

WEAVER STUDY GUIDES

# The Christian Family: Marriage and Household Order

*Study Guide*

Family Government

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John Weaver

Weaver Bible College

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

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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

# Application & Practicality of Biblical Law

August 18, 2000

Read Chapter 1 in the companion book, pages 7-38.

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## Major Themes

### The Religious Nature of All Law

Every legal system is based on a religious foundation; neutrality is impossible. The source of law reveals a society's god.

**Lecture support:** Weaver states, 'There is no such thing as an unreligious law... All law is inherently religious.'

### Humanism vs. God's Law

Denying God's law leads to humanism, where man or the state becomes the ultimate authority, resulting in tyranny.

**Lecture support:** Weaver says, 'The only alternative to God's law is what you and I would call humanism, or modern-day relativism.'

### Biblical Restitution as Justice

God's law requires offenders to restore what was taken, with proportional penalties, teaching responsibility and protecting victims.

**Lecture support:** Exposition of Exodus 22 shows fivefold, fourfold, and double restitution based on the value and use of stolen property.

### The Failure of Man-Made Penal Systems

Prisons, regulation, and redistribution are unbiblical and ineffective; they punish victims rather than criminals.

**Lecture support:** Weaver argues, 'Prisons are unbiblical... You didn't need a prison' under God's law.

### Responsibility and Liability

God's law holds individuals accountable for both deliberate and accidental harm, fostering personal responsibility.

**Lecture support:** Examples include a horse eating a neighbor's corn or a fire spreading; the owner must make restitution.

## **Restitution as a Sign of Genuine Conversion**

Willingness to make restitution demonstrates true repentance and salvation, as seen in Zacchaeus.

**Lecture support:** Weaver says, 'One of the greatest evidences that we have been genuinely converted... is that we're willing to make restitution.'

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## **Key Arguments**

### **Law is inescapably religious**

Every law reflects a religious worldview; there is no neutral law. The source of law determines a society's god.

**Lecture support:** Weaver states, 'All law is inherently religious... If the source of our law are those nine black-robed Supreme Court justices, then the Supreme Court is our God.'

### **Humanistic law leads to statism and tyranny**

When the state is seen as the source of law, it becomes a totalitarian god, as illustrated by quotes from Hegel to FDR.

**Lecture support:** Weaver quotes FDR: 'The state embraces everything. Nothing has value outside of the state. The state creates right.'

### **Prisons are unbiblical and ineffective**

The Bible prescribes restitution, not incarceration. Prisons fail to reform and often make criminals worse.

**Lecture support:** Weaver says, 'Prisons are unbiblical. There was not a prison in God's economy.'

### **Regulation legalizes sin and criminalizes righteousness**

Government regulation can make lawful things illegal and vice versa, undermining true justice.

**Lecture support:** Weaver gives the example of prohibition vs. gold ownership and licensed prostitution.

### **Redistribution is legalized theft**

Progressive taxation, inheritance tax, and property tax are unbiblical forms of plunder by the state.

**Lecture support:** Weaver says, 'When God says, "Thou shalt not steal," that applies to governments equally as it applies to individuals.'

## **Biblical restitution is proportional and victim-focused**

Exodus 22 prescribes varying levels of restitution based on the value of stolen goods and circumstances, ensuring justice for the victim.

**Lecture support:** Weaver explains fivefold for an ox (work animal) vs. fourfold for a sheep, and double if the thief is caught quickly.

## **Restitution teaches responsibility**

God's law holds people accountable for accidents and negligence, fostering a culture of carefulness and integrity.

**Lecture support:** Weaver says, 'God is teaching us responsibility... You have to learn responsibility.'

## **Christ's atonement is the ultimate restitution**

Salvation is based on Christ satisfying God's justice through restitution; rejecting restitution is rejecting the gospel.

**Lecture support:** Weaver says, 'If you don't like restitution, you don't like God's salvation. Because there is no salvation without restitution.'

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## **Scripture References**

### **Exodus 22:1-17**

Primary text for the sermon, detailing laws of restitution for theft, property damage, custody, borrowing, and seduction.

### **Judges 17:6; 21:25**

Cited to illustrate that when there is no king (God's law), every man does what is right in his own eyes.

### **Galatians 3:21**

Used to argue that law cannot save; if it could, Christ died in vain.

### **Deuteronomy 22:28-29**

Referenced to show that a man who seduces a virgin must marry her and can never divorce her.

### **Leviticus 6:1-7**

Mentioned for the 20% restitution when a thief is convicted by God and confesses.

## 2 Samuel 12

David's reaction to Nathan's parable shows he knew God demanded fourfold restitution.

## Genesis 20

Abimelech made restitution to Abraham for taking Sarah.

## 2 Chronicles 36:21

Judah's captivity was restitution for failing to let the land keep its Sabbaths.

## Deuteronomy 17:8-13

Prescribes death for those who presumptuously refuse to obey the judge's sentence, enforcing restitution orders.

## Romans 3:23-25

Christ as propitiation (hilasmos) satisfied God's wrath, making restitution for sin.

## Luke 19:1-10

Zacchaeus' willingness to make fourfold restitution evidenced his genuine conversion.

## Study notes

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## Discussion Questions

1. How does the claim that 'all law is inherently religious' challenge modern views of secular government?

**Consider:** Weaver argues that every law reflects a religious worldview; discuss examples in current legislation.

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2. In what ways do the quotes from Hegel to FDR reveal a common thread of statism, and how does this compare to biblical teaching on government?

**Consider:** Weaver uses these quotes to show that humanism exalts the state; contrast with Romans 13.

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3. Why does Weaver call prisons 'unbiblical,' and what would a biblical justice system look like based on Exodus 22?

**Consider:** He argues for restitution over incarceration; discuss practical implications.

- 4.** How does the concept of 'legal plunder' through taxation relate to the eighth commandment, and where should Christians draw the line?

**Consider:** Weaver critiques income, inheritance, and property taxes as theft; explore biblical limits on taxation.

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- 5.** What does the varying ratio of restitution (fivefold, fourfold, double) teach us about God's view of property and justice?

**Consider:** Weaver explains the ratios based on usefulness and circumstances; discuss how this reflects God's character.

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- 6.** How does the principle of restitution apply to modern situations like accidental property damage or professional negligence?

**Consider:** Weaver gives examples of fire spreading and borrowed items breaking; apply to contemporary scenarios.

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7. In what way is Christ's atonement the ultimate act of restitution, and how should that shape our willingness to make restitution to others?

**Consider:** Weaver links propitiation to restitution; discuss how the gospel motivates personal restitution.

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8. How can the church model biblical restitution in its own community, and what obstacles might it face from civil law?

**Consider:** Weaver calls for obedience to God's law; discuss practical steps and potential conflicts.

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## Applications

### **Make restitution for past wrongs**

Believers should examine their lives and make restitution to those they have wronged, whether through theft, dishonor, or negligence.

**Lecture support:** Weaver says, 'There are plenty of teenagers that owe their parents restitution... You need to restore things.'

### **Take personal responsibility for accidents**

When we cause accidental damage or loss, we should proactively make it right rather than avoiding responsibility.

**Lecture support:** Weaver's personal story of breaking a candy jar and replacing it with a larger one.

### **Be careful when borrowing or keeping others' property**

Understand that borrowing or holding goods for others carries biblical liability; treat others' property with greater care than your own.

**Lecture support:** Weaver explains that if a borrowed item breaks, the borrower must make it good unless the owner was present.

### **Reject humanistic views of law in civil matters**

Christians should advocate for and practice biblical principles of justice, including restitution, rather than relying on unbiblical penal systems.

**Lecture support:** Weaver contrasts man's law (which punishes victims) with God's law (which makes criminals pay).

### **Teach children responsibility through restitution**

Parents should require children to make restitution for damage or theft, teaching them biblical responsibility early.

**Lecture support:** Weaver's story of almost burning a neighbor's pine stand and knowing his father would be responsible.

### **View taxation and government through a biblical lens**

Evaluate tax policies and government programs by the standard of God's law, recognizing that some forms of taxation may be unbiblical plunder.

**Lecture support:** Weaver calls inheritance tax 'totally, completely unbiblical' and property tax a usurpation of God's ownership.

## Practice restitution in marriage and family

Husbands and wives should make restitution for wrongs against each other, not merely 'forgive and forget.'

**Lecture support:** Weaver says, 'If you're a child of God, you need to make restitution when and wherever necessary. I don't care if it's your wife or your husband.'

## Use restitution as a witness to the gospel

Willingness to make restitution demonstrates genuine repentance and points to Christ's atoning work.

**Lecture support:** Weaver says, 'One of the greatest evidences that we have been genuinely converted... is that we're willing to make restitution.'

## Study notes

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 2

# Biblical Military Regulations

November 06, 2002

Read Chapter 2 in the companion book, pages 39-63.

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## Major Themes

### The Inevitability of War

War is an assumed reality in Scripture because of human depravity and rejection of God; peace is impossible without Christ.

**Lecture support:** Weaver notes the 'when' language in Deuteronomy 20:1 and other passages, and argues that utopian ideologies are fantasies.

### Faith Over Fear in Warfare

God's people must not fear superior numbers or weaponry, but trust in God's presence and power, as demonstrated by biblical examples.

**Lecture support:** Weaver cites Asa's prayer, Gideon's reduction of troops, and Elisha's vision of angels to show that odds are irrelevant to faith.

### Priority of Family and Covenant Life

Military exemptions protect the family unit, allowing men to enjoy the blessings of home, marriage, and productivity before facing battle.

**Lecture support:** Exemptions for new homeowners, vintners, and newlyweds are explained as ensuring men can train their households and enjoy covenant blessings.

### Biblical Rules of Engagement

War must be conducted with an offer of peace, avoidance of wanton destruction, and just distribution of spoils, reflecting God's justice and order.

**Lecture support:** Deuteronomy 20:10-20 is expounded to show peace offers, preservation of fruit trees, and booty given to soldiers and Levites, not the state.

### God's Sovereignty in Battle

Victory comes from God, not human strength; He can use small means to defeat mighty enemies, so believers must rely on Him.

**Lecture support:** Weaver references God's use of hornets, hailstones, and a fog in history, and concludes that 'whatsoever is not of faith is sin.'

## Key Arguments

### **War is a biblical reality, not an anomaly**

Scripture repeatedly assumes war will occur, using 'when' not 'if,' because human sin makes conflict inevitable until Christ returns.

**Lecture support:** Deuteronomy 20:1, 21:10, 23:9 all use 'when' regarding battle; Weaver argues that peace is impossible without the Prince of Peace.

### **Faith nullifies the advantage of numbers and weapons**

Numerical superiority and advanced armaments are meaningless when God fights for His people; biblical examples prove this principle.

**Lecture support:** Asa defeated a million Ethiopians (2 Chronicles 14), Gideon's 300 beat Midian, and David slew Goliath with a sling.

### **Family stability is foundational to a strong military**

God exempts men with new homes, vineyards, or wives to ensure they train their households and enjoy covenant life, preventing societal decay.

**Lecture support:** Deuteronomy 20:5-7 and 24:5 are cited; Weaver argues that separating men from families leads to adultery and divorce.

### **Peace must be offered before war, but on God's terms**

An offer of peace based on righteousness and justice must precede attack; if refused, total war is justified to prevent future conflict.

**Lecture support:** Deuteronomy 20:10-12 shows the peace offer; refusal leads to annihilation of males to destroy the culture.

### **War should not enrich the state or politicians**

Biblical law distributes spoils to soldiers and the sanctuary, not the government, to remove economic incentives for aggressive wars.

**Lecture support:** Numbers 31:28, 47 and 1 Chronicles 26:27 show booty going to Levites; Weaver notes no booty went to the state.



## Scripture References

### **Deuteronomy 20:1-20**

The entire chapter is read and forms the basis for the sermon on military regulations.

### **Ecclesiastes 3:1-8**

Cited to show there is a time for war and a time for peace, ordained by God.

### **Deuteronomy 21:10**

Used to reinforce that war is assumed with the phrase 'when thou goest forth to war.'

### **Deuteronomy 23:9**

Another instance of 'when' indicating the inevitability of war.

### **Isaiah 57:20-21**

Quoted to show the wicked have no peace, supporting the idea that peace is impossible without God.

### **Matthew 24:6-7**

Jesus' prophecy of wars and rumors of wars is cited to affirm the ongoing reality of conflict.

### **2 Corinthians 6:14-18**

Used to argue that believers must be separate from unbelievers, as light has no fellowship with darkness.

### **Numbers 13-14**

The spies' report and Israel's unbelief illustrate the danger of living by sight rather than faith.

### **Hebrews 3:17-19**

Cited to show that Israel's failure to enter the rest was due to unbelief.

### **2 Chronicles 14:9-13**

Asa's victory over a million Ethiopians demonstrates that God helps regardless of numbers.

### **Exodus 33:14-15**

Moses' insistence on God's presence going with them is used to emphasize reliance on God.

**Joshua 1:5**

God's promise to Joshua of His unfailing presence is cited as assurance for believers.

**2 Kings 6:15-23**

Elisha's vision of angelic armies and the blinding of the Syrians illustrates faith over fear.

**Romans 8:31**

Quoted to affirm that if God is for us, no one can be against us.

**Numbers 31**

Referenced for the 12,000 soldiers who fought without loss and for the distribution of booty.

**Job 7:1; 14:5**

Cited to show that man's days are appointed and death is inevitable.

**Psalms 31:15; 66:9**

David's acknowledgment that his times are in God's hands supports divine sovereignty over life and death.

**Leviticus 19:23-25**

Explains the five-year period before a vineyard's fruit can be eaten, clarifying the exemption in Deuteronomy 20:6.

**Deuteronomy 24:5**

Provides the one-year exemption for a newly married man to cheer his wife.

**Judges 7:2-3**

Gideon's reduction of troops by sending home the fearful illustrates the exemption for the fainthearted.

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## Discussion Questions

**1.** How does the biblical assumption of war challenge modern pacifist or utopian ideologies?

**Consider:** Weaver argues that war is inevitable due to human depravity and that peace is impossible without Christ.

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**2.** In what ways can Christians today apply the principle that numerical odds are inconsequential to faith?

**Consider:** The sermon uses examples like Asa and Gideon to show that God's power overcomes numerical disadvantages.

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**3.** Why does God prioritize family and covenant life over military service, and what does this teach about the foundation of society?

**Consider:** Exemptions for new homeowners, vintners, and newlyweds are given to protect the family unit.

- 4.** What does the requirement to offer peace before battle reveal about God's character and the nature of just war?

**Consider:** Deuteronomy 20:10-12 mandates an offer of peace based on righteousness before any attack.

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- 5.** How does the biblical distribution of spoils (to soldiers and sanctuary, not the state) serve as a restraint on wars of aggression?

**Consider:** Weaver notes that no booty went to the government, removing economic incentives for war.

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- 6.** What are the implications of the command not to destroy fruit trees for modern warfare and environmental ethics?

**Consider:** The prohibition against cutting down food-producing trees is applied to condemn scorched earth policies.

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7. How can believers cultivate a faith that overcomes fear in the face of overwhelming opposition, whether physical or spiritual?

**Consider:** The sermon repeatedly calls for faith over fear, citing Elisha and the promise of God's presence.

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## Applications

### **Develop a biblical worldview on war and peace**

Christians must reject humanistic utopianism and accept the biblical reality of war due to sin, submitting their minds to Scripture rather than secular propaganda.

**Lecture support:** Weaver states, 'we actually have not developed a biblical attitude in every area... We tend to be brainwashed and propagandized by the TV and by humanism.'

### **Exercise faith over fear in all circumstances**

Believers should not be discouraged by overwhelming odds or superior opposition, but trust in God's sovereign power and presence.

**Lecture support:** The command 'be not afraid' is repeated, and examples like Asa and Elisha are given to illustrate faith in action.

### **Prioritize family and covenant responsibilities**

Men should ensure their households are trained and enjoy the blessings of family life before engaging in external conflicts, recognizing that stable families are the foundation of society.

**Lecture support:** The exemptions in Deuteronomy 20:5-7 are explained as protecting the family; Weaver says, 'the family has priority over warfare.'

### **Conduct warfare justly and biblically**

If war is necessary, it must be fought on God's terms: offer peace first, avoid wanton destruction, and ensure spoils are distributed righteously, not for political gain.

**Lecture support:** Deuteronomy 20:10-20 is applied to modern contexts, condemning practices like Sherman's march and the bombing of Dresden.

### **Trust in God's means of deliverance**

Rather than relying on human strength or technology, believers should look to God, who can use small or unexpected means to achieve victory.

**Lecture support:** Weaver mentions God's use of hornets, hailstones, and a fog, and concludes that 'God still has plenty of hornets left.'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 3

# Driven By the Devil

February 01, 2004

Read Chapter 3 in the companion book, pages 65-81.

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## Major Themes

### **Contrast between God's leading and Satan's driving**

God leads believers gently into righteousness and truth, while Satan drives people relentlessly into sin and destruction.

**Lecture support:** Weaver states: 'God leads us and the devil drives us.' He explains that the Holy Spirit never leads contrary to Scripture, while the devil pushes into wickedness.

### **The Holy Spirit's leading is always consistent with Scripture**

The Spirit leads into truth, mortification of sin, and biblical liberty, never into error or disobedience.

**Lecture support:** Weaver says: 'God, the Holy Spirit, never, ever leads us contrary to His Word. And He never, ever leads us contrary to His righteousness.'

### **Self-destruction as evidence of demonic driving**

Injuring one's health, mind, and body through sin is a sign of being driven by the devil, not led by God.

**Lecture support:** Weaver points to the demoniac cutting himself and crying day and night, and applies it to modern behaviors like drunkenness, drug abuse, and neglecting health.

### **The devil drives people to indecency and broken homes**

Nakedness, vile speech, and family breakdown are fruits of demonic influence, contrasting with God's design for modesty and family sanctity.

**Lecture support:** Weaver notes the man wore no clothes and had no home life, and warns that God does not lead to adultery or divorce.

### **Sin brings unbiblical shame upon families**

Public and private sins bring reproach on one's family, and God never leads believers to cause such shame.

**Lecture support:** Weaver cites Proverbs and the example of David's shame after his adultery, emphasizing that children and spouses suffer ridicule.



## **Society cannot reform the demonically driven; only Christ can**

Education, culture, and even religion are powerless to truly change a person; only being in Christ makes one a new creature.

**Lecture support:** Weaver quotes John Adams on the need for morality and religion, and states: 'If any man be in Christ, he is a new creature.'

## **The devil overreaches by driving people to Christ**

In His providence, God uses the devil's driving to bring sinners to the only One who can deliver them.

**Lecture support:** Weaver says: 'The devil drove him finally too far. He drove him to one who could deliver him.'

## **Restoration of the home through Christ**

When Christ saves, He restores individuals to their right mind and to their families, bringing joy and wholeness.

**Lecture support:** Weaver imagines the wife and children's joy at seeing the man clothed and in his right mind, and states: 'It takes Jesus Christ to make a home.'

# **Key Arguments**

## **The Holy Spirit never leads into sin**

Any claim that the Spirit led someone to sin is false, because the Spirit always leads according to God's Word and righteousness.

**Lecture support:** Weaver says: 'God, the Holy Spirit, never, ever leads us contrary to His Word. And He never, ever leads us contrary to His righteousness.'

## **The leading of the Spirit is often abused as an excuse for sin**

Many professing Christians misuse the concept of the Spirit's leading to justify disobedience and irrational behavior.

**Lecture support:** Weaver gives examples of a woman who killed her husband and a preacher who committed adultery, both claiming the Spirit led them.

## **The demoniac's self-harm illustrates the devil's destructive driving**

Cutting himself with stones and living among tombs shows that demonic influence leads to physical and mental harm.

**Lecture support:** Weaver reads Mark 5:5 and comments on the strain on vocal cords and the scars from cutting.

## **Nakedness is a denial of sin and is condemned in Scripture**

Parading nakedness rejects the reality of sin; after the Fall, God clothed Adam and Eve, and nakedness is consistently condemned.

**Lecture support:** Weaver states: 'Parading our nakedness is a denial of our sin.' He notes the word 'nakedness' occurs 57 times and is condemned when referring to the body.

## **Providing for family includes emotional, educational, and spiritual needs**

Men often limit provision to material things, but God requires providing for the whole person, including values and spiritual training.

**Lecture support:** Weaver says: 'We fail to provide for them emotionally, educationally, and spiritually... We've given them religion, but not Christianity.'

## **Unbiblical shame on families comes from sin, not from righteousness**

While persecution for righteousness is honorable, shame from sin is destructive and not from God.

**Lecture support:** Weaver distinguishes between biblical shame (persecution) and unbiblical shame (sin), citing Proverbs on laziness and disobedience.

## **Society's efforts to reform are powerless without Christ**

Chains, education, and culture cannot change the heart; only Christ can make a person a new creature.

**Lecture support:** Weaver says: 'It takes more than society... It takes more than reformation to help a demoniac. It takes Christ.'

## **Christ's deliverance restores the whole person and family**

The healed man was sent home to testify, implying restoration of his family relationships and his role as husband and father.

**Lecture support:** Weaver describes the imagined joy of the wife and children, and says: 'It takes Jesus Christ to make a home.'

## Scripture References

### **Luke 8:26-39**

The primary text: the account of the demoniac of Gadara, his deliverance, and the reaction of the people.

### **Mark 5:4-5**

Parallel account emphasizing the man's self-destructive behavior: crying and cutting himself with stones.

### **1 John 4:4**

Greater is He that is in you than he that is in the world, establishing God's superior power.

### **Acts 26:18**

Paul's mission to turn people from the power of Satan to God, from darkness to light.

### **Colossians 1:12-13**

God has delivered us from the power of darkness and translated us into the kingdom of His dear Son.

### **Romans 8:9-16**

The indwelling Spirit leads believers to mortify the deeds of the body and testifies to their adoption as children of God.

### **John 16:13**

The Holy Spirit leads into all truth, not into error.

### **James 3:4**

The same Greek word for 'driven' is used of ships driven by fierce winds, illustrating the relentless driving of the devil.

### **James 1:13-14**

God does not tempt anyone; each person is tempted by their own lust.

### **Ephesians 4:17-18**

Those outside Christ are alienated from God through ignorance, implying they are not in their right mind.

**Psalms 103:14**

God knows our frame and remembers we are dust, indicating He does not push us beyond our limits.

**Exodus 20:7**

The command not to take the Lord's name in vain, relevant to the demoniac's likely cursing.

**Colossians 4:6**

Let your speech be always with grace, seasoned with salt.

**1 Timothy 1:6**

Some have turned aside to vain jangling, speaking worthlessly.

**2 Timothy 1:13**

Hold fast the form of sound words.

**Matthew 12:36**

Every idle word will be accounted for in the day of judgment.

**Matthew 5:37**

Let your communication be Yea, yea; Nay, nay; anything more comes of evil.

**1 Timothy 5:8**

If anyone does not provide for his own, he has denied the faith and is worse than an infidel.

**Matthew 23:23**

The Pharisees tithed but omitted weightier matters like judgment, mercy, and faith; similarly, men provide materially but neglect spiritual provision.

**Proverbs 3:35; 10:5; 13:18; 19:26**

Various proverbs showing that shame comes from foolishness, laziness, refusing instruction, and wasting parents.

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## Discussion Questions

1. How can we practically discern whether a prompting is from the Holy Spirit or from our own desires or the devil?

**Consider:** Weaver emphasizes that the Spirit never leads contrary to Scripture. This question helps apply that principle to daily decision-making.

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2. In what ways might Christians today be 'driven' rather than 'led' in areas like work, health, or family?

**Consider:** Weaver gives examples of overwork and neglect of health. This question encourages self-examination of modern drivenness.

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3. Why is nakedness consistently condemned in Scripture, and how does that apply to modern standards of modesty?

**Consider:** Weaver argues that nakedness denies sin. This question explores the biblical basis for modesty in dress and behavior.

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**4.** What does it mean to provide for one's family 'emotionally, educationally, and spiritually,' and how can we do that better?

