

WEAVER STUDY GUIDES

Biblical Worldview Foundations

Study Guide

Biblical Worldview

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

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

LESSON 1

The Duty of Forgiveness

October 23, 2011

Read Chapter 1 in the companion book, pages 5-22.

Major Themes

Forgiveness as a Commanded Duty

Forgiveness is not optional; it is an imperative command from Christ, making it an obligation for believers.

Lecture support: In verse 3, the command is, forgive him. It is an imperative in the Greek, which means it is a command. Our Lord is not asking you to forgive. He is commanding you to forgive.

The Danger of Unforgiveness

Unforgiveness stems from sinful attitudes like bitterness and self-pity, and it constitutes disobedience and a failure to fear God.

Lecture support: The natural tendency of man is to cherish ill feelings, to be angry, to be vindictive, to be bitter, resentful, churlish, hard-hearted, and unforgiving.

God's Reciprocal Treatment

God deals with us as we deal with others; if we forgive, we will be forgiven, but if we withhold forgiveness, we will not be forgiven.

Lecture support: For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

The Greatness of Our Debt and God's Forgiveness

Recognizing the immense debt of sin we have been forgiven should compel us to forgive the comparatively small offenses of others.

Lecture support: The man was willing to receive forgiveness for his great debt. But he was not willing to give forgiveness even for a small debt.

Biblical Process of Rebuke and Restoration

Rebuke must be done privately, in love, with the aim of restoration, not punishment, and forgiveness must follow repentance.

Lecture support: If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

The Meaning of Forgiveness: Sending Away

To forgive biblically means to send away the offense, never to bring it up again, mirroring how God forgives us.

Lecture support: The little Greek word for forgive is the word *aphiemi*, and it literally means to send or to go away.

Key Arguments

Forgiveness is a command, not a suggestion

The Greek imperative in Luke 17:3 shows that forgiveness is a non-negotiable command from Christ.

Lecture support: It is an imperative in the Greek, which means it is a command. Our Lord is not asking you to forgive. He is commanding you to forgive.

Failure to forgive is failure to fear God

Disobedience in forgiveness is equated with not fearing the Lord, as seen in Malachi 3:5.

Lecture support: Any of these things that you do in verse 5 means that you are not fearing God.

God's forgiveness of us is the model for our forgiveness of others

Ephesians 4:32 commands us to forgive 'even as' God forgave us, meaning completely and without holding grudges.

Lecture support: Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Our sins against God are far greater than others' sins against us

David's confession in Psalm 51:4 shows that sin is primarily against God, making our forgiveness of others a small matter by comparison.

Lecture support: Against thee, thee only, have I sinned, and done this evil in thy sight.

Rebuke must be done in love and honor, not anger

The Greek word for rebuke implies honoring the person, aiming to help them, not harm them.

Lecture support: When we rebuke someone biblically, we are honoring them and showing them honor in the fact that we want them to act biblically and scripturally.

True forgiveness means not remembering the sin

Biblical forgiveness involves refusing to dwell on or speak about the offense, just as God does not remember our sins.

Lecture support: I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Scripture References

Luke 17:3-4

The primary text commanding rebuke and forgiveness upon repentance, even up to seven times a day.

1 Peter 4:8

Love covers a multitude of sins, showing that love often overlooks faults.

1 Corinthians 10:13

No temptation is unique; all believers face common trials, so self-pity is unwarranted.

Malachi 3:5

Failure to fear God is evidenced by various sins, implying that unforgiveness is a failure to fear God.

Galatians 6:10

Believers have a special obligation to do good to the household of faith, including forgiveness.

Matthew 6:14-15

If we forgive others, God forgives us; if we do not, He will not forgive us.

Luke 6:31

The Golden Rule: treat others as you want to be treated, applied to forgiveness.

Psalms 18:25-26

God deals with people according to their character; with the merciful He is merciful, with the froward He is froward.

Psalms 86:5

God is good and ready to forgive, a model for believers.

Matthew 18:21-35

The parable of the unforgiving servant, illustrating the necessity of forgiving others as we have been forgiven.

Luke 7:40-48

The woman who loved much because she was forgiven much, showing that appreciation of forgiveness fuels love.

Isaiah 6:5

Isaiah's vision of God's holiness led him to recognize his own sinfulness, a pattern for seeing our need for forgiveness.

Psalms 51:4

David acknowledged that his sin was primarily against God, showing the gravity of sin against God.

Luke 18:9

The Pharisee who trusted in his own righteousness and despised others, a warning against self-righteousness in rebuke.

Galatians 6:1

Restore a fallen brother in a spirit of meekness, considering oneself, which guides the manner of rebuke.

Leviticus 19:16-17

Do not hate your brother; rebuke him to avoid suffering sin upon him, emphasizing loving rebuke.

2 Thessalonians 3:15

Admonish a brother, not as an enemy, but as a brother, reinforcing the loving nature of rebuke.

Matthew 18:15

Go to a sinning brother privately to gain him, establishing the private nature of rebuke.

Matthew 3:8

Bring forth fruits meet for repentance, indicating that true repentance will evidence itself over time.

Acts 26:20

Paul preached repentance and doing works meet for repentance, showing that repentance produces visible change.

Study notes

Discussion Questions

1. Why is forgiveness considered a duty and obligation rather than just an act of mercy?

Consider: The sermon emphasizes that forgiveness is commanded by Christ, making it a matter of obedience.

2. What are some natural tendencies that make forgiveness difficult, and how can we 'take heed' to ourselves?

Consider: The caution in Luke 17:3 warns against bitterness, anger, and self-pity.

3. How does the principle of sowing and reaping apply to forgiveness, according to Matthew 6:14-15?

Consider: God's forgiveness of us is conditioned on our forgiveness of others.

4. In what ways does the parable of the unforgiving servant illustrate our need to forgive others?

Consider: The servant was forgiven an immense debt but refused to forgive a small one.

5. What does it mean to rebuke someone in a way that honors them, and how can we practice this?

Consider: The Greek word for rebuke implies showing honor and love, aiming for restoration.

6. How should we handle memories of past offenses after we have forgiven someone?

Consider: Forgiveness means sending away the sin and refusing to dwell on it or speak of it.

7. Why is it especially important to forgive family members and fellow believers?

Consider: Galatians 6:10 and 1 Timothy 5:8 emphasize special obligations to the household of faith and family.

8. What evidence should we look for to confirm genuine repentance in someone who has wronged us?

Consider: Fruits of repentance take time to manifest, as seen in Matthew 3:8 and Acts 26:20.

Applications

Examine your own forgiveness

Ask yourself if you have forgiven others lately, if you are holding grudges, or if you need to seek forgiveness.

Lecture support: Have you forgiven anyone lately? Is there anyone that you know that wants your forgiveness?

Forgive as God forgave you

Model your forgiveness on God's complete forgiveness in Christ, sending away the offense and not bringing it up again.

Lecture support: Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Guard your heart against bitterness

Take heed to yourself by refusing to cherish ill feelings, anger, or self-pity when wronged.

Lecture support: Take heed to yourselves. The natural tendency of man is to cherish ill feelings...

Rebuke in love and privacy

When a brother sins, go to him privately, in humility, with the goal of restoration, not punishment.

Lecture support: If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.

Forgive immediately upon repentance

When someone repents, forgive them without hesitation, as commanded in Luke 17:3-4.

Lecture support: If he repent, forgive him. Thou shalt forgive him.

Refuse to dwell on forgiven offenses

Purposely put forgiven sins out of your mind and do not speak of them again, following Philippians 4:8.

Lecture support: I do have the power not to continue to think about it if it pops in my mind. I can purposely and deliberately put it out of my mind.

Prioritize forgiveness in family and church

Recognize the special obligation to forgive those in your own household and the household of faith.

Lecture support: We have a special obligation to do good to the household of faith.

Remember the greatness of your own forgiveness

Meditate on the immense debt of sin God has forgiven you to cultivate a forgiving spirit toward others.

Lecture support: If you ever saw the magnitude of your sins... you'd begin to get a little understanding of the value of his forgiveness.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

The Duty and Obligation of Forgiveness

March 14, 2012

Read Chapter 2 in the companion book, pages 23-40.

Major Themes

Forgiveness as a Divine Command

Forgiveness is not optional; it is an imperative from God, making it a duty and obligation for believers.

Lecture support: In Luke 17:3, 'forgive him' is an imperative in the Greek, meaning it is a command.

The Danger of an Unforgiving Heart

The natural human tendency is toward bitterness and unforgiveness, which must be guarded against to avoid sin.

Lecture support: The natural tendency of man is to cherish ill feelings, to be angry, to be vindictive, to be bitter, resentful, churlish, hard-hearted, and unforgiving.

God's Forgiveness as the Model

Our forgiveness of others must mirror God's forgiveness of us - complete, removing sin and remembering it no more.

Lecture support: Ephesians 4:32 says to forgive 'even as God for Christ's sake hath forgiven you.'

The Reciprocal Nature of Forgiveness

God deals with us as we deal with others; if we forgive, we are forgiven; if we do not, we will not be forgiven.

Lecture support: Matthew 6:14-15 states that if we forgive men, our Father will forgive us; if not, He will not forgive us.

The Greatness of Our Debt and God's Mercy

Understanding the magnitude of our sin and God's forgiveness should make us eager to forgive the comparatively small offenses of others.

Lecture support: The parable of the unforgiving servant shows a man forgiven billions who refuses to forgive a debt of less than 20 dollars.

Rebuke as an Act of Love and Honor

Biblical rebuke is done privately, in humility, with the intent to restore, not to harm or humiliate.

Lecture support: The Greek word for rebuke, epitimao, implies honoring the person by seeking their restoration.

Key Arguments

Forgiveness is a command, not a suggestion

The Greek imperative in Luke 17:3-4 shows that forgiveness is obligatory; we have no choice but to obey.

Lecture support: Our Lord is not asking you to forgive, He is commanding you to forgive.

Unforgiveness is a failure to fear God

Refusing to forgive is disobedience and rebellion, equated with not fearing the Lord.

Lecture support: Malachi 3:5 lists sins that indicate a lack of fear of God, and turning a brother away from forgiveness is similar.

Our forgiveness from God is conditional on forgiving others

Matthew 6:14-15 clearly teaches that if we do not forgive, God will not forgive us.

Lecture support: If you forgive not men their trespasses, neither will your Father forgive your trespasses.

The parable of the unforgiving servant illustrates the hypocrisy of unforgiveness

We have been forgiven an immeasurable debt, so refusing to forgive a small debt is wickedness.

Lecture support: The servant owed 10,000 talents (billions) but would not forgive 100 pence (less than \$20).

Rebuke must be done in love and privacy

Matthew 18:15 instructs us to go to the brother alone, seeking restoration, not public humiliation.

Lecture support: If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.

Forgiveness means sending away the sin

The Greek word *aphiemi* means to send away, divorce, or let go; once forgiven, the offense is gone and not to be revisited.

Lecture support: The definitions of *aphiemi* include to send away, to let go, to give up a debt, to keep no longer.

True forgiveness refuses to dwell on the offense

We have the power to not think or speak about forgiven sins; if we cannot, it proves we have not truly forgiven.

