saying, 'We need patience in the sense that it grieves us when we see the wicked prospering.'

Covenantal Foundation of Justice and Government

True justice and legitimate government are based on covenant, and when rulers violate the covenant, the people are released from obedience.

Lecture support: Weaver explains, 'When one party violates the covenant, it releases the other party from obedience,' applying this to God-man, man-man, and government-man relationships.

God's Active Reign and Subjugation of Enemies

Jesus Christ is currently reigning and actively subduing His enemies, whether by death, removal of power, or conversion.

Lecture support: Weaver cites 1 Corinthians 15:25, 'For he must reign till he has put all of his enemies under his feet,' and explains three ways God subdues enemies.

Key Arguments

A good life can be destroyed by one act of rebellion

Uzziah and David are remembered for their sins, not their good deeds, showing that one act can ruin a testimony.

Lecture support: Weaver says, 'Uzziah is not remembered for all of his good deeds. Uzziah is usually remembered and preached about because of this incident.'

God's vengeance is certain and stored up

Deuteronomy 32:34-35 teaches that vengeance belongs to God, and He will execute it in due time.

Lecture support: Weaver quotes, 'To me belong vengeance and recompense. Their foot shall slide in due time.'

Restoration must begin spiritually, not politically

In 2 Chronicles 23, Jehoiada the priest initiated the covenant, showing that true reformation starts with spiritual leaders, not government.

Lecture support: Weaver states, 'There is never ever going to be a top-down restoration nor a top-down execution of justice. It doesn't begin at the top because the top is usually always corrupt.'

Covenant violation releases the other party from obligation

Using the example of a car repair contract, Weaver argues that when government violates its covenant (e.g., the Constitution), citizens are not obligated to obey.

Lecture support: Weaver says, 'When government violates the covenant, we are not obligated to obey, not at all.'

Athaliah's execution prefigures the end of all tyrants

Athaliah died among the stables and dunghills, a picture of the dishonorable end awaiting all who oppose God.

Lecture support: Weaver quotes Adam Clarke: 'So that she was trampled happily by the horses as her mother had been... she died as she lived, with the dunghills and the stench of the stables.'

Scripture References

2 Chronicles 23:1-7

The opening reading of the sermon, describing Jehoiada's covenant and the plan to crown Joash.

2 Chronicles 26:16

Uzziah's pride led him to transgress by burning incense in the temple, resulting in leprosy.

2 Chronicles 26:17-21

The priests withstood Uzziah, and God smote him with leprosy; he remained a leper until death.

2 Samuel 11

The story of David, Bathsheba, and Uriah, illustrating how a good man's sin is remembered.

Genesis 1:1

Cited as the beginning of the Bible, contrasted with the end in Revelation.

Revelation 11:15

The kingdoms of this world become the kingdoms of God and Christ, a happy ending for saints.

Revelation 14:12

Speaks of the patience of the saints.

Hebrews 10:36

You have need of patience, referenced in connection with waiting for God's justice.

Revelation 6:9-11

The souls under the altar crying for vengeance; they are told to rest a little longer.

Luke 9:52-54

James and John wanted to call down fire on the Samaritans, illustrating impatience for judgment.

Deuteronomy 32:34-35

Vengeance is God's peculiar treasure; their foot shall slide in due time.

1 Corinthians 15:25

Christ must reign until He has put all enemies under His feet, showing His active reign now.

Psalm 21:8-13

God's hand will find out all His enemies and destroy them; His arrows are against their face.

2 Chronicles 21:1-6

Jehoram's wicked reign, his marriage to Athaliah, and his murder of his brothers.

2 Chronicles 21:12-18

Elijah's prophecy against Jehoram and his death by bowel disease.

2 Chronicles 22:1-4

Ahaziah's reign, influenced by his mother Athaliah to do wickedly.

2 Chronicles 22:10-12

Athaliah destroys the royal seed, but Joash is hidden in the temple for six years.

2 Chronicles 23:1-3

Jehoiada makes a covenant with the captains and the congregation to make Joash king.

2 Chronicles 23:16

Jehoiada made a covenant between the Lord, the king, and the people.

2 Kings 11:17

Parallel account showing the covenant between the Lord, the king, and the people, and between the king and the people.

Discussion Questions

1. How does the example of Uzziah challenge the idea that a long record of good deeds can outweigh one act of rebellion?

Consider: Weaver emphasizes that Uzziah is remembered for his pride and leprosy, not his 52-year reign of good works.