**Consider:** Weaver expands the definition of provision beyond material needs. This question prompts practical application for parents and spouses.

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**5.** How can we avoid bringing unbiblical shame on our families, and what should we do if we have already caused such shame?

**Consider:** Weaver distinguishes between biblical and unbiblical shame. This question addresses prevention and restoration.

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**6.** Why are education, culture, and even church membership insufficient to change a person's heart?

**Consider:** Weaver insists that only Christ can make a new creature. This question explores the limitations of external reform.

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7. How does the demoniac's story give hope for those with prodigal children or seemingly hopeless family situations?

**Consider:** Weaver notes that the devil sometimes pushes too far, driving people to Christ. This question applies the hope of deliverance.

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8. What practical steps can we take to ensure our homes are built on Christ and His Word?

**Consider:** Weaver concludes that it takes Jesus Christ to make a home. This question seeks concrete applications for family life.

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## Applications

### **Test spiritual promptings against Scripture**

Believers must evaluate any claimed leading of the Spirit by whether it aligns with God's Word and righteousness, rejecting any that contradict Scripture.

**Lecture support:** Weaver says: 'God, the Holy Spirit, never, ever leads us contrary to His Word.'

### **Guard against self-destructive behaviors**

Recognize that habits like substance abuse, neglect of health, and overwork are not from God but are forms of being driven by the devil.

**Lecture support:** Weaver lists drunkenness, drug abuse, and overindulgence as examples of destroying the body, which the Holy Spirit does not lead to.

### **Pursue modesty and wholesome speech**

Christians should avoid nakedness and indecent language, instead letting their speech be gracious and their bodies modestly covered as a testimony to redemption.

**Lecture support:** Weaver states that nakedness is condemned and that speech should be 'always with grace, seasoned with salt.'

### **Provide holistically for your family**

Husbands and fathers must provide not only materially but also emotionally, educationally, and spiritually, teaching values and true Christianity.

**Lecture support:** Weaver says: 'We fail to provide for them emotionally, educationally, and spiritually... We've given them religion, but not Christianity.'

### **Avoid bringing unbiblical shame on your family**

Flee from sins like adultery, laziness, and disobedience that bring reproach on your family, and instead live honorably.

**Lecture support:** Weaver cites Proverbs and the example of David's shame, urging love for family enough to avoid such sin.

### **Rely on Christ, not society, for transformation**

Understand that education, culture, and even church membership cannot change the heart; only being in Christ makes one a new creature.

**Lecture support:** Weaver says: 'It takes more than reformation to help a demoniac. It takes Christ.'



## Trust God to use even desperate situations for deliverance

When the devil seems to be driving someone to destruction, remember that God can use that driving to bring them to Christ for salvation.

**Lecture support:** Weaver says: 'The devil drove him finally too far. He drove him to one who could deliver him.'

## Build your home on Christ and His Word

Apply Scripture to marriage and family life, recognizing that without Christ and obedience to His Word, homes will not survive.

**Lecture support:** Weaver says: 'It takes Jesus Christ to make a home' and warns that even saved people must apply the Word to keep their homes.

## Study notes

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 4

# The Union's War Against Women & Children

August 07, 2005

Read Chapter 4 in the companion book, pages 83-102.

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## Major Themes

### **Biblical Prohibition Against War on Civilians**

Scripture commands that war should not target innocent civilians, especially women and children, and should not destroy fruit-bearing trees.

**Lecture support:** Weaver cites 1 Samuel 15:6 (Saul sparing the Kenites) and Deuteronomy 20:19-20 (not cutting down fruit trees) as principles violated by the Union.

### **Union Atrocities Against Southern Women and Children**

The Union Army, with approval from high command, deliberately imprisoned, abused, and murdered Southern women and children as a war tactic.

**Lecture support:** Weaver details the Gratiot Street Prison, Butler's Order No. 28, Ewing's arrests, and the deliberate building collapse that killed five women.

### **Southern Chivalry and Biblical Honor of Women**

Southern men held a biblical view of honoring and protecting women, which contrasted sharply with Union brutality and fueled righteous vengeance.

**Lecture support:** Weaver quotes 1 Peter 3:7, 1 Timothy 5:1-3, Proverbs 6:32-35, and contrasts Quantrill's orders to protect women with Union orders to kill them.

### **Divine Retribution and the Law of Sowing and Reaping**

God's principle that we reap what we sow is evident in the Union's suffering after their atrocities, as seen in the Lawrence raid and Bloody Bill Anderson's vengeance.

**Lecture support:** Weaver applies Galatians 6:7-8, noting that Ewing's actions led to countless federal deaths, and quotes McCorkle on the Lawrence raid as direct retaliation.

## **Government Corruption and Persecution of Christians**

A government that views citizens as expendable will eventually target Bible-believing Christians, who are seen as intolerant and uncooperative.

**Lecture support:** Weaver warns that if the 1863 government could commit such acts, modern government can do the same, and that Christians are already viewed as expendable right-wingers.

## **The Ongoing War Against Women and Children**

The war against women and children continues today through abortion, euthanasia, infanticide, and sterilization programs.

**Lecture support:** Weaver explicitly states, 'The war against women and children has never stopped. It is still going on today. That's what abortion is. That's what euthanasia is.'

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## **Key Arguments**

### **The Union violated clear biblical commands by targeting civilians.**

Weaver argues that the Bible explicitly forbids making war on non-combatants and on creation, yet Union generals systematically did both.

**Lecture support:** He cites 1 Samuel 15:6 and Deuteronomy 20:19-20, then states Lincoln, Sherman, Sheridan, and Ewing 'did not believe in either principle.'

### **Union leaders openly advocated extermination of Southerners.**

Weaver provides quotes from Sherman and Sheridan showing they intended to destroy everything and everyone, including women and children, to end the war.

**Lecture support:** Sherman's quote: 'there is a class of people, women and children, who must be killed or banished before you can hope for peace and order,' approved by Stanton.

### **The imprisonment and murder of women was a deliberate Union strategy.**

Weaver contends that General Ewing arrested female relatives of guerrillas to control the men, and that the prison collapse was a premeditated murder.

**Lecture support:** He quotes General Bingham: 'these females were arrested... as hostages for the good behavior of their brothers, husbands, or relatives' and describes the soldiers undermining the building.

### **The Lawrence raid was a direct and justified response to the murder of women.**

Weaver argues that Quantrill's raid was not unprovoked violence but retaliation for the prison collapse, and that the raiders only killed men.

**Lecture support:** He quotes John McCorkle: 'This foul murder was the direct cause of the famous raid on Lawrence, Kansas' and Quantrill's order: 'molest no women and children, kill every man in federal uniform.'

## **Historical government atrocities foreshadow modern persecution of Christians.**

Weaver argues that just as the 1863 government targeted Southerners, a corrupt modern government will target Bible-believing Christians as expendable.

**Lecture support:** He states, 'If you find it difficult to believe that the government would commit such a heinous act in 1863, you're certainly not prepared to live in the 21st century.'

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## **Scripture References**

### **Proverbs 11:16**

Weaver reads this verse to introduce the topic of gracious women retaining honor.

### **Proverbs 12:4**

Weaver reads this verse to emphasize that a virtuous woman is a crown to her husband.

### **1 Samuel 15:6**

Weaver cites Saul's warning to the Kenites to depart before attacking the Amalekites as a principle of not making war on civilians.

### **Deuteronomy 20:19-20**

Weaver reads this passage to show that God commanded not to destroy fruit-bearing trees in war, illustrating the principle of not making war against creation.

### **1 Peter 3:7**

Weaver quotes this verse to establish the biblical command for husbands to honor their wives as the weaker vessel.

### **1 Timothy 5:1-3**

Weaver references these verses to show that men are to treat older women as mothers and younger women as sisters with purity, and to honor widows.

### **Proverbs 6:32-35**

Weaver reads this passage to illustrate the righteous rage of a man whose wife is violated, applying it to Southern men's reaction to Union atrocities.

### **Galatians 6:7-8**

Weaver quotes this passage to apply the principle of sowing and reaping to the Union's actions and their consequences.

# Discussion Questions

1. How do the biblical principles in 1 Samuel 15:6 and Deuteronomy 20:19-20 apply to modern warfare and government actions?

**Consider:** Weaver uses these passages to argue against targeting civilians and destroying resources; discussion could explore their relevance today.

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2. In what ways did the Union's treatment of Southern women and children violate the biblical commands to honor women found in 1 Peter 3:7 and 1 Timothy 5?

**Consider:** Weaver contrasts Union actions with these verses; discussion could examine how Christians should respond when government violates these principles.

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3. How should Christians balance the call for justice with the command to love enemies, especially in light of the righteous rage described in Proverbs 6:32-35?

**Consider:** Weaver describes the Southern men's rage as biblically justified; discussion could explore the limits of righteous anger and vengeance.

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- 4.** What lessons can we learn from the prison collapse about the dangers of government power unchecked by moral and biblical restraints?

**Consider:** Weaver argues the collapse was a deliberate murder by the state; discussion could apply this to modern government overreach.

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- 5.** How does the principle of sowing and reaping (Galatians 6:7-8) manifest in the historical events described, and how should it inform our personal and national conduct?

**Consider:** Weaver applies this verse to the Union's suffering after their atrocities; discussion could consider contemporary examples.

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- 6.** In what ways are Bible-believing Christians today viewed as 'expendable' by secular government, and how should we respond?

**Consider:** Weaver warns that Christians are seen as intolerant and right-wing; discussion could explore practical responses to cultural marginalization.

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7. How does the historical war against women and children parallel modern issues like abortion and euthanasia, and what is the church's role in addressing them?

**Consider:** Weaver explicitly links the 1863 events to abortion; discussion could focus on pro-life advocacy and support for vulnerable populations.

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## Applications

### **Recognize the certainty of divine justice: we reap what we sow.**

Weaver urges believers to understand that actions have consequences, and that wickedness will eventually return upon the perpetrators, as seen in the Union's losses after the prison collapse.

**Lecture support:** He states, 'we're going to get back exactly what we dish out' and applies Galatians 6:7-8 to the historical events.

### **Be prepared for government corruption and persecution.**

Weaver warns that if the government could commit such acts in 1863, modern believers should not be surprised by similar corruption and should be ready to face hostility as Christians.

**Lecture support:** He says, 'If you find it difficult to believe that the government would commit such a heinous act in 1863, you're certainly not prepared to live in the 21st century.'

### **Discern genuine Christianity by actions, not words.**

Weaver advises believers to evaluate politicians and leaders by their legislation and conduct, not their professed faith, because 'fronts, facades, cover, and deception are the rule in politics.'

**Lecture support:** He says, 'If you want to discern who a genuine Christian is in Atlanta or Washington, don't listen to what they say. Watch how they act.'

### **Oppose the modern war against women and children.**

Weaver calls believers to recognize that abortion, euthanasia, infanticide, and sterilization are continuations of the historical war against the vulnerable, and implies a duty to stand against them.

**Lecture support:** He explicitly states, 'The war against women and children has never stopped. It is still going on today. That's what abortion is.'

Study notes

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 5

# The Bible, Women & Prophecy

October 22, 2006

Read Chapter 5 in the companion book, pages 103-122.

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## Major Themes

### Equality in Essence, Distinction in Role

Men and women are equal in creation, depravity, redemption, and standing before God, but God has ordained different positional roles in the church and home.

**Lecture support:** Weaver states: 'Here are four ways women are equal to men... But that does not mean that men and women have the same position.' (06:15.0-10:06.2)

### Divine Positional Order

God's sovereign order is God, Christ, man, woman, based on creation and the fall, and this order governs authority in the church.

**Lecture support:** Weaver cites 1 Corinthians 11:3 and explains: 'God has a positional order that He has ordained... God, Christ, man, woman.' (10:07.4-11:35.9)

### Prohibition of Women Teaching Men

The Bible explicitly forbids women to teach or have authority over men in the church, rooted in the creation order and Eve's deception.

**Lecture support:** Weaver reads 1 Timothy 2:11-14: 'I suffer not a woman to teach, nor to usurp authority over the man... For Adam was first formed, then Eve.' (22:13.6-24:47.7)

### Prophecy as Musical Worship, Not Preaching

In Scripture, prophesying can refer to singing and playing instruments, as seen in 1 Chronicles 25, which explains the role of prophetesses like Miriam and Philip's daughters.

**Lecture support:** Weaver points to 1 Chronicles 25:1-7: 'who should prophesy with harps... All these were under the hands of their father for song.' (53:17.2-55:47.4)

### Women in Leadership as a Sign of Judgment

Women ruling over men is a curse and a sign of God's judgment, as seen in Isaiah 3:12, and often occurs when men abdicate their responsibilities.

**Lecture support:** Weaver quotes Isaiah 3:12: 'As for my people, children are their oppressors, and women rule over them... cause thee to err.' (34:12.4-35:20.7)

## **The Redemptive Picture of Christ and the Church**

The husband-wife relationship symbolizes Christ and the church; women in pastoral authority distort this picture by implying the church is head over Christ.

**Lecture support:** Weaver explains Ephesians 5:22-32: 'Women, who usurp the role and position of man, reverse this redemptive picture.' (59:49.1-1:01:53.4)

## **Biblical Obedience Over Sincerity**

Sincerity and good motives do not justify violating God's commands; one must strive lawfully according to Scripture to be crowned.

**Lecture support:** Weaver cites 2 Timothy 2:5: 'if a man also strive for masteries, yet is he not crowned, except he strive lawfully.' (1:03:24.9-1:04:12.1)

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## **Key Arguments**

### **Women are equal to men in essence but not in role**

Weaver argues that equality in creation, depravity, redemption, and standing before God does not erase God-ordained positional differences.

**Lecture support:** Weaver says: 'I am not saying that women are below a man... All I am saying is there is a difference positionally.' (17:09.8-18:02.1)

### **The creation order establishes male headship**

Because Adam was created first and Eve was made from him, man has a positional authority that is reflected in the church.

**Lecture support:** Weaver cites 1 Corinthians 11:7-9: 'the woman is the glory of the man... Neither was the man created for the woman, but the woman for the man.' (16:10.7-16:24.5)

### **Eve's deception reinforces the prohibition**

The fact that Eve was deceived and sinned first is a second biblical reason why women should not teach or have authority over men.

**Lecture support:** Weaver reads 1 Timothy 2:14: 'Adam was not deceived, but the woman being deceived was in the transgression.' (12:11.6-12:30.0)

### **The Greek word *anēr* limits pastoral office to males**

In 1 Timothy 3:1-2, the word for 'man' is *anēr*, meaning a male specifically, and qualifications like 'husband of one wife' exclude women.

**Lecture support:** Weaver states: 'the word man here is the word *anēr* again, which means a man and a man only... I've never ever found a woman who could be the husband of one wife.' (30:23.3-31:36.9)

## **Old Testament prophetesses did not preach**

Deborah, Huldah, and Miriam are called prophetesses but their roles involved judging, singing, or giving counsel during times of male failure, not public preaching.

**Lecture support:** Weaver says of Deborah: 'there is nothing in the Bible... that ascribes to her miraculous actions or prophetic orations.' (38:17.1-38:59.9)

## **Prophesying includes musical worship**

1 Chronicles 25 shows that prophesying can mean playing instruments and singing, which is how women like Miriam and Philip's daughters prophesied.

**Lecture support:** Weaver reads 1 Chronicles 25:1-3: 'who should prophesy with harps... who prophesied with a harp to give thanks and to praise the Lord.' (53:17.2-53:42.2)

## **Women preachers distort the Christ-church picture**

Ephesians 5 uses marriage to illustrate Christ's headship over the church; women in authority reverse this, making the church appear head over Christ.

**Lecture support:** Weaver explains: 'Women, who usurp the role and position of man, reverse this redemptive picture and portray the church as head of and superior to Christ.' (1:01:53.4-1:01:56.3)

## **Sincerity does not justify disobedience**

Even if women preachers are sincere, they must follow biblical rules; striving lawfully is required for God's approval.

**Lecture support:** Weaver says: 'It's not a question of whether someone's trying to do good or not... The question is, is it biblical?' (1:04:12.7-1:04:45.9)

## Scripture References

### **1 Chronicles 25:1-6**

Read at the beginning to introduce the concept of prophesying with musical instruments, including daughters of Heman.

### **1 Timothy 2:14**

Cited to show that Eve was deceived and in the transgression, supporting the prohibition against women teaching.

### **Romans 5:1-2**

Used to demonstrate that men and women have equal standing before God through justification by faith.

### **1 Corinthians 11:3**

Establishes the positional order: God, Christ, man, woman.

### **1 Corinthians 11:7-9**

Explains that man is the image and glory of God, woman is the glory of man, and woman was created for man.

### **Romans 5:12**

Shows that sin entered the world through one man (Adam), not Eve, because of Adam's federal headship.

### **1 Timothy 2:11-12**

The direct command that women are to learn in silence and not teach or usurp authority over men.

### **1 Timothy 3:15**

States the purpose of 1 Timothy: to know how to behave in the church, the context for the instructions on women.

### **Acts 16:13-14**

Illustrates that when Paul arrived at a women's prayer meeting, he took charge and the women submitted to his teaching.

**1 Timothy 2:8**

Commands that men (anēr) lead in public prayer in the church.

**1 Timothy 3:1-5**

Qualifications for a bishop, using male-specific language (anēr, husband of one wife), excluding women.

**Isaiah 3:12**

Declares that women ruling over God's people is a sign of judgment and leads them astray.

**Judges 4:4**

Introduces Deborah as a prophetess and judge during the time of the judges, a period of rebellion.

**2 Kings 22:12-14**

Huldah the prophetess is consulted when the law is found; the high priest and scribe were ignorant of the law.

**Exodus 15:1, 20-21**

Miriam the prophetess leads the women in singing and playing timbrels after the Red Sea crossing.

**1 Chronicles 25:1-7**

Shows that prophesying includes playing instruments and singing; includes daughters of Heman participating.

**2 Chronicles 35:25**

Mentions singing men and singing women in the context of lamentations for Josiah.

**Ezra 2:65**

Lists 200 singing men and singing women among those returning from exile.

**Ephesians 5:22-32**

Uses marriage to illustrate Christ's relationship to the church; wives submit as the church submits to Christ.

**2 Timothy 2:5**

Emphasizes that one must strive lawfully according to God's rules to be crowned.

## Discussion Questions

1. In what ways does Weaver argue men and women are equal, and how does he distinguish equality from positional roles?

**Consider:** Weaver lists four equalities (creation, depravity, redemption, standing) but insists on distinct roles based on 1 Corinthians 11:3.

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2. How does the creation order (Adam first, then Eve) serve as a basis for prohibiting women from teaching men, according to 1 Timothy 2:13-14?

**Consider:** Weaver explains that Paul roots the prohibition in the order of creation and Eve's deception.

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3. What does Weaver mean by 'prophesying with harps' in 1 Chronicles 25, and how does this redefine our understanding of prophecy?

**Consider:** Weaver argues that prophesying can refer to musical worship, not necessarily preaching or foretelling.

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**4.** How does Weaver interpret the roles of Deborah and Huldah in light of the overall biblical prohibition?

**Consider:** He sees them as exceptions during times of rebellion when men failed to lead, and notes their prophesying involved song, not preaching.

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**5.** According to Ephesians 5, how does a woman preaching distort the redemptive picture of Christ and the church?

**Consider:** Weaver says the husband-wife relationship symbolizes Christ's headship; reversing roles makes the church appear superior to Christ.

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**6.** What does Weaver mean by 'striving lawfully' from 2 Timothy 2:5, and how does it apply to the issue of women preachers?

**Consider:** He argues that even sincere efforts must follow biblical rules; otherwise, they are in rebellion.

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7. How does Weaver use the Greek word *anēr* in 1 Timothy 2:8 and 3:1 to support male-only leadership?

**Consider:** He points out that *anēr* specifically means a male, not a generic human, limiting prayer leadership and pastoral office to men.

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## Applications

### **Submit to God's positional order**

Believers should accept and follow the divine hierarchy of God, Christ, man, woman in the church and home, recognizing it as God's sovereign design.

**Lecture support:** Weaver states: 'God has a positional order that He has ordained... there is a reason for that order.' (10:07.4-10:54.8)

### **Men must lead in the church and home**

Men are called to take up their God-given responsibility to lead in prayer, teaching, and family, rather than abdicating to women.

**Lecture support:** Weaver says: 'I will therefore that men pray everywhere... it's the men who do the praying.' (27:03.9-28:26.0)

### **Women should learn in silence and not teach men**

Women in the church are to learn quietly and not assume teaching authority over men, in obedience to 1 Timothy 2:11-12.

**Lecture support:** Weaver reads: 'let the woman learn in silence with all subjection... I suffer not a woman to teach.' (22:13.6-22:39.7)

### **Evaluate practices by Scripture, not sincerity**

Christians must judge teachings and practices by the Bible, not by the sincerity or good intentions of those involved.

**Lecture support:** Weaver says: 'It's not a question of whether someone's trying to do good or not... The question is, is it biblical?' (1:04:12.7-1:04:45.9)

### **Recognize women's prophesying as musical worship**

Understand that biblical prophetesses like Miriam and Philip's daughters prophesied through singing and music, not preaching, and encourage women in such gifts.

**Lecture support:** Weaver explains: 'these people were playing and singing the Psalms... Thus they were prophesied.' (57:41.5-58:54.4)

### **Guard the redemptive picture in marriage and church**

Maintain the biblical pattern of male headship in marriage and church to accurately reflect Christ's relationship to the church.

**Lecture support:** Weaver warns: 'Women, who usurp the role and position of man, reverse this redemptive picture.' (1:01:53.4-1:01:56.3)

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 6

# 4 Sanctification & Sexual Purity

October 22, 2007

Read Chapter 6 in the companion book, pages 123-138.

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## Major Themes

### Sanctification as God's Will

God's will for believers is their sanctification, which involves being set apart for God, holy, and pure.

**Lecture support:** Weaver states, 'This is the will of God, even your sanctification' (1 Thessalonians 4:3) and explains that sanctification means to be holy, set apart, prepared for God, and sinless.

### The Broad Definition of Fornication

Fornication (porneia) encompasses all forms of sexual impurity, not just adultery, including uncleanness, lasciviousness, pornography, premarital sex, incest, and even rebellion.

**Lecture support:** Weaver surveys multiple scriptures (Matthew 15:19, Romans 1:29, 1 Corinthians 6:13-18, etc.) to show that porneia is a broad term distinct from moicheia (adultery).

### The Destructive Impact of Sexual Sin

Fornication destroys the family, church, and society by undermining moral authority, introducing disloyalty, and corrupting the home.

**Lecture support:** Weaver explains that a husband's impurity makes him arbitrary or weak, and a wife's unfaithfulness introduces alien loyalty; he cites the White House and Congress as examples of societal decay.

### The Necessity of Abstinence

Believers are commanded to abstain from all forms of fornication as part of their sanctification.

**Lecture support:** Weaver emphasizes the command 'that you abstain from fornication' and applies it to all impurity, stubbornness, and rebellion.

## Key Arguments

### **Fornication and adultery are distinct terms**

The Greek words porneia and moicheia are different, and Jesus distinguishes them in Matthew 19:9 and 5:32, proving they are not synonymous.

**Lecture support:** Weaver points out that in Matthew 19:9, Jesus says 'except it be for fornication' and then 'committeth adultery,' showing two different concepts.

### **Fornication includes all illicit sexual intercourse**

Scripture uses porneia for general sexual sins (Romans 1:29), relations with prostitutes (1 Corinthians 6:13-18), and incest (1 Corinthians 5:1).

**Lecture support:** Weaver cites Romans 1:29 where fornication is listed among general sins, and 1 Corinthians 5:1 where an incestuous relationship is called fornication.

### **Fornication can be non-sexual rebellion**

In Judges 19, the Levite's concubine 'played the whore' by leaving her husband in stubbornness, not by physical adultery, showing that fornication includes rebellion and irreverence.

**Lecture support:** Weaver argues that the concubine's act was not sexual impurity but rebellion, and the Septuagint translates it as 'she fornicated against him.'