Lecture support: If the memories and the anguish still haunt you, and you cannot refrain from speaking about those incidents, that is proof positive that you've never ever really forgiven.

Scripture References

Luke 17:3-4

The primary text: command to rebuke and forgive a repentant brother, even seven times a day.

1 Peter 4:8

Love covers a multitude of sins, showing that love often overlooks offenses.

1 Corinthians 10:13

No temptation is unique; all Christians face common trials, including being wronged.

Malachi 3:5

Sins like turning away the stranger show a lack of fear of God; similarly, unforgiveness is a failure to fear God.

Galatians 6:10

We are to do good to all, especially the household of faith, implying a special obligation to forgive brethren.

Matthew 6:14-15

If we forgive men, God forgives us; if we do not, He will not forgive us.

Luke 6:31

The Golden Rule: treat others as you want to be treated, applied to forgiveness.

Psalm 18:25-26

God deals with us according to our character: merciful with the merciful, forward with the forward.

Psalm 86:5

God is good and ready to forgive, a model for our readiness to forgive.

Matthew 18:21-35

Parable of the unforgiving servant: we must forgive from the heart as we have been forgiven.

Luke 7:40-48

The woman who loved much because she was forgiven much; little forgiveness produces little love.

Isaiah 6:5

Isaiah's vision of God's holiness made him aware of his sin, illustrating the need to see our sinfulness.

Psalm 51:4

David's sin was primarily against God, showing that all sin is ultimately against God.

Luke 18:9

The Pharisee who trusted in his own righteousness and despised others, a warning against self-righteousness in rebuke.

Galatians 6:1

Restore a sinning brother in a spirit of meekness, considering yourself.

Leviticus 19:16-17

Do not hate your brother; rebuke him to avoid suffering sin upon him.

2 Thessalonians 3:15

Admonish a brother, not as an enemy, but as a brother.

Matthew 18:15

Go to your brother privately to tell him his fault; if he hears, you have gained him.

Matthew 3:8

Bring forth fruits worthy of repentance, evidencing genuine change.

Acts 26:20

Repent and do works meet for repentance, showing evidence of change.

Study notes

Discussion Questions

1. Why is forgiveness described as both an act of love and a duty? How do these two aspects relate?

Consider: The sermon opens by stating forgiveness is an act of love and mercy but also a duty and obligation.

2. What are some practical ways to 'take heed to yourselves' when you are tempted to hold a grudge?

Consider: The caution in Luke 17:3 warns against natural tendencies toward bitterness and unforgiveness.

3. How does the parable of the unforgiving servant challenge your view of the offenses others commit against you?

Consider: The parable contrasts the massive debt forgiven with the tiny debt demanded.

4. What does it mean to rebuke someone in a way that honors them? How can we do this in practice?

Consider: The Greek word for rebuke implies honoring the person by seeking their restoration.

5. How can we know if someone has truly repented? What fruits should we look for?

Consider: The sermon discusses repentance and the need for fruits evidencing repentance over time.

6. What does it practically mean to 'send away' a sin when you forgive someone? How do you handle recurring memories?

Consider: The definition of *aphiemi* includes sending away, divorcing, and not discussing the offense.

7. Why is it so difficult to forgive family members or fellow believers? What additional obligations do we have toward them?

Consider: The application emphasizes forgiving brethren and family, citing 1 Timothy 5:8.

8. How does understanding the greatness of your own sin and God's forgiveness change your willingness to forgive others?

Consider: The sermon argues that seeing our debt makes others' offenses seem minute.

Applications

Examine your heart for unforgiveness

Take heed to yourself by identifying any bitterness, anger, or grudges you are holding against others.

Lecture support: The caution 'take heed to yourselves' warns against natural tendencies toward unforgiveness.

Forgive as God forgave you

When someone repents, forgive them completely, sending away the offense and refusing to bring it up again.

Lecture support: Ephesians 4:32 commands us to forgive 'even as God for Christ's sake hath forgiven you.'

Rebuke in love and privacy

If a brother sins against you, go to him privately, in humility, with the goal of restoration.

Lecture support: Matthew 18:15 instructs private confrontation; Galatians 6:1 emphasizes a spirit of meekness.

Do not dwell on forgiven offenses

Actively refuse to think or speak about sins you have forgiven; if memories arise, redirect your mind.

Lecture support: Philippians 4:8 tells us to think on virtuous things; Proverbs 21:23 warns about the tongue.

Recognize the greatness of your own debt

Meditate on the magnitude of your sin and God's mercy to cultivate a forgiving heart toward others.

Lecture support: The parable of the unforgiving servant shows the hypocrisy of receiving great forgiveness but refusing small forgiveness.

Be ready to forgive repeatedly

Develop a constant attitude of forgiveness, forgiving even when the same person sins against you multiple times.

Lecture support: Luke 17:4 commands forgiveness even seven times a day; Matthew 18:22 says seventy times seven.

Prioritize forgiveness in family and church

Recognize a special obligation to forgive those in your household and the household of faith.

Lecture support: Galatians 6:10 and 1 Timothy 5:8 emphasize doing good especially to believers and family.

Seek forgiveness when you have sinned

If you have wronged someone, repent and seek their forgiveness, understanding that fellowship depends on it.

Lecture support: The sermon concludes with questions about needing and seeking forgiveness.

Study notes

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Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

Pastor John Weaver - Perfecting Holiness

Part 2 of 5 - God as Father

November 28, 2012

Read Chapter 3 in the companion book, pages 41-59.

Major Themes

Practical Holiness

Believers are called to actively cleanse themselves from sin and yield to righteousness, not relying on positional holiness alone but pursuing daily obedience.

Lecture support: Weaver states, 'let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God' and emphasizes that this is a practical duty requiring God's grace.

God as Father

The promise that God will be a Father to believers is central to motivating holiness, as it implies a familial relationship with obligations and privileges.

Lecture support: Weaver says, 'I will be a Father unto you, and ye shall be my sons and daughters' and explores the implications of this relationship throughout the sermon.

Divine Provision

As a father provides for his children, God provides for all our needs - physical, spiritual, and eternal - and we should trust Him and ask accordingly.

Lecture support: Weaver cites Matthew 6:8, 'your Father knoweth what things ye have need of, before ye ask him,' and James 1:17, 'Every good gift and every perfect gift is from above.'

Divine Protection

God protects His children from enemies and harm, fighting for them and being their defense, as illustrated by David's psalms and personal anecdotes.

Lecture support: Weaver quotes Psalm 18:2, 'The LORD is my rock, and my fortress, and my deliverer,' and shares a story of his earthly father protecting his sister.

God as Our Portion

God is all we need; He is our inheritance, our satisfaction, and our eternal reward, implying intimacy, discipline, and ultimate victory.

Lecture support: Weaver references Psalm 16:5, 'The LORD is the portion of mine inheritance,' and Romans 8:17, 'heirs of God, and joint-heirs with Christ.'

Intimacy with God

Eternal life is defined as knowing God intimately, and believers can cry 'Abba, Father,' indicating a close, personal relationship.

Lecture support: Weaver explains John 17:3, 'this is life eternal, that they might know thee the only true God,' and Romans 8:15, 'whereby we cry, Abba, Father.'

Paternal Discipline

God disciplines His children out of love, and chastening is a sign of sonship; without it, one is not a true child of God.

Lecture support: Weaver cites Hebrews 12:6-8, 'for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.'

Inheritance and Victory

As joint-heirs with Christ, believers inherit all things and are more than conquerors, assured of the kingdom.

Lecture support: Weaver quotes 1 Corinthians 3:21-23, 'all things are yours,' and Luke 12:32, 'it is your Father's good pleasure to give you the kingdom.'

Key Arguments

Holiness Requires Active Effort

Practical holiness is not automatic; believers must intentionally cleanse themselves from sin and yield to righteousness, relying on God's power.

Lecture support: Weaver says, 'let us cleanse ourselves... perfecting holiness' and 'yield your members servants to righteousness unto holiness.'

The Father-Child Relationship Demands Likeness

If God is our Father, we must resemble Him in character and conduct, just as children naturally resemble their parents.

Lecture support: Weaver asks, 'could anybody look at the Klinger children and not know that they were the children of Henry and Janet?' and argues that acknowledging God as Father brings moral obligation.

God's Provision Should Inspire Trust and Gratitude

Because God knows our needs and delights to give, we should ask confidently and avoid anxiety, recognizing His daily provision.

Lecture support: Weaver cites Matthew 7:11, 'how much more shall your Father which is in heaven give good things to them that ask him?' and laments that we take provision for granted.

God's Protection Is Absolute for the Obedient

God defends His children against all enemies, and no foe can stand against Him; obedience ensures His protective care.

Lecture support: Weaver quotes Deuteronomy 28:7, 'The LORD shall cause thine enemies that rise up against thee to be smitten before thy face,' and shares personal stories of protection.

God as Portion Means Complete Satisfaction

Finding our portion in God means He is our all - our intimacy, our discipline, and our inheritance - leaving no lack.

Lecture support: Weaver says, 'The LORD is the portion of mine inheritance' and explains that this implies intimacy, paternal care, and victory.

Eternal Life Is Present Intimacy with God

Eternal life is not merely living forever but knowing God personally now, through Jesus Christ.

Lecture support: Weaver states, 'eternal life is not living forever... it's intimacy with God the Father' and cites John 17:3.

Chastening Proves Sonship

God's discipline is a mark of legitimate sonship; those without chastening are not true children.

Lecture support: Weaver quotes Hebrews 12:8, 'if ye be without chastisement... then are ye bastards, and not sons.'

Joint-Heirship Guarantees Ultimate Victory

As joint-heirs with Christ, believers share in all that belongs to Him, ensuring they are more than conquerors.

Lecture support: Weaver explains Romans 8:17, 'if children, then heirs; heirs of God, and joint-heirs with Christ,' and concludes 'we've already won.'

Scripture References

2 Corinthians 7:1

The foundational verse for the series, calling believers to cleanse themselves and perfect holiness in the fear of God.

2 Corinthians 6:14-18

The promises referred to in 2 Corinthians 7:1, including the call to separate from unbelievers and the promise of God as Father.

Romans 1:1

Paul calls himself a slave of Jesus Christ, illustrating the positive aspect of holiness - being set apart to God.

Romans 6:19

An example of practical holiness: yielding members to righteousness just as they once yielded to sin.

1 Peter 1:14-16

Peter's call to be holy as God is holy, not conforming to former lusts.

2 Corinthians 6:16

The first promise: God will dwell in and walk among His people, and they will be His people.

2 Corinthians 6:17-18

The second promise: if we separate from sin, God will receive us and be a Father to us.

2 Corinthians 12:14

Paul states that parents should lay up for their children, illustrating God's provision as Father.

Isaiah 1:2

God laments that He nourished and brought up children, but they rebelled against Him.

Acts 14:17

God's provision is seen in rain, fruitful seasons, and filling hearts with food and gladness.

Matthew 6:7-8

Jesus teaches that the Father knows our needs before we ask, so we need not use vain repetitions.

Psalms 81:10

God invites His people to open their mouths wide and He will fill them, like a father bird feeding its young.

Matthew 7:11

If evil men give good gifts to their children, how much more will the heavenly Father give good things to those who ask.

