WEAVER STUDY GUIDES

Where We Are & How We Got Here

Study Guide

Old Testament Studies

Weaver Bible College

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

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

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Using this guide

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

The five study sections retain the existing lecture-record study material. This material predates the October 1, 2026 restored manuscript edition and requires editorial review against that

edition. Missing source fields are identified in each lesson. Response lines are supplied for student use.

Reading assignments refer to the October 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

Where We Are & How We Got Here # 1 of 14

June 28, 1998

Read Chapter 1 in the companion book, pages 9-23 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Foundations and Their Destruction

The nation's moral and cultural decline is due to the erosion of its biblical foundations, leaving the righteous powerless.

Lecture support: Psalm 11:3: 'If the foundations be destroyed, what can the righteous do?'

Theological Revolution Precedes Cultural Revolution

Changes in culture, such as sexual immorality, are the result of prior changes in theology and rejection of biblical authority.

Lecture support: Weaver states: 'You cannot have a change in culture without having a change in theology.'

Abolitionists as Theological Liberals

The abolitionist movement was led by Unitarians and others who rejected the inspiration of Scripture, the deity of Christ, and biblical authority.

Lecture support: Weaver says abolitionists 'rejected the Word of God... the inspiration of Scripture... the deity of Jesus Christ.'

Racism Among Abolitionists and Northerners

Despite their anti-slavery rhetoric, abolitionists and Northerners held deeply racist views and did not want social equality for blacks.

Lecture support: Quotes from Julia Ward Howe, Theodore Parker, and Northern laws barring black immigration.

The Civil War Was Not About Slavery

The war was fought over theological, economic, cultural, and political issues, not slavery. Only a small minority of Southerners owned slaves.

Lecture support: Weaver states: 'the war was not fought over slavery... Only one out of every seventeen families in the South had slaves.'

Continuing Sectional and Theological Differences

The divisions between North and South in 1860 persist in 1998, seen in issues like abortion and homosexuality.

Lecture support: Weaver notes Southern opposition to abortion and recent comments by Trent Lott on homosexuality.

Key Arguments

Theological change drives cultural change

Weaver argues that the moral decay in modern America (e.g., homosexuality on TV) is a direct result of abandoning biblical doctrine.

Lecture support: He states: 'You cannot have a change in culture without having a change in theology.'

Abolitionists rejected biblical authority

The abolitionist movement was fundamentally anti-Christian, led by Unitarians who denied core doctrines of the faith.

Lecture support: Weaver says they 'rejected the inspiration of Scripture... the deity of Jesus Christ.'

John Brown was a murderer, not a hero

John Brown and his gang murdered innocent men, including a free black man, and were financed by wealthy Unitarians.

Lecture support: Weaver details the Pottawatomie Massacre and the killing of Heywood Shepherd.

Abolitionists despised blacks

Using their own writings, Weaver demonstrates that abolitionists viewed blacks as inferior and did not seek equality.

Lecture support: Quotes from Julia Ward Howe calling blacks 'ugly as Caliban' and 'lazy as the laziest brutes.'

Lincoln did not fight to free slaves

Lincoln's own words show he believed in white superiority, supported colonization, and would have kept slavery to preserve the Union.

Lecture support: Lincoln's 1858 debate statement: 'I am not now nor ever have been in favor of... the social or the political equality of a white and black race.'

The North was more racist than the South

Northern states passed laws excluding blacks, and free blacks were often kidnapped and sold into slavery by Northerners.

Lecture support: Weaver cites laws in Indiana, Illinois, and Massachusetts, and statistics on black population decline.

The war had multiple causes beyond slavery

Theological, economic (tariffs), cultural, and political issues were the real drivers of the conflict.

Lecture support: Weaver lists 'theological issues... economic issues... cultural issues... political issues' as causes.

The principles of the war are still being fought

The struggle for liberty and against federal overreach continues in different venues, as Jefferson Davis predicted.

Lecture support: Weaver paraphrases Davis: 'the principles for which we fought will yet be fought for again on a different battlefield.'

Scripture References

Psalm 11:3

Weaver uses this verse as the foundational text for the sermon, asking what the righteous can do when foundations are destroyed.

Proverbs 23:7

Weaver quotes this to support the idea that ideas have consequences: 'As a man thinketh in his heart, so is he.'

Exodus 20:14 (implied)

Weaver references the command 'Thou shalt not commit adultery' when explaining why God would not answer a man's prayer to take another man's wife.

1 Kings 12:28 (implied)

Weaver references Jeroboam making two golden calves as an example of theological change leading to cultural and political change.

Discussion Questions

1. What does Psalm 11:3 mean when it asks, 'If the foundations be destroyed, what can the righteous do?' How does this apply to our nation today?

Consider: Weaver opens the sermon with this verse and applies it to the erosion of America's biblical foundations.

2. How does a change in theology lead to a change in culture? Can you think of modern examples?

Consider: Weaver argues that cultural shifts like acceptance of homosexuality stem from prior theological changes.

3. Why does Weaver claim that the abolitionists rejected the Word of God? What evidence does he provide?

Consider: He describes abolitionists as Unitarians and Transcendentalists who denied biblical inspiration and Christ's deity.

4. How does Weaver use the writings of abolitionists like Julia Ward Howe to challenge the common narrative about the Civil War?

Consider: He quotes their racist statements to show they did not truly care for black people.

5. What was Lincoln's stated view on racial equality, according to the quotes Weaver provides? How does this affect your understanding of the Civil War?

Consider: Weaver reads Lincoln's 1858 debate statement and his colonization speech to free blacks.

6. What were the Northern black exclusion laws, and what do they reveal about racial attitudes in the North?

Consider: Weaver cites laws from Indiana, Illinois, Massachusetts, and others that barred black immigration and voting.

7. According to Weaver, what were the real causes of the Civil War if not slavery?

Consider: He lists theological, economic, cultural, and political issues as the primary drivers.

8. How does Weaver connect the issues of 1860 to the cultural and political debates of 1998? Do you see similar connections today?

Consider: He points to abortion and homosexuality as modern examples of the same sectional and theological divides.

Applications

Guard the theological foundations

Believers must recognize that cultural decay stems from theological compromise and must hold firmly to biblical doctrine.

Lecture support: Weaver states: 'You cannot have a change in culture without having a change in theology.'

Discern the true motives behind movements

Christians should not be swayed by rhetoric but examine the underlying beliefs and goals of social and political movements.

Lecture support: Weaver exposes the racist views of abolitionists despite their anti-slavery language.

Understand history accurately

Weaver urges listeners to learn the true causes of the Civil War and not accept the popular narrative that it was about slavery.

Lecture support: He says: 'anytime people say that slavery was what the war was fought about, they're just absolutely, totally ignorant of history.'

Reject cultural conformity to ungodly media

Weaver models refusing to watch immoral television and encourages separation from worldly entertainment.

Lecture support: He tells the Nielsen caller: 'they're wicked, they're immoral, and they're an insult to my intelligence.'

Stand for biblical principles regardless of cultural pressure

Weaver identifies as 'unreconstructed' and affirms the ongoing relevance of the principles of liberty and biblical truth.

Lecture support: He says: 'I still believe the Bible and I still believe the principles for which we fought.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 2

Where We Are & How We Got Here # 2 of 14

July 05, 1998

Read Chapter 2 in the companion book, pages 25-45 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Theological Change Precedes Cultural Change

Weaver asserts that every cultural shift is rooted in a prior theological shift, and the moral decline in America is due to the abandonment of biblical authority.

Lecture support: Weaver states, 'You cannot have a cultural revolution without having a theological revolution.'

Abolitionism as a Destructive, Power-Seeking Movement

The abolitionists are portrayed as denying Scripture and the Constitution, seeking power rather than the welfare of slaves or the nation.

Lecture support: Weaver says, 'The truth of the matter is the abolitionists wanted power.'

The Necessity of Unity for Lasting Union

Drawing from Amos 3:3, Weaver argues that true union requires unity, and forced union without agreement leads to conflict and separation.

Lecture support: Weaver explains, 'You cannot really have union without unity.'

Denominational Splits as Harbingers of National Division

The splits in the Presbyterian, Methodist, and Baptist churches over slavery were seen by contemporaries as the entering wedge for the dissolution of the United States.

Lecture support: Weaver quotes Charles Hodge: 'We shall become two nations in feeling which must soon render us two nations in fact.'

The Sufficiency and Authority of Scripture in Resolving Conflict

Weaver insists that all problems, from personal to national, can only be resolved when parties submit to the Word of God and do what it requires.

Lecture support: Weaver states, 'No problem will ever be resolved until all the parties are willing to submit to the Word of God and do what God requires to work it out.'

The Danger of Ignoring Biblical Truth

Believers must know and stand for truth because cultural and national deterioration follows when Christians neglect or deny Scripture.

Lecture support: Weaver warns, 'When you don't know truth, you can't stand for truth.'

Key Arguments

Abolitionism was a theological revolution that rejected biblical authority.

Weaver argues that the abolitionist movement was fundamentally a theological departure from orthodox Christianity, denying inspiration, deity, and the supernatural.

Lecture support: Weaver states, 'The abolitionists did not care for the scriptures. They denied the inspiration of the scriptures. They denied the deity of Jesus Christ.'

The abolitionists sought power, not the welfare of slaves.

Weaver contends that the abolitionists used the slavery issue as a means to gain power and influence, not out of genuine concern for slaves.

Lecture support: Weaver says, 'They were not interested in the slaves, but interested in that as a means of gaining power and influence.'

Church divisions over slavery directly led to national division.

Weaver presents extensive historical testimony that the splits in the major denominations were seen as the precursor and cause of the Civil War.

Lecture support: Weaver quotes John C. Calhoun: 'The first of these cords which snapped under its explosive force was that of the powerful Methodist Episcopal Church.'

When Christians cannot resolve conflicts biblically, the nation suffers.

Weaver argues that the failure of professing Christians to work out differences according to Scripture leaves no hope for the heathen and leads to national ruin.

Lecture support: Weaver asks, 'When professing Christians refuse to sit down and work things out biblically and scripturally, what hope do the heathen have?'

Force becomes the only bond when spiritual cords are severed.

Weaver highlights Calhoun's warning that once religious ties are broken, only force remains to hold the Union together, a condition he sees persisting.

Lecture support: Weaver quotes Calhoun: 'Nothing will be left to hold the states together except force.'

Right belief is necessary for right action.

Weaver asserts that theological error inevitably leads to moral and cultural decay, and that correct doctrine is essential for godly living.

Lecture support: Weaver states, 'If you don't believe right, you're not going to act right.'

Scripture References

Psalm 11:3

Weaver uses this verse as the foundational text for the series, asking what the righteous can do when foundations are destroyed.

Amos 3:3

Weaver cites this verse to illustrate that two cannot walk together unless they are agreed, applying it to the necessity of unity in the church and nation.

Discussion Questions

1. How does the principle that 'ideas have consequences' apply to current cultural shifts in our society?

Consider: Weaver opens the message by stating that cultural changes are always preceded by theological changes.

2. In what ways might a desire for power disguise itself as a noble cause, as Weaver claims happened with abolitionism?

Consider: Weaver argues that the abolitionists were primarily motivated by a quest for power rather than genuine concern for slaves.

3. What are the dangers of forced union without genuine unity, and how does Amos 3:3 speak to this?

Consider: Weaver uses the illustration of two tomcats tied together to show that union without unity leads to conflict.

4. How should Christians today handle disagreements over secondary doctrines while maintaining unity on the fundamentals of the faith?

Consider: Weaver acknowledges that believers can disagree on issues like eschatology or baptism while still cooperating on the essentials.

5. What lessons can we learn from the 19th-century church splits about the relationship between ecclesiastical unity and national stability?