### **Sexual purity is essential for moral authority**

A husband's impurity undermines his headship and confidence, making him arbitrary or weak, while a wife's reverence is commanded.

**Lecture support:** Weaver states, 'A morally clean husband... can exercise headship with authority and confidence. But a husband that has been compromised... is either arbitrary or weak.'

## Scripture References

### **1 Thessalonians 4:1-8**

The primary passage being expounded, emphasizing sanctification and abstaining from fornication.

### **1 Thessalonians 5:18**

Cited as another example of a specific statement of God's will: 'In everything give thanks.'

### **Matthew 19:9**

Used to show that Jesus distinguishes between fornication and adultery.

### **Matthew 5:32**

Further evidence that fornication and adultery are not synonymous.

### **Galatians 3:16, 29**

Illustrates the precision of Scripture in using singular 'seed' to refer to Christ.

### **Matthew 22:23-33**

Shows Jesus teaching the resurrection based on the tense of a verb ('I am'), demonstrating scriptural precision.

### **Matthew 15:19**

Lists 'adulteries' and 'fornications' separately, indicating they are distinct.

### **Romans 1:28-29**

Fornication used as a general term for sexual sins.

### **1 Corinthians 6:13-18**

Fornication specifically refers to relations with a harlot/prostitute.

### **1 Corinthians 7:1-5**

Marriage is given to avoid fornication; mutual consent for abstinence.

### **2 Corinthians 12:21**

Fornication associated with but distinct from uncleanness and lasciviousness.

**Galatians 5:19-21**

Lists adultery, fornication, uncleanness, lasciviousness as separate works of the flesh.

**Ephesians 5:3**

Fornication not to be once named among saints.

**Colossians 3:5**

Fornication is to be mortified (put to death).

**Revelation 9:21**

The unconverted did not repent of their fornication.

**John 8:41**

Pharisees imply Jesus was born of fornication, meaning illegitimate birth.

**Leviticus 18:8; 20:11**

Incest with father's wife is forbidden; death penalty.

**1 Corinthians 5:1**

Incestuous relationship in Corinth called fornication.

**Acts 15:20, 29**

Gentile believers instructed to abstain from fornication.

**Revelation 2:20-21**

Jezebel's false teaching and seduction called fornication.

Study notes

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## Discussion Questions

1. How does understanding the broad biblical definition of fornication change your view of sexual purity?

**Consider:** Weaver argues that fornication includes all impurity, not just physical acts.

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2. In what ways can stubbornness and rebellion in marriage be considered a form of fornication?

**Consider:** Based on the example of the Levite's concubine in Judges 19.

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3. Why is sexual purity essential for exercising godly authority in the home?

**Consider:** Weaver explains that impurity undermines a husband's confidence and headship.

4. How does the distinction between fornication and adultery affect our understanding of Jesus' teaching on divorce?

**Consider:** Weaver uses Matthew 19:9 to show the terms are not synonymous.

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5. What practical steps can believers take to 'abstain from fornication' in a culture that normalizes impurity?

**Consider:** Application of 1 Thessalonians 4:3 in light of the broad definition.

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## Applications

### **Pursue personal sanctification**

Believers must actively seek holiness and purity in all areas of life, recognizing this as God's explicit will.

**Lecture support:** Weaver emphasizes, 'This is the will of God, even your sanctification' and calls for abounding more and more.

### **Abstain from all forms of sexual impurity**

Avoid not only physical adultery but also pornography, lustful thoughts, and any illicit sexual behavior.

**Lecture support:** Weaver lists 'pornography, impure thoughts, premarital sex of any kind' as included in fornication.

### **Cultivate reverence and submission in marriage**

Wives should reverence their husbands, and husbands should love their wives, avoiding stubbornness and rebellion which God calls fornication.

**Lecture support:** Weaver cites Ephesians 5:33 and the example of the Levite's concubine to show that irreverence is fornication.

### **Guard moral authority through purity**

Husbands must maintain sexual purity to lead with confidence and authority, not weakness or arbitrariness.

**Lecture support:** Weaver states that a compromised husband 'is either arbitrary or weak' and cannot exercise headship.

Study notes

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 7

# 6 Sanctification & Sexual Purity

October 22, 2007

Read Chapter 7 in the companion book, pages 139-159.

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## Major Themes

### God as the Avenger of Sexual Sin

The Lord personally executes justice against fornicators, as He is the *ekdikos* who exacts righteousness.

**Lecture support:** Weaver states, 'the Lord is the avenger of all such' and explains the Greek word *ekdikos* means 'the one that executes His righteousness.'

### The Death Penalty for Sexual Immorality

The Old Testament law prescribes death for various forms of fornication, and this penalty remains in force.

**Lecture support:** Weaver cites Leviticus 20:10, Deuteronomy 22:23-25, and other passages to show the death penalty for adultery, rape, incest, sodomy, and bestiality.

### God's Sovereign Timing in Judgment

God executes His justice in His own time and manner, not necessarily immediately.

**Lecture support:** Weaver quotes Deuteronomy 32:35, 'their foot shall slide in due time,' and explains that the judge sets the execution date.

### The Law of Retribution (Lex Talionis)

Sexual sin brings reaping within families and nations, as seen in David's life and Hosea 4.

**Lecture support:** Weaver details how David's adultery led to calamity in his family, and quotes Hosea 4:13-14 about daughters and spouses committing whoredom.

### Church Authority in Discipline

The church can execute a form of the death penalty through excommunication, as in 1 Corinthians 5.

**Lecture support:** Weaver explains that delivering a fornicator to Satan for the destruction of the flesh is an ecclesiastical execution.

## **The Permanence of God's Law**

Jesus did not abolish the death penalty for adultery; He fulfilled the law, and no human government can repeal it.

**Lecture support:** Weaver argues from Matthew 5:17 and John 8 that Christ upheld the law, and states 'no government can repeal the law of God.'

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## **Key Arguments**

### **Fornication is a capital offense under God's law.**

The Bible consistently prescribes the death penalty for various sexual sins, and this standard has not been abolished.

**Lecture support:** Weaver cites Leviticus 20, Deuteronomy 22, and Romans 1:32 to show that such sins are worthy of death.

### **God Himself will avenge sexual impurity.**

The warning in 1 Thessalonians 4:6 is that the Lord personally executes vengeance, not merely human authorities.

**Lecture support:** Weaver emphasizes the Greek word *ekdikos* and contrasts it with God merely 'resisting' the proud in 1 Peter 5:5.

### **David's pardon was a sovereign exception, not the rule.**

David did not die for his adultery because God sovereignly pardoned him, but he still reaped severe consequences.

**Lecture support:** Weaver points to 2 Samuel 12:13 where Nathan says, 'The LORD also hath put away thy sin; thou shalt not die.'

### **Jesus did not nullify the death penalty in John 8.**

The woman caught in adultery was not condemned because there were no accusers or witnesses, not because the law was changed.

**Lecture support:** Weaver explains the law of clean hands and the requirement of two witnesses, showing Jesus acted lawfully.

### **Sexual sin brings multigenerational consequences.**

God's judgment can extend to one's family and nation, as seen in David's household and the warning in Hosea 4.

**Lecture support:** Weaver recounts the tragedies in David's family and quotes Hosea 4:13-14 about daughters and spouses committing whoredom.

## **The church must exercise discipline against unrepentant fornicators.**

Excommunication is a form of the death penalty, delivering the sinner to Satan for the destruction of the flesh.

**Lecture support:** Weaver cites 1 Corinthians 5:1-5 and explains that being outside the church is spiritual death.

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## **Scripture References**

### **1 Thessalonians 4:1-8**

The primary passage of the sermon, emphasizing sanctification and abstaining from fornication.

### **1 Peter 5:5**

God resists the proud, but for fornicators He does more - He avenges.

### **Hebrews 13:4**

Whoremongers and adulterers God will judge.

### **1 John 3:4**

Sin is the transgression of the law, which is the standard of judgment.

### **Leviticus 20:10**

The adulterer and adulteress shall surely be put to death.

### **Deuteronomy 22:23-25**

Penalties for adultery and rape: death by stoning.

### **Leviticus 20:11-17**

Death penalty for incest and other sexual sins.

### **Leviticus 20:13**

Death penalty for sodomy.

### **Romans 1:24-32**

Those who commit such things are worthy of death, knowing the judgment of God.

**Leviticus 21:9**

A priest's daughter who plays the whore shall be burnt with fire.

**Deuteronomy 23:17-18**

No whore or sodomite in Israel; the hire of a whore or price of a dog is an abomination.

**Leviticus 20:16**

Death penalty for bestiality.

**Exodus 22:19**

Whosoever lieth with a beast shall surely be put to death.

**Proverbs 2:16-19**

The strange woman's house inclines to death.

**Proverbs 5:1-23**

The strange woman's feet go down to death; her steps take hold on hell.

**Proverbs 6:23-35**

Adultery destroys one's own soul; jealousy is the rage of a man.

**Proverbs 7:4-27**

The harlot's house is the way to hell, going down to the chambers of death.

**Proverbs 9:13-18**

The foolish woman's guests are in the depths of hell.

**1 Samuel 15:22-23**

Rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry, meriting death.

**Deuteronomy 32:35**

To me belongeth vengeance; their foot shall slide in due time.



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## Discussion Questions

1. How does understanding God as the 'avenger' of sexual sin change your view of personal holiness?

**Consider:** Weaver emphasizes that God personally executes justice, which should deter fornication.

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2. Why does the Old Testament prescribe the death penalty for sexual sins, and how should this inform our view of God's character?

**Consider:** Weaver surveys multiple passages showing the death penalty for various sexual sins.

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3. In what ways can God execute His justice today, according to Weaver?

**Consider:** Weaver outlines personal, familial, ecclesiastical, and national execution of God's judgment.

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4. How does the example of David's pardon and subsequent reaping challenge the idea that forgiveness removes all consequences?

**Consider:** Weaver discusses David's sovereign pardon and the calamities in his family.

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5. What does the account of the woman caught in adultery teach us about the proper application of God's law?

**Consider:** Weaver argues that Jesus did not abolish the death penalty but followed legal procedure.

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6. How should the church exercise discipline in cases of unrepentant sexual sin, based on 1 Corinthians 5?

**Consider:** Weaver explains excommunication as a form of the death penalty.

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7. What is the relationship between personal sexual sin and national judgment, as seen in Jeremiah 5?

**Consider:** Weaver connects the nation's tolerance of adulterous leaders to its own fornication and coming judgment.

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## Applications

### **Fear God's vengeance and pursue sexual purity.**

Every fornicator will be dealt with by God Himself, so believers must abstain from all sexual impurity.

**Lecture support:** Weaver states, 'Every fornicator, both spiritually and physically, shall be dealt with by God himself.'

### **Recognize that no human authority can nullify God's law.**

No government can repeal the law of God or the death sentence He has imposed for its violation.

**Lecture support:** Weaver says, 'There is no city government, no county government, no state government, and no federal government that can repeal the law of God.'

### **Understand the seriousness of sexual sin's consequences.**

Sexual sin brings death and destruction personally, familially, ecclesiastically, and nationally.

**Lecture support:** Weaver warns that promiscuity does not bring life but death, and illustrates with David's family and Hosea 4.

### **Do not presume upon God's delayed judgment.**

Just because God does not instantly smite someone does not mean they have escaped; His paydays are not always on Friday.

**Lecture support:** Weaver quotes Deuteronomy 32:35 and Numbers 32:23 to show that sin will find you out.

### **If you have started a pattern of sexual sin, repent to avoid reaping in your family.**

God can execute justice familially, so parents must model purity to prevent their children from following in sin.

**Lecture support:** Weaver shares the story of a man whose adultery led to his wife's promiscuity, illustrating Hosea 4.

### **The church must exercise discipline against unrepentant sexual sin.**

Churches should not tolerate fornicators but should excommunicate them to deliver them to Satan for the destruction of the flesh.

**Lecture support:** Weaver cites 1 Corinthians 5 and Revelation 2, warning that churches full of unrepentant sinners are dead.

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 8

# Manson Jolley

June 26, 2008

Read Chapter 8 in the companion book, pages 161-177.

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## Major Themes

### Biblical Doctrine of Vengeance

God ordains vengeance to remove blood guiltiness and execute justice, sometimes using human agents as avengers.

**Lecture support:** Weaver reads Deuteronomy 19:11-13 and explains, 'the avenger of blood in the Bible was usually a family member... to make sure that the murderer was put to death... so that blood guiltiness would not be upon the land.'

### Divine Justice Against the Wicked

God will inevitably bring judgment on the wicked, often using human instruments, and the wicked reap what they sow.

**Lecture support:** Weaver states, 'Inevitably, invariably, in time and history, God will send an avenger because vengeance belongs to Him... Haman will be hanged from his own gallows.'

### Courage and Honor in the Face of Tyranny

Manson Jolly exemplified fearless resistance against injustice, defending family and homeland regardless of the odds.

**Lecture support:** Weaver describes Jolly's boldness: 'He was deadly serious in battle... He rode like an Indian, and he fought like a tiger... Manson Jolly killed most of the Yankees that he met.'

### The Righteousness of the Southern Cause

The sermon portrays the Confederacy as fighting a righteous war against tyrannical Northern aggression, and Reconstruction as continued persecution.

**Lecture support:** Weaver quotes Hurd: 'The generation of Manson Jolly did not recognize a civil war... but as a war for southern rights against tyrannical northern aggression.'

### The Need for Godly Men Today

Weaver calls for modern men to emulate Jolly's courage, character, and fearlessness in standing for truth and righteousness.

**Lecture support:** Weaver concludes, 'My prayer is that God will give us men. We need to be men of courage, men of character, men of holiness, fearless and stand for that which is right.'

## Key Arguments

### **Vengeance is a biblical mandate for justice, not personal vindictiveness.**

Weaver argues that the avenger of blood system was God's design to ensure justice and remove guilt from the land.

**Lecture support:** Weaver says, 'this was not vengeance. This was not vindictiveness... God said this was to be done so that blood guiltiness would not be upon the land.'

### **Manson Jolly was a legitimate avenger raised up by God.**

Weaver presents Jolly as a historical example of God using an avenger to execute justice on oppressors.

**Lecture support:** Weaver states, 'One of those, I believe, was Manson Jolly... there have been times in history that God has allowed an avenger to rise.'

### **The South suffered unjustly under Reconstruction, justifying Jolly's actions.**

Weaver details systematic theft, harassment, and legal plunder by Union forces, arguing Jolly's violence was a response to extreme injustice.

**Lecture support:** Weaver describes, 'What could not be stolen from the South illegally was stolen legally... they would continue to raise the taxes until the person... could not pay... then it would be confiscated.'

### **God's judgment on the wicked is certain and often comes through human agents.**

Weaver uses Psalm 9 and the story of Haman to assert that God ensures the wicked fall into their own traps.

**Lecture support:** Weaver says, 'The pit that the wicked dig, they shall fall in themselves... Haman will be hanged from his own gallows.'

### **Modern Christians must emulate the fearlessness of men like Jolly.**

Weaver applies the story by urging believers to stand courageously for truth regardless of opposition.

**Lecture support:** Weaver exhorts, 'It doesn't matter if 40 regiments are against us. We still need to stand for the truth and principles of liberty and freedom.'

## Scripture References

### **Deuteronomy 19:11-13**

Weaver reads this passage to introduce the biblical avenger of blood and the command to execute murderers.

### **Joshua 20**

Mentioned alongside Numbers 35 and Deuteronomy 19 as part of the cities of refuge and avenger laws.

### **Numbers 35**

Referenced as containing the laws about the avenger of blood and cities of refuge.

### **Psalms 149**

Weaver says this psalm shows God using His people to execute vengeance.

### **James 2:13**

Quoted to justify Jolly's lack of mercy: 'For he shall have judgment without mercy that hath showed no mercy.'

### **Psalms 9**

Weaver paraphrases: 'The pit that the wicked dig, they shall fall in themselves.'

### **Psalms 34**

Weaver quotes: 'When thou seest a wicked, fret not... in a moment, they shall be cut off.'

Study notes

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## Discussion Questions

1. How does the biblical concept of the avenger of blood in Deuteronomy 19 relate to New Testament teachings on vengeance and justice?

**Consider:** Weaver introduces the avenger of blood as a divine institution for justice.

2. In what ways does the culture of honor described in Manson Jolly's upbringing challenge or affirm modern Christian views on defending family and homeland?

**Consider:** Weaver quotes Don Hurd on the upcountry South Carolina culture of honor and chivalry.

3. Can the actions of Manson Jolly be reconciled with Romans 12:19 ('Vengeance is mine, I will repay, says the Lord')? Why or why not?

**Consider:** Weaver presents Jolly as a God-sent avenger, but the New Testament emphasizes leaving vengeance to God.

4. How should Christians respond to systemic injustice and oppression today, in light of Weaver's portrayal of Jolly's violent resistance?

**Consider:** Weaver details the legal and illegal theft during Reconstruction and Jolly's response.

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5. What does the discovery of skeletons in Jolly's well suggest about the legacy of violence, and how should we evaluate such legacies as Christians?

**Consider:** Weaver mentions the well containing skeletons and U.S. buttons as a disposal spot for Yankee soldiers.

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6. Weaver prays for 'men of courage, character, holiness, fearless.' What does biblical fearlessness look like in a contemporary context?

**Consider:** Weaver concludes with a call for courageous men standing for truth.

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## Applications

### Trust God's timing for justice

Believers should not fret over the wicked because God will bring justice in His time, as seen in Psalm 34.

**Lecture support:** Weaver says, 'When thou seest a wicked, fret not... because in a moment, they shall be cut off.'

### Cultivate courage and fearlessness

Men are called to be courageous, holy, and fearless in standing for truth, regardless of opposition.

**Lecture support:** Weaver exhorts, 'It doesn't matter if 40 regiments are against us. We still need to stand for the truth and principles of liberty and freedom.'

### Recognize the certainty of divine judgment

The wicked will not escape God's judgment; they will reap what they sow, as Haman was hanged on his own gallows.

**Lecture support:** Weaver states, 'Haman will be hanged from his own gallows. Those that persecute and hate the people of God will reap exactly what they sow.'

### Value righteousness over worldly power

It is better to be with Christ and live righteously than to have all the world's riches and power without Him.

**Lecture support:** Weaver says, 'I'd rather be with Jesus Christ and His people and live righteously and holy than to be the richest man in the world.'

Study notes

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 9

# Feelings or Commandments

August 15, 2008

Read Chapter 9 in the companion book, pages 179-201.

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## Major Themes

### Feeling-Oriented vs. Commandment-Oriented Life

Two basic lifestyles exist: one governed by personal feelings and desires, the other by obedience to God's commandments. The former leads to bondage, the latter to freedom.

**Lecture support:** Weaver states, 'there are only two basic lifestyles. There is the feeling-oriented life. And then there is the commandment-oriented life.'

### Feelings Must Follow, Not Lead

Feelings are not to dictate actions; rather, right behavior produces right feelings. Obedience leads to good feelings, disobedience to bad feelings.

**Lecture support:** Weaver says, 'Feelings are never to lead. They're to always follow... Good feelings are the result of obedience. Bad feelings are the result of disobedience.'

### Love for God Demonstrated by Obedience

True love for God is not emotional sentiment but keeping His commandments. Those who claim to know God but disobey are liars.

**Lecture support:** Weaver cites 1 John 5:3: 'For this is the love of God, that we keep his commandments' and 1 John 2:4: 'He that saith, I know him, and keepeth not his commandments, is a liar.'

### The Deceitfulness of Sin and Self-Justification

Sin leads people to prioritize desires, hide from God, and blame-shift rather than confess. This pattern began in Eden and continues today.

**Lecture support:** Weaver explains Adam and Eve 'ran and hid themselves... They were going to protect their feelings. They did not want to be embarrassed.'

### Salvation Restores Commandment-Oriented Living

Christ died to bring us back to God, restoring the relationship of obedience that was broken in the fall. Salvation places us under God's authority.

**Lecture support:** Weaver says, 'When God saves us through Jesus Christ, Jesus Christ brings us back to God... He placed us back under a commandment-oriented life.'

## Key Arguments

### **Sin makes people desire-oriented rather than God-oriented**

The fall in Genesis 3 shows Eve ignoring God's command and following her desires. This pattern repeats in Achan and Samson, leading to judgment.

**Lecture support:** Weaver notes, 'Nowhere does she remember God's commandment... It is now all about Eve. It's about her thoughts, her feelings, her desires.'

### **Behavior determines feelings, not vice versa**

Cain's anger and depression resulted from his disobedience, while Abel's obedience brought acceptance. Right actions produce good feelings.

**Lecture support:** Weaver states, 'Cain's depression and Cain's feelings of despair came from the fact of his wicked conduct.'

### **Obedience is the evidence of genuine faith**

1 John teaches that keeping God's commandments is the proof of knowing and loving God. Profession without obedience is self-deception.

**Lecture support:** Weaver quotes 1 John 2:4: 'He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.'

### **Feelings are unreliable and changeable; God's principles are constant**

Living by feelings leads to instability, but God's commandments provide a firm foundation that does not change with circumstances.

**Lecture support:** Weaver says, 'Feelings change... If you live by your feelings, you're up and down, in and out, off and on. But if you follow the principles of the Word of God, they're always the same.'

### **Christians must choose daily to obey God rather than follow feelings**

Every day believers face the choice between a feeling-oriented life and a commandment-oriented life. Obedience is not optional but mandatory.

**Lecture support:** Weaver exhorts, 'Every one of us each day has to make up our minds whether or not we're going to live a feeling-oriented life or commandment-oriented life.'

## Scripture References

### **Ephesians 4:17-24**

Read as the foundational text contrasting the old man (feeling-oriented) and the new man (commandment-oriented).

### **Genesis 2:16**

God commanded Adam, placing him under a commandment-oriented life.

### **Genesis 3:1-6**

The fall: Eve saw the fruit was desirable and ate, ignoring God's command.

### **Joshua 6:17-18**

God's warning to Israel not to take the accursed things from Jericho.

### **Joshua 7:20-21**

Achan confesses he saw, coveted, and took the banned items, following his desires.

### **Judges 14:1-3**

Samson demands a Philistine wife because 'she pleaseth me well,' disregarding God's law.

### **Judges 16:21**

Samson's downfall: the Philistines capture and blind him because he followed his desires.

### **Hebrews 11:24-26**

Moses chose to suffer with God's people rather than enjoy the pleasures of sin, esteeming reproach for Christ greater than Egyptian treasures.

### **Genesis 4:3-7**

Cain's offering rejected; his anger and fallen countenance show bad feelings from disobedience.

### **1 Peter 3:10-12**

To love life and see good days, one must refrain from evil and do good; right behavior leads to blessing.

### **1 Peter 3:18**

Christ suffered to bring us to God, restoring the commandment-oriented relationship.

**John 14:21, 24**

Jesus says keeping His commandments is the proof of love for Him.

**1 John 5:2-3**

Loving God and keeping His commandments is how we know we love the children of God; His commandments are not burdensome.

**1 John 2:3-4**

We know we know God if we keep His commandments; whoever claims to know Him but disobeys is a liar.

**Proverbs 3:1-4**

Keeping God's commandments brings length of days, peace, and favor.

**Proverbs 4:4-5**

Instruction to retain God's words and keep His commandments to live.

**Psalms 119:9-11**

A young man cleanses his way by taking heed to God's word and hiding it in his heart to avoid sin.

**Luke 6:46**

Jesus asks, 'Why call ye me, Lord, Lord, and do not the things which I say?'

**Romans 14:23**

Whatever is not of faith is sin; when in doubt, don't act.

**Ephesians 5:25**

Husbands are commanded to love their wives as Christ loved the church, regardless of feelings.



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## Discussion Questions

1. What are some practical ways we can distinguish between feelings, attitudes, and behaviors in our daily decisions?

**Consider:** Weaver emphasizes the importance of distinguishing these three to address root causes rather than symptoms.

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2. How does the example of Eve in Genesis 3 illustrate the danger of prioritizing feelings over God's commands?