James 1:17

Every good and perfect gift comes down from the Father of lights, with whom there is no variation.

Psalms 34:8-10

Those who fear the Lord lack no good thing; young lions may lack, but seekers of the Lord shall not want.

Psalms 37:25

David testifies that he has never seen the righteous forsaken or their children begging bread.

Isaiah 40:10-11

The Lord will feed His flock like a shepherd, gathering lambs and gently leading those with young.

1 Peter 1:4

Believers have an inheritance incorruptible, undefiled, and reserved in heaven.

Revelation 7:17

The Lamb will feed and lead His people to living fountains, and God will wipe away all tears.

Deuteronomy 32:9-10

God found Israel in a desert land and kept him as the apple of His eye, illustrating protection.

Discussion Questions

1. What does it mean to 'perfect holiness in the fear of God' in practical daily life?

Consider: Weaver emphasizes that practical holiness involves actively cleansing ourselves from sin and yielding to righteousness.

2. How does viewing God as Father change the way we approach obedience and holiness?

Consider: Weaver argues that acknowledging God as Father brings a moral obligation to act like His children.

3. In what ways do we take God's provision for granted, and how can we cultivate gratitude?

Consider: Weaver points out that we often assume we will have food, safety, and life without thanking God.

4. Can you recall a time when you experienced God's protection in a tangible way?

Consider: Weaver shares personal stories of protection and encourages reflection on God's unseen safeguarding.

5. What does it mean for God to be your 'portion'? How does this affect your desires and contentment?

Consider: Weaver explains that God as portion means He is all we need, satisfying every desire.

6. How is eternal life defined in John 17:3, and how does that shape your understanding of salvation?

Consider: Weaver stresses that eternal life is present intimacy with God, not just future existence.

7. Why is divine chastening a sign of sonship, and how should we respond to it?

Consider: Weaver teaches that God disciplines all His children, and lack of discipline indicates illegitimacy.

8. How does being a joint-heir with Christ impact your perspective on trials and future hope?

Consider: Weaver declares that believers inherit all things with Christ and are already victorious.

Applications

Pursue Practical Holiness

Actively separate from sin and yield your members to righteousness, relying on God's grace to perfect holiness.

Lecture support: Weaver says, 'let us cleanse ourselves... perfecting holiness' and 'yield your members servants to righteousness unto holiness.'

Act Like God's Child

Since God is your Father, reflect His character in your attitudes, words, and actions, just as children resemble their parents.

Lecture support: Weaver states, 'if God is our Father, and we are His children, we must act like His children.'

Trust God's Provision

Ask God for your needs with confidence, knowing He already knows them and delights to give good gifts.

Lecture support: Weaver cites Matthew 6:8 and 7:11, urging believers to ask because the Father knows and wants to provide.

Thank God for Daily Provision

Avoid taking God's provision for granted; regularly thank Him for food, safety, and all blessings.

Lecture support: Weaver laments, 'we take God's provisions for us for granted' and urges acknowledgment.

Call on God for Protection

In times of danger or fear, run to God as your strong tower and defender, trusting His power to save.

Lecture support: Weaver says, 'Have you ever called upon your heavenly Father for protection?' and cites Proverbs 18:10.

Find Your Satisfaction in God Alone

Make God your portion by seeking intimacy with Him, accepting His discipline, and resting in your inheritance.

Lecture support: Weaver explains that God as portion means He is all we need, and we should find solace in Him.

Embrace Divine Discipline

When God chastens you, receive it as a sign of His love and sonship, and repent rather than despise it.

Lecture support: Weaver quotes Hebrews 12:5-8 and Revelation 3:19, urging submission to the Father's correction.

Live as a Joint-Heir with Christ

Walk in confidence and victory, knowing that you inherit all things with Christ and the kingdom is yours.

Lecture support: Weaver declares, 'we're more than conquerors through Christ' and 'we've already won.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

Pastor John Weaver - Perfecting Holiness

Part 3 of 5 - Sins of The Flesh

November 28, 2012

Read Chapter 4 in the companion book, pages 61-77.

Major Themes

The Promises of God as Motivation for Holiness

The promises that God will be our Father and we His children encourage believers to pursue holiness and separate from sin.

Lecture support: Weaver reviews 2 Corinthians 6:16-18 and explains the intimate relationship of sonship, provision, and protection that comes from these promises.

Rejection of Sinless Perfection and the Necessity of Ongoing Struggle

Weaver denies that Christians can be sinlessly perfect in this life, but also rejects the idea that we must sin. The Christian life involves a daily fight against the flesh.

Lecture support: He cites 1 John 1:8,10 and shares the story of Harry Ironsides' struggle with the doctrine. He emphasizes 'I die daily' from 1 Corinthians 15:31.

Freedom from Sin's Dominion

Believers are no longer under the lordship of sin; they have been delivered from its power and are not obligated to obey its lusts.

Lecture support: Romans 6:11-14 is expounded to show that sin shall not have dominion, and Colossians 1:12-13 speaks of being translated into Christ's kingdom.

The Active Role of the Believer in Sanctification

Christians are commanded to cleanse themselves, indicating personal agency and effort in the process of becoming holy, though enabled by God.

Lecture support: The phrase 'let us cleanse ourselves' is emphasized, and Albert Barnes is quoted on the necessity of human effort in purification.

The Nature and Works of the Flesh

The flesh represents the sinful nature with its desires and propensities. Its works include not only overt sins but also inner attitudes like covetousness and pride.

Lecture support: Galatians 5:19-21 lists the works of the flesh, and Colossians 3:5 equates covetousness with idolatry. Matthew 5:28 shows that lustful thoughts are heart sins.

The Conflict Between Flesh and Spirit

The flesh and the Spirit are contrary to each other, creating an internal battle. Walking in the Spirit is the only way to avoid fulfilling fleshly lusts.

Lecture support: Galatians 5:17 describes the mutual opposition, and verse 16 gives the solution: 'Walk in the Spirit, and ye shall not fulfil the lust of the flesh.'

The Deceptiveness of Allurement and the Need for Vigilance

The world allures believers through the lust of the flesh, often via vicarious experiences. We must make no provision for the flesh and stay away from tempting situations.

Lecture support: 2 Peter 2:18 warns of allurement through lust; Romans 13:14 commands making no provision for the flesh. The illustration of soap operas as vicarious sin is given.

The Sufficiency of God's Word and Spirit for Victory

Victory over the flesh comes through hiding God's Word in the heart and relying on the Holy Spirit's power, not our own strength.

Lecture support: Psalm 119:9-11 is quoted twice, and John 15:5 ('without me ye can do nothing') is referenced. The responsibility is ours, but the ability is God's.

Key Arguments

Sinless perfection is unbiblical, but Christians are not forced to sin.

Weaver argues that 1 John 1:8,10 disproves sinless perfection, yet Romans 6 teaches that sin no longer has dominion, so believers can choose not to sin.

Lecture support: He quotes 1 John 1:8,10 and Romans 6:12-14, emphasizing 'let not sin therefore reign' and 'we do not have to obey it.'

Cleansing from filthiness of the flesh is a command to believers.

The imperative 'let us cleanse ourselves' places the responsibility on Christians to actively purge sin, using the same Greek word as in 2 Timothy 2:21.

Lecture support: He compares 2 Corinthians 7:1 with 2 Timothy 2:20-21, noting the identical Greek word for cleanse/purge, and stresses personal agency.

The flesh encompasses more than gross outward sins.

The works of the flesh include attitudes like hatred, envy, and covetousness (idolatry), and even lustful thoughts are condemned as heart sins.

Lecture support: Galatians 5:19-21 lists various works; Colossians 3:5 calls covetousness idolatry; Matthew 5:28 equates lustful looking with adultery.

Walking in the Spirit is the only way to overcome the flesh.

The flesh and Spirit are in constant conflict; believers must choose to walk in the Spirit to avoid fulfilling fleshly desires.

Lecture support: Galatians 5:16-17 is cited, and the illustration of the internal fight is given, along with the need to 'die daily' (1 Corinthians 15:31).

God's Word is essential for cleansing and resisting temptation.

Hiding God's Word in the heart provides the spiritual resource to say no to sin when tempted, as David exemplified in Psalm 119.

Lecture support: Psalm 119:9-11 is quoted twice, emphasizing 'that I might not sin against thee.'

Believers must make no provision for the flesh.

To avoid sin, Christians should proactively avoid situations and stimuli that would entice the flesh, as commanded in Romans 13:14.

Lecture support: Romans 13:14 is quoted: 'make no provision for the flesh, to fulfil the lusts thereof.' The example of staying away from tempting things is given.

The devil is not always directly responsible for our temptations.

Our own flesh is often sufficient to tempt us; most Christians are not significant enough for Satan's direct attack, and blaming him can be an excuse.

Lecture support: Weaver observes that the devil directly attacked only Job, Peter, and Christ; our flesh itself produces lusts without external prompting.

Sanctification requires both human responsibility and divine enablement.

While we are commanded to cleanse ourselves, we lack the ability and must depend on God's grace and the Holy Spirit's power.

Lecture support: He quotes Albert Barnes on human agency and cites John 15:5 ('without me ye can do nothing'), concluding 'ours is the responsibility, His is the ability.'

Scripture References

2 Corinthians 7:1

The primary text of the sermon, commanding believers to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Corinthians 6:16-18

The promises referenced in 7:1, where God promises to dwell among His people and be a Father to them if they separate from uncleanness.

James 1:18

Quoted to show that God begat us by the word of truth, emphasizing the Father-child relationship.

John 17:3

Defines eternal life as knowing God the Father and Jesus Christ, connecting to the intimate knowledge of God as Father.

1 John 1:8,10

Used to refute sinless perfection: if we say we have no sin, we deceive ourselves and make God a liar.

Romans 6:11-14

Teaches that believers are to reckon themselves dead to sin and not let sin reign, for sin shall not have dominion because we are under grace.

Colossians 1:12-13

Shows that God has delivered us from the power of darkness and translated us into the kingdom of His Son, reinforcing freedom from sin's dominion.

1 John 2:1

John writes so that believers may not sin, but if they do, they have an advocate with the Father.

Psalms 119:9-11

Quoted twice to show that cleansing comes by taking heed to God's Word and hiding it in the heart to avoid sin.

2 Timothy 2:20-21

Uses the same Greek word for 'purge' as 2 Corinthians 7:1, illustrating that purging oneself from dishonorable things makes one a vessel for honor.

Romans 7:5,18

Explains that when we were in the flesh (unconverted), sinful passions worked in our members, and that in our flesh dwells no good thing.

Galatians 5:17

The flesh lusts against the Spirit and the Spirit against the flesh, so that believers cannot do the things they would.

Ephesians 2:2-3

Describes the pre-conversion life as fulfilling the desires of the flesh and mind, being by nature children of wrath.

1 John 2:16

The lust of the flesh, lust of the eyes, and pride of life are not of the Father but of the world.

2 Peter 2:18

False teachers allure through the lust of the flesh, drawing even those who had escaped error.

Galatians 5:24

Those who belong to Christ have crucified the flesh with its affections and lusts.