Consider: Weaver presents extensive historical testimony that the denominational divisions were seen as the entering wedge for the Civil War.

6. Why is submission to the Word of God essential for resolving conflicts, and what happens when parties refuse to do so?

Consider: Weaver applies the historical lesson to personal, familial, and ecclesiastical conflicts, insisting that only biblical submission can bring resolution.

7. How can believers prepare themselves to stand for truth in a culture that increasingly rejects biblical authority?

Consider: Weaver warns that Christians must know and stand for truth because cultural deterioration follows theological compromise.

Applications

Examine everything in light of Scripture

Weaver urges believers to test all teachings and ideas by the Word of God, not by whether they sound good or seem to work.

Lecture support: Weaver states, 'You have to learn the importance of examining everything in light of the Word of God.'

Submit to God's Word to resolve conflicts

Weaver applies the historical lesson to personal relationships, insisting that problems are only resolved when all parties submit to what God requires.

Lecture support: Weaver says, 'No problem will ever be resolved until all the parties are willing to submit to the Word of God and do what God requires to work it out.'

Know and stand for biblical truth

Weaver warns that believers must be grounded in truth to withstand cultural pressures and coming challenges.

Lecture support: Weaver exhorts, 'When you don't know truth, you can't stand for truth.'

Recognize the link between doctrine and practice

Weaver emphasizes that right belief is essential for right living, and theological error leads to moral decay.

Lecture support: Weaver states, 'If you don't believe right, you're not going to act right.'

Maintain unity on fundamentals while allowing diversity on secondary matters

Weaver acknowledges that believers can disagree on non-essential doctrines while still cooperating on the core truths of the faith.

Lecture support: Weaver says, 'I can agree to disagree with someone who is right on what you and I would call the fundamentals of the faith.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 3

Where We Are & How We Got Here # 3 of 14

July 12, 1998

Read Chapter 3 in the companion book, pages 47-65 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Theological Foundations Determine Culture

All cultural changes are the consequence of theological shifts; a change in theology leads to changes in culture, such as the acceptance of sodomy, abortion, and socialism.

Lecture support: Weaver states: 'all cultural changes, all cultural shifts are the consequence of theological shifts. You cannot have a change in culture without having a change in theology.'

Northern Aggression and Hatred Toward the South

The North despised Southern dominance and sought to destroy the South politically and economically, not primarily to free slaves.

Lecture support: Weaver quotes Thaddeus Stevens: 'Hang the leaders, crush the South, arm the Negroes, confiscate the land... The South must be punished.'

Economic Exploitation Through Tariffs

High tariffs imposed by the North enriched Northern industry while impoverishing the agricultural South, effectively making the South a 'milk cow' for the Union.

Lecture support: Weaver cites Senator Thomas H. Benton: 'Virginia, the two Carolinas, and Georgia may be said to defray three-fourths of the annual expense of supporting the federal government...'

The War Was About Money, Not Slavery

Northern leaders admitted that the real reason for preventing Southern secession was economic: the loss of tariff revenue and trade.

Lecture support: Weaver quotes the New York Times: 'We were divided and confused till our pocketbooks were touched.'

Government Overreach and Sectional Favoritism

Federal legislation has historically preferred one section or group over another, leading to division and injustice, a pattern that continues today.

Lecture support: Weaver notes that Southern states still must get Justice Department approval for voting district changes, a Reconstruction-era requirement.

Repentance and Obedience as the Only Hope

The nation's problems stem from forsaking God's law; the solution is personal and corporate repentance and bringing every area of life into conformity with Scripture.

Lecture support: Weaver prays: 'We are where we are as a nation because we have forsaken Thee and forsaken Thy law. Forgive us our sins, and enable us to live for Thee.'

Key Arguments

The North, not the South, was the aggressor and sought war.

Weaver argues that the North, driven by industrialists and Unitarians, conspired to start the war to break Southern power and impose high tariffs.

Lecture support: Weaver says: 'the North was not interested in slaves or in slavery as much as they were interested in the destruction of the South.'

The South was economically prosperous and dominant before the war.

Contrary to the myth of a backward South, Weaver presents statistics showing the South's economy ranked third in the world in 1860 and had higher per capita income than many Northern areas.

Lecture support: Weaver states: 'if the South had been an independent nation in 1860, its economy would have ranked third in the world.'

Tariffs were the central economic grievance.

The South opposed high tariffs because they benefited Northern industry at the expense of Southern agriculture, effectively taxing the South for Northern gain.

Lecture support: Weaver quotes a Northern congressman: 'The real reason is that the South will not allow us to have our tariffs.'

Lincoln was a tool of Northern industrial interests.

Weaver portrays Lincoln as a front man for the War Party, whose assassination was orchestrated by those who no longer needed him.

Lecture support: Weaver says: 'Lincoln was nothing more than their front man. And when Lincoln's time was over, he was gotten rid of just as easily and as quickly as JFK was gotten rid of.'

Federal legislation systematically plundered the South.

Through tariffs and spending policies, the federal government transferred wealth from the South to the North, leaving the South impoverished.

Lecture support: Weaver quotes Senator Benton: 'This is the reason why wealth disappeared from the South and rises in the North. Federal legislation does all this.'

The war's economic devastation of the South was severe and long-lasting.

Weaver provides examples of post-war economic ruin, such as Mississippi spending 20% of revenues on artificial limbs and Georgia not recovering pre-war revenue levels until 1911.

Lecture support: Weaver states: 'the state of Mississippi allotted one-fifth of its revenues to purchase artificial arms and legs.'

Government favoritism continues to cause societal division.

Modern government policies, such as welfare and affirmative action, pit groups against each other, mirroring the sectional favoritism of the past.

Lecture support: Weaver says: 'our federal government contrary to the word of God, and contrary to the Constitution, is going to aid one group above another, and prefer one group above another, and destroy one group at the other's expense.'

The only solution is a return to biblical obedience.

Weaver concludes that national restoration requires repentance and submission to God's Word, starting with individual Christians.

Lecture support: Weaver states: 'the only way we'll ever get back where we were is first of all, we must go back to the Word of God.'

Scripture References

Psalm 11:3

Foundational verse for the series: 'If the foundations be destroyed, what can the righteous do?'

Amos 3:3

Used to illustrate that division is inevitable when there is no agreement: 'Can two walk together except they be agreed?'

Proverbs 22:7

Cited to show that a biblical worldview affects economics: 'the borrower is servant or slave to the lender.'

2 Thessalonians 3:10 (implied)

Weaver references the biblical principle: 'if any will not work, neither should he eat.'

Discussion Questions

1. How does the principle that 'all cultural shifts are the consequence of theological shifts' apply to issues we face today?

Consider: Weaver argues that changes in culture, such as acceptance of sodomy and abortion, stem from changes in theology.

2. In what ways might economic interests still drive political decisions, and how should Christians respond?

Consider: Weaver contends that the War of Northern Aggression was primarily about tariffs and economic control, not slavery.

3. What does the Bible teach about the role of government in preferring one group over another, and how does this relate to modern affirmative action or welfare policies?

Consider: Weaver criticizes federal government for aiding one group at the expense of another, leading to societal division.

4. How can Christians maintain unity when there are deep theological disagreements, as seen in the church divisions before the Civil War?

Consider: Weaver notes that the broken churches preceded the broken nation, and that without biblical agreement, division is inevitable.

5. What is the biblical view of slavery, and how does it differ from the abusive system practiced in the antebellum South?

Consider: Weaver mentions he will preach on the biblical doctrine of slavery, distinguishing it from the wickedness that attended Southern slavery.

6. How should Christians balance the call to obey governing authorities with the need to resist unjust laws, as the South claimed to do?

Consider: Weaver discusses the South's argument that taxation without representation was tyranny, similar to the American Revolution.

7. What practical steps can individuals and churches take to bring every area of life into conformity with God's Word?

Consider: Weaver concludes that regardless of national trends, Christians are responsible to be biblical in every area of life.

Applications

Examine Your Worldview

Recognize that your theology shapes your views on economics, politics, and social issues; ensure your beliefs are grounded in Scripture.

Lecture support: Weaver states: 'Your worldview is determined by your theology. What you believe about God and what you believe about the Word of God.'

Avoid Debt to Maintain Freedom

Because the borrower is slave to the lender, Christians should strive to stay out of debt to remain free.

Lecture support: Weaver cites Proverbs 22:7: 'the borrower is servant or slave to the lender.'

Practice Biblical Welfare

Welfare should be handled by the church, not the government, and based on the principle that those who will not work should not eat.

Lecture support: Weaver says: 'it was the churches that handled biblical welfare. And the biblical principle is this, if any will not work, neither should he eat.'

Repent and Obey God's Word

Personal and corporate repentance and obedience to Scripture are the only hope for restoration, regardless of what the nation does.

Lecture support: Weaver states: 'If nobody else does right, we must. If no one else obeys God, we must.'

Understand History to Avoid Repeating Errors

Learning the true causes of the War of Northern Aggression helps Christians recognize ongoing patterns of government overreach and economic exploitation.

Lecture support: Weaver says: 'I'm not just trying to stir up trouble. But may I point something out? Do you realize if you and I in the state of Georgia wish to redistrict our voting precincts, we must apply to the Justice Department for approval.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 4

Where We Are & How We Got Here # 4 of 14

July 19, 1998

Read Chapter 4 in the companion book, pages 67-87 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical Slavery vs. Pagan Slavery

The Bible distinguishes between regulated, humane slavery and the pagan practice of man-stealing and oppression, condemning the latter but permitting the former under divine law.

Lecture support: Weaver states: 'there is a biblical slavery... there is a pagan slavery that is unbiblical... pagan slavery is condemned over and over in Scripture, but not slavery in and of itself.'

Christ as the Model Slave

Jesus Christ portrayed Himself as a loving, obedient servant, using the imagery of a pierced ear and foot-washing, which would be blasphemous if slavery were inherently evil.

Lecture support: Weaver says: 'To denigrate the biblical doctrine of slavery is to denigrate the person and work of Jesus Christ.'

Slavery as a Form of Dominion and Welfare

Biblical slavery places responsibility on individual masters rather than the state, providing a system of welfare and personal accountability.

Lecture support: Weaver explains: 'the master assumes the role as benefactor, the bestower of welfare, rather than the state... we have outlawed biblical slavery. And now the state has enslaved... everyone else.'

Property Rights in Slavery

The Bible recognizes the master's property interest in the slave, which incentivizes proper treatment, similar to the property concept in marriage.

Lecture support: Weaver notes: 'verse 21 recognizes the master's property in the slave... even a wife is referred to as property.'

Slavery and Personal Responsibility

Biblical slavery was designed to teach financial and personal responsibility, with slaves learning from capable masters and being given a fresh start upon release.

Lecture support: Weaver states: 'Biblical slavery was designed to teach people to be personally and financially responsible.'

Key Arguments

Slavery is not inherently evil

The Bible regulates slavery without condemning it as inherently sinful; Christ's use of slave imagery confirms its moral neutrality.

Lecture support: Weaver argues: 'If slavery is inherently evil and wicked in and of itself... how could Christ apply that which is wicked and evil... to himself?'

Man-stealing, not slavery, is condemned

Scripture prescribes the death penalty for kidnapping and selling people, but permits other forms of slavery such as debt, crime, and voluntary servitude.

Lecture support: Weaver reads Exodus 21:16 and Deuteronomy 24:7, stating: 'whoever steals a man and sells him deserves to die.'

Biblical law protects slaves from abuse

While masters could whip slaves for serious offenses, they were forbidden from killing or maiming them; loss of an eye or tooth required freeing the slave.

Lecture support: Weaver cites Exodus 21:20-21, 26-27: 'if he smite out his manservant's tooth... he shall let him go free.'