**Consider:** Weaver points out that Eve focused on what was pleasant to the eyes and desirable, ignoring God's commandment.

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3. In what ways do we, like Adam and Eve, try to protect our feelings by hiding from God or blaming others?

**Consider:** Weaver notes that after sinning, Adam and Eve hid and shifted blame to avoid uncomfortable feelings.

**4.** How can we apply the principle 'behavior determines feelings' when we don't feel like obeying God?

**Consider:** Weaver argues that right actions lead to right feelings, using the example of getting out of bed despite not feeling like it.

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**5.** What does 1 John 2:3-4 teach us about the relationship between knowing God and keeping His commandments?

**Consider:** Weaver uses this passage to challenge the idea that one can be saved while living in persistent disobedience.

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**6.** How does the story of Moses in Hebrews 11 encourage us to choose obedience over temporary pleasure?

**Consider:** Weaver highlights Moses' choice to suffer with God's people rather than enjoy the pleasures of sin.

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7. Why is it dangerous to base major life decisions (like marriage or divorce) on feelings rather than biblical commands?

**Consider:** Weaver gives the example of a man wanting divorce because he 'no longer had feelings' for his wife, contrasting with the command to love.

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8. What practical steps can we take each morning to commit to a commandment-oriented life rather than a feeling-oriented one?

**Consider:** Weaver concludes by urging believers to wake up with the mindset of obeying God's commandments in every area of life.

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## Applications

### **Obey God regardless of feelings**

Believers must choose to obey God's commands even when they don't feel like it, trusting that right actions will eventually produce right feelings.

**Lecture support:** Weaver says, 'If we act right, we'll feel right. If we act wickedly, we're going to feel horribly.'

### **Evaluate love for God by obedience, not emotions**

Genuine love for God is measured by keeping His commandments, not by emotional experiences or sentimental feelings.

**Lecture support:** Weaver cites 1 John 5:3: 'For this is the love of God, that we keep his commandments.'

### **Confess sin rather than hide or blame-shift**

Instead of protecting feelings by covering up sin or blaming others, believers should openly confess and take responsibility.

**Lecture support:** Weaver notes Adam and Eve 'ran and hid themselves... They were going to protect their feelings.'

### **Make decisions based on biblical principles, not doubt or despair**

When an action is clearly biblical, move forward with confidence; when in doubt, refrain. Feelings of despair should not dictate choices.

**Lecture support:** Weaver says, 'Whenever we know that an action is biblical and scriptural, then we move with confidence... when in doubt, don't.'

### **Daily commit to a commandment-oriented life**

Each morning, believers should consciously decide to obey God in every area - marriage, parenting, work - rather than defaulting to feelings.

**Lecture support:** Weaver exhorts, 'Lord, I want to obey your commandments. I don't want to give in to my feelings.'

### **Use Scripture to combat feeling-based excuses**

When tempted to neglect duties like prayer, Bible study, or church attendance due to lack of feeling, remember that God commands these things.

**Lecture support:** Weaver says, 'God requires you to study His Word. And yet you'll say, "I just don't feel like it."'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 10

# Principles From the Heart of Dixie

April 26, 2009

Read Chapter 10 in the companion book, pages 203-203.

### **Study material not available**

This lecture does not yet have a structured Study Guide section in the local Weaver source data. Its original lecture link and QR code are included in Online Lecture Resources at the end of this guide.

## LESSON 11

# Refusing Enemy's Testimony

June 27, 2010

Read Chapter 11 in the companion book, pages 205-223.

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## Major Themes

### Refusing the Enemy's Testimony

Jesus and Paul refused to allow demons or false witnesses to testify about Christ, even when they spoke truth, because their testimony would harm Christ's character and they were irreconcilable enemies.

**Lecture support:** Mark 1:34: 'suffered not the devils to speak, because they knew him.' Acts 16:16-18: Paul grieved and cast out a spirit that spoke truth.

### Discernment by Fruits, Not Words

True believers are known by their conduct, not their profession; many who claim Christ are false prophets or workers of iniquity.

**Lecture support:** Matthew 7:15-23: 'by their fruits ye shall know them' and 'depart from me, ye that work iniquity.'

### Sufficiency of Scripture

The Bible is the sole authority for faith and practice; additional witnesses like demons or experiences are unnecessary and dangerous.

**Lecture support:** Isaiah 8:20; Luke 16:29-31: 'They have Moses and the prophets; let them hear them.'

### Irreconcilable Enmity Between Light and Darkness

There is no fellowship between righteousness and unrighteousness; believers must separate from the world and its testimonies.

**Lecture support:** 2 Corinthians 6:14-18; 1 Corinthians 16:22: 'If any man love not the Lord Jesus Christ, let him be Anathema.'

### The Willful Rejection of Christ

Men do not come to Christ not for lack of evidence, but because they love sin and are in stubborn rebellion.

**Lecture support:** John 5:40: 'ye will not come to me, that ye might have life.'

## Key Arguments

### **Demons knew Christ intellectually but were His enemies**

Demons confessed Jesus as the Holy One of God and Son of God, yet Jesus silenced them because their testimony, though true, came from enemies.

**Lecture support:** Mark 1:24, 3:11, 5:7; Luke 4:41: demons cried out 'Thou art Christ the Son of God' and Jesus rebuked them.

### **Testimony from enemies soils Christ's character**

Just as a prostitute testifying to purity or a thief to honesty would damage credibility, so demonic testimony would injure Christ's reputation.

**Lecture support:** Illustration of prostitutes, thieves, liars testifying in court; Christ refused to let wicked ones testify of His person.

### **Enemies are irreconcilable and doomed**

Demons know they are destined for torment; there can be no reconciliation between light and darkness, so their testimony is rejected.

**Lecture support:** Matthew 8:29: 'art thou come hither to torment us before the time?'; 2 Corinthians 6:14-15.

### **Christ has sufficient witnesses without enemies**

Jesus pointed to John the Baptist, His works, the Father, and the Scriptures as adequate testimony; demonic witness is unnecessary.

**Lecture support:** John 5:31-39: 'I have greater witness than that of John... the works... the Father... the scriptures.'

### **Men are worse than demons in unbelief**

Demons believe and tremble (James 2:19), but many men profess faith without trembling, showing their faith is less than that of demons.

**Lecture support:** James 2:19: 'the devils also believe, and tremble'; contrast with men who deny Christ's deity.



## Scripture References

### **Mark 1:34**

Jesus healed many and cast out demons, but did not allow the demons to speak because they knew Him.

### **Acts 13:7-10**

Paul rebukes Elymas the sorcerer as a child of the devil and enemy of all righteousness for opposing the gospel.

### **Philippians 3:18-19**

Paul weeps over many who walk as enemies of the cross of Christ, whose god is their belly.

### **Mark 4:24**

Jesus warns to take heed what you hear.

### **Luke 8:18**

Jesus warns to take heed how you hear.

### **Isaiah 8:20**

To the law and to the testimony: if they speak not according to this word, there is no light in them.

### **Matthew 7:15-23**

Beware of false prophets known by fruits; many will claim to prophesy and do works in Christ's name but will be rejected as workers of iniquity.

### **Matthew 24:23-27**

False Christs and false prophets will show great signs; do not believe them if they claim Christ is in secret places.

### **John 2:23-25**

Jesus did not commit Himself to those who believed because He knew what was in man and needed no testimony about man.

### **Jeremiah 17:9-10**

The heart is deceitful above all things; the Lord searches the heart.

**1 Peter 2:5**

Believers are living stones built into a spiritual house, a holy priesthood.

**1 Corinthians 1:21**

It pleased God by the foolishness of preaching to save those who believe.

**Mark 1:23-25**

A man with an unclean spirit cried out 'I know thee who thou art, the Holy One of God,' and Jesus rebuked him to be silent.

**Mark 3:10-12**

Unclean spirits fell before Jesus and cried 'Thou art the Son of God,' but He strictly charged them not to make Him known.

**Mark 5:6-7**

The demoniac of Gadara worshipped Jesus and cried 'What have I to do with thee, Jesus, thou Son of the most high God?'

**Luke 4:40-41**

Demons came out of many crying 'Thou art Christ the Son of God,' and Jesus rebuked them and did not allow them to speak because they knew He was Christ.

**1 Corinthians 2:6-8**

None of the princes of this world knew God's wisdom, for if they had, they would not have crucified the Lord of glory.

**1 Corinthians 1:18-21**

The preaching of the cross is foolishness to the perishing; God has made foolish the wisdom of this world.

**Isaiah 53:1-3**

Christ had no form or comeliness; He was despised and rejected of men.

**Psalms 2:10-12**

Kiss the Son, lest He be angry; blessed are all who trust in Him.

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## Discussion Questions

**1.** Why did Jesus refuse to allow demons to testify about Him even when they spoke the truth?

**Consider:** Based on Mark 1:34 and the reasons given in the sermon.

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**2.** How can we discern between true and false testimony about Christ today?

**Consider:** Referencing Matthew 7:15-23 and the principle of judging by fruits.

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**3.** In what ways might we be tempted to receive the enemy's testimony in our culture?

**Consider:** Examples include Hollywood, politics, and religious programs.

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**4.** What does it mean that the Bible is our sole authority for faith and practice, and how does this protect us?

**Consider:** From the discussion of Isaiah 8:20 and the dangers of extra-biblical sources.

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**5.** How does James 2:19 challenge those who have mere intellectual faith?

**Consider:** The demons believe and tremble; many professing Christians do not tremble.

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**6.** Why is it significant that Christ has sufficient witnesses (John the Baptist, works, Father, Scriptures) without needing demonic testimony?

**Consider:** From John 5:31-40.

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**7.** What does the story of the rich man and Lazarus teach about the sufficiency of Scripture?

**Consider:** Luke 16:27-31 shows that if people reject Moses and the prophets, they will not believe even a resurrection.

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**8.** How should we respond when the world or false teachers speak truth mixed with error?

**Consider:** Application of refusing enemy testimony even when partially true.

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## Applications

### **Reject testimony from enemies of God**

Do not receive or listen to testimony about Christ from those whose lives contradict the gospel, even if they speak some truth.

**Lecture support:** Christ and Paul refused demonic testimony; we should not need or desire praise from the wicked.

### **Discern by fruits, not words**

Evaluate teachers and professing believers by their conduct and obedience, not merely their claims.

**Lecture support:** Matthew 7:15-20: 'by their fruits ye shall know them.'

### **Rely solely on Scripture**

The Bible is sufficient for all faith and practice; do not seek extra-biblical experiences, signs, or revelations.

**Lecture support:** Luke 16:29-31; Isaiah 8:20; the rich man was told his brothers have Moses and the prophets.

### **Separate from worldly influences**

Avoid entertainment and religious programs that promote unbiblical messages, including those from Hollywood.

**Lecture support:** 2 Corinthians 6:14-18: 'come out from among them and be separate.'

### **Examine your own faith**

Ensure your faith is more than intellectual assent; true faith trembles before God and produces obedience.

**Lecture support:** James 2:19: demons believe and tremble; many professing Christians do not.

### **Do not seek signs or feelings**

A wicked generation seeks signs; God has given His Word and will not provide extra-biblical experiences.

**Lecture support:** Matthew 16:4; the sermon warns against seeking emotionalism over Scripture.

## **Study Scripture for all of life**

The Bible provides guidance for every area: marriage, finances, work, and godliness.

**Lecture support:** The sermon states Scripture teaches how to be a good husband, wife, ruler, farmer, etc.

## **Do not be unequally yoked**

Avoid partnerships or alliances with unbelievers that compromise your witness or imply endorsement.

**Lecture support:** 2 Corinthians 6:14: 'be ye not unequally yoked together with unbelievers.'

Study notes

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 12

# Sinfulness of Sin

August 01, 2010

Read Chapter 12 in the companion book, pages 225-243.

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## Major Themes

### **Sin is primarily against God**

All sin, regardless of its earthly victims, is ultimately a personal offense against a holy God.

**Lecture support:** Joseph said, 'How then can I do this great wickedness and sin against God?' (Genesis 39:9). David confessed, 'Against thee, thee only have I sinned' (Psalm 51:4).

### **The holiness of God**

God's absolute holiness makes sin utterly contrary to His nature; He cannot look on iniquity approvingly.

**Lecture support:** Weaver cites Habakkuk 1:13 and Revelation 15:4, emphasizing God is 'of purer eyes than to behold evil.'

### **Sin as rebellion against God's sovereignty**

Sin seeks to dethrone God and deny His authority, as seen in Pharaoh's 'Who is the Lord?'

**Lecture support:** Weaver references Exodus 5:2, Psalm 12:4, and Luke 19:14 to show sin's rebellious attitude.

### **Sin as despising God's goodness**

Sin takes God's blessings for granted and treats His patience with contempt.

**Lecture support:** Romans 2:4 says sinners 'despise the riches of his goodness and forbearance and longsuffering.'

### **The necessity of a holy mindset**

Believers must adopt Joseph's attitude, hide God's Word in their hearts, and pray to please God in all things.

**Lecture support:** Weaver quotes Psalm 119:11 and John 8:29, urging a life that pleases God.

## Key Arguments

### **Sin is not merely against man but against God**

Joseph and David both recognized that their sins were primarily against God, not just against other people.

**Lecture support:** Joseph: 'How then can I do this great wickedness and sin against God?' David: 'Against thee, thee only have I sinned.'

### **Sin denies God's sovereignty**

Every sin is a practical denial that God has authority over that area of life.

**Lecture support:** Pharaoh said, 'Who is the Lord that I should obey his voice?' (Exodus 5:2).

### **Sin rejects God as the supreme good**

Choosing sin declares that God is not sufficient to satisfy our deepest needs.

**Lecture support:** Every prodigal, Achan, and Demas shows that sin is preferred over God.

### **Sin challenges God's justice**

Sinners dare God to judge, thinking He will not act, but God will eventually reprove.

**Lecture support:** Psalm 50:21: 'Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee.'

### **Sin despises God's goodness and patience**

Sinners take God's daily mercies for granted, not realizing His patience should lead to repentance.

**Lecture support:** Romans 2:4: 'Or despisest thou the riches of his goodness and forbearance and longsuffering?'

### **Sin treats God and His Word as vile**

To sin is to despise God Himself, treating Him as worthless.

**Lecture support:** 2 Samuel 12:9-10: 'thou hast despised me... thou hast despised the commandment of the Lord.'

## Scripture References

### **Genesis 39:4-9**

Joseph's temptation and his refusal to sin against God.

### **Romans 6:23**

The wages of sin is death.

### **Ezekiel 18:4, 20**

The soul that sinneth shall die.

### **Galatians 6:7**

Whatsoever a man soweth, that shall he also reap.

### **1 Chronicles 4:10**

Jabez prayed to be kept from evil that it might not grieve him.

### **Romans 3:23**

All have sinned and come short of the glory of God.

### **Romans 5:12**

By one man sin entered into the world.

### **1 Timothy 1:15**

Christ Jesus came into the world to save sinners.

### **Luke 19:10**

The Son of man came to seek and to save that which was lost.

### **Mark 1:15**

Repent ye and believe the gospel.

### **Psalms 51:3-4**

David confesses his sin against God alone.

### **Judges 10:10**

Israel cried, 'We have sinned against thee.'

**2 Chronicles 6:26, 36, 39**

Solomon's prayer acknowledges sinning against God.

**Habakkuk 1:13**

God is of purer eyes than to behold evil.

**Romans 6:11-22**

Sin desires to reign, but believers are dead to sin.

**Exodus 5:2**

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

**Psalms 12:4**

The wicked say, 'Our lips are our own: who is lord over us?'

**Luke 19:14**

The citizens said, 'We will not have this man to reign over us.'

**Malachi 2:17**

Sinners weary the Lord by saying evil is good and questioning His justice.

**Deuteronomy 9:8-9, 18**

Israel provoked the Lord to wrath, challenging His justice.

Study notes

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## Discussion Questions

1. Why did Joseph refuse Potiphar's wife primarily on the basis of sinning against God rather than the other reasons he gave?

**Consider:** Joseph listed trust, authority, liberty, and marriage sanctity, but his ultimate reason was 'sin against God.'

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2. How does David's statement 'Against thee, thee only have I sinned' help us understand the nature of sin?

**Consider:** David had sinned against Bathsheba, Uriah, and others, yet he saw his sin as primarily against God.

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3. In what ways does sin deny God's sovereignty in our daily lives?

**Consider:** Weaver argues that sin is a practical denial that God has authority over that area.

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**4.** How can we cultivate a mindset that sees sin as despising God's goodness rather than taking His blessings for granted?

**Consider:** Romans 2:4 warns against despising God's goodness, forbearance, and longsuffering.

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**5.** What does it mean to 'despise' God and His Word, and how does sin reflect that attitude?

**Consider:** 2 Samuel 12 shows that David's sin was a despising of God and His commandment.

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**6.** How can hiding God's Word in our hearts practically help us avoid sinning against Him?

**Consider:** Psalm 119:11 is cited as a key to cleansing one's way.

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7. Why is it insufficient for a child of God to merely abstain from fleshly sins?

**Consider:** Weaver emphasizes that sins of the spirit (pride, bitterness, etc.) are equally sinful and grievous to God.

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# Applications

## Consider God's majesty before sinning

When tempted, remember that sin is an insult to the sovereign God, not just a personal failure.

**Lecture support:** Weaver urges, 'We must remember the august, majestic and sovereign God the next time we consider sinning.'

## Hide God's Word in your heart

Memorize and meditate on Scripture to prevent sin, as Psalm 119:11 teaches.

**Lecture support:** Weaver quotes, 'Thy Word have I hid in mine heart that I might not sin against Thee.'

## Pray to please God in all things

Follow Jesus' example in John 8:29 by seeking to do only what pleases the Father.

**Lecture support:** Weaver prays, 'O Father, help me to do only those things which please you.'

## Recognize sins of the spirit

Understand that pride, bitterness, and other inward sins are just as offensive to God as outward sins.

**Lecture support:** Weaver states, 'sins of the spirit are just as equally sinful as sins of the flesh.'

## Do not despise God's goodness

Be thankful for daily mercies and avoid taking God's blessings for granted.

**Lecture support:** Weaver warns against despising God's goodness as in Romans 2:4.

Study notes

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# Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 13

# How Do We Love the Lord?

February 13, 2011

Read Chapter 13 in the companion book, pages 245-262.

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## Major Themes

### Love as Obedience

True love for God is defined not by feelings but by keeping His commandments, as consistently taught in both Testaments.

**Lecture support:** Weaver states, 'Love is obedience. It is not sentimentalism, it's not emotionalism, it's not feeling, it's not traditionalism, it's not anything but simply obedience.'

### The Measuring Stick of Love

Obedience to God's Word is the only reliable standard to measure whether one truly loves God.

**Lecture support:** Weaver says, 'There is a measuring stick. There is a measuring rod. You ask me. How much do I love the Lord? My answer is. How much do you obey the Lord?'

### Rejection of Emotionalism

Emotional experiences, sentimentalism, and feelings are worthless as evidence of love for God; only obedience matters.

**Lecture support:** Weaver declares, 'Your emotionalism, your sentimentalism is all worthless. Emotionalism, sentimentalism do not equate to biblical love.'

### Love Demonstrated in Action

Biblical love always manifests itself in concrete service, ministry, and sacrifice toward God and others.

**Lecture support:** Weaver explains, 'Biblical love always evidences itself and manifests itself in service, ministry, and sacrifice.'

### Loving God Through Relationships

Loving God is expressed by obeying His commands in marriage, parenting, and treatment of fellow believers.

**Lecture support:** Weaver illustrates, 'When I love my wife the way God tells me to love her, I love the Lord.'

## **The Inseparability of Love for God and Love for Brethren**

One cannot love God without loving fellow Christians, and love for brethren is shown by acting biblically toward them.

**Lecture support:** Weaver cites 1 John 4:20-21: 'If a man say I love God and hated his brother, he is a liar.'

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## **Key Arguments**

### **Obedience is the only valid expression of love for God**

Weaver argues from multiple scriptures that loving God is synonymous with obeying His commandments, not having emotional experiences.

**Lecture support:** He quotes John 14:15: 'If you love me, keep my commandments,' and 1 John 5:3: 'For this is the love of God that we keep His commandments.'

### **Emotionalism is a false substitute for biblical love**

Weaver contends that feelings, sentimentalism, and emotional highs are not biblical love and are worthless as evidence of devotion.

**Lecture support:** He asks rhetorically, 'Can I do all of these things and call it love? ... you may not call it biblical love. For biblical love is obedience.'

### **Love for God is measured by obedience in every area of life**

The extent of one's love for God is directly proportional to one's obedience in all spheres, including finances, morality, and relationships.

**Lecture support:** Weaver states, 'In every area and every sphere of my life, I seek to be biblical and obedient and walk according to His Word and His truth.'

### **Love for God is demonstrated through love for others**

Obeying God's commands regarding treatment of spouse, parents, and brethren is a direct expression of love for God.

**Lecture support:** He says, 'When I love my wife with a biblical love... I'm obeying Christ. I'm fulfilling his law. I am demonstrating... that I love God.'

### **Those who claim to love God but disobey are liars**

Weaver emphasizes that profession of love without obedience is self-deception, citing 1 John 2:4.

**Lecture support:** He quotes, 'He that saith, I know him and keepeth not his commandments is a liar and the truth is not in him.'

## Scripture References

### **Matthew 22:35-40**

The lawyer's question about the great commandment and Jesus' answer to love God and neighbor.

### **Mark 12:30**

Jesus repeats the command to love God with all heart, soul, mind, and strength.

### **Luke 10:27**

Another repetition of the command to love God with all heart, soul, strength, and mind.

### **Deuteronomy 6:4-5**

The Shema Israel and the command to love God with all heart, soul, and might.

### **Psalms 103:1**

David's call to bless the Lord with all that is within, illustrating loving God with strength.

### **1 Chronicles 29:1-2**

David prepared for the temple with all his might, showing might includes material resources.

### **Deuteronomy 6:1-9**

The context of the command to love God, linking it to keeping commandments and teaching them.

### **Mark 12:29**

Jesus prefaces the great commandment with the Shema, supporting the law.

### **Deuteronomy 30:16**

Loving God is defined as walking in His ways and keeping His commandments.

### **Deuteronomy 13:20**

Loving God is equated with obeying His voice and cleaving to Him.

### **Joshua 22:5**

Loving God is to walk in His ways, keep His commandments, cleave to Him, and serve Him.

**Joshua 23:11**

Exhortation to take heed to love the Lord, connected to cleaving to Him.

**Romans 13:10**

Love is the fulfilling of the law.

**John 14:15, 21, 23-24**

Jesus teaches that loving Him means keeping His commandments.

**1 John 5:2-3**

Loving God is keeping His commandments; His commandments are not burdensome.

**1 John 2:3-4**

Knowing God is evidenced by keeping His commandments; those who disobey are liars.

**2 John 1:6**

Love is walking after His commandments.

**1 John 3:16-18**

Love is demonstrated by laying down lives and meeting practical needs, not just words.

**Hebrews 6:10**

God remembers the work and labor of love shown by ministering to the saints.

**Matthew 25:40**

Serving the least of Christ's brethren is serving Him.

Study notes

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## Discussion Questions

**1.** How does defining love as obedience challenge common cultural or church assumptions about what it means to love God?

**Consider:** Weaver argues that love is not emotionalism but obedience to God's commands.

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**2.** In what ways might we be tempted to substitute emotional experiences for genuine obedience in our walk with God?

**Consider:** Weaver warns against sentimentalism and feeling-oriented religion.

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**3.** How can we practically measure our love for God in daily life using the 'measuring stick' of obedience?

**Consider:** Weaver states that obedience is the only standard to measure love for God.

**4.** What does it look like to love God through our relationships with spouse, parents, and fellow believers?

**Consider:** Weaver gives examples of loving God by obeying commands in marriage, honoring parents, and loving brethren.

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**5.** Why is it impossible to love God while hating a brother, according to 1 John 4:20-21?

**Consider:** Weaver emphasizes that love for God and love for brethren are inseparable.

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**6.** How does the command to hate evil (Psalm 97:10) relate to loving God with all our heart?