1 Corinthians 9:24-27

Paul compares the Christian life to a race, emphasizing self-discipline and keeping the body under subjection to avoid being disqualified.

Galatians 5:13

Christian liberty is not an occasion for the flesh; we are to serve one another in love.

Galatians 5:16

Walk in the Spirit, and you shall not fulfill the lust of the flesh.

Romans 13:14

Put on the Lord Jesus Christ and make no provision for the flesh to fulfill its lusts.

Discussion Questions

1. How does understanding God as our Father motivate us to pursue holiness, according to 2 Corinthians 6:16-18?

Consider: Weaver emphasizes the promises of intimate relationship as the basis for cleansing ourselves.

2. Why is the doctrine of sinless perfection dangerous, and how does 1 John 1:8,10 refute it?

Consider: Weaver shares the story of Harry Ironsides and warns against both extremes of sinless perfection and the idea that we must sin.

3. What does it mean practically that sin no longer has dominion over us (Romans 6:12-14)? How can we 'reckon' ourselves dead to sin daily?

Consider: Weaver explains that we are not obligated to obey sin, though the flesh still desires it.

4. In what ways can we 'make no provision for the flesh' (Romans 13:14) in our modern context?

Consider: Weaver warns against allurements through media and situations that entice the flesh.

5. How does covetousness function as idolatry, and why is it listed among the works of the flesh?

Consider: Weaver cites Colossians 3:5 and Ephesians 5:3 to show that inner desires can be idolatrous.

6. What is the relationship between our responsibility to cleanse ourselves and God's enabling power? How do we balance effort and dependence?

Consider: Weaver quotes Albert Barnes and John 15:5 to stress both human agency and divine ability.

7. How can hiding God's Word in our hearts (Psalm 119:11) practically help us in moments of temptation?

Consider: Weaver repeatedly points to Scripture memorization and meditation as key to resisting sin.

8. Why is it insufficient to only avoid outward sins while neglecting inner attitudes like pride, envy, or lustful thoughts?

Consider: Weaver explains that God forbids not only the act but every thought and attitude leading to it, citing Matthew 5:28.

Applications

Actively pursue personal holiness by cleansing yourself from sinful habits and attitudes.

Believers are commanded to take responsibility for purging filthiness from their lives, not passively waiting for God to do it.

Lecture support: The imperative 'let us cleanse ourselves' and the quote from Albert Barnes emphasize human effort in sanctification.

Hide God's Word in your heart to resist temptation.

Memorize and meditate on Scripture so that when sinful desires arise, the Word will guide you to refuse them.

Lecture support: Psalm 119:9-11 is quoted twice as the biblical method for cleansing one's way.

Make no provision for the flesh by avoiding tempting situations and stimuli.

Identify and stay away from people, places, media, or activities that allure your flesh toward sin.

Lecture support: Romans 13:14 is cited, and the illustration of soap operas as vicarious sin is given.

Walk in the Spirit daily to overcome fleshly desires.

Depend on the Holy Spirit's power through prayer and obedience, recognizing that self-effort alone is insufficient.

Lecture support: Galatians 5:16 promises that walking in the Spirit prevents fulfilling the lust of the flesh.

Examine not only outward actions but inner attitudes and thoughts.

Recognize that sins like covetousness, pride, and lustful thoughts are works of the flesh that must be purged.

Lecture support: Matthew 5:28 and Colossians 3:5 are used to show that heart sins are as serious as outward acts.

View God as a loving Father whose commands are for our good, motivating obedience.

Embrace the promise of intimate sonship as an encouragement to live holy lives that please Him.

Lecture support: The promises of 2 Corinthians 6:16-18 are presented as the foundation for the call to holiness.

Engage in the daily fight against the flesh through self-discipline and reliance on God.

Like an athlete, practice temperance and bring your body into subjection, knowing that the struggle is normal for believers.

Lecture support: 1 Corinthians 9:24-27 and the statement 'I die daily' are used to illustrate the ongoing battle.

Do not blame the devil for temptations that arise from your own flesh.

Take responsibility for your own sinful desires instead of excusing them as Satan's direct attack.

Lecture support: Weaver observes that most Christians are not directly attacked by Satan; our flesh is sufficient to tempt us.

Study notes

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Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

Pastor John Weaver - Perfecting Holiness

Part 4 of 5 - Sins of The Spirit

November 28, 2012

Read Chapter 5 in the companion book, pages 79-96.

Major Themes

Internal vs. External Holiness

True holiness requires cleansing not only from outward sins of the flesh but also from inward sins of the spirit, such as bitterness, pride, and anger.

Lecture support: Weaver states, 'It does you no good to be externally clean and pure unless you are internally clean and pure.' He uses Matthew 23:27 and Luke 11:39 to show the Pharisees' hypocrisy.

The Deceitfulness of the Heart

The human heart is deceitful and desperately wicked, hiding secret sins even from oneself, necessitating prayer for God to reveal and cleanse hidden faults.

Lecture support: Weaver cites Jeremiah 17:9 and Psalm 19:12, noting that we may have secret sins we are unaware of until God reveals them.

The Spirit Dictates Actions

Our spirit controls our behavior; an uncontrolled spirit leads to sinful actions, while ruling one's spirit is a mark of strength.

Lecture support: Weaver explains, 'Your spirit dictated your actions,' and quotes Proverbs 16:32 and 25:28 about ruling the spirit.

Sins of the Spirit Grieve the Holy Spirit

Sins like bitterness, wrath, anger, and evil speaking grieve the Holy Spirit just as much as fleshly sins, and must be put away.

Lecture support: Ephesians 4:30-32 is cited, listing these sins and commanding believers to replace them with kindness and forgiveness.

The Necessity of Forgiveness

An unforgiving spirit is a sin of the spirit; believers must forgive others as God has forgiven them, lest they face judgment.

Lecture support: The parable of the unforgiving servant in Matthew 18:21-35 is expounded, emphasizing that recipients of mercy must show mercy.

Walking in the Spirit as the Remedy

The only way to overcome sins of the spirit is to walk in the Spirit, who leads believers to mortify sinful deeds and obey God's Word.

Lecture support: Weaver references Galatians 5:22-26 and Romans 8:10-14, stating, 'If we are walking in the Spirit, He's leading us, He's guiding us into obedience.'

Key Arguments

External morality without internal purity is Pharisaical and insufficient for the kingdom of heaven.

Jesus taught that righteousness must exceed that of the Pharisees, who were outwardly clean but inwardly corrupt.

Lecture support: Weaver reads Matthew 5:20 and Matthew 23:27, stating, 'Our Lord said, you've got to have something more than external purity.'

Sins of the spirit are often secret and can be hidden even from the sinner.

The heart is deceitful, and we may not recognize our own pride, bitterness, or other spiritual sins until God reveals them.

Lecture support: Weaver says, 'There have been times in my life that I genuinely thought that I was doing something for God's honor... and I found out that God was not in it at all.' He cites Jeremiah 17:9 and Psalm 19:12.

Bitterness is a root sin that defiles many and must be eradicated.

Hebrews 12:15 warns that a root of bitterness can spring up and defile many, making it a dangerous sin of the spirit.

Lecture support: Weaver explains, 'One root of bitterness that troubles you according to the scripture, will defile many.'

An uncontrolled tongue is a sin of the spirit and makes one's religion vain.

James teaches that if a person cannot bridle their tongue, their religion is worthless; the tongue is a fire set on fire of hell.

Lecture support: Weaver reads James 1:26 and James 3:5-8, emphasizing that a sharp, sarcastic tongue is a breach in the spirit (Proverbs 15:4).

Pride is at the root of a hardened spirit and resistance to God.

Pride leads to a hardened mind and stiff neck, causing people to reject God's Word; God resists the proud but gives grace to the humble.

Lecture support: Weaver cites Daniel 5:20 about Nebuchadnezzar and states, 'You strip away all of their excuses... at the root of everything, you will find pride.'

Walking in the Spirit is the biblical method for mortifying sins of the flesh and spirit.

Believers must cancel their own desires and obey God's Word by the Spirit's leading, which results in putting to death sinful deeds.

Lecture support: Weaver says, 'If we are walking in the Spirit, if we are being led by the Spirit, it is the Holy Spirit of God who will lead us to mortify... the deeds of the flesh and of the spirit.'

Scripture References

2 Corinthians 7:1

The foundational text for the series, commanding believers to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Corinthians 6:16-18

The promises referred to in 2 Corinthians 7:1, including God being our God and Father.

James 1:18

Cited to show that God has begotten us by the word of truth, implying His fatherhood.

John 17:3

Defines eternal life as knowing the only true God and Jesus Christ, emphasizing relationship over mere existence.

Galatians 5:16

Quoted to show that walking in the Spirit prevents fulfilling the lust of the flesh.

Romans 13:14

Commands believers to put on Christ and make no provision for the flesh.

Matthew 23:27

Jesus' rebuke of the Pharisees as whited sepulchres, outwardly beautiful but inwardly full of dead men's bones.

Luke 11:39

Jesus' illustration of the Pharisees cleaning the outside of the cup while the inside is full of ravening and wickedness.

Matthew 5:20

Jesus states that unless one's righteousness exceeds that of the scribes and Pharisees, they will not enter the kingdom of heaven.

Psalms 32:2

Describes the blessed man as one in whose spirit there is no guile (deceit).

1 Timothy 4:12

Paul exhorts Timothy to be an example in spirit, among other virtues.

1 Peter 3:1-4

Teaches that a woman's adorning should be the hidden man of the heart, a meek and quiet spirit, which is of great price to God.

Proverbs 16:32

He that is slow to anger is better than the mighty; he that ruleth his spirit than he that taketh a city.

Proverbs 25:28

He that hath no rule over his own spirit is like a city broken down and without walls.

Matthew 15:16-20

Jesus teaches that what proceeds from the heart - evil thoughts, murders, adulteries, etc. - defiles a man.

Jeremiah 17:9

The heart is deceitful above all things and desperately wicked; who can know it?

Psalm 19:12

David prays, 'Cleanse thou me from secret faults,' acknowledging hidden sins.

Ephesians 4:30-32

Commands believers not to grieve the Holy Spirit and to put away bitterness, wrath, anger, clamour, evil speaking, and malice, replacing them with kindness and forgiveness.

Colossians 3:19

Husbands are commanded to love their wives and not be bitter against them.

Hebrews 12:15

Warns against a root of bitterness springing up and defiling many.

Study notes

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

Discussion Questions

1. What are some examples of 'sins of the spirit' that you have observed in your own life or in the church, and how do they differ from 'sins of the flesh'?

Consider: Weaver distinguishes between external sins and internal sins like bitterness, pride, and an uncontrolled tongue.

2. Why did Jesus say our righteousness must exceed that of the Pharisees, and how can we cultivate a righteousness that is internal and not merely external?

Consider: Based on Matthew 5:20 and the rebuke of the Pharisees' hypocrisy.

3. In what ways can our spirit dictate our actions, and how can we practically 'rule our spirit' according to Proverbs 16:32?

Consider: Weaver explains that anger, harsh words, and physical outbursts stem from an uncontrolled spirit.

4. How can we identify 'secret faults' or hidden sins in our hearts, and what role does prayer play in this process (Psalm 19:12)?