Heathens could be permanent slaves due to their spiritual state

Unbelievers are already slaves to sin, and God permits their permanent enslavement as a form of dominion, unlike Hebrew believers who are the Lord's free men.

Lecture support: Weaver explains: 'a heathen, a pagan, is already a slave by nature... both slavery and usury are forms of dominion.'

Rejecting biblical slavery leads to state tyranny

By outlawing biblical slavery, society has replaced personal master-slave relationships with impersonal state welfare and enslavement of all citizens.

Lecture support: Weaver concludes: 'we have outlawed biblical slavery. And now the state has enslaved not just the black, but the white and everyone else.'

Scripture References

Exodus 21:1-6

Regulations for Hebrew servants, including six-year service and voluntary permanent servitude with ear piercing.

Exodus 21:7-11

Laws concerning a daughter sold as a maidservant, including betrothal and rights.

Exodus 21:16

Death penalty for man-stealing and selling.

Exodus 21:20-21

Punishment for killing a slave vs. no punishment if the slave survives a beating, recognizing the master's property.

Exodus 21:26-27

Freedom for a slave if the master destroys an eye or knocks out a tooth.

Deuteronomy 24:7

Death penalty for stealing and selling a brother Israelite.

Deuteronomy 24:14-15

Command not to oppress a hired servant; pay wages daily.

Deuteronomy 15:12-18

Release of Hebrew slaves after six years with liberal provision; voluntary permanent servitude with ear piercing.

Psalm 40:6

Messianic psalm: 'mine ears hast thou opened' (pierced), applied to Christ's obedience.

Hebrews 10:5-10

Quotes Psalm 40, applying the servant imagery to Christ's incarnation and sacrifice.

John 5:30

Christ as the sent one, seeking the Father's will.

Hebrews 3:1

Christ as the Apostle (sent one) and High Priest.

John 13:3-17

Jesus washes disciples' feet as an example of servanthood.

Luke 22:27

Christ says, 'I am among you as he that serveth.'

Exodus 22:1-3

Restitution for theft; if unable to pay, the thief is sold for his theft.

Leviticus 25:39-43

A poor brother sold for debt must be treated as a hired servant, not a bondservant, and released at Jubilee.

Genesis 9:25-27

Noah's curse: Canaan to be a servant of servants.

Leviticus 25:44-46

Permission to buy heathen bondmen and bondmaids as permanent possessions.

Deuteronomy 21:10-14

Treatment of a captive woman taken as wife; if not delighted, she goes free and cannot be sold.

Philemon 1:10-16

Paul sends Onesimus back to Philemon, now as a brother, not just a slave.

Discussion Questions

1. How does the Bible distinguish between man-stealing and other forms of slavery, and why is this distinction important?

Consider: Weaver emphasizes that kidnapping and selling people is punishable by death, while other forms of slavery are regulated.

2. In what ways does Christ's use of slave imagery inform our understanding of His mission and our relationship to God?

Consider: Weaver argues that Christ's pierced ear and foot-washing demonstrate voluntary, loving servitude.

3. What protections did biblical law provide for slaves, and how do they compare to modern labor laws?

Consider: Weaver details rules against maiming, requirement of Sabbath rest, and provision upon release.

4. How does the concept of property in biblical slavery relate to the master's responsibility and the slave's welfare?

Consider: Weaver explains that the master's property interest incentivizes proper care, similar to marriage.

5. What does Weaver mean by saying that outlawing biblical slavery has led to state enslavement, and do you agree?

Consider: Weaver concludes that state welfare and control have replaced personal master-slave relationships.

Applications

Recognize biblical slavery as morally neutral

Understand that slavery itself is not inherently sinful; the Bible regulates it and Christ used it as a positive metaphor.

Lecture support: Weaver states: 'Slavery is not inherently wrong. Slavery is not inherently evil. There is a biblical slavery.'

Embrace voluntary servitude to capable masters

Biblical law permits those unable to maintain independence to attach themselves to capable men for protection and provision.

Lecture support: Weaver says: 'biblical law permits voluntary servitude… because it recognizes that some people either cannot or will not maintain a position of independence.'

Reject state welfare in favor of personal responsibility

Biblical slavery places welfare responsibility on individual masters, not the state; rejecting this leads to pagan state enslavement.

Lecture support: Weaver argues: 'the master assumes the role as benefactor… rather than the state… we have outlawed biblical slavery. And now the state has enslaved… everyone else.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 5

Where We Are & How We Got Here

Part Five of 14

July 26, 1998

Read Chapter 5 in the companion book, pages 89-108 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical slavery is instituted and regulated by God, not inherently evil

Weaver argues that slavery originated with God as a punishment and remedy for moral degradation, and that Scripture regulates it rather than condemning it.

Lecture support: Weaver states: 'slavery originated with God and was regulated by God. There is nothing shameful, embarrassing, or ignominious about the truth of biblical slavery.'

Distinction between biblical and pagan slavery

Weaver distinguishes between biblical slavery (ordained by God) and pagan slavery (involving kidnapping and abuse), which is condemned.

Lecture support: Weaver says: 'there is a biblical slavery and there is a pagan slavery. Now, pagan slavery very clearly is ungodly and unbiblical, but the biblical slavery is not ungodly.'

The curse on Canaan as the origin of biblical slavery

Weaver teaches that Noah's curse on Canaan in Genesis 9 was a divine pronouncement establishing servitude for Canaan's descendants.

Lecture support: Weaver quotes Dabney: 'it was appointed by God as the punishment of and remedy for the peculiar moral degradation of a part of the race.'

Godly patriarchs and New Testament believers owned slaves

Weaver demonstrates that Abraham, Isaac, Cornelius, Philemon, and members of the Colossian and Ephesian churches were slaveholders and were not rebuked.

Lecture support: Weaver says: 'Abraham and Isaac are two of the most revered patriarchs in the Bible. And these two patriarchs were two great slaveholders.'

The New Testament regulates slavery rather than abolishing it

Weaver shows that apostolic instructions address the duties of slaves and masters, implying the legitimacy of the institution.

Lecture support: Weaver cites Ephesians 6:5-9 and Colossians 3:22-4:1 as regulations for slaves and masters.

Abolitionism is contrary to sound doctrine

Weaver interprets 1 Timothy 6:1-5 as condemning those who teach against biblical slavery, calling them proud and corrupt.

Lecture support: Weaver says: 'what does God say about abolitionists? They're perverse. They're in error. And then what does God recommend for the remedy? Secession.'

Rejection of collective guilt for historical slavery

Weaver argues that individuals are responsible for their own sins, not the sins of their forefathers, and that guilt manipulation is a political tool.

Lecture support: Weaver states: 'when someone tries to lay a collective guilt upon you... If I can make you feel guilt, if I can make you sense that you're guilty, I can manipulate you.'

Key Arguments

Slavery cannot be inherently evil because Christ used it as an analogy for Himself

Weaver argues that if slavery were inherently evil, Christ would not have used the slave analogy in Psalm 40 and Hebrews 10, nor called Himself a servant.

Lecture support: Weaver says: 'if slavery is inherently evil in and of itself, then Christ would not be using an analogy of that to compare to himself and his ministry and his mission.'

The Hebrew word 'ebed' in Genesis 9 means slave, not just servant

Weaver argues that the word translated 'servant' in the curse on Canaan is the same word used for the slavery of Israel in Egypt, proving real slavery is meant.

Lecture support: Weaver says: 'the Hebrew word for servant is ebed, which is translated from the Hebrew word avad, which literally means to enslave.'

God blessed slaveholders and gave them slaves

Weaver points to Abraham and Isaac as examples of godly men who owned slaves and were blessed by God with more slaves.

Lecture support: Weaver says: 'God gave slaves to Abraham... And the Lord hath blessed my master greatly, and he is become great, and he the Lord hath given him... slaves.'

Jesus had opportunity to condemn slavery but commended a slaveholder instead

Weaver cites Luke 7:1-10, where Jesus heals a centurion's slave and commends his faith without rebuking his slaveholding.

Lecture support: Weaver says: 'if Christ was going to condemn, here would have been a perfect opportunity. But instead of condemning, He commended.'

Slaveholders were full members of New Testament churches

Weaver argues that the presence of instructions to masters in Colossians and Ephesians proves slaveholders were in those churches without censure.

Lecture support: Weaver says: 'there were slaveholders in the church at Colossae... slaveholders were admitted into full fellowship and membership of local churches in New Testament times.'

1 Timothy 6:1-5 condemns abolitionist teaching

Weaver interprets the passage as a direct condemnation of those who teach contrary to the biblical instructions on slavery, labeling them proud and corrupt.

Lecture support: Weaver says: 'If any man teach otherwise... He is proud, knowing nothing... from such withdraw thyself.'

Scripture References

Genesis 9:20-27

Noah's drunkenness, Ham's sin, and the curse on Canaan establishing servitude.

Exodus 21:16

Condemnation of man-stealing, not slavery itself.

Deuteronomy 24:7

Condemnation of kidnapping and selling persons.

Revelation 18:12-13

Condemnation of those who capture and sell men.

Exodus 20:5

Visiting iniquity of fathers on children, explaining curse on Canaan.

Exodus 1:13-14

Hebrew word for 'serve' is the same as 'slave,' proving Genesis 9 means slavery.

Exodus 13:3,14

God calls Egypt a 'house of bondage' (slavery), same word as Genesis 9.

Deuteronomy 24:18,22

Israel reminded they were slaves in Egypt, same Hebrew word.

Genesis 17:9-13

God commands circumcision of slaves, showing His acceptance of slaveholding.

Genesis 14:14

Abraham had 318 trained slaves born in his house.

Genesis 20:14

Abimelech gave Abraham male and female slaves.

Genesis 24:35

God gave Abraham slaves among other blessings.

Genesis 26:12-14

Isaac had great store of servants (slaves) and was blessed.

Genesis 16:7-9

The angel of the Lord told Hagar to return and submit to Sarah, her mistress.

Numbers 31:30,47

God commanded that slaves be given to the Levites for tabernacle service.

Leviticus 25:44

Israel could buy slaves from surrounding nations; Septuagint uses 'doulos.'

Luke 7:1-10

Jesus heals a centurion's slave and commends his faith without condemning slaveholding.

1 Corinthians 7:20-22

Paul tells slaves not to care about their status; both slave and free are the Lord's.

Acts 10:1-2,7,47-48

Cornelius, a centurion slaveholder, was baptized and received into the church.

Philemon 1:1-2

Philemon, a slaveholder, was a pastor and fellow laborer with Paul.

Discussion Questions

1. How does Weaver distinguish between biblical slavery and pagan slavery, and what are the implications for evaluating historical practices?

Consider: Weaver emphasizes that biblical slavery is regulated by God, while pagan slavery involves kidnapping and abuse.

2. What is the significance of the Hebrew word 'ebed' in Genesis 9 for understanding the nature of the curse on Canaan?

Consider: Weaver argues that 'ebed' means slave, not just servant, linking it to Israel's bondage in Egypt.

3. How does Weaver use the examples of Abraham and Isaac to argue that slaveholding is compatible with righteousness?

Consider: Weaver points to their wealth in slaves and God's blessing as evidence.

4. Why does Weaver believe Jesus' interaction with the centurion in Luke 7 is significant for the slavery debate?

Consider: Jesus healed the slave and commended the centurion's faith without condemning slaveholding.

5. What does the presence of instructions to masters in Colossians and Ephesians imply about the early church's view of slavery?

Consider: Weaver argues it shows slaveholders were full church members without censure.

6. How does Weaver interpret 1 Timothy 6:1-5 as a condemnation of abolitionism, and what are the implications for modern debates?

Consider: He sees the passage as labeling abolitionist teaching as proud and corrupt, and commands withdrawal.