**Consider:** Weaver explains that loving God requires hating everything contrary to Him.

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## Applications

### Evaluate love by obedience, not feelings

Believers should assess their love for God by their obedience to His commands rather than by emotional experiences.

**Lecture support:** Weaver says, 'Your talk is worthless. Your emotions are fickle. Your sentimentality is useless. Obedience and obedience alone evidences the fact.'

### Obey God in marriage as an act of love

Husbands and wives demonstrate love for God by fulfilling their biblical roles toward each other.

**Lecture support:** Weaver states, 'When I love my wife the way God tells me to love her, I love the Lord.'

### Honor parents as obedience to God

Caring for and honoring parents, especially in old age, is a direct expression of love for God.

**Lecture support:** Weaver shares his personal example of encouraging and helping his mother, linking it to the command to honor parents.

### Tithe as a confession of God's lordship

Giving tithes is an act of obedience that acknowledges God as Lord and expresses love for Him.

**Lecture support:** Weaver explains, 'When I tithe in obedience to the Lord... I am avouching that the Lord is my God.'

### Practice honesty and generosity

Refusing to steal and instead working to give to those in need demonstrates love for God.

**Lecture support:** Weaver cites Ephesians 4:28 and says, 'When I refuse to steal, defraud, cheat, swindle and lie, I'm evidencing... that I love the Lord.'

### Love fellow believers through biblical action

Love for brethren is shown not by emotions but by treating them according to God's commands.

**Lecture support:** Weaver says, 'If I treat him biblically, if I honor his family, if I honor him... I love him.'



## Hate evil as part of loving God

Loving God requires actively hating sin and refusing to participate in wickedness.

**Lecture support:** Weaver states, 'When I hate sin, wickedness, disobedience and rebellion... I love the Lord.'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 14

# Refusing the Enemy's Testimony

February 12, 2012

Read Chapter 14 in the companion book, pages 263-281.

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## Major Themes

### Refusing the Enemy's Testimony

Jesus and Paul both refused to allow demons or enemies of God to testify about them, even when the testimony was true, because such testimony soils character and comes from irreconcilable enemies.

**Lecture support:** Mark 1:34: 'suffered not the devils to speak, because they knew him.' Acts 16: Paul cast out a spirit that spoke truth.

### Sole Authority of Scripture

The Bible is the only authority for faith and practice; rejecting it leads to occult practices. Believers must take heed what and how they hear.

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

### False Professions and Hypocrisy

Many claim to know Christ but live in disobedience, proving they are enemies. Jesus warned of false prophets and those who do works in His name but are not known by Him.

**Lecture support:** Matthew 7:21-23: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven... I never knew you.'

### Irreconcilable Enmity Between Light and Darkness

There can be no fellowship between righteousness and unrighteousness, Christ and Belial. Believers must separate from the world and its entertainment.

**Lecture support:** 2 Corinthians 6:14-17: 'Be ye not unequally yoked together with unbelievers... come out from among them, and be ye separate.'

## **Sufficiency of God's Witness**

Christ did not need demonic testimony because He had the witness of John the Baptist, His works, the Father, and Scripture. Men reject Christ not for lack of evidence but because they love sin.

**Lecture support:** John 5:31-40: 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.'

## **Demons Believe and Tremble, Men Do Not**

Demons have intellectual knowledge of Christ and tremble, but many men deny Him and refuse to fear God, making them worse than demons.

**Lecture support:** James 2:19: 'Thou believest that there is one God; thou doest well: the devils also believe, and tremble.'

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## **Key Arguments**

### **Truthful testimony from enemies must be refused**

Even when demons or false professors speak truth about Christ, their testimony is unacceptable because it soils His character and comes from those doomed to destruction.

**Lecture support:** Mark 1:34, Acts 16:16-18. Paul was grieved by a truthful testimony from a demon-possessed girl and cast out the spirit.

### **The Bible alone is sufficient for faith and practice**

Scripture provides everything needed for life and godliness; seeking extra-biblical signs or experiences is characteristic of a wicked generation.

**Lecture support:** Luke 16:29-31: 'They have Moses and the prophets; let them hear them.' Matthew 16:4: 'A wicked and adulterous generation seeketh after a sign.'

### **False prophets are known by their fruits**

Jesus taught that false prophets appear as sheep but are wolves; they are identified not by their words but by their conduct and lifestyle.

**Lecture support:** Matthew 7:15-20: 'Ye shall know them by their fruits.'

### **Men are worse than demons in unbelief**

Demons acknowledge Christ's deity and tremble, but many men deny Him and refuse to fear God, demonstrating greater rebellion.

**Lecture support:** James 2:19; Mark 1:24; Matthew 8:29.

## **Christ does not need human or demonic testimony**

Jesus already has sufficient witness from John the Baptist, His miracles, the Father, and Scripture. Men reject Him because they will not come to Him.

**Lecture support:** John 5:31-40: 'I have greater witness than that of John... the works that I do bear witness of me.'

## **Separation from the world is commanded**

Believers must have no fellowship with unrighteousness, darkness, or Belial, including worldly entertainment and false religious programming.

**Lecture support:** 2 Corinthians 6:14-18: 'Come out from among them, and be ye separate.'

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## **Scripture References**

### **Mark 1:34**

Jesus healed many and cast out demons but did not allow them to speak because they knew Him.

### **Acts 13:7-10**

Paul rebuked Elymas the sorcerer as a child of the devil and enemy of all righteousness.

### **Philippians 3:18-19**

Paul wept over enemies of the cross whose god is their belly and who mind earthly things.

### **Isaiah 8:20**

To the law and to the testimony; if they speak not according to this word, there is no light in them.

### **Matthew 7:15-23**

Beware of false prophets; by their fruits you shall know them. Many will say 'Lord, Lord' but Christ will say 'I never knew you.'

### **Matthew 24:23-27**

False Christs and false prophets will show great signs; do not believe them if they claim Christ is in secret places.

### **John 2:23-25**

Jesus did not commit Himself to men because He knew what was in man.

**Mark 1:23-25**

A demon cried out 'I know thee who thou art, the Holy One of God,' but Jesus rebuked him and commanded silence.

**Mark 3:10-12**

Unclean spirits fell down and cried 'Thou art the Son of God,' but Jesus charged them not to make Him known.

**Mark 5:6-7**

The demoniac of Gadara cried 'What have I to do with thee, Jesus, thou Son of the most high God?'

**Luke 4:40-41**

Demons came out crying 'Thou art Christ the Son of God,' but Jesus rebuked them and did not allow them to speak.

**1 Corinthians 2:6-8**

None of the princes of this world knew God's wisdom; had they known, they would not have crucified the Lord of glory.

**James 2:19**

Thou believest there is one God; the devils also believe and tremble.

**Acts 16:16-18**

A demon-possessed girl testified truthfully about Paul, but Paul cast out the spirit, refusing the enemy's testimony.

**John 5:31-40**

Jesus listed witnesses: John the Baptist, His works, the Father, and Scripture. Men will not come to Him for life.

**2 Corinthians 6:14-18**

Be not unequally yoked with unbelievers; come out from among them and be separate.

**Luke 16:27-31**

The rich man in hell asked for Lazarus to warn his brothers; Abraham said they have Moses and the prophets; if they won't hear them, they won't believe even if one rises from the dead.

## Matthew 16:1-4

A wicked and adulterous generation seeks after a sign; no sign will be given but the sign of Jonah.

## Acts 19:13-16

Seven sons of Sceva tried to cast out demons using Jesus' name; the demon said 'Jesus I know, and Paul I know; but who are ye?' and overpowered them.

## 1 Corinthians 1:18-21

The preaching of the cross is foolishness to the perishing; God has made foolish the wisdom of this world.

## Study notes

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

# Discussion Questions

1. Why did Jesus refuse to allow demons to testify about Him even though they spoke the truth?

**Consider:** Weaver explains that demonic testimony would soil Christ's character and came from irreconcilable enemies.

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2. How can we discern between true and false professions of faith according to Matthew 7?

**Consider:** Jesus said false prophets are known by their fruits, not just their words.

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3. What does it mean that the Bible is our sole authority for faith and practice, and what are the dangers of seeking extra-biblical revelation?

**Consider:** Weaver warns against fortune-telling, horoscopes, and seeking signs instead of Scripture.

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**4.** In what ways are men worse than demons according to James 2:19?

**Consider:** Demons believe and tremble, but many men deny Christ and refuse to fear God.

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**5.** Why did Paul cast out the demon from the girl in Acts 16 even though she was telling the truth?

**Consider:** Paul refused the enemy's testimony because it came from an unclean spirit, not from God.

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**6.** What witnesses did Jesus provide for His identity, and why are they sufficient?

**Consider:** Jesus pointed to John the Baptist, His works, the Father, and Scripture as sufficient testimony.

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7. How should believers respond to religious programming or entertainment produced by Hollywood or worldly sources?

**Consider:** Weaver says believers should have nothing to do with such things because they are not biblical.

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8. What does the story of the rich man and Lazarus teach about the sufficiency of Scripture?

**Consider:** Abraham said the rich man's brothers have Moses and the prophets; if they won't hear them, they won't believe even if someone rises from the dead.

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## Applications

### **Refuse testimony from enemies of God**

Do not receive or listen to testimony about Christ from those who are His enemies, even if they speak truth, because it soils His character and comes from irreconcilable sources.

**Lecture support:** Mark 1:34; Acts 16:16-18. Paul was grieved by truthful demonic testimony and cast out the spirit.

### **Rely solely on Scripture**

The Bible is sufficient for all faith and practice; do not seek extra-biblical signs, experiences, or feelings.

**Lecture support:** Luke 16:29-31; Isaiah 8:20. The rich man's brothers had Moses and the prophets.

### **Examine professions by fruit, not words**

Evaluate those who claim to speak for God by their conduct and lifestyle, not merely their claims.

**Lecture support:** Matthew 7:15-20: 'Ye shall know them by their fruits.'

### **Separate from worldly influences**

Have no fellowship with unrighteousness, darkness, or Belial; avoid worldly entertainment and false religious programming.

**Lecture support:** 2 Corinthians 6:14-18: 'Come out from among them, and be ye separate.'

### **Do not seek praise from the wicked**

Believers should not desire or need the approval or testimony of politicians, celebrities, or the world.

**Lecture support:** Weaver states, 'I don't need anyone in politics to pat me on the back... I could care less.'

### **Study Scripture for all of life**

Everything needed for life and godliness - marriage, finances, work - is found in the Bible.

**Lecture support:** Weaver says, 'If you want to know how to be a good husband, all I've got to do is read the Scripture.'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 15

# Love for God

August 12, 2012

Read Chapter 15 in the companion book, pages 283-301.

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## Major Themes

### Love as an Act of the Will

Love for God is not primarily emotional but a volitional choice and determination, commanded by God.

**Lecture support:** David says, 'I will love Thee, O Lord, my strength' (Psalm 18:1). Weaver states, 'Love is an act of the will. It is a choice. It is a determination.'

### Holy Determination to Love God

Believers must have a resolute, holy determination to love God, which involves rejecting sin and the world.

**Lecture support:** Weaver says, 'A holy determination to love the Lord is what enables one to overcome sin, Satan, and the world.'

### Rehearsing Reasons for Love

Loving God involves delineating and rehearsing His attributes, deliverances, and blessings as motivations for love.

**Lecture support:** David in Psalm 116:1 says, 'I love the Lord because...' Weaver urges, 'We need to rehearse these things daily, sometimes hourly.'

### Fortification Against Sin

Loving God with all the heart is the primary means to fortify oneself against falling into sin.

**Lecture support:** Weaver asks, 'How do I fortify myself... that I might not sin against God?' and answers, 'loving the Lord with all of our hearts.'

### God's Deserved Love

God deserves to be loved because of His holy nature, majesty, and gracious provisions.

**Lecture support:** Weaver says, 'He deserves to be loved with all of our heart. He deserves all of our devotion.'

## **Expressing Love to God**

Believers should frequently verbalize their love to God, as David and Peter did, and evidence it through worship and obedience.

**Lecture support:** Weaver says, 'I tell the Lord every day that I love Him... I will love Thee, O Lord, my strength.'

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## **Key Arguments**

### **Love is commanded to the will, not feelings**

God's commands to love Him, spouses, and neighbors are directed at the will, not emotions, making love a choice.

**Lecture support:** Weaver says, 'God is not commanding feelings. He is commanding your will.'

### **A holy determination includes rejecting sin**

Choosing to love God inherently means hating and rejecting all that is contrary to Him.

**Lecture support:** Weaver says, 'When David says, I will love thee... what we are saying negatively is that we reject any and everything that is contrary to Him.'

### **Love for God must be daily and hourly**

Loving God requires constant, deliberate choice, especially in temptation.

**Lecture support:** Weaver says, 'We must will and choose to love the Lord not only daily, but sometimes hourly. Sometimes minute by minute.'

### **Focus on the Giver more than the gifts**

The primary reason to love God is His person and character, not merely His provisions.

**Lecture support:** Weaver says, 'Our focus must first of all be upon the giver more than the gifts.'

### **God's deliverances should provoke love**

God's providential deliverances, both known and unknown, are reasons to love Him.

**Lecture support:** Weaver says, 'God has delivered us, and it should provoke us to love him dearly.'

### **Love is evidenced by worship and obedience**

True love for God results in praise, worship, and careful obedience.

**Lecture support:** Weaver says, 'If we truly love the Lord, we are going to have a heart full of praise and worship and honor for Him.'

## Scripture References

### **Psalm 18:1**

David's holy determination: 'I will love thee, O Lord, my strength.'

### **Psalm 116:1**

David's holy delineation: 'I love the Lord because he had heard my voice and my supplication.'

### **John 14:21, 24**

Love for Christ is evidenced by keeping His commandments.

### **1 John 5:3**

Love for God is keeping His commandments, which are not grievous.

### **1 John 2:3-4**

Knowing God is linked to keeping His commandments; otherwise one is a liar.

### **Deuteronomy 6:5**

Command to love the Lord with all heart, soul, and might.

### **Deuteronomy 30:6**

God circumcises hearts to love Him.

### **Psalm 31:23**

O love the Lord, all ye his saints.

### **Psalm 97:10**

Ye that love the Lord hate evil.

### **Galatians 6:1**

Restore the fallen with meekness, considering yourself lest you be tempted.

### **Jeremiah 44:4**

God says, 'Oh, do not that abominable thing which I hate.'

### **1 John 2:1**

These things I write that you sin not.

**Psalm 119:9-11**

Hiding God's word in heart to avoid sin.

**Revelation 15:4**

Only God is holy.

**1 John 4:19**

We love Him because He first loved us.

**John 15:5**

Without Christ we can do nothing.

**Ephesians 5:25**

Husbands, love your wives.

**1 John 2:15-17**

Love not the world; if any love the world, the love of the Father is not in him.

**Psalm 73:25**

Whom have I in heaven but Thee? None on earth I desire besides Thee.

**John 21:15-17**

Jesus asks Peter three times, 'Lovest thou me?' Peter appeals to Christ's omniscience.

Study notes

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## Discussion Questions

**1.** Why does God command us to love Him if we are His children?

**Consider:** Weaver raises this question after listing commands to love God.

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**2.** How do we fortify ourselves so that we do not sin against our Heavenly Father?

**Consider:** Weaver asks this after discussing the fall of other Christians.

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**3.** Do you love the Lord? Have you told Him that you love Him?

**Consider:** Weaver's concluding application questions.

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**4.** What reasons can you delineate for loving the Lord?

**Consider:** Weaver encourages believers to list reasons like David in Psalm 116.

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**5.** How does loving God with all our heart automatically cause other spiritual disciplines to fall in line?

**Consider:** Weaver suggests that loving God leads to Scripture, prayer, and fellowship.

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## Applications

### **Make a holy determination to love God daily**

Believers should resolve daily, like David, 'I will love Thee, O Lord,' as an act of the will.

**Lecture support:** Weaver says, 'We must will and choose to love the Lord not only daily, but sometimes hourly.'

### **Rehearse reasons for loving God**

Regularly list and meditate on God's attributes, deliverances, and blessings to fuel love.

**Lecture support:** Weaver says, 'We need to rehearse these things daily, sometimes hourly.'

### **Express love to God verbally**

Tell God you love Him frequently, as David and Peter did.

**Lecture support:** Weaver says, 'I tell the Lord every day that I love Him... I will love Thee, O Lord, my strength.'

### **Evidence love through obedience and worship**

True love for God will result in praise, careful obedience, and holy living.

**Lecture support:** Weaver says, 'If we truly love the Lord, we are going to have a heart full of praise and worship and honor for Him.'

### **Reject sin as part of loving God**

Loving God inherently means hating and rejecting all sin and worldliness.

**Lecture support:** Weaver says, 'I must hate, I must despise, and I must reject all sin, no matter how appealing to my flesh it may be.'

Study notes

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 16

# Remember Lot And His Wife

December 09, 2015

Read Chapter 16 in the companion book, pages 303-320.

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## Major Themes

### The Danger of Worldly Compromise

Lot's decision to live in Sodom for financial gain and family connections led to spiritual torment and ultimate loss, illustrating the peril of prioritizing worldly benefits over obedience to God.

**Lecture support:** Weaver states, 'Why did he stay? Financial considerations. Financial considerations.' and later, 'The second reason he stayed in Sodom is because of family connections.'

### The Torment of a Righteous Soul in a Wicked Environment

Lot was constantly vexed by the sights and sounds of Sodom's wickedness, showing that a believer cannot live in sin without severe spiritual and emotional distress.

**Lecture support:** Weaver explains, 'In seeing and hearing, he vexed his righteous soul from day to day with their unlawful deeds... It was making him sick, literally, physically, mentally, emotionally, and spiritually.'

### The Necessity of Decisive Obedience

Believers must decide in advance to follow Christ, as Lot's lingering and his wife's looking back demonstrate the danger of hesitation and divided loyalty.

**Lecture support:** Weaver says, 'We need to have our minds made up in advance as to who we're going to obey and who we're going to follow... You may only have seconds to make a decision.'

### The Consequences of Ungodly Associations

Lot's marriage to a woman of Sodom and his residence there corrupted his family and left him without godly support, emphasizing the importance of godly relationships.

**Lecture support:** Weaver notes, 'Is it possible that Lot married a woman of Sodom? And I believe the answer is yes... Lot didn't have anybody to encourage him. He didn't have anyone at all.'

## Key Arguments

### **Lot's Righteousness Did Not Excuse His Poor Choices**

Although Lot was a righteous man, his decision to live in Sodom led to a life of torment and a legacy of failure, proving that even believers can ruin their lives through disobedience.

**Lecture support:** Weaver says, 'I have often said that if the Bible did not specifically say that Lot was a righteous man, I would have said that he was either a lost man or a hypocrite.'

### **Financial Gain Is Not Worth Spiritual Loss**

Lot's choice of the well-watered plain for his cattle prioritized material prosperity over spiritual health, resulting in the loss of everything.

**Lecture support:** Weaver states, 'What is good for raising cattle is not necessarily good for raising children. What is good for making money is not necessarily good for the family.'

### **Family Connections Can Lead to Spiritual Ruin**

Lot's likely marriage to a Sodomite woman kept him in a wicked city and contributed to his family's destruction, warning against unequally yoked relationships.

**Lecture support:** Weaver argues, 'If Lot's wife was a woman from Sodom, that would certainly explain why she looked back. Family. Fortune. Friends.'

### **The Cost of Disobedience Exceeds the Cost of Obedience**

While obedience to Christ may bring persecution, the consequences of disobedience - as seen in Lot's life - are far greater and more devastating.

**Lecture support:** Weaver says, 'The cost of not following Christ is immeasurably greater and disappointing. And the truth of the matter is, if we forsake Him, we lose everything.'

## Scripture References

### **2 Peter 2:6-8**

Weaver reads this passage as the primary text, describing God's judgment on Sodom and Gomorrah and Lot's vexation.

### **Luke 17:32**

Weaver cites Jesus' command to remember Lot's wife as the basis for the sermon.

### **Luke 9:62**

Weaver quotes Jesus' statement about not looking back after putting a hand to the plow, illustrating the danger of looking back.

### **Hebrews 11:6-7**

Weaver references Noah's faith and warning from God as a contrast to Lot's failure to heed warnings.

### **Genesis 14:8-12**

Weaver reads about Lot's capture in the battle of the kings, presenting it as a warning from God that Lot ignored.

### **Genesis 27:46**

Weaver quotes Rebekah's words about being weary of her life because of the daughters of Heth, using the same word 'vexed' as in 2 Peter.

### **Isaiah 3:8-9**

Weaver reads about Judah and Jerusalem declaring their sin like Sodom, showing shamelessness in wickedness.

### **1 Timothy 6:10**

Weaver quotes this verse to show that the love of money leads to many sorrows, applying it to Lot's financial motivations.

### **Genesis 13:1-13**

Weaver reads the account of Abram and Lot separating, with Lot choosing the plain of Jordan for its wealth, leading him toward Sodom.

### **1 Corinthians 5:9-11**

Weaver reads Paul's instruction to avoid certain sinners, especially those who claim to be believers, applying it to Lot's situation.

### **Matthew 6:25**

Weaver quotes Jesus' question about life being more than food and the body more than clothing, emphasizing priorities.

### **Genesis 12:4-5**

Weaver reads about Abram and Lot leaving Haran, noting the absence of any mention of Lot's wife.

### **Genesis 14:12, 16**

Weaver reads about Lot's capture and rescue, again noting the absence of his wife in the narrative.

### **Genesis 19:1-2**

Weaver reads about Lot sitting in the gate of Sodom and inviting the angels to his house, indicating his settled life there.

### **Genesis 19:12-17**

Weaver reads the angels' urgent command for Lot to flee with his family, highlighting the limited time for decision.

### **Genesis 19:14-15**

Weaver reads about Lot's sons-in-law and the angels' instruction to take only the two daughters present, suggesting other children.

### **Mark 8:35**

Weaver quotes Jesus' teaching that whoever seeks to save his life will lose it, applying it to the cost of discipleship.

### **Joshua 24:15**

Weaver quotes Joshua's declaration to choose whom to serve, urging believers to decide in advance to follow the Lord.

### **1 Thessalonians 5:22**

Weaver quotes the command to abstain from all appearance of evil, contrasting it with Lot's failure.



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## Discussion Questions

1. What were the primary reasons Lot stayed in Sodom, and how do those reasons apply to Christians today?

**Consider:** Weaver identifies financial considerations and family connections as the two main reasons Lot remained in Sodom.

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2. How does the concept of being 'vexed' by the world's wickedness manifest in a believer's life, and what should we do about it?

**Consider:** Weaver explains the Greek words for 'vexed' in 2 Peter 2:7-8, describing Lot's constant torment.

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3. In what ways can financial prosperity become a snare that leads us away from God's will?

**Consider:** Weaver warns that what is good for raising cattle is not necessarily good for raising children, emphasizing misplaced priorities.

4. Why is it important to make up our minds in advance to obey God, and what are the dangers of delaying that decision?

**Consider:** Weaver stresses that we may only have seconds to decide, using the example of Lot's urgent escape.

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5. How can we guard what we see and hear in a world filled with ungodly influences?

**Consider:** Weaver emphasizes that Lot was vexed by seeing and hearing, and that believers should set no wicked thing before their eyes.

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6. What does Lot's life teach us about the importance of godly family, fellowship, and friends?

**Consider:** Weaver notes that Lot had no one to encourage him, highlighting the need for a supportive Christian community.

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## Applications

### Count the Cost of Following Christ

Believers must recognize that while obedience may bring persecution, the cost of disobedience is far greater, as seen in Lot's loss of everything.

**Lecture support:** Weaver says, 'The cost of not following Christ is immeasurably greater and disappointing. And the truth of the matter is, if we forsake Him, we lose everything.'

### Make Up Your Mind in Advance to Obey God

We should decide beforehand to follow Christ, because we may only have seconds to make a decision when temptation or trial comes.