Consider: The heart is deceitful; we may not know our own sins until God reveals them.

5. What does it mean to 'grieve the Holy Spirit' through sins like bitterness, wrath, and evil speaking, and how can we replace these with kindness and forgiveness?

Consider: Ephesians 4:30-32 lists sins that grieve the Spirit and commands believers to put them away.

6. Why is unforgiveness considered a sin of the spirit, and how does the parable of the unforgiving servant challenge our attitudes toward those who wrong us?

Consider: Matthew 18:21-35 teaches that forgiven people must forgive.

7. How does pride manifest as a sin of the spirit, and what are some practical ways to cultivate humility instead?

Consider: Pride hardens the heart and leads to a fall; God resists the proud.

8. What does it mean to 'walk in the Spirit' as a remedy for sins of the spirit, and how can we practice this daily?

Consider: Galatians 5 and Romans 8 teach that the Spirit leads us to mortify sinful deeds.

Applications

Pray for a Clean Heart and Right Spirit

Believers should regularly pray Psalm 51:10, asking God to create a clean heart and renew a right spirit within them, acknowledging hidden sins.

Lecture support: Weaver says, 'We must learn to pray with David in Psalm 51:10... because we have secret sins and secret faults some we don't even know about.'

Rule Your Spirit Through the Holy Spirit

Instead of allowing anger, bitterness, or pride to control you, actively rely on the Holy Spirit to mortify sinful impulses and obey God's Word.

Lecture support: Weaver explains, 'If we are walking in the Spirit, He's leading us, He's guiding us into obedience... I have to cancel out what I'd like to do and be obedient to what God says.'

Guard Your Tongue

Recognize that a sharp, sarcastic, or gossiping tongue is a sin of the spirit; practice refraining from evil speech to keep your soul from troubles.

Lecture support: Weaver cites Proverbs 21:23 and James 1:26, urging believers to bridle their tongues as a mark of true religion.

Forgive Others as God Has Forgiven You

Let go of bitterness and unforgiveness, remembering the immense debt God has forgiven you through Christ, and extend that same mercy to others.

Lecture support: Weaver states, 'If we have been the recipients of mercy, we should show mercy. If we have been the recipients of forgiveness, we should learn to forgive.'

Examine Your Heart for Pride

Pride is a root sin that hardens the spirit; regularly examine your motives and attitudes, asking God to reveal and remove pride.

Lecture support: Weaver warns, 'You strip away all of their excuses... at the root of everything, you will find pride,' and cites Daniel 5:20.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

It Takes More Than a Profession of Faith, Talk is Cheap

December 24, 2012

Read Chapter 6 in the companion book, pages 97-110.

Major Themes

Empty Profession vs. Genuine Faith

A verbal claim to be God's people is worthless if not accompanied by a life of obedience and heart devotion.

Lecture support: Isaiah 48:1-2 describes those who swear by the Lord but not in truth or righteousness. Weaver states, 'They were a people in name only, with a worthless, useless, lip profession.'

Salvation by Grace Alone Through Christ Alone

Salvation is entirely God's work, not by human effort or works, but through faith in Christ's finished work.

Lecture support: Weaver cites Ephesians 2:8-9 and Mark 10:24-27, emphasizing 'With men it is impossible, but not with God.'

The Necessity of Heart Regeneration

True confession and calling on the Lord must flow from a heart that has been regenerated by the Holy Spirit.

Lecture support: Romans 10:9-14 shows that calling on the Lord requires prior belief, which comes from hearing Christ. 1 Corinthians 12:3 states no one can say 'Jesus is Lord' except by the Holy Spirit.

Obedience as the Evidence of Lordship

Calling Jesus 'Lord' demands obedience; a life of disobedience contradicts a profession of faith.

Lecture support: Luke 6:46: 'Why call ye me Lord, Lord, and do not the things which I say?' Weaver says, 'If I'm your Lord, you'll obey me.'

The Insult of Hypocrisy to God

Professing God's name while living in rebellion is a blasphemous insult, akin to turning one's back on God.

Lecture support: Jeremiah 32:30-33 describes Israel turning their back on God despite His teaching. Weaver calls it 'a blasphemous insult.'

The Danger of Trusting in Religious Works

Many in churches rely on their profession or works for salvation, but Jesus will reject those He never knew.

Lecture support: Matthew 7:21-23: 'Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.' Weaver warns against empty profession with works.

Key Arguments

Salvation is impossible with men; it is entirely God's work.

Jesus taught that salvation is impossible with men, but possible with God, underscoring that human effort cannot contribute to salvation.

Lecture support: Mark 10:24-27: 'With men it is impossible, but not with God.' Weaver says, 'Salvation is totally, absolutely impossible with man.'

Confession is the result of salvation, not the cause.

We confess Christ because we are saved; the confession does not save us. Calling on the Lord flows from prior belief.

Lecture support: Romans 10:13-14: 'How then shall they call on him in whom they have not believed?' Weaver states, 'Confession is the result of salvation and not salvation itself.'

Only the Holy Spirit enables a saving confession of Christ's Lordship.

No one can genuinely say 'Jesus is Lord' except by the Holy Spirit's power; mere verbal repetition is not saving.

Lecture support: 1 Corinthians 12:3: 'No man can say that Jesus is the Lord, but by the Holy Ghost.' Weaver explains, 'Mouthing those words does not save.'

A profession without obedience is an insult to God.

Turning one's back on God's commands while claiming His name is a blasphemous insult, as seen in Israel's rebellion.

Lecture support: Jeremiah 32:30-33: 'They have turned unto me the back, and not the face.' Weaver asks, 'How much more of a blasphemous insult is it for individuals to turn their back on the holy, righteous, sovereign God?'

The Rechabites' obedience shames the disobedience of God's professing people.

The Rechabites obeyed their human father's arbitrary commands, while Israel disobeyed the living God, highlighting the emptiness of their profession.

Lecture support: Jeremiah 35: The Rechabites refused wine and lived in tents as commanded. Weaver contrasts: 'Here is a holy, sovereign God... and no one listens to him.'

Swearing falsely by God's name profanes His name.

Professing to be God's people while living in rebellion is swearing falsely and profaning God's holy name.

Lecture support: Leviticus 19:12: 'Ye shall not swear by my name falsely.' Weaver says, 'Those who profess Christ but do not possess Christ are swearing falsely by His name.'

Jesus demands obedience from those who call Him Lord.

Calling Jesus 'Lord' is meaningless if one does not obey His commands; obedience is the test of genuine faith.

Lecture support: Luke 6:46: 'Why call ye me Lord, Lord, and do not the things which I say?' Weaver says, 'If I'm your Lord, you'll obey me.'

Many religious people will be rejected by Christ on judgment day.

Jesus warned that many who prophesied and did works in His name will be told, 'I never knew you,' because their profession was not real.

Lecture support: Matthew 7:21-23: 'Many will say to me in that day, Lord, Lord... and then will I profess unto them, I never knew you.' Weaver says, 'Their profession was not real.'

Scripture References

Isaiah 48:1-2

The primary text: God addresses Israel who swear by His name but not in truth or righteousness.

Ephesians 2:8-9

Cited to affirm salvation by grace through faith, not of works.

Hebrews 9:28

Christ was offered once to bear sins, showing the completeness of His sacrifice.

Mark 10:24-27

Jesus teaches that salvation is impossible with men but possible with God.

Isaiah 29:13

God condemns those who honor Him with lips but have hearts far from Him.

Jeremiah 5:1-2

God challenges to find one righteous man; though they say 'the Lord liveth,' they swear falsely.

Romans 10:9-14

Confession with mouth must be accompanied by heart belief; calling on the Lord requires prior belief and hearing.

John 10:27

Jesus' sheep hear His voice and follow Him, emphasizing the need to hear Christ.

1 Corinthians 12:3

No one can say 'Jesus is Lord' except by the Holy Spirit.

2 Corinthians 3:6

The letter kills, but the Spirit gives life; Scripture without the Spirit is dead letter.

Acts 2:47

The Lord added to the church daily those who were being saved.

Jeremiah 32:30-33

Israel turned their back on God despite His teaching, provoking His anger.

Jeremiah 35:1-19

The Rechabites' obedience to Jonadab contrasts with Israel's disobedience to God.

Deuteronomy 6:13

Command to fear God, serve Him, and swear by His name.

Deuteronomy 10:20

Command to fear God, serve Him, cleave to Him, and swear by His name.

Leviticus 19:12

Prohibition against swearing falsely by God's name, which profanes it.

Leviticus 21:6

Priests must be holy and not profane God's name.

Leviticus 22:32

Command not to profane God's holy name; He will be hallowed among Israel.

Luke 6:46

Jesus asks why people call Him 'Lord' but do not obey His words.

Matthew 7:21-23

Not everyone who says 'Lord, Lord' will enter the kingdom; many will be rejected despite works.

Study notes

Discussion Questions

1. What does it mean to have a profession of faith that is 'not in truth nor in righteousness'?
How can we examine our own profession?

Consider: Based on Isaiah 48:1-2 and the description of hypocritical profession.

2. How does understanding that salvation is impossible with men (Mark 10:27) affect our view of evangelism and personal assurance?

Consider: Weaver emphasizes that salvation is entirely God's work, not human effort.

3. In what ways might we be honoring God with our lips while our hearts are far from Him (Isaiah 29:13)?

Consider: The danger of external religiosity without internal devotion.

4. Why is it important that confession is the result of salvation and not the cause? How does this protect against false assurance?

Consider: Weaver's explanation of Romans 10:9-14 and the order of salvation.

5. What does it mean that no one can say 'Jesus is Lord' except by the Holy Spirit? How does this challenge easy-believism?

Consider: 1 Corinthians 12:3 and the necessity of the Spirit's work in genuine confession.

6. How does the example of the Rechabites (Jeremiah 35) challenge our obedience to God's commands?

Consider: The Rechabites obeyed a human father's arbitrary rules; we often disobey the living God.

7. Why does Jesus ask, 'Why call ye me Lord, Lord, and do not the things which I say?' What areas of disobedience might we be tolerating?

Consider: Luke 6:46 and the call to examine our obedience to Christ's commands.

8. How should the warning of Matthew 7:21-23 affect our understanding of religious activity and assurance of salvation?

Consider: Many who did works in Jesus' name were rejected because He never knew them.

Applications

Examine Your Profession

Evaluate whether your profession of faith is backed by a life of obedience and heart devotion, not just words.

Lecture support: Isaiah 48:1-2 shows a people who professed God but not in truth. Weaver says, 'A profession of faith that is not evidenced or backed up by a life of obedience is worthless.'

Rest in Christ Alone for Salvation

Trust entirely in Christ's finished work, not in your confession, works, or religious activities.

Lecture support: Weaver emphasizes salvation is by grace through faith, not works (Ephesians 2:8-9), and that confession is the result, not cause, of salvation.

Seek Heart Regeneration by the Spirit

Recognize that only the Holy Spirit can produce genuine faith and confession; pray for His regenerating work.

Lecture support: 1 Corinthians 12:3: 'No man can say that Jesus is the Lord, but by the Holy Ghost.' Weaver says, 'It takes the power of the Holy Spirit to enable us to savingly acknowledge...'