7. What is Weaver's argument against collective guilt for historical slavery, and how does he connect it to political manipulation?

Consider: He argues individuals are only responsible for their own sins, and guilt is used to control people.

Applications

Do not be ashamed of biblical truth about slavery

Believers should not be embarrassed by the Bible's allowance of slavery but should understand and proclaim the biblical view.

Lecture support: Weaver says: 'You and I do not need to defend the Word of God. We need to use the Word of God and proclaim the truth of it.'

Honor parental authority as reflecting honor to God

Weaver applies the lesson from Ham's dishonor: treating parents with disrespect is equivalent to dishonoring God.

Lecture support: Weaver says: 'However you treat your father and your mother is reflective of how you treat God.'

Slaves and masters should fulfill their duties as unto the Lord

Christian slaves should serve wholeheartedly, and Christian masters should treat slaves justly, knowing they have a Master in heaven.

Lecture support: Weaver cites Colossians 3:23: 'And whatsoever you do, do it heartily as unto the Lord, and not unto men.'

Reject collective guilt and manipulation

Believers should refuse to accept guilt for the sins of others and recognize guilt-based manipulation as a political tool.

Lecture support: Weaver says: 'If I can make you feel guilt... I can manipulate you. I can control you.'

Withdraw from those who teach contrary to sound doctrine on slavery

Based on 1 Timothy 6, believers should separate from those who advocate abolitionist or unbiblical views on slavery.

Lecture support: Weaver says: 'from such withdraw thyself.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 6

Where We Are & How We Got Here # 6 of 14

August 09, 1998

Read Chapter 6 in the companion book, pages 109-123 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical Allowance of Slavery

The Bible permits slavery under certain conditions, condemning only man-stealing and kidnapping, not the institution itself.

Lecture support: Weaver states, 'the Bible does indeed allow for slavery' and cites Leviticus 25:44-46 as allowing permanent slavery of heathens.

Northern Responsibility for the Slave Trade

The North, especially New England, was primarily responsible for transporting slaves to America, not the South.

Lecture support: Weaver says, 'There was not one slave brought over to this country on a southern ship' and details Massachusetts' and Rhode Island's involvement.

Hypocrisy of the North

The North condemned the South for slaveholding after having profited enormously from the slave trade.

Lecture support: Weaver quotes Dabney: 'Massachusetts... gained for her share the wages of iniquity... have arrogated herself the post of chief accuser of Virginia.'

Economic Motivation of the Slave Trade

The slave trade was driven by immense profits, with returns often exceeding 100%.

Lecture support: Weaver details the cost of slaves in rum and the net profit of $480,000 on a single voyage.

The South as Victim of Historical Misrepresentation

The South has been unfairly blamed for slavery, while the North's role has been obscured.

Lecture support: Weaver argues that the Confederate flag is not racist and that the South treated slaves as family.

Key Arguments

The Bible allows slavery, so Southern slaveholding was not inherently sinful.

Since the Bible permits slavery, the South's practice of it was not wrong, provided slaves were treated biblically.

Lecture support: Weaver says, 'the Bible allows for slavery' and contrasts it with humanistic condemnation.

No slaves were brought to America on Southern ships.

The transatlantic slave trade was conducted entirely by Northern and European ships, not Southern ones.

Lecture support: Weaver states, 'There was not one slave brought over to this country on a southern ship.'

Permanent black slavery in America was initiated by a black man.

Anthony Johnson, a black man, won the legal case that established permanent black slavery in Virginia.

Lecture support: Weaver recounts the case of Johnson v. Parker in 1653.

The North continued illegal slave trading long after it was banned.

Despite the 1808 ban, Northerners persisted in slave trading, as evidenced by presidential statements and seizures.

Lecture support: Weaver cites Buchanan's and Lincoln's statements and the capture of slave ships in 1861.

The South purchased only a small fraction of slaves brought from Africa.

Less than 6% of slaves were brought to America; the rest went elsewhere, so Southern demand did not drive the trade.

Lecture support: Weaver says, 'the South only purchased less than 6% of the slaves.'

Scripture References

Leviticus 25:44-46

Weaver reads this passage to show that God allowed the Israelites to buy and permanently own slaves from the heathen nations.

John 8:32

Weaver quotes Jesus' words, 'you shall know the truth, and the truth shall set you free,' to emphasize the importance of knowing historical truth.

Discussion Questions

1. How does the biblical allowance of slavery challenge modern assumptions about morality and justice?

Consider: Weaver argues that the Bible permits slavery, which conflicts with contemporary humanistic views.

2. What evidence does Weaver present to support the claim that the North was primarily responsible for the slave trade?

Consider: Weaver provides historical data on New England's involvement and the absence of Southern slave ships.

3. How does the story of Anthony Johnson complicate the narrative of slavery as exclusively white oppression of blacks?

Consider: Weaver recounts how a black man initiated permanent black slavery in Virginia.

4. Why does Weaver consider the North's condemnation of Southern slavery hypocritical?

Consider: He argues the North profited from the trade and continued it illegally while blaming the South.

5. What implications does Weaver's argument have for contemporary views of the Confederate flag and Southern heritage?

Consider: Weaver claims the Confederate flag is not racist and the South is not a racist section.

Applications

Knowing the truth brings freedom from guilt and manipulation.

Weaver urges believers to learn historical truth to avoid being controlled by false guilt imposed by others.

Lecture support: Weaver says, 'if you can make a person feel guilty, then you have control over him... you shall know the truth, and the truth shall set you free.'

Christians must submit to biblical authority over cultural narratives.

Weaver emphasizes that whatever God says is right, even when it contradicts popular opinion.

Lecture support: Weaver states, 'We as Christians believe, number one, that God is right. Whatever God says is right.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 7

Where We Are & How We Got Here # 7 of 14

August 16, 1998

Read Chapter 7 in the companion book, pages 125-141 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Propaganda and Historical Revisionism

Weaver argues that the popular narrative of the North as anti-slavery and the South as pro-slavery is a lie perpetuated by propaganda.

Lecture support: One of the biggest lies, one of the biggest untruths, errors, most effective propaganda that has been promulgated down through the ages says that the North has always been against slavery, quote unquote. And the South has always been for slavery.

Biblical Legitimacy of Slavery

Slavery is not inherently sinful according to the Bible; God permitted the Israelites to buy and permanently own heathen slaves.

Lecture support: I've shown you from the Bible where slavery is not wrong in and of itself... slavery is not inherently evil or wicked or sinful in and of itself.

Southern Opposition to the Slave Trade

Many Southern states and leaders actively sought to limit or end the importation of slaves, but were blocked by external forces.

Lecture support: Virginia passed 23 legislative acts saying we don't want slaves in our state... the king was constantly overruling the Collins.

Northern Economic Self-Interest

The North abolished slavery not out of moral virtue but because wage labor in factories was cheaper than maintaining slaves.

Lecture support: The North discovered that they could take white men and women and white children and work them in their factories 14 hours a day and pay them and forget them cheaper than they could hold slaves.

Economic Destruction as a Weapon

The forced emancipation without compensation was a deliberate strategy to destroy the South economically and politically, a tactic still used against Christians today.

Lecture support: The war was intended to destroy the South, to break the backbone of the South. What better way to destroy someone politically than to destroy them economically?

The War Was Not About Slavery

The Civil War was fundamentally about the conquest and subjugation of the South, not the moral issue of slavery.

Lecture support: It was not over slavery. It was over destruction and the conquest of the South.

Key Arguments

The North was not historically anti-slavery

Historical records show that Northern states lobbied to extend the slave trade and later sought to allow slavery in the Northwest Territory.

Lecture support: Guess what group it was that lobbied for an extension of the slave trade? It was the northern states, the northeastern states particularly.

The South led early efforts to curb slavery

Virginia, South Carolina, and Georgia passed numerous laws to restrict or ban the importation of slaves, but were overruled by the British crown.

Lecture support: As early as 1761, its lawmakers attacked slavery by trying to attach to it a duty... Virginia passed 23 legislative acts saying we don't want slaves in our state.

Northern emancipation was gradual and profitable

Northern states did not immediately free existing slaves; they passed laws freeing future children and sold existing slaves to the South.

Lecture support: Not one law was ever passed in the North that granted freedom to a person already in slavery... they got rid of them profitably. They sold them to the South.

The Confederate Constitution banned slave importation

The Confederate Constitution was the first national constitution to explicitly forbid the importation of African slaves.

Lecture support: The Confederate Constitution, Article One, Section 9 says this: 'The importation of Negroes of the African race from any foreign country... is hereby forbidden.'

Forced emancipation caused massive Southern economic loss

The uncompensated loss of slave property amounted to billions of dollars, devastating the Southern economy.

Lecture support: Louisiana alone lost by virtue of the war, lost $170 million in slave property alone... three to four billion dollars wiped out at one time.

Economic subjugation continues against Christians

The same tactic of keeping people poor to prevent political organization is used today against Christians.

Lecture support: You keep a people poor. You keep them so occupied with making a dollar just to exist... and they don't have time to think about anything else.

Scripture References

Leviticus 25:44-46

Weaver reads this passage to establish that God permitted the Israelites to buy and permanently own heathen slaves, arguing that slavery is not inherently sinful.

John 8:32

Weaver quotes this verse to emphasize that knowing the truth brings freedom, applying it to the need for historical and theological truth.

Discussion Questions

1. How does the biblical regulation of slavery in Leviticus 25 challenge modern assumptions about the inherent sinfulness of slavery?

Consider: Weaver reads Leviticus 25:44-46 and argues that slavery is not inherently sinful.

2. What evidence does Weaver present to support his claim that the South, not the North, led early efforts to restrict the slave trade?

Consider: Weaver discusses Virginia, South Carolina, and Georgia's legislative attempts to curb slavery.

3. Why does Weaver consider the Northwest Ordinance controversy an example of Northern hypocrisy regarding slavery?

Consider: Weaver explains how Northern representatives sought to suspend the anti-slavery article to allow slaveholders into the territory.

4. How does the Confederate Constitution's ban on slave importation affect the common perception of the Confederacy's stance on slavery?

Consider: Weaver highlights that the Confederate Constitution was the first to forbid the importation of African slaves.

5. In what ways does Weaver argue that Northern emancipation was gradual and profitable rather than immediate and altruistic?

Consider: Weaver describes Northern laws that freed only future children and the practice of selling slaves to the South.

6. What economic factors does Weaver cite to explain why the North moved away from slavery while the South did not?

Consider: Weaver contrasts the industrial North's use of wage labor with the agricultural South's reliance on slave labor.

7. How does Weaver use the economic devastation of the South after the war to argue that the war was about conquest, not slavery?

Consider: Weaver discusses the uncompensated loss of slave property and the resulting poverty.

8. What parallels does Weaver draw between the economic subjugation of the post-war South and the situation of modern Christians?

Consider: Weaver argues that keeping people poor prevents political organization, a tactic used against Christians today.

Applications

Seek Truth to Combat Propaganda

Believers must diligently study history and Scripture to recognize and reject the propaganda that has shaped popular narratives.

Lecture support: One of our biggest problems is propaganda has permeated every vestige of our being, even without our knowledge of it.

Understand the Biblical View of Slavery

Christians should base their views on slavery on the Bible rather than modern cultural assumptions, recognizing that Scripture regulated but did not universally condemn it.

Lecture support: I've shown you from the Bible where slavery is not wrong in and of itself.

Recognize Economic Warfare

Christians should be aware that economic subjugation is a tactic used to keep God's people powerless and should seek ways to build economic independence.

Lecture support: You keep a people poor. You keep them so occupied with making a dollar just to exist... and they don't have time to think about anything else.