**Lecture support:** Weaver states, 'We need to have our minds made up in advance as to who we're going to obey and who we're going to follow... You may only have seconds to make a decision.'

### Guard What You See and Hear

Since Lot was vexed by the sights and sounds of Sodom, believers should avoid exposing themselves to wicked media and environments.

**Lecture support:** Weaver says, 'It does matter what you see and what you hear... David said, "I will set no wicked thing before mine eyes." That should be our standard.'

### Choose Where You Live and Whom You Marry Wisely

Lot's location and likely marriage to a Sodomite woman led to his downfall, so believers should prioritize godly environments and spouses.

**Lecture support:** Weaver warns, 'It does matter where you live... It does matter who you marry. And you have no business as a Christian marrying an unbeliever.'

### Leave a Godly Testimony

Lot's legacy was one of failure and incest; believers should strive to leave a testimony that honors God, abstaining from all appearance of evil.

**Lecture support:** Weaver says, 'Do not leave a testimony like Lot's... We must abstain from all appearance of evil.'

### Value Godly Family, Fellowship, and Friends

Lot lacked any godly support, so believers should be grateful for and cultivate relationships that encourage faithfulness.

**Lecture support:** Weaver concludes, 'If God has given you a fellowship where the word of God is preached and taught, you better thank God for it.'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 17

# Righteous Rebellion, No Such Thing!

July 01, 2018

Read Chapter 17 in the companion book, pages 321-338.

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## Major Themes

### The Sinfulness of Rebellion

Rebellion is always sin, wickedness, and transgression of God's law; there is no such thing as righteous rebellion.

**Lecture support:** Weaver states: 'There is no such thing as righteous rebellion. Rebellion is sin. Rebellion is wickedness. Rebellion is evil. Rebellion is a transgression of God's law.'

### God-Ordained Authority

God established three institutions (family, church, state) with limited, sphere-specific authority; rebellion is against God's ordained authority.

**Lecture support:** Weaver explains: 'God only created three institutions... the family... the church... and... civil government... When God gave authority... He always limited that authority.'

### Rebellion vs. Resistance

Rebellion is against lawful authority; resistance is against unlawful, usurped authority. Lawful authority must be obeyed; unlawful authority must be resisted.

**Lecture support:** Weaver says: 'Rebellion can only be to lawful authority. Resistance can only be to unlawful authority.'

### Parental Authority and Honor

Scripture commands children to honor and obey parents; despising or rebelling against parental authority brings a curse and death penalty.

**Lecture support:** Weaver cites Exodus 20:12, Deuteronomy 27:16, and Leviticus 20:9, stating: 'Cursed be he that setteth light by his father and his mother.'

### The Father's Role in Marriage

The father has God-given authority to approve or refuse a daughter's marriage, even in cases of seduction.

**Lecture support:** Weaver references Exodus 22:16-17: 'If her father utterly refused to give her unto him, he shall pay money according to the dowry of virgins.'

## Teaching Rebellion Is Wicked

Teaching others to rebel against God's authority is as wicked as rebellion itself, and God punishes those who do so.

**Lecture support:** Weaver cites Jeremiah 28:15-16 and 29:32: 'Because thou hast taught rebellion against the Lord.'

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## Key Arguments

### Rebellion is inherently sinful

Rebellion is always sin because it opposes God's ordained authority; calling it 'righteous' does not change its nature.

**Lecture support:** Weaver argues: 'According to this quote... the way to rectify that sin is to begin another sin, that of rebellion. And calling it righteous rebellion does not change its nature. It is still rebellion.'

### Authority is limited and sphere-specific

God gave authority to institutions and individuals within specific spheres; exceeding that authority is usurpation and tyranny.

**Lecture support:** Weaver states: 'When one goes beyond the authority that God ordained, it is theft. It is a usurpation. It is a form of tyranny and despotism.'

### Rebellion merits the death penalty

Scripture equates rebellion with witchcraft and idolatry, both capital offenses, and records God's judgment on rebels.

**Lecture support:** Weaver references 1 Samuel 15:23: 'Rebellion is as a sin of witchcraft... witchcraft merited the death penalty.'

### The creation ordinance establishes male headship

God's order of authority is God, Christ, man, woman, based on the order of creation and the woman's role.

**Lecture support:** Weaver cites 1 Corinthians 11:3 and 1 Timothy 2:12-14: 'For Adam was first formed, then Eve.'

### Fathers have final say in marriage

Even in cases of seduction, the father's consent is required for marriage, demonstrating his God-given authority.

**Lecture support:** Weaver explains Exodus 22:16-17: 'The father still has the final say even if the young woman has been seduced.'

## **Rebellion against parents brings a curse**

Setting light by parents or rebelling against them invokes God's curse and, under the law, the death penalty.

**Lecture support:** Weaver quotes Deuteronomy 27:16: 'Cursed be he that setteth light by his father and his mother.'

## **Teaching rebellion is as wicked as doing it**

God punishes those who teach rebellion just as He punishes rebels, because it leads others into sin.

**Lecture support:** Weaver cites Jeremiah 28:15-16: 'Because thou hast taught rebellion against the Lord... Hananiah the prophet died the same year.'

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## **Scripture References**

### **Proverbs 17:11**

An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him.

### **1 Samuel 15:23**

Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

### **1 Corinthians 11:3**

The head of every man is Christ; the head of the woman is the man; and the head of Christ is God.

### **1 Corinthians 11:7-12**

Man is the image and glory of God; woman is the glory of the man; woman was created for man.

### **1 Timothy 2:12-14**

I suffer not a woman to teach, nor to usurp authority over the man... For Adam was first formed, then Eve.

### **1 Corinthians 14:34-35**

Let your women keep silence in the churches... they are commanded to be under obedience, as also saith the law.

### **Genesis 3:16**

Thy desire shall be to thy husband, and he shall rule over thee.

**Numbers 30**

A father or husband can disallow a woman's vow.

**Deuteronomy 22:28-29**

If a man seduces a virgin, he must marry her and may never divorce her.

**Exodus 22:16-17**

If a man seduces a maid, he must marry her unless her father utterly refuses.

**Genesis 26:34-35**

Esau married Hittite women, which were a grief of mind unto Isaac and Rebekah.

**Genesis 27:46-28:9**

Rebekah despairs over Esau's wives; Isaac charges Jacob not to marry a Canaanite; Esau marries another wife to spite his parents.

**Genesis 25:20**

Isaac was forty years old when he took Rebekah to wife.

**Judges 14:1-3**

Samson demands a Philistine wife against his parents' counsel.

**Deuteronomy 7:1-4**

God forbids intermarriage with the Canaanite nations.

**Joshua 23:11-13**

Joshua warns that intermarriage with the remaining nations will be snares and traps.

**Exodus 20:12**

Honor thy father and thy mother, that thy days may be long upon the land.

**Deuteronomy 5:16**

Honor thy father and thy mother, as the Lord thy God hath commanded thee.

**Ephesians 6:1-3**

Children, obey your parents in the Lord: for this is right. Honor thy father and mother.



**Deuteronomy 27:16**

Cursed be he that setteth light by his father or his mother.

Study notes

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## Discussion Questions

1. How does the distinction between rebellion (against lawful authority) and resistance (against unlawful authority) apply in practical situations today?

**Consider:** Weaver defines rebellion as opposition to lawful, God-ordained authority and resistance as opposition to usurped authority.

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2. In what ways might modern culture encourage a 'Samson mentality' of doing what is right in one's own eyes, and how should Christians respond?

**Consider:** Weaver uses Samson's demand for a Philistine wife as an example of rejecting parental and divine authority.

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3. How can adult children honor parents who have been dishonorable or abusive, while still obeying God's command?

**Consider:** Weaver addresses the question of honoring dishonorable parents and gives an example of caring for a dying, absent father.

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4. Why does God consider teaching rebellion to be as serious as committing rebellion, and what are the implications for teachers and leaders?

**Consider:** Weaver cites Jeremiah 28 and 29 where false prophets were killed for teaching rebellion.

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5. How does the creation ordinance (Adam first, then Eve) inform the biblical view of authority in the home and church?

**Consider:** Weaver explains 1 Timothy 2:12-14 and 1 Corinthians 11:3 as grounding male headship in creation order.

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## Applications

### **Honor parental authority**

Children and adults should honor and obey their parents as God-ordained authority, even when parents are imperfect.

**Lecture support:** Weaver states: 'A wise son heareth his father's instruction' and gives the example of a woman caring for her dishonorable father.

### **Reject the concept of righteous rebellion**

Believers must recognize that rebellion against lawful authority is always sin and never justified by a perceived righteous cause.

**Lecture support:** Weaver repeatedly asserts: 'There is no such thing as righteous rebellion.'

### **Distinguish lawful from unlawful authority**

Christians should obey lawful authority but resist authority that exceeds its God-given sphere or commands sin.

**Lecture support:** Weaver explains: 'Rebellion can only be to lawful authority. Resistance can only be to unlawful authority.'

### **Fathers, exercise godly authority**

Fathers should be honorable and exercise their authority in a biblical manner, not provoking children to wrath.

**Lecture support:** Weaver cites Ephesians 6:4 and urges fathers to be honorable so children can easily honor them.

### **Avoid teaching or promoting rebellion**

Teaching others to disobey God-ordained authority is as wicked as rebellion itself and invites God's judgment.

**Lecture support:** Weaver warns: 'Teaching rebellion is just as wicked as rebellion itself,' referencing Jeremiah 28.

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 18

# Remember Miriam

August 09, 2020

Read Chapter 18 in the companion book, pages 339-357.

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## Major Themes

### The Danger of Forgetting God's Works

God repeatedly commands His people to remember past events as warnings, because we are prone to forget His truth and judgments.

**Lecture support:** Weaver cites Deuteronomy 24:9, Luke 17:32, and other 'remember' passages, noting our forgetfulness.

### Old Testament Examples as Admonitions

The events of the Old Testament, including Miriam's judgment, were written as types and examples for New Testament believers to learn from.

**Lecture support:** Weaver references Romans 15:4 and 1 Corinthians 10:6, 11, explaining the Greek word 'tupos'.

### The Sin of Attacking God's Appointed Leaders

Miriam and Aaron's criticism of Moses was an indirect attack on God's choice and authority, provoking severe judgment.

**Lecture support:** Weaver explains that their words 'Hath the LORD indeed spoken only by Moses?' challenged God's unique relationship with Moses.

### Leprosy as a Sign of Divine Judgment

In Scripture, leprosy often signified God's direct punishment for grievous sin, as seen in Miriam, Gehazi, and Uzziah.

**Lecture support:** Weaver cites Numbers 12:10, 2 Kings 5:27, and 2 Chronicles 26:19-21 to illustrate this pattern.

### Contentment with God-Given Roles and Gifts

Believers must not envy others' positions or gifts but faithfully serve where God has placed them, avoiding vain glory.

**Lecture support:** Weaver contrasts Miriam's ambition with Moses' desire that all would prophesy, and shares a personal anecdote about gifts.

## The Meekness and Intercession of Moses

Moses did not retaliate when attacked but interceded for Miriam, prefiguring Christ's advocacy for sinners.

**Lecture support:** Weaver notes Moses' meekness (Numbers 12:3) and his immediate prayer for healing, connecting it to 1 John 2:1.

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## Key Arguments

### **Miriam's sin was primarily rebellion against God's established order.**

By challenging Moses' unique prophetic authority, Miriam and Aaron were not merely criticizing a brother but rebelling against God's sovereign choice.

**Lecture support:** Weaver states, 'The sin was directly at Moses, but it was indirectly at God... an attack upon God's royal authority in choosing Moses.'

### **Zipporah was a Midianite, not a black African, and her marriage to Moses was legitimate.**

Weaver argues that the 'Ethiopian woman' was a Cushite from Arabia, a descendant of Abraham through Keturah, thus not a foreigner in the sense of being outside the covenant line.

**Lecture support:** He cites Genesis 25:1-2, Exodus 18:12, and commentaries by Keil & Delitzsch and John Gill to support this interpretation.

### **Leprosy in the Bible is frequently a direct judgment from God for specific sins.**

Weaver provides multiple biblical examples (Gehazi, Uzziah) to demonstrate that leprosy was not merely a natural disease but often a supernatural punishment.

**Lecture support:** He references 2 Kings 5:27 and 2 Chronicles 26:19-21, stating, 'Leprosy in the Bible was usually a sign of God's judgment upon a scandalous and horrific sin.'

### **God does not overlook sin in His saints, especially leaders.**

Miriam's punishment shows that even those greatly used by God face severe consequences for rebellion, and leaders are held to a higher standard.

**Lecture support:** Weaver says, 'God is not going to overlook sins, even in the best of His saints... sin is far more grievous when it is in the leaders.'

### **Attacking a man's family is an attack on the man himself.**

Miriam's criticism of Zipporah was a direct assault on Moses, as husband and wife are one flesh.

**Lecture support:** Weaver explains, 'An attack upon a man's family is an attack upon himself... you cannot separate what God has joined together.'

## **Moses' intercession for Miriam typifies Christ's advocacy for sinners.**

The one sinned against became the intercessor, just as Jesus Christ intercedes for those who sin against Him.

**Lecture support:** Weaver connects Moses' prayer in Numbers 12:13 to 1 John 2:1, 'We have an advocate with the Father, Jesus Christ the righteous.'

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## **Scripture References**

### **Deuteronomy 24:8-9**

The primary text: God commands Israel to take heed in the plague of leprosy and remember what He did to Miriam.

### **Luke 17:32**

Jesus' command to 'Remember Lot's wife' is compared to the command to remember Miriam.

### **Deuteronomy 25:17**

God commands Israel to remember what Amalek did, another example of a 'remember' passage.

### **Micah 6:5**

God tells His people to remember Balak and Balaam to know His righteousness.

### **Hebrews 2:1**

We must give earnest heed to what we have heard lest we let them slip, emphasizing the danger of forgetfulness.

### **Hebrews 13:16**

Do not forget to do good and communicate, for with such sacrifices God is well pleased.

### **Romans 15:4**

Whatever was written in former days was written for our learning, that we might have hope.

### **1 Corinthians 10:1-11**

Paul uses Israel's wilderness failures as examples (types) to admonish the Corinthian church not to lust, commit idolatry, fornication, tempt Christ, or murmur.



**Numbers 12:1-15**

The full account of Miriam and Aaron speaking against Moses, God's defense of Moses, and Miriam's leprosy.

**Genesis 25:1-2**

Abraham took Keturah as a wife, and she bore him Midian, establishing Zipporah's lineage from Abraham.

**Exodus 18:1-12**

Jethro brings Zipporah back to Moses, offers sacrifices to God, and rejoices in God's deliverance, showing he was a believer.

**Leviticus 13-14**

The law of leprosy given to the priests, which the people were to follow diligently.

**2 Samuel 3:28-29**

David curses Joab's house, including leprosy, for the murder of Abner.

**2 Kings 5:27**

Gehazi is struck with Naaman's leprosy for his greed and lying.

**2 Chronicles 26:19-21**

King Uzziah is struck with leprosy for burning incense in the temple, an act of pride.

**Deuteronomy 33:5**

Moses was king in Jeshurun, indicating his royal authority.

**Exodus 15:20-21**

Miriam the prophetess led the women with timbrels and dances, singing to the Lord.

**1 Chronicles 25:1-6**

The sons of Asaph, Heman, and Jeduthun prophesied with harps, psalteries, and cymbals, showing musical prophesying.

**Micah 6:4**

God says He sent Moses, Aaron, and Miriam before Israel, showing He used all three.

**Galatians 5:15**

If you bite and devour one another, take heed that you be not consumed one of another.

Study notes

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## Discussion Questions

1. Why does God command Israel to remember what He did to Miriam, and how does this apply to us today?

**Consider:** Weaver introduces the command in Deuteronomy 24:9 and connects it to the New Testament use of Old Testament examples.

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2. What was the real nature of Miriam's sin, and why was it so serious in God's eyes?

**Consider:** Weaver explains that Miriam's attack on Moses was an indirect attack on God's authority and choice.

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3. How does the biblical pattern of leprosy as judgment challenge our view of sin and its consequences?

**Consider:** Weaver cites Gehazi, Uzziah, and Miriam to show that leprosy often signified divine judgment for specific sins.

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**4.** In what ways can familiarity breed contempt in our relationships, especially within the church?

**Consider:** Weaver notes that Miriam and Aaron's familiarity with Moses led them to despise his authority.

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**5.** How does Moses' response to Miriam's attack model Christ-like meekness and intercession?

**Consider:** Weaver highlights Moses' refusal to defend himself and his immediate prayer for Miriam's healing.

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**6.** What does it mean to be content with the gifts and position God has given us, and how can we avoid envy?

**Consider:** Weaver contrasts Miriam's ambition with Moses' desire that all would prophesy, and shares a personal story about gifts.

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7. Why is sin more grievous when committed by leaders, and what does this imply for those in authority?

**Consider:** Weaver uses the illustration of a bank robbery to show that the same sin is worse when done by a pastor.

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8. How can we honor God's servants without falling into the trap of attacking them through criticism of their families or decisions?

**Consider:** Weaver emphasizes that an attack on a man's family is an attack on the man himself, and ultimately on God.

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## Applications

### Take heed to the warnings of Scripture

Believers must diligently remember and apply the lessons from Old Testament examples, especially regarding the seriousness of sin.

**Lecture support:** Weaver says, 'God is saying you better make sure that you're careful, that you follow the determination of the priest... Remember what the LORD thy God did unto Miriam.'

### Avoid attacking God's appointed leaders

We must not speak against or undermine those whom God has placed in authority, as doing so is an attack on God Himself.

**Lecture support:** Weaver warns, 'We cannot attack each other without displeasing God and incurring the wrath of God.'

### Be content with your God-given role and gifts

Instead of envying others' positions or ministries, we should faithfully serve where God has placed us and seek to honor Him there.

**Lecture support:** Weaver states, 'We have to be content with where God has placed us, but at the same time, use every effort to honor Him even more in our place.'

### Recognize the gravity of sin, especially in leaders

Sin is always serious, but it is even more grievous when committed by those who know better and hold positions of influence.

**Lecture support:** Weaver illustrates, 'If you read the paper and it said Pastor John Weaver was arrested for robbing the Third National Bank... it's even worse.'

### Intercede for those who sin against you

Like Moses, we should pray for those who wrong us, reflecting Christ's advocacy for sinners.

**Lecture support:** Weaver notes, 'The very one that Miriam had sinned against was now the one interceding on her behalf.'

### Honor those whom God honors

Part of fearing God is showing respect and honor to His servants, as commanded in Leviticus 19:32.

**Lecture support:** Weaver concludes, 'Honoring others who deserve honor is part and parcel of our honor and worship of God.'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 19

# Responsibility and Responding

January 20, 2024

Read Chapter 19 in the companion book, pages 359-374.

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## Major Themes

### Personal Responsibility for Family Provision

Believers are commanded by God to provide for their families in all areas, including protection and defense, not just food and clothing.

**Lecture support:** 1 Timothy 5:8 is cited as a commandment to provide, with the Greek word 'pronoō' meaning to think beforehand, encompassing all provisions.

### Inadequacy of Government Protection

The government and police have no constitutional duty to protect individuals, making self-reliance a necessity.

**Lecture support:** Weaver quotes a law professor and cites a survey showing 71.2% of Americans lack faith in government rescue.

### The Right and Duty of Self-Defense

Self-defense is an inalienable right and a positive duty under the sixth commandment to preserve life.

**Lecture support:** Weaver states the sixth commandment implies a duty to preserve life and quotes Senator Larry Craig on the right of self-defense.

### Community and Mutual Support

Believers need to form communities for mutual defense and communication, as no one can protect themselves alone.

**Lecture support:** Ecclesiastes 4:9-12 is used to show the strength of numbers, and Weaver discusses the need for radios and teamwork.

### Medical Preparedness

Families must prepare for medical emergencies by learning basic skills and stockpiling supplies, as professional help may not be available.

**Lecture support:** Weaver shares historical examples like Jedediah Smith and recommends resources like Jase Medical.



## Trust in God Amidst Preparation

While preparing, believers must ultimately trust in God for protection, not in their own strength or provisions.

**Lecture support:** Psalm 127:1 is cited: 'Except the Lord keep the city, the watchman waketh but in vain.'

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## Key Arguments

### Provision includes defense and protection

The Greek word for 'provide' means to think beforehand, so it encompasses all needs, including safety and medical care.

**Lecture support:** Weaver explains 'pronoeō' and asks, 'Have you provided for the defense of your family?'

### Failure to provide denies the faith

Not fulfilling the responsibility to provide makes one worse than an infidel and is a denial of the faith.

**Lecture support:** 1 Timothy 5:8 is quoted: 'he hath denied the faith, and is worse than an infidel.'

### Government has no duty to protect

Legal precedent shows police have no obligation to protect individuals, so reliance on them is foolish.

**Lecture support:** Quote from Darren L. Hutchinson: 'Neither the Constitution nor state law imposes a general duty upon police officers... to protect individual persons from harm.'

### Armed citizens deter crime

An armed populace reduces crime, and being unarmed invites victimization.

**Lecture support:** Harry Brown quote: 'you are far less likely to be hurt in a neighborhood of gun owners than in one of disarmed citizens.'

### Community is essential for security

Individuals cannot defend themselves alone; they need a group for constant protection.

**Lecture support:** Weaver states, 'if you are alone, no matter what you have, you cannot defend yourself or your family or your property.'

## **Preparation must be proactive**

Thinking ahead is commanded; waiting until disaster strikes is too late.

**Lecture support:** The word 'provide' means to consider beforehand, and Weaver asks, 'Have you seriously thought about and prepared for medical emergencies?'

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## **Scripture References**

### **1 Timothy 5:8**

The central verse of the sermon, commanding provision for one's own household.

### **1 Timothy 3:15**

Theme of 1 Timothy: how to behave in the house of God, relating to the family of faith.

### **1 Timothy 5:3-8**

Immediate context of the command to provide, including care for widows and family responsibility.

### **1 Timothy 1:3-5**

Shows that 'charge' means commandment, not suggestion.

### **Philippians 2:15**

Defines 'blameless' as without rebuke, connecting to the command in 1 Timothy 5:7.

### **Luke 11:21-22**

Illustrates the strong armed man protecting his goods and the need to consider a stronger adversary.

### **Ecclesiastes 4:9-12**

Emphasizes the value of companionship and mutual support for protection.

### **Psalms 82:3**

Command to defend the poor and fatherless, supporting the duty to protect others.

### **2 Thessalonians 3:10-12**

Command that those who will not work should not eat, reinforcing personal responsibility.

## Psalm 7:10

David's declaration that God is his defense.

## Psalm 31:2

Prayer for God to be a house of defense.

## Psalm 127:1

Unless the Lord keeps the city, the watchman stays awake in vain; ultimate trust in God.

## Study notes

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

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# Discussion Questions

1. In what ways does the Greek word 'pronoeō' expand our understanding of 'provide' in 1 Timothy 5:8 beyond just food and clothing?

**Consider:** Weaver explains that 'provide' means to think beforehand and encompasses all provisions, including defense and medical care.

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2. How should Christians balance the command to provide for their families with the biblical call to charity and helping others in need?

**Consider:** Weaver discusses the limits of charity, especially when resources are scarce, referencing 2 Thessalonians 3:10.

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3. What practical steps can families take to prepare for medical emergencies when professional help is unavailable?

**Consider:** Weaver challenges listeners to learn basic medical skills and stockpile supplies, citing historical examples.

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- 4.** How does the concept of community defense align with the biblical teaching on the body of Christ and mutual care among believers?

**Consider:** Weaver uses Ecclesiastes 4:9-12 and the example of early settlers to argue for the necessity of community.

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- 5.** In light of Luke 11:21-22, how should we prepare for threats that may be stronger than our individual defenses?

**Consider:** Weaver points out that even a strong armed man can be overcome by a stronger adversary, necessitating community.

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- 6.** What does it mean to trust in God while actively preparing for potential dangers, and how do we avoid trusting in our own provisions?