Obey Christ as Lord

If you call Jesus 'Lord,' demonstrate it by obeying His commands in every area of life.

Lecture support: Luke 6:46: 'Why call ye me Lord, Lord, and do not the things which I say?' Weaver says, 'If I'm your Lord, you'll obey me.'

Repent of Hypocrisy

Turn from any areas where you are honoring God with lips but your heart is far from Him; repent of empty religiosity.

Lecture support: Isaiah 29:13 condemns lip service without heart devotion. Weaver warns against being 'raised in church... yet never regenerated.'

Value Obedience Over Convenience

Like the Rechabites, obey God's commands even when they are inconvenient or counter-cultural.

Lecture support: Jeremiah 35 shows the Rechabites obeying Jonadab's difficult commands. Weaver contrasts this with Israel's disobedience to God.

Do Not Trust in Religious Works

Avoid relying on church attendance, service, or spiritual gifts as proof of salvation; only Christ saves.

Lecture support: Matthew 7:21-23: many who did works were rejected. Weaver says, 'Some of the hardest workers... are trying to earn their salvation.'

Persevere in Holiness by Grace

Recognize that any desire for holiness comes from God's grace; rely on Him to continue conforming your life to His Word.

Lecture support: Weaver says, 'If God had not already done something in you, you would never have a desire to be holy... It's only His grace that enables us to persevere.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 7

In Defense of Violence

December 27, 2015

Read Chapter 7 in the companion book, pages 111-128.

Major Themes

Biblical Definition of Violence

Violence in Scripture is not merely physical harm but includes injustice, oppression, and fraud, especially by those in authority.

Lecture support: The Hebrew word 'chamas' in Genesis 6:11 means cruelty, injustice, unrighteousness, falsehood, oppression. Injustice is a specific form of violence against God and His law.

Violence Condemned vs. Violence Commended

Scripture condemns unjust, oppressive violence but commends righteous violence done in obedience to God for defense and judgment.

Lecture support: David prayed for deliverance from violent men (Psalm 18:48; 140:1), yet God taught David to fight (Psalm 144:1) and raised up judges to deliver Israel (Judges 2:16).

Abuse of Authority as Violence

Those in positions of power are most prone to violence through oppression, fraud, and failure to execute justice.

Lecture support: The unjust judge (Luke 18), rulers storing violence (Amos 3:10), and modern police abuse illustrate this. Samuel and Nehemiah are positive examples.

Obedience to God's Command for Physical Violence

When God commands violence, refusal brings a curse. Examples include the prophet slain by a lion (1 Kings 20) and the curse on those withholding the sword (Jeremiah 48:10).

Lecture support: 1 Kings 20:35-43 shows a man killed for not striking a prophet; Ahab condemned for sparing Ben-Hadad. Jeremiah 48:10 curses those who keep back their sword from blood.

Defense of Life, Family, and Property

Believers have a duty to preserve life, as implied by the sixth commandment, and to defend their families and property with appropriate force.

Lecture support: Nehemiah 4 shows the people armed while building. The sixth commandment implies preserving life. The father's rule teaches fighting to win when necessary.

The Fear of God as Restraint

Only the fear of God keeps a person honest and humble in authority, preventing abuse and violence.

Lecture support: Nehemiah 5:15 says former governors took from the people, 'but so did not I, because of the fear of God.'

Key Arguments

Injustice is a form of violence

Oppression, fraud, and failure to execute judgment are violence against God and His law, not just physical harm.

Lecture support: Genesis 6:11 uses 'chamas' for corruption and violence. Proverbs 17:15 says justifying the wicked or condemning the just is an abomination.

Violent men are often in authority

Scripture consistently portrays violent men as those with power who abuse it, like Saul, the unjust judge, and rulers who store violence.

Lecture support: David prayed for deliverance from violent men (Psalm 140:1-4). Amos 3:10 says they 'store up violence and robbery in their palaces.'

God's righteous acts involve violence

If all violence were wrong, God could not have justly sent the flood, destroyed Sodom, or commanded the destruction of the Canaanites.

Lecture support: Deuteronomy 32:4 says God is just. Yet He destroyed the old world (Genesis 6-7), Sodom (Genesis 19), and commanded Canaanite destruction (Joshua 10:40).

God commands physical violence in certain contexts

Scripture records God demanding physical violence, and refusal to obey brings severe consequences.

Lecture support: 1 Kings 20:35-36 shows a lion killing a man for not striking a prophet. Jeremiah 48:10 curses those who keep back their sword from blood.

Defensive violence is biblically mandated

Believers must defend life, family, and property, as seen in Nehemiah's example and the sixth commandment's implication to preserve life.

Lecture support: Nehemiah 4:13-18 shows armed defense while building. The sixth commandment implies preserving life.

Violence is not always the answer, but when it is, it is the only answer

There is a time for righteous violence, and failing to act when required is disobedience.

Lecture support: The Paris attack illustration and the father's rule about fighting to win emphasize the necessity of defensive violence.

Scripture References

Jeremiah 22:1-5

Opening text commanding the king to execute judgment and righteousness, deliver the spoiled, and do no violence to the stranger, fatherless, or widow.

Jeremiah 22:13-17

Illustration of violence linked to greed, covetousness, and failure to do judgment and justice; knowing God is to do justice.

Genesis 6:11

First mention of violence; the earth was corrupt and filled with violence. Hebrew word 'chamas' means cruelty, injustice, oppression.

Psalms 89:14

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

Proverbs 21:3

To do justice and judgment is more acceptable to the Lord than sacrifice.

Habakkuk 1:2

Habakkuk cried out to God about violence.

Proverbs 17:15

He that justifies the wicked and condemns the just is an abomination to the Lord; this is violence.

Psalms 18:48

David says God delivered him from the violent man.

Psalms 140:1-4

David prays for deliverance from the evil and violent man who imagines mischief and seeks to overthrow him.

Proverbs 16:29

A violent man entices his neighbor and leads him in a way that is not good.

Psalms 86:14

Assemblies of violent men seek after David's soul and do not set God before them.

Luke 18:2-5

The unjust judge who feared not God nor man, illustrating authority's failure to execute justice.

Amos 3:10

They know not to do right, who store up violence and robbery in their palaces.

1 Samuel 12:1-4

Samuel asks if he has defrauded or oppressed anyone; defrauding means to do violence.

Nehemiah 5:15

Nehemiah did not take from the people like former governors because of the fear of God.

Luke 3:10-14

John the Baptist tells soldiers to do violence to no man, neither accuse falsely, and be content with wages.

Deuteronomy 32:4

God is the Rock, His work is perfect, all His ways are judgment, a God of truth and without iniquity, just and right.

Judges 2:16, 18

The Lord raised up judges to deliver Israel from spoilers; the Lord was with the judge.

Judges 3:1-3

God left nations to teach Israel war, those who had not known war.

Psalms 144:1

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

Discussion Questions

1. How does the biblical definition of violence (including injustice and oppression) challenge our modern understanding?

Consider: Weaver argues that most Christians cannot define biblical violence and that injustice is a form of violence.

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2. In what ways do those in authority today commit violence through injustice or failure to execute judgment?

Consider: Examples given include the unjust judge, rulers storing violence, and modern police abuse.

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3. How do we reconcile God's commands for destruction in the Old Testament with His character as just and holy?

Consider: Weaver asks how God could righteously send the flood, destroy Sodom, or command Canaanite destruction if all violence is wrong.

- 4.** What are the limits of defensive violence? When is it biblically required, and when might it be sinful?

Consider: The sermon emphasizes defense of life, family, and property but warns against unbiblical violence.

- 5.** How should Christians respond to the command 'do violence to no man' in Luke 3:14 in light of the call to defend?

Consider: John the Baptist told soldiers not to abuse their authority, yet Scripture also commands defense.

- 6.** What does it mean to have a 'combat mentality' as a Christian, and how can we cultivate it without becoming bullies?

Consider: The father's rule about fighting illustrates the balance between not starting fights and fighting to win when necessary.

Applications

Learn the biblical definition of violence

Study Scripture to understand that violence includes injustice, oppression, and fraud, not just physical harm.

Lecture support: Genesis 6:11 and the Hebrew word 'chamas' show violence as cruelty and injustice.

Fear God to avoid abusing authority

Cultivate the fear of God to remain honest and humble in any position of power or influence.

Lecture support: Nehemiah 5:15 shows that fear of God restrained him from oppressing the people.

Teach children to defend righteously

Instruct children that it is wrong to be a bully but right to defend themselves and others, fighting to win if necessary.

Lecture support: The father's rule: 'If you start a fight, I'll whip you; if you lose a fight, I'll whip you.'

Be prepared to defend life and family

Recognize the duty to preserve life as implied by the sixth commandment, and be willing to use appropriate force in defense.

Lecture support: Nehemiah 4 shows armed defense; the sixth commandment implies preserving life.

Obey God's command for righteous violence when required

When God's Word or providence demands defensive violence, do not shrink back, lest you bring a curse upon yourself.

Lecture support: Jeremiah 48:10 curses those who keep back their sword from blood; 1 Kings 20 shows consequences of disobedience.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 8

Pastor John Weaver - Knowing God

December 13, 2018

Read Chapter 8 in the companion book, pages 129-142.

Major Themes

True Knowledge of God is Personal and Practical

Knowing God is not merely intellectual or theological; it is a personal, intimate relationship that transforms daily living and is evidenced by obedience and care for others.

Lecture support: Weaver states, 'Knowing God is not mental assent. Knowing God is not an intellectual acknowledgement. Knowing God is not a theological persuasion... Knowing God is something very personal and very practical and very real.' He uses Jeremiah 22:16 to show that Josiah's justice and care for the poor demonstrated his knowledge of God.

The Necessity of Divine Revelation

No one can truly know God the Father except through the revelation of Jesus Christ, as taught in Matthew 11:27 and John 1:18.

Lecture support: Weaver explains, 'No one is able to know the Son unless the Father revealed Him. And no one is able to know the Father unless the Son revealed Him... Jesus Christ is the revelator.'

Eternal Life as Present Knowledge of God

Eternal life is not just living forever but is a present, personal knowledge of God through Jesus Christ, as defined in John 17:3.

Lecture support: Weaver says, 'Eternal life is a personal intimate knowledge of God through the Lord Jesus Christ... One does not get eternal life when he dies. He has it now.'

The Contrast Between Josiah and Jehoiakim

Josiah's righteous reign, marked by justice and care for the needy, exemplified knowing God, while Jehoiakim's oppression and materialism revealed his lack of true knowledge despite his heritage.

Lecture support: Weaver contrasts Josiah's reforms in 2 Kings 23 with Jehoiakim's wicked acts in Jeremiah 22 and 36, concluding that Jehoiakim 'wasted his education, his inheritance, and his heritage.'

The Insufficiency of Theological Knowledge Alone

One can know doctrine and discuss theology without truly knowing God; practical application of God's Word is the evidence of genuine knowledge.

Lecture support: Weaver states, 'It does not matter how much theology you know... If there is no practical application of the Word of God in your life on a daily basis.' He cites Titus 1:16: 'They profess that they know God; but in works they deny him.'

The Humbling and Expanding Study of God

Contemplating the nature and character of God humbles the mind while expanding the soul, as expressed in Spurgeon's introduction.