Obey God's Word as the Path to Restoration

The first step out of societal and personal messes is obedience to God's Word in every area of life.

Lecture support: The first way out is obedience to Your Word in every area of our lives.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 8

Where We Are & How We Got Here # 8 of 14

August 23, 1998

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

Biblical Regulation of Slavery

Slavery is not inherently evil; God ordained and regulated it through Scripture, providing instructions for both masters and slaves.

Lecture support: Weaver states, 'I pointed out how that slavery was God-ordained. It is not evil, nor wicked, nor wrong in and of itself. In fact, God lays down the regulations of the Bible for regulating not only the master, but the slave as well.'

Patriarchal and Affectionate Master-Slave Relations

The relationship between masters and slaves in the antebellum South was characterized by kindness, affection, and familial bonds, contrary to Northern propaganda.

Lecture support: Weaver quotes Judge George L. Christian: 'The slaves... were regarded and treated as members of the families to which they severally belong... frequently the relations between the slave and his owner were those of real affection and confidence.'

Northern Hypocrisy and Greater Prejudice

Prejudice and mistreatment of blacks were worse in the North than in the South, as attested by European observers and official records.

Lecture support: Weaver quotes Sir James S. Buckingham: 'the prejudice of color is not nearly so strong in the South as it is in the North... at the North, I do not remember to have witnessed this once.'

Abuse as Exception, Not the Rule

While some mistreatment occurred, it was rare and condemned by Southern society; the prevailing spirit was one of kindness.

Lecture support: Weaver quotes Robert Lewis Dabney: 'there were in the South instances of criminal barbarity... they were relatively rare and infrequent and were strongly reprobated by public opinion.'

Black Loyalty to the South

Many blacks willingly served the Confederacy, refused Union offers of freedom, and expressed gratitude for their slavery, viewing it as a benefit.

Lecture support: Weaver cites Dr. Lewis Steiner's observation of over 3,000 armed blacks in Stonewall Jackson's army and quotes a slave: 'I will never disgrace my family by such an oath.'

Character Over Color

Honor should be based on character and integrity, not race; both blacks and whites can be honorable or worthless based on their conduct.

Lecture support: Weaver states, 'The importance is not dependent upon the color but upon the character. Any black person can be a "nigger" or a "black man," just like any white person can be a "white man" or "white trash."'

Key Arguments

Slavery is biblically sanctioned and regulated

The Bible provides rules for master-slave relationships, proving slavery is not inherently sinful.

Lecture support: Weaver reads Ephesians 6:5-9 and states, 'God lays down the regulations of the Bible for regulating not only the master, but the slave as well.'

Southern slavery was patriarchal and benevolent

Historical testimony from a Confederate judge and European travelers confirms that slaves were treated as family with kindness.

Lecture support: Judge Christian's 1907 speech: 'slavery as it existed in the South was patriarchal in its character... treated with kindness and consideration.'

Northern prejudice exceeded Southern prejudice

English observers noted that racial prejudice was stronger in the North, where social interaction between races was avoided.

Lecture support: Buckingham's 1842 observation: 'the prejudice of color is not nearly so strong in the South as it is in the North.'

Abuse was rare and condemned

While exceptions existed, they were not the norm, and public opinion reprobated cruel masters.

Lecture support: Dabney: 'they were relatively rare and infrequent and were strongly reprobated by public opinion.'

Most abuse came from the North

Official war records document Northern troops committing rapes and forced conscription of blacks.

Lecture support: Hayward's letter: 'were committing rapes on the Negroes and such like things.'

Blacks willingly supported the Confederacy

Many blacks served in the Confederate army and refused Union offers of freedom, showing loyalty to the South.

Lecture support: Steiner's report: 'Over 3,000 Negroes must be included in this number of Confederate troops... Most of the Negroes had arms.'

Slave narratives confirm good treatment

First-hand accounts from former slaves overwhelmingly describe their masters as kind and good.

Lecture support: Weaver cites that 86% of slave narratives refer to their master as good or kind, and quotes Issa Morgan: 'Massa never whipped none of his slaves.'

Honor must be earned by character, not color

Biblical honor is due to those with integrity, regardless of race; both races have individuals of good and bad character.

Lecture support: Weaver states, 'You can't demand honor. You have to earn honor. You have to have the character and the integrity that will enable people to honor you.'

Scripture References

Ephesians 6:5-9

Weaver reads the passage to show biblical regulations for slaves and masters, emphasizing that slavery is God-ordained and not inherently evil.

Colossians 4:1

Weaver cites this verse to warn masters to treat slaves justly and equally, knowing they have a Master in heaven.

Proverbs 26:1

Weaver uses this verse to argue that honor is not fitting for a fool, implying that character, not color, determines worthiness of honor.

Proverbs 26:8

Weaver quotes this to reinforce that giving honor to a fool is as useless as binding a stone in a sling.

Proverbs 29:23

Weaver cites this to show that honor upholds the humble in spirit, linking honor to character.

Romans 13:7

Weaver references this verse to support the principle of giving honor to whom honor is due.

Acts 13:1 (implied Simon called Niger)

Weaver mentions that the word 'Niger' appears in Acts, referring to Simon called Niger, to discuss the etymology of racial terms.

Discussion Questions

1. How does the biblical regulation of slavery in Ephesians 6 challenge modern assumptions about the institution?

Consider: Weaver argues that slavery is not inherently evil because God provided rules for it.

2. What evidence does Weaver present to support the claim that Southern slavery was patriarchal and affectionate?

Consider: Weaver quotes Judge Christian and European observers to describe the familial nature of master-slave relations.

3. Why does Weaver emphasize that abuse was the exception and not the rule, and how does he reconcile this with biblical commands?

Consider: Weaver cites Dabney and White to argue that rare abuse does not condemn the entire institution.

4. How do the official war records and slave narratives shape our understanding of race relations during the Civil War?

Consider: Weaver uses these sources to claim that Northern troops committed most abuses and that slaves were loyal to the South.

5. What does the loyalty of blacks to the Confederacy reveal about their perceived self-interest and relationships with whites?

Consider: Weaver provides examples of blacks fighting for the South and refusing Union offers of freedom.

6. How should Christians apply the biblical principle of giving honor to whom honor is due in a racially diverse society?

Consider: Weaver argues that honor must be earned by character, not demanded by race, citing Proverbs and Romans.

Applications

Treat employees with justice and equity

Just as masters were commanded to treat slaves justly, modern employers must treat workers fairly, knowing they have a Master in heaven.

Lecture support: Weaver applies Colossians 4:1 to employer-employee relationships: 'we still have to treat those who work for us and under us with justice and equity.'

Judge people by character, not color

Honor should be based on a person's integrity and conduct, not their race; both blacks and whites can be honorable or worthless.

Lecture support: Weaver states, 'The importance is not dependent upon the color but upon the character.'

Develop biblical character and integrity

Believers should cultivate honor and integrity so that they are not tempted to stoop to sinful behavior.

Lecture support: Weaver says, 'sometimes when I'm tempted to do something, my first reaction is, "I've got better character than that."'

Show kindness across racial lines

Simple acts of courtesy, like holding a door, can break down barriers and demonstrate Christian love.

Lecture support: Weaver recounts holding a door for a black man and receiving a grateful response: 'Thank you, sir. Thank you, sir.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 9

Where We Are & How We Got Here # 9 of 14

August 23, 1998

Read Chapter 9 in the companion book, pages 163-179 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Righteous Judgment vs. Hypocritical Judgment

Believers must judge actions righteously based on facts and Scripture, not motives or appearances, as commanded in John 7:24.

Lecture support: Weaver explains Matthew 7 forbids judging motives and hypocritical judgment, while John 7:24 commands righteous judgment. He illustrates with Paul confronting Peter's actions in Galatians 2.

The True Aggressor in War

The aggressor is not the one who fires first, but the one who renders force necessary, a principle applied to the War Between the States.

Lecture support: Weaver quotes Hallam: 'The aggressor in war is not the first that uses force, but the first who renders force necessary,' and gives a self-defense illustration.

Southern Desire for Peace and Equity

The Confederate States sought peaceful separation and equitable settlement of debts and property, not war.

Lecture support: Weaver cites the Confederate Congress's acts to continue U.S. laws, settle public debt, and send peace commissioners with full authority to negotiate.

Northern Deception and War-Mongering

Northern politicians, including Lincoln and Seward, deliberately deceived the South and sought war to preserve the Union and political power.

Lecture support: Weaver details Senator Chandler's letter advocating 'bloodletting,' Senator Lane's accusation of deception, and the broken promise to evacuate Fort Sumter.

Constitutional Violations as the Root of Modern Problems

The constitutional violations by Lincoln and the North in the 1860s set a precedent for ongoing governmental deception and overreach.

Lecture support: Weaver states, 'How did we get to such a state where our own government deceives its own people... It started in 1861... executive orders began with Abraham Lincoln. No constitutional foundation.'

Key Arguments

Scripture commands judging actions, not motives, with righteous judgment.

Matthew 7:1 is often misused to forbid all judgment, but context shows it forbids judging motives and hypocritical judgment; John 7:24 commands righteous judgment based on facts.

Lecture support: Weaver says, 'What our Lord is forbidding you and me to do, number one would be to judge a motive... and then verses 3 through 5, to judge wickedly when we are as bad as or worse than the person we're trying to judge.'

The South did not start the war; the North rendered force necessary.

The South fired the first shot at Fort Sumter only after the North broke promises and sent a military expedition, making force necessary.

Lecture support: Weaver argues, 'The aggressor in war is not the first that uses force, but the first who renders force necessary,' and applies this to the Fort Sumter situation.

The Confederate government actively pursued peace through official channels.

The Confederate Congress passed laws to settle debts, ensure free navigation of the Mississippi, and sent peace commissioners to Washington, all demonstrating peaceful intent.

Lecture support: Weaver reads the Confederate resolution to appoint commissioners 'for the purpose of negotiating friendly relations... upon principles of right, justice, and good faith.'

Northern politicians openly expressed a desire for war and opposed compromise.

Senator Chandler's letter reveals a deliberate strategy to send 'stiff-backed men' to the Peace Congress and a belief that 'without a little bloodletting, this union will not... be worth a rush.'

Lecture support: Weaver quotes Chandler: 'Without a little bloodletting, this union will not, in my estimation, be worth a rush.'

The Lincoln administration deceived the peace commissioners and broke promises.

Secretary Seward promised evacuation of Fort Sumter but instead sent a relief squadron, while the commissioners were ignored for 27 days.

Lecture support: Weaver cites Judge Campbell's account: 'He authorized me to say that before the letter could reach him... he would learn by telegraph that the order for the evacuation of Sumter had been made.'

The North's actions constituted a declaration of war.

The peace commissioners' final letter states that the North's military preparations and refusal to negotiate were 'a declaration of war against the Confederate States.'

Lecture support: Weaver reads the commissioners' letter: 'Your refusal to entertain these overtures... are viewed by the undersigned... as a declaration of war against the Confederate States.'

Scripture References

Matthew 7:1-5

Weaver reads the passage to show that Jesus forbids judging motives and hypocritical judgment, not all judgment.

John 7:24

Weaver quotes this verse to establish the command to 'judge righteous judgment' based on facts, not appearances.

Galatians 2:11-14

Weaver cites Paul's public rebuke of Peter for his actions, not his motives, as an example of righteous judgment.

Discussion Questions

1. How does the distinction between judging motives and judging actions apply to our daily interactions and conflicts?

Consider: Weaver explains that Matthew 7 forbids judging motives, while John 7:24 commands judging actions righteously.

2. In what ways might the principle 'the aggressor is the one who renders force necessary' change our understanding of modern conflicts?

Consider: Weaver introduces this principle from Hallam and applies it to the War Between the States.