**Consider:** Weaver concludes with Psalm 127:1, emphasizing that all preparation is vain without God's protection.

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## Applications

### **Assess and fulfill your responsibility to provide for your family's protection**

Evaluate whether you have adequately prepared to defend your family and property, and take concrete steps to do so.

**Lecture support:** Weaver states, 'you are responsible for your life, you're responsible for your family, you're responsible for your property, you are the first responder.'

### **Learn basic medical skills and stockpile supplies**

Acquire knowledge and resources to handle medical emergencies when professional care is not available.

**Lecture support:** Weaver asks, 'Have you seriously thought about and prepared for medical emergencies?' and recommends resources like Jase Medical.

### **Build a community of like-minded believers for mutual support**

Form or join a group of trusted individuals who can provide mutual defense and assistance in crises.

**Lecture support:** Weaver says, 'if you are alone, no matter what you have, you cannot defend yourself or your family or your property.'

### **Establish alternative communication methods**

Obtain and learn to use radios or other off-grid communication tools to stay connected when normal systems fail.

**Lecture support:** Weaver asks, 'How in the world are you going to communicate if the power grid is down?' and mentions handheld radios.

### **Trust in God while actively preparing**

Make preparations without placing ultimate trust in them, recognizing that God is the true source of security.

**Lecture support:** Weaver quotes Psalm 127:1 and says, 'all of our preparations, even though we're responsible to prepare, are worthless unless God sovereignly protects us.'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 20

# Creating A Life Giving Home

August 07, 2025

Read Chapter 20 in the companion book, pages 375-391.

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## Major Themes

### God as the Sole Giver of Life

Only God can give physical, spiritual, and emotional life; a home cannot create life but can seek God's life through obedience.

**Lecture support:** Weaver states, 'only God can give life. God is the one who is the giver of physical life, mental life, emotional life, financial life, spiritual life.'

### Divine Order of Headship

God has established a chain of authority: God over Christ, Christ over man, and man over woman, as stated in 1 Corinthians 11:3.

**Lecture support:** Weaver explains, 'the head of every man is Christ and the head of the woman is the man and the head of Christ is God.'

### Wifely Submission

Wives are commanded to submit to their husbands willingly and reverently, as the church submits to Christ.

**Lecture support:** Weaver cites 1 Peter 3:1-6 and Ephesians 5:33, emphasizing that submission must be voluntary, not forced.

### Husbandly Leadership and Love

Husbands must love their wives sacrificially and take responsibility for the spiritual direction of the home.

**Lecture support:** Weaver references Ephesians 5:25-29 and 1 Corinthians 14:34-35, asking if wives have become more knowledgeable in God's Word because of their husbands.

### Consequences of Role Reversal

Rejecting God's ordained roles leads to death in the home, hypocrisy, and a shift of authority to children or the state.

**Lecture support:** Weaver warns, 'when these roles are reversed... you end up having death in the home' and 'power does not exist in a vacuum.'



## Parental Example and Legacy

Children learn godliness or hypocrisy by observing their parents; a life-giving home produces children who honor God.

**Lecture support:** Weaver says, 'your children know when you're a hypocrite and when you're not' and references Zechariah 1:4, 'Be ye not as your fathers.'

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## Key Arguments

### **A life-giving home is defined by seeking God, not by self-generated life.**

Weaver argues that the title is deceptive because only God gives life; a home can only position itself to receive life by seeking God wholeheartedly.

**Lecture support:** He says, 'only God can give life... But at the same time, I also realize that it is possible to have a home where life is prized, celebrated, and sought.'

### **God's order of headship is foundational and non-negotiable.**

The chain of authority in 1 Corinthians 11:3 is presented as an absolute truth that must be obeyed for a home to experience life.

**Lecture support:** Weaver states, 'This passage talks about the supremacy and the headship of God the Father, the supremacy and headship of God the Son, and the supremacy and headship of the man.'

### **Submission must be voluntary to be genuine.**

Forced or hypocritical submission is actually rebellion; true submission is a willing, meek, and quiet spirit.

**Lecture support:** Weaver says, 'Subjection that is forced or subjection that is done in sarcasm or hypocrisy or done reluctantly or defiantly is not subjection. It's rebellion.'

### **Husbands are accountable for the spiritual growth of their wives and children.**

Based on 1 Corinthians 14:35, husbands must be able to answer their wives' spiritual questions and lead in education.

**Lecture support:** Weaver asks, 'has your wife become more knowledgeable in the things of God and in the word of God because she's married to you?'

### **Rejecting biblical roles is treason against God.**

Disobeying God's ordained roles is not just harmful to the family but is a direct rebellion against God's sovereign authority.

**Lecture support:** Weaver concludes, 'When you refuse the biblical roles that God has ordained for you, it's not just treason against your family, it's treason against God.'

## Scripture References

### **1 Corinthians 11:3**

The foundational verse for the message, establishing the divine order of headship: God, Christ, man, woman.

### **Jeremiah 29:13**

Used to define a life-giving home as one that seeks God with all the heart.

### **Joshua 2:18**

Rahab's scarlet thread as a sign of life preservation for her household.

### **Joshua 2:9-14**

Rahab's confession of God's sovereignty and her plea for her family's salvation.

### **1 Kings 13:11-24**

The old prophet's death-giving home, illustrating the danger of disobeying God's word.

### **Genesis 3:16**

God's declaration that the husband shall rule over the wife, establishing male headship after the fall.

### **Romans 6:9**

The Greek word for 'dominion' is the same as 'desire' in Genesis 3:16, indicating rule or authority.

### **Romans 7:1**

Another use of the same Greek word for 'dominion,' reinforcing the meaning of authority.

### **1 Peter 3:1-6**

Wives are to be in subjection to their husbands, with Sarah as an example of obedience.

### **Ephesians 5:33**

Wives are to reverence their husbands, using a word meaning to fear or venerate.

### **Titus 2:5**

Wives are to be obedient to their husbands so that God's word is not blasphemed.

**1 Timothy 2:9-14**

Women are not to teach or usurp authority over men, based on creation order and Eve's deception.

**Romans 5:12**

Sin entered through Adam as federal head, even though Eve sinned first.

**Colossians 1:16-18**

Christ is the head of all creation and the church, emphasizing his preeminence.

**Ephesians 5:25-29**

Husbands are to love their wives as Christ loved the church, sacrificially and exclusively.

**1 Corinthians 14:34-35**

Women are to keep silent in churches and ask their husbands at home if they have questions.

**1 Peter 3:7**

Husbands are to honor their wives as the weaker vessel so that prayers are not hindered.

**Deuteronomy 30:19-20**

God sets before his people life and death, blessing and cursing, urging them to choose life.

**1 Timothy 5:4**

Children are to learn piety at home and requite their parents, showing godliness in the family.

**Zechariah 1:4**

God warns not to be like disobedient fathers, highlighting the negative legacy of ungodly parents.

Study notes

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## Discussion Questions

**1.** How does the concept that 'only God can give life' change our approach to building a godly home?

**Consider:** Weaver emphasizes that a home cannot create life but can seek God's life through obedience.

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**2.** In what practical ways can a husband demonstrate loving, sacrificial leadership like Christ's love for the church?

**Consider:** Based on Ephesians 5:25-29, husbands are called to love their wives exclusively and sacrificially.

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**3.** What does voluntary, joyful submission look like in a marriage, and how does it differ from forced compliance?

**Consider:** Weaver stresses that submission must be willing, not hypocritical or reluctant.

**4.** How can a husband fulfill his responsibility to be the spiritual leader and teacher in the home, especially if he feels inadequate?

**Consider:** Weaver asks if wives have become more knowledgeable in God's Word because of their husbands, referencing 1 Corinthians 14:35.

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**5.** What are some signs that a home has shifted from God's order to a matriarchal or child-ruled dynamic?

**Consider:** Weaver warns that when the husband abdicates, authority shifts to the wife, children, or state.

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**6.** How can parents ensure their children see genuine faith and not hypocrisy in the home?

**Consider:** Weaver notes that children know when parents are hypocrites and that they learn piety at home.

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## Applications

### **Seek God wholeheartedly as a family**

A life-giving home is one that actively seeks the Lord in every aspect of life, as taught in Jeremiah 29:13.

**Lecture support:** Weaver says, 'a life-giving home... is one that seeks the Lord, searches for Him in every aspect of life, and searches for Him with all of their heart.'

### **Wives, submit willingly to your husbands**

Wives are called to voluntary, reverent submission as a picture of the church's submission to Christ.

**Lecture support:** Weaver explains that submission must be 'the attitude of voluntarily submitting, voluntarily placing yourself and assuming responsibility under.'

### **Husbands, love your wives sacrificially and lead spiritually**

Husbands must love as Christ loved the church and take responsibility for the spiritual growth of their wives and children.

**Lecture support:** Weaver asks, 'has your wife become more knowledgeable in the things of God and in the word of God because she's married to you?'

### **Maintain God's order to avoid death in the home**

Reversing or confusing biblical roles brings death and disorder; obedience brings life and blessing.

**Lecture support:** Weaver warns, 'when these roles are reversed... you end up having death in the home.'

### **Young people, marry only those you can biblically submit to or lead**

Young women should not marry a man they cannot submit to, and young men should not marry a woman unwilling to submit.

**Lecture support:** Weaver advises, 'You should never marry a man to whom you cannot submit.'

### **Parents, model godliness for your children**

Children learn piety and proper roles by observing their parents; hypocrisy undermines teaching.

**Lecture support:** Weaver states, 'your children know when you're a hypocrite and when you're not.'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 21

# Pastor John Weaver - Bushwacker Johnston

January 27, 2012

Read Chapter 21 in the companion book, pages 393-411.

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## Major Themes

### Biblical Justification for Defensive War

Scripture acknowledges a time for war and killing, and nonviolent men may be driven to fight in defense of life, family, and home.

**Lecture support:** Weaver reads Ecclesiastes 3:1-8 and states, 'Scripture tells us there is indeed a time to fight... a time of war... a time to kill.' He adds, 'A nonviolent man may be driven to violence... in defense of his life, his family, and his home.'

### God's Sovereign Protection

God knows how to deliver His people from danger, even when outnumbered and outgunned.

**Lecture support:** Weaver cites 2 Peter 2:9, 'The Lord knoweth how to deliver the godly out of temptation,' and notes Johnston was never captured. He also references Isaiah 57, 'No weapon that is formed against thee shall prosper.'

### Overcoming Bitterness Through Grace

Only by God's grace can believers overcome bitterness and resentment, even after severe mistreatment.

**Lecture support:** Weaver quotes Ephesians 4:31 and Hebrews 12:15, and highlights Johnston's post-war attitude: 'We were willing to forgive and to ask forgiveness... we're willing to submit to his decision.'

### The Righteousness of Fighting for Home and Country

Johnston's motto 'For home and country' reflects a biblical principle of defending one's family and land.

**Lecture support:** Weaver states, 'Johnston and his men had a motto... "For home and country." They determined that they would fight and die, if necessary, for their homes and their country.'



## **The Temptation to Vengeance and the Need for Christ**

Even righteous men face intense temptation to vengeance, but victory comes through casting oneself on Christ.

**Lecture support:** Johnston said, 'The temptation was to cherish vengeance against everything and everyone who wore a blue uniform... we threw ourselves... right down at the foot of the cross, asking God to help us for the sake of the blood of Jesus Christ.'

## **The Reality That Christian Men Can Be Pushed to Fight**

Even Christian men have a breaking point, and when pushed too far, they will fight back in faith with God's blessing.

**Lecture support:** Weaver says, 'Men, even Christian men, can be pushed too far. And once they reach that point and draw that line, they push back. And they fight back. And they fight back in faith with the blessing and the power of God.'

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## **Key Arguments**

### **War is sometimes necessary and biblically sanctioned.**

Ecclesiastes 3 lists a time for war and killing, showing that defensive violence is not inherently sinful.

**Lecture support:** Weaver reads Ecclesiastes 3:1-8 and says, 'Scripture tells us there is indeed a time to fight... a time of war... a time to kill.'

### **Johnston was a reluctant warrior forced into conflict.**

Johnston initially wanted peace and preached for the Union, but mistreatment by Federals drove him to fight.

**Lecture support:** Weaver quotes Johnston: 'he preached just as earnestly for the salvation of souls and pled just as earnestly for the preservation of the Union.' After arrest, 'the Yankee colonel... had rubbed a few drops of secession blood into his constitution.'

### **Offering peace before battle is a biblical principle.**

Deuteronomy 20:10-13 commands offering peace before attacking, which Johnston practiced.

**Lecture support:** Weaver reads Deuteronomy 20:10-13 and says, 'In every instance, before he started a fight, he always gave his enemy an opportunity to surrender.'

### **God's providence protected Johnston and his men.**

Despite being outnumbered and hunted, Johnston was never captured, demonstrating divine protection.

**Lecture support:** Weaver states, 'Neither he nor his unit were ever captured during the war.' He later cites 2 Peter 2:9.

## **Forgiveness and freedom from bitterness are marks of Christian grace.**

Johnston's post-war attitude of forgiveness and submission to God's judgment exemplifies biblical commands.

**Lecture support:** Weaver quotes Johnston: 'We were willing to forgive and to ask forgiveness... we're willing to submit to his decision.' He then cites Ephesians 4:31 and Hebrews 12:15.

## **Christian men have a God-given right to defend their families.**

When pushed to their limit, godly men will fight in faith, and God empowers them.

**Lecture support:** Weaver says, 'Men, even Christian men, can be pushed too far... they push back... in faith with the blessing and the power of God.'

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## **Scripture References**

### **Ecclesiastes 3:1-8**

Weaver reads the passage to establish that there is a time for war and killing.

### **Deuteronomy 20:10-13**

Weaver cites this passage to show the biblical principle of offering peace before battle, which Johnston followed.

### **2 Peter 2:9**

Weaver uses this verse to illustrate that God knows how to deliver the godly, as seen in Johnston's protection.

### **Isaiah 57 (implied)**

Weaver paraphrases 'No weapon that is formed against thee shall prosper' to emphasize God's protection.

### **Ephesians 4:31**

Weaver quotes this verse to command putting away bitterness, contrasting with Johnston's forgiveness.

### **Hebrews 12:15**

Weaver quotes this verse to warn against a root of bitterness, highlighting Johnston's grace.

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## Discussion Questions

**1.** How does Ecclesiastes 3:1-8 shape a Christian understanding of war and violence?

**Consider:** Weaver opens with this passage to argue for a time to fight.

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**2.** What principles from Deuteronomy 20:10-13 should guide a Christian's conduct in conflict?

**Consider:** Weaver uses this passage to explain Johnston's practice of offering surrender.

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**3.** How can believers balance the call to forgive with the need for justice, as seen in Johnston's response to his wife's arrest?

**Consider:** Johnston struggled with vengeance but ultimately sought grace.

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**4.** In what ways does the story of Bushwhacker Johnston challenge or affirm your view of Christian nonviolence?

**Consider:** The entire lecture presents a case for defensive war.

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**5.** What does Johnston's post-war attitude teach us about overcoming bitterness and resentment?

**Consider:** Weaver highlights Johnston's forgiveness and cites Ephesians 4:31 and Hebrews 12:15.

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**6.** How can Christians discern when they have been 'pushed too far' and must take a stand?

**Consider:** Weaver states that the line is drawn at different points for different individuals.

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## Applications

### **Trust in God's protection in dire circumstances.**

Believers should have confidence that God knows how to deliver them, as He did with Johnston.

**Lecture support:** Weaver cites 2 Peter 2:9 and says, 'God knows how to protect His people and He can do so in the direst of circumstances.'

### **Put away bitterness through God's grace.**

Christians must actively reject bitterness and resentment, relying on God's grace to forgive.

**Lecture support:** Weaver quotes Ephesians 4:31 and Hebrews 12:15, and points to Johnston's example: 'We were willing to forgive and to ask forgiveness.'

### **Recognize that there is a time to fight righteously.**

When pushed to defend life, family, and home, Christian men may fight in faith with God's blessing.

**Lecture support:** Weaver states, 'Men, even Christian men, can be pushed too far... they push back... in faith with the blessing and the power of God.'

### **Offer peace before conflict.**

Following Deuteronomy 20, believers should seek peaceful resolution before engaging in any conflict.

**Lecture support:** Weaver notes Johnston always gave enemies a chance to surrender, based on Deuteronomy 20:10-13.

### **Submit to God's ultimate justice.**

Instead of seeking personal vengeance, trust that God will judge rightly.

**Lecture support:** Weaver quotes Johnston: 'We believe that the judge of all the earth in dealing with both sides will do right and we're willing to submit to his decision.'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 22

# Pastor John Weaver - Manson Jolly the South Carolina Avenger

January 27, 2012

Read Chapter 22 in the companion book, pages 413-428.

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## Major Themes

### **Biblical Doctrine of Vengeance**

God ordains the avenger of blood to execute justice and remove blood guiltiness, and He sometimes uses people as instruments of His vengeance.

**Lecture support:** Weaver reads Deuteronomy 19:11-13 and cites examples from Judges, Ehud, Saul, and David.

### **Righteous Resistance Against Tyranny**

Manson Jolly is portrayed as a heroic figure who resisted the tyranny and injustice of Reconstruction by killing those who terrorized Southern civilians.

**Lecture support:** Weaver states that Jolly 'killed most of the Yankees that he met' and that he was 'the embodiment of the spirit of resistance against tyranny and injustice.'

### **The Suffering of the South During Reconstruction**

Southerners faced theft, legalized property confiscation, and harassment by Union troops, carpetbaggers, and freedmen, which justified Jolly's actions.

**Lecture support:** Weaver describes how taxes were raised to confiscate property and how livestock and silverware were stolen.

### **Courage and Fearlessness**

Jolly's boldness, such as confronting Union officers and raiding a camp, exemplifies the courage that Christians should emulate.

**Lecture support:** Weaver recounts Jolly demanding his horse back from a colonel and his final ride through the Union camp.

## **God's Judgment on the Wicked**

God will inevitably bring judgment on the wicked, and Christians should trust in His timing and live righteously.

**Lecture support:** Weaver cites Psalm 9 and Psalm 34, and says 'the wickedness that we see in our land today shall not escape the righteous judgment of God.'

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## **Key Arguments**

### **Jolly was a biblical avenger of blood**

Weaver argues that Manson Jolly fulfilled the role of the avenger of blood described in Deuteronomy 19, executing justice on murderers and thieves.

**Lecture support:** Weaver introduces Jolly after reading Deuteronomy 19:11-13 and says, 'One of those, I believe, was Manson Jolly.'

### **Jolly's actions were justified by the injustices of Reconstruction**

The theft, harassment, and legalized oppression by Union forces and their allies forced Jolly to become an avenger.

**Lecture support:** Weaver says, 'I believe it was the time and the circumstances that was forced upon him. And he found himself and his family and his neighbors and his friends being wronged on every hand.'

### **Jolly showed no mercy because the Yankees showed no mercy**

Weaver cites James 2:13 to argue that Jolly's lack of mercy was justified because the Yankees intended the death of Southerners by stealing their means of survival.

**Lecture support:** Weaver says, 'Manson had no mercy upon them because they had no mercy upon the southern people... For he shall have judgment without mercy that hath showed no mercy.'

### **God will send avengers in history**

Weaver asserts that God occasionally raises up individuals to execute vengeance, as seen in the Bible and in figures like Manson Jolly.

**Lecture support:** Weaver says, 'There have been times in history that God has allowed an avenger to rise.'



## Scripture References

### **Deuteronomy 19:11-13**

Weaver reads this passage to introduce the biblical concept of the avenger of blood.

### **Joshua 20**

Mentioned as a reference for the cities of refuge and the avenger of blood.

### **Numbers 35**

Mentioned alongside Joshua 20 and Deuteronomy 19 regarding the avenger of blood.

### **Judges (book)**

Weaver says the whole book of Judges is about God's divine vengeance against the wicked.

### **Psalms 149**

Weaver says this psalm indicates God uses His people for vengeance.

### **James 2:13**

Quoted to support that Jolly showed no mercy because the Yankees showed no mercy.

### **Psalms 9**

Weaver paraphrases that the pit the wicked dig they will fall into, and God will bring it on their heads.

### **Psalms 34**

Weaver quotes, 'When thou seest a wicked, fret not, because in a moment they shall be cut off.'

Study notes

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## Discussion Questions

1. How does the biblical concept of the avenger of blood in Deuteronomy 19 relate to the New Testament teaching on vengeance and forgiveness?

**Consider:** Weaver introduces the avenger of blood as a biblical doctrine, but the New Testament emphasizes leaving vengeance to God and loving enemies.

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2. Was Manson Jolly justified in his actions according to the Bible, or did he take vengeance into his own hands contrary to Romans 12:19?

**Consider:** Weaver argues Jolly was a biblical avenger, but the lecture raises the question of whether individual vengeance is ever permitted for Christians.

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3. How should Christians respond to tyranny and injustice today in light of Weaver's application that we need men of courage?

**Consider:** Weaver concludes by calling for courageous men to stand for truth, but does not specify what form that resistance should take.

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4. What does the discovery of skeletons in Jolly's well reveal about the nature of his vengeance, and how does that align with the biblical command to not pity the murderer?

**Consider:** Weaver mentions the well as a disposal spot for Yankee soldiers, which may prompt discussion on the extent of Jolly's killings.

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# Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 23

# The Communication of our Faith

February 15, 2012

Read Chapter 23 in the companion book, pages 429-446.

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## Major Themes

### Faith Communicated Through Fellowship and Works

True faith is communicated not merely by words but by a life of fellowship, love, and good works toward the saints.

**Lecture support:** Weaver states, 'Paul is teaching that the communication of our faith is far more than words. It involves a fellowship, it involves a participation, it involves a communion.' (31:38.3-32:14.3)

### Love Toward All Saints as Evidence of Faith

Love is the primary evidence of faith, directed toward all believers, not limited to one's own congregation.

**Lecture support:** Weaver says, 'Faith always manifests itself in and through and toward Jesus Christ. Love always manifests itself toward the saints of God.' (18:43.4-19:00.0 approx.)

### The Effectual, Energetic Nature of Faith

Faith should be effectual (energes) - active, operative, and powerful - working through love.

**Lecture support:** Weaver explains, 'He's praying then that the fellowship or the communication of Philemon's faith will become operative and powerful.' (40:36.9-41:14.5)

### Acknowledging All Good Comes from God's Grace

Believers must acknowledge that every good thing in them is from Christ, not from their own nature.

**Lecture support:** Weaver says, 'We as children of faith must confess and acknowledge that whatever we are, whatever we have, whatever we do that is good and upright and holy is only in us by the grace of God.' (44:54.0-45:22.7)

### The Necessity of Prayer for Effectual Faith

Paul's example shows the importance of praying for others by name, that their faith would be communicated effectually.

**Lecture support:** Weaver notes, 'Paul is praying... that the communication of thy faith may become effectual.' (28:51.1-29:54.1)

## Key Arguments

### **Faith is a gift of God, but its communication is through works.**

While faith cannot be transferred, its reality is demonstrated by the fruits of righteousness and love.

**Lecture support:** Weaver quotes John Gill: 'The grace of faith itself cannot be communicated from one to another... but an account of it... may be shown forth to others by the fruits of it.' (03:55.1-04:28.4)

### **Love is the primary manifestation of faith toward the saints.**

Faith toward Christ is expressed through love toward all saints, as seen in Philemon's reputation.

**Lecture support:** Weaver says, 'Hearing of thy love and faith which thou hast toward the Lord Jesus and toward all the saints... Faith always manifests itself... toward Jesus Christ. Love always manifests itself toward the saints.' (15:18.8-16:19.4, 18:43.4-19:00.0)

### **The word 'communication' (koinonia) means fellowship, not just words.**

The Greek term implies sharing, participation, and intimate communion, evidenced by contributions and mutual care.

**Lecture support:** Weaver states, 'The word for communication here is the Greek word koinonia. It is translated as fellowship twelve times... So the word here actually refers then to a sharing, to a participation, to a communion.' (29:56.1-31:07.2)

### **Effectual faith is energetic and operative through love.**

Paul prays that Philemon's faith would be energies - active and powerful - which is faith working by love (Galatians 5:6).