Lecture support: Weaver reads Spurgeon: 'No subject of contemplation will tend more to humble the mind than the thoughts of God... The most excellent study for expanding the soul is the science of Christ and Him crucified.'

Key Arguments

Knowing God is demonstrated by practical righteousness, not mere profession.

Weaver argues from Jeremiah 22:15-16 that Josiah's care for the poor and execution of justice proved he knew God, while Jehoiakim's oppression showed he did not, despite his religious heritage.

Lecture support: Weaver says, 'What is it to know God? It is to have the knowledge of Him... it filters down so that it involves and embraces the entirety of your life.' He cites God's question: 'Was not this to know me?'

True knowledge of God requires divine revelation through Christ.

Weaver uses Matthew 11:27 and John 1:18 to assert that no one can know the Father except through the Son's revelation, making salvation a revelatory act.

Lecture support: Weaver explains, 'In the strictest sense of the word, you could say that salvation is a revelation... Jesus Christ is the one who declares the Father.'

Eternal life is defined as knowing God, not merely endless existence.

Weaver interprets John 17:3 to mean that eternal life is a present, personal relationship with God through Christ, not just future immortality.

Lecture support: Weaver states, 'Eternal life is not just simply living forever... eternal life is a personal intimate knowledge of God through the Lord Jesus Christ.'

Knowing about God is not the same as knowing God personally.

Weaver distinguishes between intellectual knowledge of God's attributes and a personal, practical relationship, using the analogy of knowing facts about a friend versus knowing the friend personally.

Lecture support: Weaver says, 'There is a vast difference between knowing God and knowing about God... just simply knowing those attributes... does not necessarily mean that you know Him personally and practically.'

A life of obedience is the necessary evidence of knowing God.

Weaver argues that calling Jesus 'Lord' without obedience is contradictory, citing Luke 6:46, and that true knowledge of God will manifest in daily conduct.

Lecture support: Weaver says, 'Why call ye me, Lord, Lord, and do not the things which I say?... The evidence that Jesus Christ is our Lord is that we will obey Him.'

Scripture References

Jeremiah 22:16

The central text of the sermon; God asks whether doing justice and caring for the poor is not what it means to know Him.

Matthew 11:27

Used to show that no one knows the Father except through the Son's revelation.

John 1:18

Cited to support that the only begotten Son has declared the Father.

Jeremiah 24:7

God promises to give a heart to know Him, resulting in wholehearted turning to Him.

John 17:3

Defines eternal life as knowing the only true God and Jesus Christ.

Jeremiah 22:15-16

God contrasts Jehoiakim's pride with Josiah's justice and care for the poor, asking if that was not to know Him.

2 Kings 23:1-16

Describes Josiah's thorough reforms and covenant renewal, read to show his godliness.

2 Kings 23:34

Explains that Pharaoh Necho made Jehoiakim king, not God or the people.

Jeremiah 36:20-24

Jehoiakim cuts and burns the scroll of Jeremiah's prophecies, showing his contempt for God's Word.

Jeremiah 22:13-19

God's condemnation of Jehoiakim for unrighteousness, oppression, and materialism, and the prophecy of his disgraceful burial.

James 1:27

Pure religion is defined as visiting the fatherless and widows and keeping oneself unspotted from the world, illustrating practical application.

Luke 18:1-2

The unjust judge who feared not God nor regarded man, used to show that lack of fear of God leads to disregard for others.

Titus 1:16

They profess to know God but deny Him by their works, being abominable and disobedient.

Psalms 116:10

David said, 'I believed, therefore have I spoken,' illustrating that belief is expressed in speech and life.

Luke 6:46

Jesus asks why people call Him Lord but do not do what He says, emphasizing obedience as evidence of His lordship.

Discussion Questions

1. What is the difference between knowing about God and knowing God personally, and how can we discern which we have?

Consider: Weaver emphasizes the vast difference between intellectual knowledge and personal, practical knowledge of God.

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2. How does the example of Josiah in Jeremiah 22:15-16 challenge our understanding of what it means to know God?

Consider: Josiah's care for the poor and execution of justice are presented as the evidence of his knowledge of God.

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3. In what ways might we be like Jehoiakim, professing to know God but denying Him by our works?

Consider: Jehoiakim's oppression, materialism, and disregard for God's Word are contrasted with his profession.

4. Why is it impossible to truly know God without being affected and changed in our daily lives?

Consider: Weaver argues that knowing God inevitably transforms a person, citing Jeremiah 24:7.

5. How does the definition of eternal life in John 17:3 reshape our understanding of salvation and our present relationship with God?

Consider: Eternal life is defined as knowing God and Christ, not just living forever.

6. What role does the fear of God play in our treatment of others, according to the sermon?

Consider: Weaver connects the lack of fear of God with disregard for man, using Luke 18:2 and Calvin's commentary.

7. How can we cultivate a more intimate, personal knowledge of God through fellowship, Scripture, and prayer?

Consider: Weaver mentions that intimate details about God are learned through these means.

Applications

Examine the nature of your knowledge of God

Assess whether your knowledge of God is merely intellectual or truly personal and practical, using the diagnostic questions Weaver posed.

Lecture support: Weaver asks, 'How do you know him? Who introduced you to him? How has the knowledge of him affected and influenced your life?'

Demonstrate knowledge of God through practical righteousness

Live out your faith by doing justice, caring for the poor and needy, and fulfilling your duties in your station of life, as Josiah did.

Lecture support: Weaver states, 'If we know God really and truly, it is going to manifest itself in our everyday life. We will be doing our duty in all things.'

Do not trust in wealth or material success

Recognize that blessings and prosperity are worthless without serving the Lord, and avoid the error of Jehoiakim who trusted in his riches.

Lecture support: Weaver says, 'Blessings, wealth, prosperity, and success are worthless unless we're serving the Lord Jesus Christ and applying His Word to our lives.'

Ensure your profession matches your practice

Avoid the hypocrisy of professing to know God while denying Him by disobedience, as warned in Titus 1:16.

Lecture support: Weaver quotes Titus 1:16 and says, 'You say one thing with your mouth and your life says something entirely different.'

Pursue the study of God for humility and comfort

Engage in devout contemplation of God's nature and character, which humbles the mind, expands the soul, and brings comfort in trials.

Lecture support: Weaver reads Spurgeon: 'No subject of contemplation will tend more to humble the mind than the thoughts of God... there is in contemplating Christ a balm for every wound.'

Obey Christ as Lord in daily life

If you call Jesus 'Lord,' demonstrate it by doing what He says, not just in religious settings but in all of life.

Lecture support: Weaver cites Luke 6:46 and says, 'The evidence that Jesus Christ is our Lord is that we will obey Him, and we will do so on a daily basis.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 9

Is It Possible to Know Jesus Christ and Not Be Saved?

June 09, 2024

Read Chapter 9 in the companion book, pages 143-159.

Major Themes

Three Kinds of Faith

Weaver distinguishes demon's faith (intellectual), dead faith (profession without works), and divine faith (God-wrought, producing works) to answer the title question.

Lecture support: Weaver says, 'So first of all, I'm going to give you three things today. But first one. In verse 19 is what I'm going to call a demon's faith.' Later he discusses dead faith and divine faith.

Insufficiency of Intellectual Knowledge

Mere head knowledge of facts about Jesus does not save; demons have accurate knowledge but are lost.

Lecture support: Weaver states, 'Demons know that Jesus Christ is the Son of God... They know that they are defeated... and yet they are unsaved.'

Faith Evidenced by Works

True saving faith is always accompanied by good works; a faith without works is dead and not genuine.

Lecture support: Weaver says, 'Even so faith, if it hath not works, is dead being alone.' He uses Abraham and Rahab as examples.

Salvation as God's Sovereign Work

Salvation is impossible for man; it is a divine act of regeneration, illustrated by birth, creation, and resurrection.

Lecture support: Weaver says, 'With men it is impossible, but not with God. For with God all things are possible.' He cites John 3, 2 Corinthians 4:6, and Ephesians 2:1.

Eternal Life as Intimate Knowledge

Eternal life is not just living forever but a personal, intimate relationship with God through Christ, as in John 17:3.

Lecture support: Weaver says, 'This is life eternal, that they may know thee, the only true God and Jesus Christ whom thou hast sent.'

The Danger of Hypocritical Profession

Many professing Christians have only a dead faith, lacking works, and are thus hypocrites, not truly saved.

Lecture support: Weaver says, 'Someone may profess faith all the day long, but unless their works demonstrate it, they are just merely a hypocrite.'

Key Arguments

Demons believe and tremble but are not saved

James 2:19 shows that believing in one God is not enough; demons have that faith and shudder, yet remain unsaved.

Lecture support: Weaver says, 'Thou believest that there is one God. Thou doest well. The devils also believe and tremble.'

Demons know Jesus' identity but are lost

Gospel accounts show demons confessing Jesus as Son of God and Holy One, proving intellectual knowledge does not save.

Lecture support: Weaver cites Mark 1:24: 'I know thee who thou art, the Holy One of God.'

Faith without works is dead

James 2:17 teaches that a professed faith lacking works is dead, not saving faith.

Lecture support: Weaver says, 'Even so faith, if it hath not works, is dead being alone.'

Works justify (demonstrate) faith, not save

The Greek word *dikaioō* in James 2 means to show or evidence righteousness, not to achieve salvation by works.

Lecture support: Weaver explains, 'The Greek word is *dikaioō*, and it simply means to show, to exhibit, to evidence one is righteous.'

Salvation is impossible with men

Jesus taught that salvation is impossible for man but possible with God, emphasizing divine sovereignty.

Lecture support: Weaver quotes Mark 10:27: 'With men it is impossible, but not with God.'

Salvation requires divine revelation

Matthew 11:27 shows that knowing the Father requires the Son's revelation, making salvation a divine act.

Lecture support: Weaver says, 'No man knoweth the Son, but the Father, neither knoweth any man the Father save the Son, and he whomsoever the Son will reveal him.'

New birth is from above, not human effort

John 3 uses the Greek *anōthen* (from above) to show regeneration is God's work, not man's.

Lecture support: Weaver says, 'Except a man be born from above, he cannot see the kingdom of God.'

Eternal life is intimate knowledge, not mere facts

John 17:3 defines eternal life as knowing God personally, not just intellectually.

Lecture support: Weaver says, 'This is life eternal, that they may know thee, the only true God and Jesus Christ whom thou hast sent.'

Scripture References

James 2:19

Weaver's main text; demons believe in one God and tremble, showing intellectual faith does not save.

Matthew 8:28-29

Demons recognize Jesus as Son of God and ask if He has come to torment them before the time.

Mark 1:23-24

A demon confesses Jesus as the Holy One of God.

Mark 1:34

Demons knew Jesus and were not allowed to speak because they knew Him.

Mark 5:1-9

The demon-possessed man runs to Jesus, worships, and calls Him Son of the Most High God.

Luke 4:33-34

A demon cries out, 'I know thee who thou art, the Holy One of God.'

Luke 8:28

A demon falls before Jesus and says, 'What have I to do with thee, Jesus, thou Son of God most high?'