3. What can we learn from the Confederate peace commissioners' persistence and eventual frustration about dealing with deceptive authorities?

Consider: Weaver details the commissioners' 27-day wait and Seward's broken promises.

4. How does Senator Chandler's letter reflect a political strategy that prioritizes party unity over peace and justice?

Consider: Weaver reads Chandler's letter urging 'stiff-backed men' to prevent Republican rupture.

5. Why is it important to examine primary historical sources rather than relying on common narratives?

Consider: Weaver emphasizes judging righteous judgment based on facts, not propaganda or myth.

Applications

Judge righteously by seeking facts and biblical truth.

Believers must not accept common narratives or appearances but investigate facts and apply Scripture to form righteous judgments.

Lecture support: Weaver says, 'in order to judge righteously, number one, we must have the facts. And number two, we must know what the Word of God teaches.'

Recognize and reject governmental deception.

Weaver implies that understanding historical deception helps believers recognize and resist similar tactics today.

Lecture support: Weaver states, 'How did we get to such a state where our own government deceives its own people... It started in 1861... executive orders began with Abraham Lincoln.'

Pursue peace and justice even when facing opposition.

The South's peace commissioners modeled persistent, principled efforts for peaceful resolution despite deceit.

Lecture support: Weaver details the commissioners' repeated attempts to negotiate and their final letter holding the North accountable.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 10

Where We Are & How We Got Here # 10 of 14

August 30, 1998

Read Chapter 10 in the companion book, pages 181-199 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The North, not the South, began the Civil War

Weaver contends that Abraham Lincoln and the federal government deliberately provoked the South into firing the first shot at Fort Sumter, making the North the true aggressor.

Lecture support: Weaver quotes Hallam's principle that the aggressor is the first to render force necessary, and provides extensive documentation of Lincoln's secret expeditions and violation of the armistice.

Lincoln's deceit and treachery

Lincoln is portrayed as a master of deception who ignored his cabinet, Congress, and the Constitution to start a war for political purposes.

Lecture support: Weaver cites Lincoln's secret orders to General Scott, his sending of spies to Charleston, and his letter to Fox expressing satisfaction that the war started even though the relief squadron failed.

The violation of armistice as an act of war

The movement of Major Anderson to Fort Sumter without orders and in violation of an existing armistice is presented as the first hostile act of the war.

Lecture support: Weaver reads the armistice agreement and Anderson's own acknowledgment that he violated it, as well as the Secretary of War's rebuke.

The South's desire for peace

The Confederate States sent peace commissioners, offered to pay debts and for federal property, and repeatedly sought a peaceful settlement, only to be met with Northern deceit.

Lecture support: Weaver references the peace commissioners' letter to Seward and the Peace Congress led by John Tyler.

The providence of God in delaying the Union fleet

A storm delayed the Union relief squadron, giving the Confederates time to demand evacuation and fire the first shot, which Weaver sees as divine intervention.

Lecture support: Weaver states that the fleet was scheduled to arrive April 8-9 but was blown off course by a heavy storm.

Lincoln as the father of modern governmental corruption

Weaver traces the current deceit and lawlessness in American government back to Lincoln's precedent of executive orders and constitutional violations.

Lecture support: Weaver explicitly states that Lincoln is the father of the executive order, deceit in government, and violation of the Constitution.

Key Arguments

The aggressor is not the first to use force but the first to render force necessary

Weaver uses Hallam's principle to argue that even though the South fired first, the North was the aggressor because it made force necessary by violating the armistice and sending warships.

Lecture support: Weaver quotes Hallam's Constitutional History and applies it to the Fort Sumter situation.

Lincoln deliberately provoked the South to fire the first shot

Multiple pieces of evidence, including Lincoln's own letters and the testimony of his cabinet, show that he wanted the South to appear as the aggressor to justify war.

Lecture support: Weaver quotes Gideon Welles, Lincoln's letter to Fox, and the New York Herald.

The armistice was a binding agreement that the North violated

The armistice between South Carolina and the U.S. government prohibited reinforcing forts; Anderson's move to Sumter and Lincoln's expeditions were clear violations.

Lecture support: Weaver reads the terms of the armistice and Anderson's admission of the agreement.

The South was not starving the Union garrison; South Carolina was feeding them

Weaver argues that the claim of starvation was false, as Governor Pickens had been supplying food to the fort since January 1861.

Lecture support: Weaver reads a letter from Anderson complaining about milk but acknowledging the existing arrangement for fresh meat and vegetables.

Lincoln's actions set the precedent for modern executive overreach

Weaver connects Lincoln's use of executive orders and disregard for Congress and the Supreme Court to the current state of American government.

Lecture support: Weaver states that Lincoln is the father of the executive order and that modern presidents follow his example.

Scripture References

Matthew 7:1-5

Weaver uses this passage to establish that not all judgment is forbidden, only hypocritical judgment, setting the stage for his historical judgment of Lincoln and the North.

John 7:24

Jesus commands to judge righteous judgment, which Weaver says must be based on God's Word and factual truth, justifying his historical analysis.

Psalm 2:1-4

Weaver cites this psalm to show that rulers who rebel against God's law are rebels against God and can only produce a society of death, applying it to Lincoln and modern leaders.

Proverbs 8:36

Weaver references this verse to support the idea that those who hate God love death, linking it to the death and destruction caused by unbiblical rulers.

Discussion Questions

1. How does the principle from Hallam - that the aggressor is the one who renders force necessary - change the way we evaluate who started a war?

Consider: Weaver introduces this principle early in the message to frame his argument about Fort Sumter.

2. What does the correspondence between Beauregard and Anderson reveal about the character and intentions of the commanders on both sides?

Consider: Weaver reads the polite and civil letters exchanged before the bombardment.

3. Why was Major Anderson's move to Fort Sumter considered an act of war, and what does this teach us about the importance of keeping agreements?

Consider: Weaver explains the armistice and how Anderson violated it.

4. In what ways did Lincoln's actions before the war set a precedent for modern executive overreach?

Consider: Weaver connects Lincoln's use of executive orders and secrecy to current governmental corruption.

5. How should Christians evaluate historical events and current political actions in light of Psalm 2 and the call to righteous judgment?

Consider: Weaver uses Psalm 2 to argue that unbiblical rulers produce a society of death and that Christians must judge righteously.

Applications

Judge with righteous judgment based on truth and God's Word

Weaver urges believers to judge historical and current events not by appearance but by biblical standards and factual evidence.

Lecture support: Weaver contrasts Matthew 7 with John 7:24, emphasizing the need for righteous judgment based on truth.

Recognize the deceitful nature of unbiblical government

Weaver warns that governments led by men who reject God's law will engage in deceit and lead to death and destruction.

Lecture support: Weaver cites Psalm 2 and Proverbs 8:36 to show that rulers who rebel against God love death.

Understand history to discern God's providence and current trends

Weaver argues that knowing how we got where we are is essential to returning to a godly society.

Lecture support: Weaver states that those who do not know history do not know God's providential dealings, and we must see where we came from to know where we are.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 11

Where We Are & How We Got Here # 11 of 14

September 06, 1998

Read Chapter 11 in the companion book, pages 201-215 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Deception and Treachery in Government

Lincoln and his administration systematically deceived peace commissioners, Congress, and the public while secretly preparing for war.

Lecture support: Seward assured peace commissioners that Sumter would be evacuated and no change at Pickens, while Lincoln signed orders for multiple expeditions.

Judging by Actions, Not Words

Weaver emphasizes the biblical principle from Matthew 7 that true character is revealed by deeds, not just speech, applying it to Lincoln.

Lecture support: Lincoln said the government would not assail the South, but his orders to reinforce forts were acts of war.

Violation of Armistices as Acts of War

The armistices between the U.S. and seceded states were solemn agreements; violating them was an act of treachery and war.

Lecture support: Lincoln's order of March 12 to reinforce Fort Pickens broke the armistice with Florida, constituting an act of war.

Unconstitutional Executive Overreach

Lincoln committed multiple unconstitutional acts, such as calling for troops and suspending habeas corpus, and sought retroactive approval from Congress.

Lecture support: The joint resolution of July 10 listed six unconstitutional acts, and its enabling clause admitted their illegality.

The South's Desire for Peace

The seceded states used every peaceful means to resolve the crisis, sending commissioners and observing armistices, while Lincoln pushed for war.

Lecture support: Peace commissioners were sent to Washington and pressed for meetings, but were deceived and delayed.

Key Arguments

Lincoln started the war by ordering reinforcement of Fort Pickens on March 12, 1861

The order to Captain Vogdes to land troops and hold Fort Pickens was an act of war, issued weeks before Fort Sumter.

Lecture support: Order from Army headquarters, March 12, 1861, to Vogdes: 'reinforce Fort Pickens, and hold the same till further orders.'

Captain Adams' resistance delayed the war

Adams refused to obey the order, recognizing it as a violation of the armistice and an act of war, delaying conflict.

Lecture support: Adams wrote: 'It would be considered not only a declaration but an act of war and would be resisted to the utmost.'

Lincoln deceived peace commissioners while planning war

On the same day Lincoln ordered expeditions, Seward assured commissioners of peaceful intentions.

Lecture support: On April 1, Seward assured no change at Pickens, while Lincoln signed orders for Porter's expedition.

Lincoln bypassed Congress and the Constitution

Lincoln committed unconstitutional acts and later sought to legalize them, but Congress never approved the resolution.

Lecture support: The joint resolution listed six unconstitutional acts and sought retroactive approval, which was never granted.

The war would have started at Fort Pickens if not for Fort Sumter

Multiple expeditions were sent to Pensacola, and only delays prevented conflict there before Sumter.

Lecture support: Porter nearly entered Pensacola Harbor under an English flag; 'In twenty minutes more, I should have been inside Pensacola Harbor or sunk.'

Scripture References

John 7:24

Weaver opens the sermon with this verse to establish the principle of judging righteously, not by appearances.

Matthew 7:15-20

Weaver reads this passage to teach that false prophets are known by their fruits, applying it to judging Lincoln by his actions.

John 8:32

Weaver quotes this verse in his closing prayer, emphasizing the importance of truth.

Discussion Questions

1. How does the biblical principle of judging by fruits (Matthew 7:15-20) apply to evaluating historical figures like Lincoln?

Consider: Weaver emphasizes that actions reveal true character, not just words.

2. What does the violation of the armistices reveal about the moral character of Lincoln's administration?

Consider: Weaver argues that breaking a solemn agreement is an act of treachery and war.

3. Why did Captain Adams refuse to obey the order to reinforce Fort Pickens, and what does his resistance teach us about conscience and duty?

Consider: Adams called the order an act of war and refused to comply, delaying conflict.

4. How did Lincoln's secrecy and deception set a precedent for future government overreach?

Consider: Weaver connects Lincoln's actions to modern executive orders and distrust of government.

5. What is the significance of Congress never approving Lincoln's joint resolution to legalize his unconstitutional acts?

Consider: Weaver argues that Lincoln's acts remain condemned as illegal and wicked.

Applications

Judge leaders by their actions, not just their rhetoric

Weaver urges believers to apply the biblical principle of evaluating fruits to political and historical figures.

Lecture support: Weaver states, 'You've got to learn to judge people by their actions and not just by their words.'

Recognize the danger of unchecked executive power

Lincoln's unconstitutional acts serve as a warning against presidents evading Congress and the Constitution.

Lecture support: Weaver says, 'Here is how presidents evade Congress and the Constitution. Can't get it through Congress? I'll issue an executive order.'

Value truth and expose deception

Weaver emphasizes the importance of knowing the truth, as Jesus taught, to be free from historical and political lies.