2. In what ways do we struggle with impatience for God's justice, and how can the truth of Deuteronomy 32:34-35 help us?

Consider: Weaver discusses the need for patience when seeing the wicked prosper, citing God's stored-up vengeance.

3. What does it mean that Christ is reigning now and actively subduing His enemies, and how should this affect our perspective on current events?

Consider: Weaver explains 1 Corinthians 15:25 and the three ways God subdues enemies.

4. How does the covenantal nature of government inform our response when rulers violate their constitutional or biblical limits?

Consider: Weaver argues that covenant violation releases the people from obedience, using the U.S. Constitution as an example.

5. Why is it significant that the restoration in 2 Chronicles 23 began with Jehoiada the priest rather than a political figure?

Consider: Weaver stresses that true justice starts on a spiritual level, not with government.

6. How does Athaliah's cry of 'Treason!' mirror the way biblical patriots are labeled today, and how should we respond?

Consider: Weaver compares Athaliah calling the godly men traitors to modern labels like 'right-wing nuts.'

7. What does the execution of Athaliah among the stables and dunghills teach us about the ultimate end of those who oppose God?

Consider: Weaver uses Adam Clarke's commentary to highlight the dishonor of her death as a picture of divine justice.

8. How can Luther's advice to Melanchthon ('cease to rule the world') help us maintain peace in times of turmoil?

Consider: Weaver shares the story to encourage trust in God's sovereign control.

Applications

Guard against pride and rebellion

Recognize that one act of disobedience can destroy a lifetime of testimony; remain humble and obedient.

Lecture support: Weaver warns, 'You may destroy a good and godly testimony with one stupid, sinful, rebellious, and disobedient act.'

Cultivate patience for God's justice

Instead of fretting over the prosperity of the wicked, trust that God's vengeance is stored up and will come in due time.

Lecture support: Weaver says, 'We need patience in the sense that it grieves us when we see the wicked prospering,' and cites Deuteronomy 32.

Understand government covenantally

View government as a covenant; when rulers violate it, recognize that obedience is not absolute and may be lawfully withheld.

Lecture support: Weaver states, 'When government violates the covenant, we are not obligated to obey, not at all.'

Seek spiritual reformation first

Do not look to political solutions as the primary means of justice; true restoration begins with spiritual leaders and covenant renewal.

Lecture support: Weaver says, 'There is never ever going to be a top-down restoration nor a top-down execution of justice.'

Trust in Christ's active reign

Rest in the truth that Jesus is currently reigning and subduing His enemies, even when it is not visible.

Lecture support: Weaver explains 1 Corinthians 15:25 and says, 'He is doing exactly that. We may not see it, we may not discern it, but the truth is, he is doing exactly that.'

Do not fear the labels of the world

When standing for biblical truth, expect to be called treasonous or extremist, just as Athaliah accused the godly of treason.

Lecture support: Weaver notes, 'She is referring to Jehoiada and those who were with him who were godly men as traitors... it's just like it is today.'

Personal Response and Notes

Student notes after reading the assigned chapter

Online Lecture Resources

Select the lecture link in the PDF or scan its lecture QR code.

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Lecture JW01020

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Lesson 2: Balaam's Bail Out

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Lesson 10: Who Much Is Given, Much Is Expected

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Lesson 11: Circumstances Change, Problems Remain

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Lesson 12: Safety and Self-Defense

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Lesson 13: What Is In Your Heart

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Lesson 14: It's a Matter of Principle

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Lesson 15: Take Out the Garbage

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Lesson 16: What It Would Be Like To Love The Lord With All Your Heart

Lecture JW01448

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Lesson 17: The Need of the Hour

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Lesson 18: Black Robed Regiment

Lecture JW00215

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Lesson 19: Breaking The Heart Of God

Lecture JW01606

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Lesson 20: Godly Wars

Lecture JW01629

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Lesson 21: An Astounding Fact And Realization

Lecture JW01643

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Lesson 22: Twin Sisters or Sister Sins

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Lesson 23: Have You Ever Wanted To Be A Little Puppy?

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Lesson 24: When God Rises Up

Lecture JW01700

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Lesson 25: It Is Testing Time

Lecture JW01726

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Lesson 26: The Path of Life

Lecture JW01741

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Lesson 27: In The End

Lecture JW01776

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Source information and review

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

Chapter order and reading ranges follow the October 1, 2026 completed manuscript manifests. The source record paths, hashes, field coverage, attribution notes, and reading editions are recorded in the companion manifest.