James 2:14-17

Faith without works is dead; a mere profession without deeds cannot save.

Titus 1:16

They profess to know God but deny Him by works, being abominable and disobedient.

Galatians 2:16

A man is not justified by works of the law but by faith in Jesus Christ.

Titus 3:5

Not by works of righteousness which we have done, but according to His mercy He saved us.

James 2:20-23

Abraham was justified by works when he offered Isaac; faith wrought with works and was made perfect.

James 2:24-26

Rahab was justified by works; as the body without spirit is dead, so faith without works is dead.

Joshua 2:9-12

Rahab confesses the Lord is God in heaven above and earth beneath, showing her faith.

Titus 2:7, 14

Believers are to be a pattern of good works and zealous of good works.

Titus 3:8, 14

Believers are to maintain good works, which are good and profitable unto men.

Ephesians 2:8-10

Saved by grace through faith, not of works; created in Christ Jesus unto good works.

Mark 10:22-27

With men salvation is impossible, but with God all things are possible.

Matthew 11:27

No one knows the Father except the Son and those to whom the Son reveals Him.

John 17:3

Eternal life is to know the only true God and Jesus Christ whom He sent.

Study notes

Discussion Questions

1. What is the difference between a demon's faith and saving faith according to James 2:19?

Consider: Weaver explains that demons believe and tremble but are not saved, showing intellectual assent is insufficient.

2. How do the Gospel accounts of demons confessing Jesus challenge the idea that knowing facts about Jesus saves?

Consider: Weaver cites Mark 1:24 and Luke 4:34 where demons accurately identify Jesus but remain unsaved.

3. Why does James say faith without works is dead, and how does this relate to the examples of Abraham and Rahab?

Consider: Weaver discusses James 2:14-26, showing that genuine faith produces obedient actions.

- 4.** In what ways do the illustrations of birth, creation, and resurrection teach that salvation is entirely God's work?

Consider: Weaver uses John 3, 2 Corinthians 4:6, and Ephesians 2:1 to show man's inability and God's sovereignty in salvation.

- 5.** What does Jesus mean in John 17:3 when He says eternal life is to 'know' God, and how does this differ from mere intellectual knowledge?

Consider: Weaver explains the Greek word *ginōskō* implies intimate, personal relationship, not just head knowledge.

- 6.** How does the example of King Agrippa in Acts 26 illustrate the danger of being an 'expert' in Scripture without being saved?

Consider: Weaver notes Agrippa knew Jewish customs and questions but was only 'almost persuaded,' remaining lost.

7. According to 2 Timothy 2:19, what is the evidence that someone truly belongs to the Lord?

Consider: Weaver cites this verse to show that those who name Christ's name must depart from iniquity, evidencing genuine faith.

8. Why is it possible to believe on Jesus Christ and not be saved, and what kind of faith is necessary for salvation?

Consider: Weaver summarizes that demon's faith and dead faith do not save; only a divine faith that produces works is saving.

Applications

Examine your faith for genuine works

Weaver urges listeners to test whether their faith is dead or alive by looking for obedient, godly works that demonstrate a living faith.

Lecture support: Weaver says, 'Someone may profess faith all the day long, but unless their works demonstrate it, they are just merely a hypocrite.'

Do not rely on mere head knowledge

Intellectual knowledge of Scripture and facts about Jesus is not saving faith; one must have a personal, intimate relationship with God through Christ.

Lecture support: Weaver says, 'A mere head knowledge, an intellectual knowledge, a knowledge of facts is not salvation, it is not a saving faith.'

Tremble before God's holiness

Unlike many professing Christians, demons tremble before God; true faith should produce a reverent fear of God's sovereignty and holiness.

Lecture support: Weaver says, 'Most professing Christians do not even have the faith of a demon. For even though they may know facts, they do not tremble before such a holy, righteous, sovereign God.'

Recognize salvation as God's work alone

Salvation is impossible for man; it requires God's sovereign act of regeneration, so one must look to God alone for saving faith.

Lecture support: Weaver says, 'With men it is impossible, but not with God. For with God all things are possible.'

Depart from iniquity as evidence of salvation

Those who truly name the name of Christ will depart from iniquity, showing their faith by a changed life.

Lecture support: Weaver quotes 2 Timothy 2:19: 'Let every one that nameth the name of Christ depart from iniquity.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 10

Pastor John Weaver - Losing the Fear of God

January 05, 2026

Read Chapter 10 in the companion book, pages 161-178.

Major Themes

The Fear of God as Obedience

Fearing God is synonymous with obeying Him; disobedience indicates a loss of the fear of God.

Lecture support: Weaver states, 'If you fear God, you're going to obey Him. If you disobey Him, you don't fear God.'

Losing the Fear of God through Disobedience

Believers can lose the fear of God by forgetting His commands and using worldly methods, as David did.

Lecture support: Weaver says, 'David lost his fear of God... because he used the way of the Philistines.'

The Holiness of God and Proper Worship

God demands worship according to His ordained order; using worldly methods is unacceptable.

Lecture support: Weaver explains, 'None but the Levites are to carry the ark... we sought him not after the due order.'

God's Judgments as Awakening

God uses judgments to awaken believers to righteousness and restore the fear of God.

Lecture support: Weaver cites Isaiah 26:9: 'When thy judgments are in the earth, the inhabitants of the world will learn righteousness.'

The Danger of Worldly Methods

Imitating the world's ways in worship or problem-solving leads to displeasing God.

Lecture support: Weaver warns, 'You can't get God closer to you by using the world and worldly methods.'

Key Arguments

David lost the fear of God by imitating the Philistines

David's use of a cart to transport the ark, following the Philistine method, shows he forgot God's command that only Levites carry it.

Lecture support: Weaver says, 'What David was doing was using a method of the unsaved, uncircumcised, ungodly Philistines.'

The fear of God is learned and can be forgotten

Scripture commands believers to learn the fear of God and warns against forgetting it through disobedience.

Lecture support: Weaver references Deuteronomy 4:9-10: 'that they may learn to fear me' and 'lest thou forget.'

Disobedience leads to a progressive loss of fear

The more one sins, the easier it becomes, indicating a diminishing fear of God.

Lecture support: Weaver states, 'The more you sin, the easier it is to sin. The more you disobey, the easier it is to disobey.'

Good intentions do not excuse unbiblical actions

Uzzah's likely good intention to steady the ark did not prevent God's judgment for touching it.

Lecture support: Weaver says, 'Uzzah undoubtedly had good intentions... but we're still doing wrong.'

God does not need human help to protect His glory

God is sovereign and capable of protecting His ark without Uzzah's intervention.

Lecture support: Weaver asserts, 'God could have saved that ark from falling without Uzzah touching it.'

Scripture References

2 Samuel 6:1-10

David's attempt to bring the ark to Jerusalem on a cart, Uzzah's death, and David's fear.

John 10:27-30

Jesus' promise that His sheep have eternal life and will never perish, used to distinguish losing fear from losing salvation.

1 Samuel 4:3

Israel's superstitious trust in the ark to save them from the Philistines.

1 Samuel 5:1-5

The Philistines place the ark in Dagon's temple, and Dagon falls before it.

1 Samuel 5:6, 9, 11-12

God smites the Philistines with emerods and great destruction for taking the ark.

1 Samuel 6:7-12

The Philistines return the ark on a new cart pulled by two cows.

1 Samuel 6:13-15, 18-21

The ark arrives at Beth-shemesh, the people look at it, and God kills 50,070 men.

Numbers 4:18-20

God's command that the Kohathites not see the holy things uncovered, lest they die.

1 Samuel 7:1-2

The ark is brought to the house of Abinadab in Kirjath-jearim and remains there 20 years.

1 Chronicles 13:3

David notes that Israel did not inquire at the ark in the days of Saul.

1 Chronicles 15:1-3, 11-13

David prepares a place for the ark and acknowledges that only Levites should carry it, as they had not sought God after the due order.

Philippians 2:11-12

Paul's instruction to work out salvation with fear and trembling, for God works in believers.

Deuteronomy 4:9-10

Moses commands Israel to keep their souls diligently and learn to fear God, lest they forget.

Deuteronomy 8:11, 14, 19

Warnings against forgetting the Lord and His commandments, leading to idolatry and perishing.

Mark 4:24-25

Jesus teaches that the measure of hearing determines what is given, and from him who has not, even what he has will be taken.

Isaiah 26:8-10

Isaiah declares that God's judgments teach righteousness, but the wicked will not learn.

Isaiah 42:8

God declares He will not give His glory to another, used to show God does not need human help.

Psalms 36:1

The transgression of the wicked indicates no fear of God before their eyes.

Study notes

Discussion Questions

1. In what ways might we, like David, be tempted to use 'worldly methods' to solve problems or worship God instead of seeking biblical obedience?

Consider: Weaver compares David's use of the Philistine cart method to modern Christians adopting worldly practices.

2. How can we discern whether our good intentions are masking disobedience to God's clear commands?

Consider: Weaver notes that Uzzah likely had good intentions but still violated God's command.

3. What are some practical ways to 'learn the fear of God' as commanded in Deuteronomy 4:10?

Consider: Weaver emphasizes that the fear of God must be learned through hearing and heeding God's Word.

4. Why is it dangerous to think that God needs our help to accomplish His purposes?

Consider: Weaver argues that God is sovereign and does not need human intervention, as seen in Uzzah's error.

5. How does the principle 'with what measure ye mete, it shall be measured to you' apply to our study of Scripture?

Consider: Weaver explains that the depth of truth we receive corresponds to the effort we put into hearing and studying.

Applications

Examine methods against Scripture

Believers must evaluate their problem-solving and worship practices to ensure they align with biblical commands, not worldly patterns.

Lecture support: Weaver says, 'We ought to be willing to do that which is biblical and bring everything in conformity to the Word of God.'

Guard against losing the fear of God

Regular obedience and meditation on God's Word are necessary to maintain the fear of God and prevent spiritual decline.

Lecture support: Weaver warns, 'The more you sin, the easier it is to sin... you're losing the fear of God.'

Respond to God's judgments with repentance

When God brings difficult circumstances, believers should examine their lives for disobedience and return to His ways.

Lecture support: Weaver notes that David's fear was awakened by Uzzah's death, leading him to correct his approach.

Prioritize biblical obedience over good intentions

Good intentions do not excuse actions that violate God's commands; obedience must be based on His revealed will.

Lecture support: Weaver states, 'Our good intentions do not cancel out our unbiblical deeds.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

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Scan a code or select the lecture link in the PDF. The original lecture identifiers and destinations are preserved.

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Lecture JW00683

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Lesson 2: The Duty and Obligation of Forgiveness

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Lesson 3: Pastor John Weaver - Perfecting Holiness Part 2 of 5 - God as Father

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Lesson 5: Pastor John Weaver - Perfecting Holiness Part 4 of 5 - Sins of The Spirit

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Lesson 6: It Takes More Than a Profession of Faith, Talk is Cheap

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Lesson 7: In Defense of Violence

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Lesson 8: Pastor John Weaver - Knowing God

Lecture JW01523

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Lesson 9: Is It Possible to Know Jesus Christ and Not Be Saved?

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Lesson 10: Pastor John Weaver - Losing the Fear of God

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Source information

Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

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