Lecture support: Weaver prays, 'You shall know the truth, and the truth shall set you free.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 12

Where We Are & How We Got Here # 12 of 14

September 13, 1998

Read Chapter 12 in the companion book, pages 217-231 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Nature and Rejection of Truth

Truth is personified in Jesus Christ and written in Scripture, but people often ask for truth while refusing to receive it when it challenges their beliefs.

Lecture support: Weaver cites John 18:37-38, John 14:6, and 2 Timothy 3:16, and states, 'the evidence that people ask for the truth and really don't want it is they refuse to listen to it and to hear it and to receive it once it is given.'

The Unreliability of Human Heroes

Human leaders, even those celebrated as heroes, are flawed and often wicked; only Jesus Christ is a trustworthy hope.

Lecture support: Weaver says, 'once you begin to study, you find out some of our heroes were not so great and they really weren't heroes at all,' and cites Psalm 118:8-9.

Historical Revisionism by the North

The victorious North has perverted and maligned the true history of the South, spreading falsehoods about the Constitution, secession, slavery, and Lincoln.

Lecture support: Weaver lists multiple false teachings, such as 'the war was not a civil war' and 'it was not by the South's fault,' and quotes Benjamin H. Hill on preserving truth.

Lincoln as a Constitutional Tyrant

Abraham Lincoln repeatedly and deliberately violated the U.S. Constitution, acting as a tyrant who used lawful power unlawfully.

Lecture support: Weaver lists ten constitutional violations and states, 'Lincoln was a tyrant in the strictest sense of the term. Why? Because Lincoln used lawful power unlawfully.'

Contemporary Awareness of Lincoln's Wickedness

Lincoln's own friends, cabinet members, and party colleagues recognized and condemned his unconstitutional actions and corruption during his lifetime.

Lecture support: Quotes from Thaddeus Stevens, Charles Sumner, J.P. Morgan, and Lincoln's law partner Lamon are provided, e.g., Lamon said Lincoln was 'nominated by means of a corrupt bargain.'

Posthumous Deification Through Lies

After Lincoln's death, a campaign of 'pious lies' transformed him from a despised, un-Christian man into a Christ-like figure, which is blasphemous.

Lecture support: Weaver quotes General John Pyatt: 'When a leader dies, all good men go to lying about him,' and cites eulogies comparing Lincoln to Jesus.

Moral Inversion Condemned by Scripture

Calling evil good and good evil is an abomination to God, as seen in the deification of Lincoln and vilification of godly men like Jefferson Davis.

Lecture support: Weaver cites Proverbs 17:15 and Isaiah 5:20, stating, 'what has happened in our country since Abraham Lincoln, everything has been turned upside down.'

Judging Leaders by Biblical Standards

Believers must evaluate leaders by their fruits and by the Word of God, not by popular propaganda or historical myths.

Lecture support: Weaver prays, 'may we take what they do and judge them by the Word of God,' and references Matthew 7:16 and Isaiah 8:20.

Key Arguments

Lincoln was not an honest man but a deceitful warmonger.

Contrary to his nickname 'Honest Abe,' Lincoln was a liar and warmonger responsible for the deaths of thousands.

Lecture support: Weaver states, 'old Honest Abe was not so honest. In fact, he was a deceitful and dastardly wicked man. He was a liar. He was a warmonger, and the blood of thousands of men is upon his head.'

Lincoln repeatedly violated the Constitution.

Lincoln committed at least ten distinct constitutional violations, including suspending habeas corpus and declaring war without Congress, and he himself acknowledged six.

Lecture support: Weaver lists the ten violations and says, 'Lincoln confessed to six of these constitutional violations in his joint resolution to Congress.'

Lincoln's own contemporaries condemned him.

Friends, cabinet members, and party allies recognized Lincoln's unconstitutional and corrupt behavior, proving his wickedness was evident at the time.

Lecture support: Quotes from Thaddeus Stevens, Charles Sumner, J.P. Morgan, and Lamon are provided, e.g., 'Mr. Lincoln did not possess a single quality for his office as president.'

Lincoln was not a Christian and mocked Christianity.

Lincoln ridiculed the gospel, denied the deity of Christ, and held séances; his supposed faith is a posthumous fabrication.

Lecture support: Weaver says, 'Abraham Lincoln mocked and ridiculed the gospel of Jesus Christ... his dearest intimate said that the only reason Abraham Lincoln left the church was to mock the preacher.'

After his death, Lincoln was deified through lies.

A deliberate campaign of false eulogies and biographies transformed Lincoln into a Christ-like figure, which is historically inaccurate and blasphemous.

Lecture support: Weaver quotes General Pyatt: 'When a leader dies, all good men go to lying about him,' and cites eulogies comparing Lincoln to Jesus.

The deification of Lincoln and vilification of Jefferson Davis is a moral inversion.

Scripture condemns calling evil good and good evil; Lincoln the villain is deified while Davis the godly statesman is vilified.

Lecture support: Weaver says, 'Abraham Lincoln, the villain, is deified when Jeff Davis, who was a godly and devout man... is vilified,' and cites Proverbs 17:15 and Isaiah 5:20.

The Civil War was not a civil war but a war between two nations.

The Confederate States of America was a duly organized nation, making the conflict an international war, not a rebellion.

Lecture support: Weaver states, 'the war was not a civil war. It was not between people of the same nation. It was between people of two different nations because the Confederate States of America had already been duly and lawfully organized.'

Truth demands a readjustment of thinking and allegiance to Scripture.

Accepting truth requires abandoning lifelong propaganda and judging all things by the Bible, not by human heroes or historical myths.

Lecture support: Weaver says, 'once you begin to delve into what truth really is, all of the propaganda that we've heard all these years... we have to readjust our thinking,' and closes with Isaiah 8:20.

Scripture References

John 18:37-38

Weaver reads the passage where Pilate asks Jesus 'What is truth?' and uses it to illustrate blindness to truth standing right in front of him.

2 Timothy 3:16

Cited to establish that the Bible is the written Word of God, profitable for doctrine and instruction.

John 14:6

Quoted to show that Jesus Christ is the living truth.

John 12:48

Used to connect rejection of the living truth (Jesus) and the written truth (His words) to judgment.

John 8:32

Cited to emphasize that truth must be received and applied to bring freedom.

Psalm 118:8-9

Identified as the middle verses of the Bible, teaching that it is better to trust in the Lord than in man or princes.

Proverbs 17:15

Quoted to condemn justifying the wicked and condemning the just as an abomination to the Lord.

Isaiah 5:20

Cited to pronounce woe on those who call evil good and good evil, applied to the moral inversion regarding Lincoln and Davis.

Matthew 7:16

Alluded to in the closing prayer: 'by their fruits you shall know them,' as a principle for judging leaders.

Isaiah 8:20

Quoted in the closing prayer as the touchstone for testing all teaching: 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'

Discussion Questions

1. How does Pilate's question 'What is truth?' reflect the attitude of many people today toward uncomfortable historical or biblical truths?

Consider: Weaver uses Pilate's encounter with Jesus to illustrate willful blindness to truth.

2. In what ways have we placed confidence in human leaders or heroes, and how does Psalm 118:8-9 challenge that?

Consider: Weaver emphasizes that only Christ is trustworthy, using the middle verses of the Bible.

3. Why is it important to 'collect and disseminate the truth' about historical events, even when it contradicts popular narratives?

Consider: Weaver quotes Robert E. Lee and Benjamin H. Hill on the duty to preserve truth for posterity.

4. How should Christians respond when they discover that widely accepted historical figures were deeply flawed or wicked?

Consider: Weaver discusses the discomfort of learning that heroes were not great and the need to readjust thinking.

5. What does it mean to 'call evil good and good evil' in the context of how we remember historical figures like Lincoln and Davis?

Consider: Weaver applies Isaiah 5:20 to the deification of Lincoln and vilification of Davis.

6. How can we apply the principle of judging by fruits (Matthew 7:16) when evaluating political leaders, past or present?

Consider: Weaver closes with a prayer referencing judging by fruits and testing by Scripture.

7. What are the dangers of posthumous hagiography, and how does General Pyatt's quote ('all good men go to lying about him') expose this?

Consider: Weaver uses Pyatt's quote to explain the transformation of Lincoln's image after death.

8. How does the concept of 'pious lies' affect the church's witness when it embraces historically inaccurate narratives about national figures?

Consider: Weaver criticizes the deification of Lincoln and the blasphemous comparisons to Christ.

Applications

Judge leaders by their actions and Scripture, not reputation.

Believers must evaluate political and historical figures by their fruits and conformity to God's Word, not by popular myths or propaganda.

Lecture support: Weaver prays, 'may we take what they do and judge them by the Word of God,' and references Matthew 7:16 and Isaiah 8:20.

Be willing to readjust thinking when confronted with truth.

Accepting truth often requires abandoning long-held beliefs and propaganda, even when it is uncomfortable.

Lecture support: Weaver says, 'once you begin to delve into what truth really is, all of the propaganda that we've heard all these years... we have to readjust our thinking.'

Trust in the Lord, not in human leaders.

Psalm 118:8-9 teaches that confidence should be placed in God alone, as men will always fail.

Lecture support: Weaver states, 'men will always fail us. Men will always let us down. Only Christ is our hope, and only Christ is our success.'

Preserve and disseminate historical truth.

Christians have a duty to ensure that accurate history, especially regarding principles and justice, is passed to future generations.

Lecture support: Weaver quotes Robert E. Lee: 'Everyone should do all in his power to collect and disseminate the truth, in the hope that it may find a place in history and descend to posterity.'

Reject the deification of human figures.

Comparing any human to Christ is blasphemous; believers must resist cultural narratives that elevate sinners to savior status.

Lecture support: Weaver calls comparisons of Lincoln to Jesus 'blasphemous' and says, 'Jesus Christ is unequaled. He is the monogenes... one of a kind.'

Do not call evil good or good evil.

Scripture pronounces woe on those who invert moral categories; believers must align their judgments with God's standards.

Lecture support: Weaver cites Isaiah 5:20 and applies it to the deification of Lincoln and vilification of Davis.

Test all teaching by the Word of God.

Isaiah 8:20 provides the touchstone for evaluating any message or historical claim: it must align with Scripture.

Lecture support: Weaver closes with Isaiah 8:20: 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'

Recognize that truth brings freedom only when applied.

Hearing truth is insufficient; it must be received and acted upon to produce freedom.

Lecture support: Weaver says, 'You may hear truth all of your life, but if you do not receive it and apply it, it does you absolutely no good,' referencing John 8:32.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 13

Where We Are & How We Got Here # 13 of 14

September 27, 1998

Read Chapter 13 in the companion book, pages 233-250 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Sovereignty of God in History

God ordains all events in history, and no event occurs apart from His eternal decree.

Lecture support: Weaver says, 'nothing comes to pass in time in history except that which God has ordained in eternity past.'

Divine Purpose in Defeat

God's people may be handed over to enemies even when not in open sin, for His own purposes.

Lecture support: Psalm 44:17-22 is cited to show that defeat can come 'for thy sake.'

Human Inadequacy vs. Divine Provision

Victory comes from God, not from human strength or weaponry.

Lecture support: Psalm 44:3,6 are quoted: 'they got not the land in possession by their own sword... I will not trust in my bow.'

Northern Aggression and Tyranny

The North, under Lincoln, initiated a war of aggression and imposed tyrannical measures.

Lecture support: Weaver refers to 'Abraham Lincoln's reign and the tyranny that began there' and mentions arrests without warrant.

Economic Exploitation of the South

The North systematically plundered Southern resources through confiscation laws and military theft.

Lecture support: Quotes from Ludwell Johnson describe the Captured and Abandoned Property Act and theft of cotton.

Key Arguments

The South's loss cannot be explained solely by human factors

Economic, political, and military explanations are partial; the theological dimension is essential.

Lecture support: Weaver states, 'when you leave out the theological answer, I believe you've left out the majority of the answer.'

The North had overwhelming numerical superiority

The North could field four to five times as many men, making Southern resistance remarkable.

Lecture support: Census figures and battle statistics are cited, including Chancellorsville where 45,000 Confederates faced 125,000 Federals.

The South was industrially unprepared for war

The South lacked factories, machinery, and raw materials, and had almost no armaments at the start.

Lecture support: Jefferson Davis's account is quoted: 'Not an arm, not a gun, not a gun carriage... had for fifty years been prepared in the Confederate States.'

The South faced insurmountable economic disadvantages

The Confederacy had little gold, printed massive unbacked currency, and suffered from Northern confiscation and theft.

Lecture support: Statistics on gold reserves, bond issuance, and the Captured and Abandoned Property Act are provided.

The real question is how the South endured so long

Given the disparities, the South's four-year resistance was miraculous.

Lecture support: Weaver says, 'it's only by an absolute miracle that the South was able to last four long years under such adverse circumstances.'

Scripture References

Psalm 44:1-26

Read in full to illustrate that God's people can be defeated even when faithful, as a framework for the South's loss.

Psalm 44:3

Cited to show that victory is ascribed to God, not human weapons.

Psalm 44:6

Quoted to emphasize trust in God rather than weaponry.

Psalm 44:17-22

Used to argue that defeat may come 'for thy sake' rather than because of sin.

Romans 8:36

Mentioned as the New Testament quotation of Psalm 44:22, in the context of victory despite oppression.

Discussion Questions

1. How does Psalm 44 challenge the assumption that faithfulness always leads to visible victory?

Consider: Weaver uses Psalm 44 to show that God's people can suffer defeat even when not in open rebellion.

2. In what ways does recognizing God's sovereignty over history change how we interpret national tragedies?

Consider: Weaver emphasizes that all history is 'God's history' and ordained from eternity.

3. Why does Weaver argue that the real question is not why the South lost, but how it held out so long?

Consider: He lists overwhelming Northern advantages in manpower, industry, and economics.

4. What role did economic exploitation play in the North's victory, and how does this reflect on the morality of the war?

Consider: Weaver details confiscation laws and theft of cotton and property by Union forces.

Applications

Trust in God, not in human resources

Believers should depend on God for protection and victory, not on physical weaponry or human strength.

Lecture support: Weaver says, 'It's wrong to put your trust in your weaponry. That doesn't mean you not to have any, but you don't trust it.'

Recognize God's hand in national judgment

Current societal problems may be consequences of past national sins, requiring repentance and return to God's Word.

Lecture support: Weaver prays, 'we're suffering today from the sins of our fathers... as they have sown the wind, we're reaping the whirlwind.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 14

Where We Are & How We Got Here # 14 of 14

October 05, 1998

Read Chapter 14 in the companion book, pages 251-271 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Sovereignty of God over nations

God is absolutely sovereign, raising up and putting down rulers and nations according to His will, as seen in Proverbs, Psalms, and Daniel.

Lecture support: Weaver cites Proverbs 16:7, 21:1; Psalm 75:6-7; Daniel 2:20-21, 4:17, 4:32 to show God controls kings and outcomes.

God uses wicked nations to chastise His people

God sometimes employs ungodly nations as instruments of judgment against a more righteous people, as with Assyria against Israel and Babylon against Judah.

Lecture support: Isaiah 10:5-6 calls Assyria the rod of God's anger; Habakkuk 1:6 shows God raising up the Chaldeans.

Victory does not equal divine approval

Winning a war does not mean God favors the victor; the righteous can lose, and the wicked can win as part of God's sovereign plan.

Lecture support: Judges 20 shows righteous Israel losing 40,000 men to wicked Benjamin; Weaver states, 'the man who wins is not necessarily the man who's right.'

National sin and corporate judgment

God judges nations in history for their collective sins, not just individuals, and America has been under judgment since the Civil War.

Lecture support: Jeremiah 5:1, 9, 29 speak of God avenging a nation; Weaver says God 'began judging this nation as a whole in 1865.'

The North as God's enemy and instrument

The North, though apostate and Christ-denying, was used by God to punish the South, yet the North itself was also judged for its wickedness.

Lecture support: Dabney quote: 'a righteous God... hath permitted us to be overthrown by our enemies and his'; Isaiah 10 shows God judging Assyria after using it.

Repentance as the proper response

The appropriate reaction to national judgment is repentance, both individual and corporate, following biblical examples like Ezra, Nehemiah, and Daniel.

Lecture support: Weaver concludes: 'the proper response to why the South lost the war is one of repentance... national repentance as well.'

Key Arguments

The South was biblically and constitutionally right, yet lost

Weaver argues the South was correct on biblical and constitutional grounds, while the North had apostatized, making the South's defeat theologically puzzling.

Lecture support: Weaver states: 'if the South was right biblically, and it was, and if the South was right constitutionally, and it was, why did the South lose the war?'

God's sovereignty is the ultimate but insufficient answer

While God's sovereignty explains all outcomes, Weaver seeks more specific reasons, such as God's use of the North to judge national sin.

Lecture support: Weaver says: 'the sovereignty of God, is an excellent answer... yet the truth of the matter is we want more specifics than that.'

The North was more wicked than the South

Weaver contrasts Northern leaders (Lincoln, Grant, Hooker, Butler) with Southern leaders (Davis, Lee, Jackson, Ewell) to show the North's moral inferiority.

Lecture support: Weaver describes Lincoln as an infidel, Grant as a drunk, Hooker as associated with prostitutes, and Butler as a murderer and thief.

God judged both North and South through the war

The North's victory brought subjugation upon itself as well, leading to federal tyranny over all states, fulfilling Dabney's prediction of reaping and sowing.

Lecture support: Weaver says: 'the North did not win. The North lost as well as the South... North and South now face federal mandates.'

Biblical precedent for righteous losing to wicked

Judges 20 shows that God can allow the more righteous side to suffer greater losses, proving that military outcome does not reflect divine favor.

Lecture support: Weaver notes: '40,000 Israelites that were more righteous than the Benjamites. And only 25,000 Benjamites died.'

God judges nations in time and history

Since nations have no souls, they must be judged in history; America has been experiencing God's judgment since 1865 through various calamities.

Lecture support: Weaver says: 'nations do not have souls. Nations must be judged in time and in history... We already are. And we have been. Especially since 1865.'

Scripture References

Psalm 44:1-8

Weaver reads these verses to show how God gave past victories, then notes the shift to defeat in verse 9.

Psalm 44:9-16

Weaver reads these verses to illustrate God's withdrawal and the resulting defeat and shame of His people.

Psalm 44:17-18

Weaver cites these verses to show the people claimed no covenantal rebellion despite their suffering.

Proverbs 16:7

Weaver uses this to establish that God can make enemies be at peace when a man's ways please Him.

Proverbs 21:1

Weaver quotes this to show the king's heart is in God's hand and He turns it as He wills.

Psalm 75:6-7

Weaver reads this to demonstrate God puts down one and sets up another, affirming His sovereignty over rulers.

Daniel 2:20-21

Weaver quotes Daniel's praise that God changes times, removes kings, and sets up kings.

Daniel 2:37

Weaver references this to show Nebuchadnezzar's kingdom was given by God.

Daniel 4:16-17

Weaver reads this to show God rules in the kingdom of men and gives it to whom He will.

Daniel 4:32

Weaver quotes this to reiterate that the Most High rules in the kingdom of men.

Proverbs 19:21

Weaver cites this to show that man's devices are many, but God's counsel stands.

Proverbs 21:30

Weaver quotes this to assert there is no wisdom or counsel against the Lord.

Galatians 6:7-8

Weaver references the principle of sowing and reaping as the Lex Talionis.

Proverbs 11:31

Weaver reads this to show the righteous are recompensed in the earth, and much more the wicked.

Judges 19:1-30

Weaver recounts the story of the Levite's concubine to set up the conflict in Judges 20.

Judges 20:1-48

Weaver reads extensively to show Israel's losses to Benjamin despite being in the right.

Numbers 31:1-12, 48-49

Weaver contrasts this battle where Israel lost no men, showing God can protect when He wills.

Habakkuk 1:5-13

Weaver reads Habakkuk's complaint about God using the wicked Chaldeans to punish Judah.

Habakkuk 3:17-18

Weaver quotes Habakkuk's resolve to rejoice in God despite devastation.

Isaiah 10:5-19

Weaver reads this passage to show God using Assyria as a rod and then judging Assyria for its pride.

Discussion Questions

1. How does Psalm 44 help us understand the experience of feeling abandoned by God despite faithfulness?

Consider: Weaver introduces the psalm as a pattern of lament where God's people suffer defeat without clear covenantal rebellion.

2. In what ways does the sovereignty of God over nations challenge our assumptions about military or political success?

Consider: Weaver establishes God's control over rulers and outcomes, then asks why the righteous South lost.

3. How should we reconcile the existence of revivals in the Confederate armies with the South's defeat?

Consider: Weaver notes the spiritual awakenings in the South but not in the North, raising the question of God's purposes.

4. What does the story of Judges 19-20 teach us about God's justice when the righteous suffer greater losses than the wicked?

Consider: Weaver uses this narrative to show that God's ways are not always immediately vindicated by outcomes.

5. How does Habakkuk's struggle with God using Babylon inform our understanding of God using evil nations today?

Consider: Weaver parallels Habakkuk's perplexity with the question of the North's victory.

6. In what sense did the North 'lose' the Civil War according to Weaver, and do you see evidence of that today?

Consider: Weaver argues that federal overreach and loss of state sovereignty show the North was also subjugated.

7. What does national repentance look like, and how can we practice it biblically?

Consider: Weaver calls for repentance modeled after Ezra, Nehemiah, and Daniel, confessing national sins.

8. How should Christians respond when they see their nation experiencing God's judgment?

Consider: Weaver applies Jeremiah 5 to America, urging recognition of judgment and turning back to God.

Applications

Trust God's sovereignty even when the righteous lose

Believers should not equate victory with God's approval; they must trust God's purposes even when the wicked seem to triumph.

Lecture support: Weaver states: 'the man who wins is not necessarily the man who's right' and points to Habakkuk's resolve to rejoice in God despite devastation.

Recognize national sin and God's judgment

Christians should see calamities as God's judgment on national sin and not dismiss them as mere natural events.

Lecture support: Weaver applies Jeremiah 5:3: 'thou hast stricken them, but they have not grieved... they have refused to receive correction.'

Practice corporate repentance

Believers should follow biblical examples of confessing national sins and pleading for God's mercy, not just individual sins.

Lecture support: Weaver says: 'the proper response... is one of repentance. Not just individual repentance, but national repentance as well' and references Ezra, Nehemiah, and Daniel.

Beware of pride in success

Like Assyria, those used by God can become proud and attribute success to their own strength, inviting God's judgment.

Lecture support: Weaver quotes Isaiah 10:15: 'Shall the axe boast itself against him that heweth therewith?'

Understand that God judges nations in history

Since nations have no afterlife, God's justice must be executed in time; Christians should interpret historical events through this lens.

Lecture support: Weaver states: 'nations do not have souls. Nations must be judged in time and in history.'

Do not trust in military or political might

Victory can be a curse if it leads to self-reliance; God sometimes punishes enemies with success.

Lecture support: Weaver says: 'God sometimes punishes his enemies with victory' and cites the Puritan saying about cursing with wealth.

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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Lesson 14: Where We Are & How We Got Here # 14 of 14

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Source information and review

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

Chapter order and reading ranges follow the October 1, 2026 completed manuscript manifests. The source record paths, hashes, field coverage, attribution notes, and reading editions are recorded in the companion manifest.