**Lecture support:** Weaver explains, 'The word for effectual is the Greek word energies, which literally means energetic... So he's praying then that the fellowship... will become operative and powerful.' (40:03.4-40:36.8)

### **Acknowledging every good thing in us means recognizing God's grace.**

Believers must confess that any good in them is from God, not from their flesh, and let others see this difference.

**Lecture support:** Weaver says, 'We must recognize we are what we are only by the grace of God... What makes you different? The grace of God.' (45:23.1-46:02.8, 53:22.0-54:09.1)

## Scripture References

### **Philemon 1:1-6**

The primary text of the sermon, read and expounded throughout.

### **Ephesians 2:8-9**

Cited to show that faith is a gift of God, not of works.

### **Colossians 4:17**

Used to identify Archippus as a minister and fellow soldier.

### **2 Timothy 2:3**

Quoted to illustrate the warfare nature of ministry: 'endure hardness as a good soldier.'

### **Philippians 2:25**

Cited to show Epaphroditus called a fellow soldier.

### **Ephesians 1:16**

Shows Paul's habit of praying for churches by name.

### **2 Corinthians 11:24-28**

Lists Paul's sufferings to emphasize his persistent prayer life despite hardships.

### **1 Timothy 1:5**

Explains that the end of the commandment is love from a pure heart, good conscience, and unfeigned faith.

### **Hebrews 6:10**

Shows that ministering to saints is ministering to God.

### **Matthew 25:35-45**

Paraphrased to illustrate that serving the least of Christ's brethren is serving Him.

### **Galatians 6:10**

Commands doing good to all, especially the household of faith.



**Ecclesiastes 12:13**

Summarizes man's duty: fear God and keep His commandments.

**Micah 6:8**

States God's requirement: do justly, love mercy, walk humbly with God.

**Acts 2:42**

Shows the early church continued in fellowship (koinonia), doctrine, breaking of bread, and prayers.

**1 Corinthians 1:9**

God called us into fellowship (koinonia) with His Son.

**2 Corinthians 8:1-4**

The Macedonian churches' offering for Jerusalem saints is called the fellowship of ministering.

**Philippians 2:1**

Mentions the fellowship of the Spirit.

**Philippians 3:10**

Paul desires to know the fellowship of Christ's sufferings.

**Ephesians 3:7**

Uses 'effectual working' (energes) of God's power in Paul's ministry.

**Ephesians 4:16**

The body grows by the effectual working (energes) of every part.

Study notes

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# Discussion Questions

1. In what ways can we communicate our faith beyond mere words, according to this passage?

**Consider:** Weaver emphasizes that communication (koinonia) involves fellowship, participation, and works of love.

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2. Why does Paul mention love before faith in Philemon 5, and what does this teach us about the relationship between faith and love?

**Consider:** Weaver explains that faith is toward Christ and love toward the saints, and that love is the visible evidence of faith.

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3. How does ministering to the saints equate to ministering to Christ, and what implications does this have for our daily lives?

**Consider:** Weaver references Hebrews 6:10 and Matthew 25 to show that serving believers is serving Christ.

- 4.** What does it mean for our faith to be 'effectual' (energes), and how can we pursue this in our own walk?

**Consider:** Weaver defines effectual as energetic, operative, and powerful, and ties it to faith working by love.

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- 5.** In what ways do we struggle to acknowledge that every good thing in us is from Christ, and how can we cultivate a habit of giving God the glory?

**Consider:** Weaver stresses that we must confess our total dependence on God's grace for any good in us.

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- 6.** How can we avoid 'tunnel vision' in our love for the saints, and practically extend care to believers outside our immediate circle?

**Consider:** Weaver warns against limiting ministry to one's own congregation and cites Galatians 6:10.

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# Applications

**Live your faith daily, not just in words.**

Our testimony must be backed by a life of love and good works; faith without works is deficient.

**Lecture support:** Weaver says, 'If our testimony is in word only, then we have a defective and deficient faith... We have to live our faith... 7 days a week. 24 hours a day.' (56:18.8-57:18.9)

**Seek the Spirit's power to make your life effectual.**

We must pray for God to make our faith operative and energetic, relying on the Holy Spirit, not our own strength.

**Lecture support:** Weaver says, 'We must seek Him to make our lives effectual, energetic, and operative to the fulfilling of His Word and His will... Not by might nor power, but by My Spirit, saith the Lord.' (57:20.8-58:47.8)

**Acknowledge that all good in you is from God's grace.**

Humbly recognize that any righteousness or good works are solely by God's grace, giving Him all glory.

**Lecture support:** Weaver states, 'We must recognize we are what we are only by the grace of God... What makes you different? The grace of God.' (45:23.1-46:02.8, 53:22.0-54:09.1)

**Pray for others by name, that their faith may be effectual.**

Imitate Paul's example of praying for individuals and churches, specifically that their faith would be communicated powerfully.

**Lecture support:** Weaver notes Paul's prayer: 'I thank my God, making mention of thee always in my prayers... that the communication of thy faith may become effectual.' (10:14.5-11:20.1, 28:51.1-29:54.1)

Study notes

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# Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 24

# Pastor John Weaver - How do we Love the Lord With all of our Heart

March 07, 2012

Read Chapter 24 in the companion book, pages 447-464.

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## Major Themes

### Love as Obedience

The central thesis is that biblical love for God is not emotional but is defined and demonstrated by obedience to His commandments.

**Lecture support:** Weaver repeatedly states, 'Love is obedience,' and cites John 14:15, 'If you love me, keep my commandments.'

### The Insufficiency of Emotionalism

Emotional experiences, sentimentalism, and feelings are not valid indicators of love for God; only obedience matters.

**Lecture support:** He says, 'Your emotionalism, your sentimentalism is all worthless. Emotionalism, sentimentalism do not equate to biblical love.'

### Love Demonstrated in Action

True love is always evidenced by concrete actions of service, sacrifice, and ministry to others.

**Lecture support:** Citing 1 John 3:16-18, he argues that love is shown 'in deed and in truth,' not just in word.

### The Measuring Stick of Obedience

Obedience to God's Word is the standard by which one can measure love for God, both in oneself and others.

**Lecture support:** He asks, 'How much do I love the Lord? My answer is, how much do you obey the Lord?'

### Loving God Through Loving Others

Loving fellow believers and acting biblically toward them is a direct expression of love for God.

**Lecture support:** He explains that when we love the brethren, we love God, citing 1 John 4:20-21.

## **The Comprehensive Nature of Loving God**

Loving God with all heart, soul, mind, and strength encompasses every area of life, including finances, family, and moral conduct.

**Lecture support:** He discusses tithing, marital fidelity, honoring parents, and honesty as acts of love toward God.

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## **Key Arguments**

### **Obedience is the only valid evidence of love for God.**

Weaver argues that Scripture consistently equates love for God with keeping His commandments, making obedience the sole measure.

**Lecture support:** He cites John 14:21, 'He that hath my commandments and keepeth them, he it is that loveth me,' and 1 John 5:3, 'This is the love of God, that we keep his commandments.'

### **Emotional expressions are not biblical love.**

He contends that feelings, tears, and sentimentalism are not love; only obedience to God's commands constitutes love.

**Lecture support:** He states, 'Your talk is worthless. Your emotions are fickle. Your sentimentality is useless. Obedience and obedience alone evidences the fact whether or not you love the Lord.'

### **Love must be active and demonstrated.**

Using 1 John 3:17-18, he argues that love is not passive but requires tangible actions, such as helping those in need.

**Lecture support:** He says, 'If I see Robert hungry... and I say... I'll be praying for you... When I've got it. What is God saying? If I profess then that I love the Lord, and yet at the same time, I'm disobeying His commandments. Very obviously I don't love the Lord.'

### **Loving God involves hating evil.**

He argues that love for God necessarily includes a hatred for sin and evil, as commanded in Psalm 97:10.

**Lecture support:** He says, 'It is impossible to love the Lord without at the same time hating everything that's contrary to the Lord.'

### **Loving God is demonstrated in specific life areas.**

He provides concrete examples: marital love, honoring parents, tithing, honesty, and loving brethren are all acts of love toward God.

**Lecture support:** He states, 'When I love my wife the way God commanded me, I love the Lord... When I tithe in obedience to the Lord... I am avouching that the Lord is my God.'

## Scripture References

### **Matthew 22:35-40**

The lawyer's question about the greatest commandment and Jesus' answer to love God and neighbor.

### **Mark 12:30**

Jesus repeats the command to love God with all heart, soul, mind, and strength.

### **Luke 10:27**

Another repetition of the great commandment, including love for neighbor.

### **Deuteronomy 6:4-5**

The Shema Israel, commanding love for God with all heart, soul, and might.

### **Psalms 103:1**

David's call to bless the Lord with all that is within, illustrating loving God with strength.

### **1 Chronicles 29:1-2**

David prepared for the temple with all his might, showing 'might' includes material resources.

### **Deuteronomy 6:1-9**

The context of the Shema, linking love for God with keeping commandments and teaching them.

### **Mark 12:29**

Jesus prefaces the great commandment with the Shema, showing the covenantal basis.

### **Deuteronomy 30:16**

Loving God is defined as walking in His ways and keeping His commandments.

### **Deuteronomy 13:20 (likely 30:20)**

Loving God is equated with obeying His voice and cleaving to Him.

### **Joshua 22:5**

Loving God is to walk in His ways, keep His commandments, cleave to Him, and serve Him.



**Joshua 23:11, 8**

Loving God is linked to cleaving to Him.

**Romans 13:10**

Love is the fulfilling of the law.

**John 14:15, 21, 23-24**

Jesus teaches that love for Him is demonstrated by keeping His commandments.

**1 John 5:2-3**

Loving God and keeping His commandments are equated; this is the love of God.

**1 John 2:3-4**

Knowing God is evidenced by keeping His commandments; those who claim to know Him but disobey are liars.

**2 John 1:6**

Love is walking after God's commandments.

**1 John 3:16-18**

Love is demonstrated by laying down our lives and helping those in need, not just in word.

**1 Timothy 6:15-16**

God dwells in unapproachable light, negating the idea of cuddling up to Him emotionally.

**Hebrews 6:10**

Love is shown toward God's name by ministering to the saints.

Study notes

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## Discussion Questions

1. How does defining love as obedience challenge common cultural or church teachings about loving God?

**Consider:** Weaver argues that love is not emotionalism but keeping God's commandments.

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2. In what ways might we be tempted to substitute emotional experiences for genuine obedience?

**Consider:** He warns against sentimentalism and feeling-oriented religion.

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3. How can we practically demonstrate love for God in our daily relationships, such as marriage and family?

**Consider:** Weaver gives examples of loving spouse and honoring parents as acts of love toward God.

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**4.** What does it mean to love the brethren, especially those we may not naturally like?

**Consider:** He discusses loving fellow believers through biblical actions, not just feelings.

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**5.** How does tithing and generosity relate to loving God with all our might?

**Consider:** Weaver connects 'might' to material resources and tithing as an avouchment of God's lordship.

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**6.** Why is hating evil a necessary part of loving God?

**Consider:** He cites Psalm 97:10 to show that love for God includes a hatred for sin.

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**7.** How can we use obedience as a measuring stick for our love without falling into legalism?

**Consider:** Weaver emphasizes obedience as evidence, not as a means of salvation.

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**8.** What areas of your life might need greater obedience to reflect a wholehearted love for God?

**Consider:** The sermon calls for obedience in every sphere of life.

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## Applications

### **Examine your love by your obedience, not your feelings.**

Weaver urges believers to measure their love for God by how well they keep His commandments, not by emotional experiences.

**Lecture support:** He says, 'How much do I love the Lord? My answer is, how much do you obey the Lord?'

### **Love your spouse biblically as an act of love to God.**

Husbands are to love their wives as Christ loved the church, and wives are to submit, both demonstrating love for God.

**Lecture support:** He states, 'When I love my wife the way God commanded me, I love the Lord.'

### **Honor and support your parents.**

Obedying the command to honor parents, including practical support in old age, is an expression of love for God.

**Lecture support:** He shares personal examples of caring for his mother and cites Exodus 20:12.

### **Tithe and give generously as an avouchment of God's lordship.**

Tithing is a way to acknowledge God as Lord and demonstrate love through obedience with one's resources.

**Lecture support:** He references Deuteronomy 26:17 and explains that tithing says in one's heart that the Lord is God.

### **Practice honesty and generosity instead of stealing.**

Refusing to steal and instead working to give to those in need shows love for God by obeying His commands.

**Lecture support:** He cites Ephesians 4:28 as the positive opposite of the eighth commandment.

### **Love fellow believers through biblical actions.**

Loving the brethren is not about feelings but about treating them according to God's Word, which is love for God.

**Lecture support:** He says, 'If I treat him biblically... I love him. Because love is the fulfilling of the law.'

**Hate evil as part of loving God.**

Believers must actively hate sin and refuse to participate in wickedness, as commanded in Scripture.

**Lecture support:** He states, 'It is impossible to love the Lord without at the same time hating everything that's contrary to the Lord.'

**Reject empty religious talk and sentimentality.**

Weaver calls for a faith that is demonstrated by deeds, not just words or emotions.

**Lecture support:** He says, 'Your talk is worthless. Your emotions are fickle. Your sentimentality is useless.'

Study notes

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 25

# The Man of God And His Books

April 01, 2013

Read Chapter 25 in the companion book, pages 465-481.

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## Major Themes

### The Command to Read

Paul's instruction to 'give attendance to reading' is a binding command for all believers, especially ministers, to cultivate a habit of diligent, private study.

**Lecture support:** Weaver states: 'Paul then commands Timothy, and not only Timothy but believers as well, to give attention unto, to give himself unto, and become addicted to reading.'

### Addiction to Reading

The Greek word 'prosecho' implies becoming addicted to reading; believers should develop such a strong habit that it becomes a defining characteristic.

**Lecture support:** Weaver explains: 'Literally what he tells Timothy is that his mind is to become addicted to reading.'

### Primacy of Scripture

While other books are valuable, the Bible is the fountain of all wisdom and must be read first and foremost.

**Lecture support:** Weaver quotes Calvin: 'the scripture is the fountain of all wisdom from which pastors must draw all that they place before their flock.'

### Quality over Quantity

It is better to read and understand a small portion than to read much without comprehension; many modern books are worthless.

**Lecture support:** Weaver says: 'I had rather read one paragraph and understand it than to read 20 chapters and not understand a thing I read.'

### Reading as a Means of Growth and Teaching

Reading is essential for personal growth and for the ability to teach others; without reading, one cannot exhort or understand doctrine.

**Lecture support:** Weaver states: 'You cannot communicate that which you do not know. You cannot teach that which you do not understand. Reading must come first.'



## The Example of Paul

Paul was a voracious reader of both Scripture and pagan literature, and he requested his books even while awaiting execution, demonstrating lifelong commitment to study.

**Lecture support:** Weaver notes: 'even the apostle Paul, who was caught up into heaven, nevertheless told Timothy to bring me my books.'

## The Danger of Amusement

Modern society is addicted to amusement (non-thinking) rather than musing (meditation), leading to a neglect of reading and study.

**Lecture support:** Weaver explains: 'To "amuse" then means not to think. So obviously what we've done today is this: we have fallen into a society that is just prone to amusement.'

## The Use It or Lose It Principle

Spiritual and intellectual truths must be applied; failure to use what is learned results in losing it, as taught in Mark 4:24-25.

**Lecture support:** Weaver quotes Mark 4:24-25 and says: 'If you don't use the truth, you lose the truth.'

## Key Arguments

### Reading is a Command, Not an Option

Paul's use of the present active imperative in 1 Timothy 4:13 makes reading a non-negotiable command for Timothy and all believers.

**Lecture support:** Weaver states: 'it is a present active imperative, which literally means it is a command. Paul never really left Timothy any room to wiggle out.'

### Private Reading Precedes Public Ministry

Exhortation and doctrine naturally follow reading; one cannot teach what one has not first learned through private study.

**Lecture support:** Weaver says: 'Exhortation and doctrine naturally follow reading. Since Timothy was a young preacher, Paul is giving him sound pastoral counsel. You cannot communicate that which you do not know.'

### Paul's Own Practice Validates the Command

Paul's request for books and parchments while in prison shows that even an apostle nearing death prioritized reading and study.

**Lecture support:** Weaver notes: 'he was in prison waiting to have his head cut off. And what the Apostle Paul is saying is, look, I'm not wasting my time... I will study and I will read till the day I die.'

## **Reading Beyond the Bible is Legitimate and Necessary**

Paul quoted pagan poets, showing he read widely; believers today should read godly books, history, and other fields to exercise dominion and grow in knowledge.

**Lecture support:** Weaver points out: 'Paul not only studied the scripture, Paul studied even pagan literature... on at least two occasions, Paul quotes the pagans.'

## **Quality Must Precede Quantity in Reading**

It is better to read one paragraph with understanding than many chapters without; many books are worthless and should be avoided.

**Lecture support:** Weaver says: 'I had rather read one paragraph and understand it than to read 20 chapters and not understand a thing I read.'

## **Reading is Essential to Overcome Contempt**

Young men (and all believers) can avoid being despised by becoming so learned through reading that their understanding commands respect.

**Lecture support:** Weaver explains: 'When the older heads see that you know what you're talking about... their disdain will turn to honor.'

## **Neglecting Study is Tempting God**

To refuse to read or study is to tempt God, while studying only for pride or to flatter sinners is vanity; study must be for godly instruction.

**Lecture support:** Weaver quotes Charles Bridges: 'Not to read or study at all is to tempt God.'

## **Books are Tools for Life and Ministry**

Just as a carpenter or mechanic needs tools, believers need books as resources for various needs, even if not all are used at once.

**Lecture support:** Weaver says: 'A carpenter cannot work without his tools... I have books that I do not use at one time... but I know what is in those books.'

## Scripture References

### **1 Timothy 4:12-16**

The primary text of the sermon; Paul commands Timothy to be an example and to give attendance to reading, exhortation, and doctrine.

### **Ecclesiastes 12:12**

Solomon's warning that much study is weariness and of making many books there is no end, used to emphasize selective reading.

### **Acts 19:19**

Example of believers burning worthless books on curious arts, illustrating the need to discard harmful literature.

### **2 Timothy 3:16-17**

All Scripture is God-breathed and profitable, underscoring the inspiration and utility of every word.

### **1 Corinthians 16:15**

The household of Stephanas addicted themselves to ministry, paralleling the call to be addicted to reading.

### **Nehemiah 9:3**

Public reading of the law for a quarter of the day, showing the Old Testament precedent for reading Scripture.

### **Acts 13:15**

The reading of the law and prophets in the synagogue before Paul's sermon, demonstrating New Testament public reading.

### **Acts 15:21**

Moses is read in the synagogues every Sabbath, further evidence of regular public Scripture reading.

### **Acts 26:24**

Festus says Paul's much learning has made him mad, indicating Paul's extensive study.

## Acts 17:28

Paul quotes pagan poets, showing he read non-biblical literature.

## Titus 1:12

Paul quotes a Cretan prophet, further evidence of his reading of pagan writings.

## 2 Timothy 4:13

Paul asks Timothy to bring his books and especially the parchments, showing his commitment to reading even in prison.

## Ephesians 4:11

God gave pastor-teachers to the church; their writings are a gift that should not be neglected.

## Mark 4:23-25

The principle that using what you hear leads to more, while neglecting it leads to loss.

## 2 Timothy 2:22

Paul tells Timothy to flee youthful lusts, indicating Timothy was still considered a youth.

## Study notes

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## Discussion Questions

1. What does it mean to be 'addicted' to reading, and how can we cultivate that addiction in a culture of amusement?

**Consider:** Weaver explains that the Greek word implies addiction and contrasts it with modern amusement.

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2. Why is private reading essential before public exhortation and teaching, and what are the dangers of reversing that order?

**Consider:** Weaver argues that reading must come first because you cannot teach what you do not know.

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3. How does Paul's example of requesting books while in prison challenge our own priorities regarding study and leisure?

**Consider:** Weaver highlights Paul's commitment to reading even when facing death.

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- 4.** What criteria should we use to select books that are worth our time, and how can we avoid wasting time on worthless material?

**Consider:** Weaver gives practical advice on evaluating books by author, publisher, and perusal.

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- 5.** In what ways does the 'use it or lose it' principle from Mark 4 apply to our reading habits and spiritual growth?

**Consider:** Weaver explains that failure to apply truth leads to losing it.

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- 6.** How can young believers (or those young in the faith) overcome being despised by older, more experienced Christians?

**Consider:** Weaver discusses how study and holy living turn disdain into honor.

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7. What is the proper balance between reading Scripture and reading other books, and how can other books serve our understanding of God's sovereignty?

**Consider:** Weaver affirms the primacy of Scripture but also the value of godly books in various fields.

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8. How does the modern preference for amusement over meditation affect the church's ability to think deeply and engage culture?

**Consider:** Weaver contrasts 'amuse' (not to think) with 'muse' (to meditate) and laments societal trends.

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## Applications

### Prioritize Daily Reading

Believers must intentionally set aside time for reading, especially Scripture, making it a non-negotiable habit.

**Lecture support:** Weaver says: 'We must awaken ourselves again and learn to read and become addicted. Turn off the TV set. Read.'

### Read with Understanding, Not Just Volume

Focus on comprehending and applying what you read rather than boasting about quantity.

**Lecture support:** Weaver states: 'I had rather read one paragraph and understand it than to read 20 chapters and not understand a thing I read.'

### Discern Worthwhile Books

Evaluate books by author, publisher, and content before investing time; be willing to discard worthless ones.

**Lecture support:** Weaver advises: 'Look at the book, research the author, look at the publisher... peruse the book before you purchase it.'

### Apply What You Learn

Truth must be used in life and conversation; otherwise, it will be lost.

**Lecture support:** Weaver quotes Mark 4:24-25 and says: 'If you don't use the truth, you lose the truth.'

### Follow Paul's Example of Lifelong Study

Even in difficult circumstances, maintain a commitment to reading and learning until the end of life.

**Lecture support:** Weaver notes: 'I will study and I will read till the day I die.'

### Read Widely for Dominion

Engage with history, science, and culture through a biblical lens to exercise dominion and bring every thought captive to Christ.

**Lecture support:** Weaver says: 'We're to take everything that they developed and bring it in submission and conformity to the Word of God.'



## Overcome Spiritual Immaturity Through Study

Young or novice believers can gain respect and avoid contempt by becoming knowledgeable through diligent reading.

**Lecture support:** Weaver explains: 'When the older heads see that you know what you're talking about... their disdain will turn to honor.'

## Replace Amusement with Meditation

Reduce time spent on passive entertainment and invest it in active, thoughtful reading and study.

**Lecture support:** Weaver contrasts 'amuse' (not to think) with 'muse' (to meditate) and calls for turning off the TV.

## Study notes

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

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 26

# Pastor John Weaver - Lost Loved Ones

January 29, 2016

Read Chapter 26 in the companion book, pages 483-499.

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## Major Themes

### Sovereignty of God in Salvation

God alone determines who is saved, quickening whom He will, and is not obligated to save anyone based on human effort or desire.

**Lecture support:** John 5:21: 'even so the Son quickeneth whom He will'; Romans 11:35: 'Who hath first given to Him, and it shall be recompensed unto him again?'

### The Necessity of God's Blessing on Means

Biblical means of child-rearing (discipline, training) are ineffective without God's blessing; trusting means alone is idolatry, while neglecting them is presumption.

**Lecture support:** Proverbs 23:14: 'Thou shalt beat him with the rod, and thou shalt deliver his soul from hell' - but only with God's blessing.

### Election and Predestination

Scripture teaches that a limited number are ordained to eternal life, and all who are ordained will believe; this is a hard but biblical truth.

**Lecture support:** Acts 13:48: 'as many as were ordained to eternal life believed'; quotes from Pink and Spurgeon.

### The Believer's Response to Unsaved Loved Ones

Believers must faithfully use means, live godly lives as a witness, and trust God with the results, submitting to His will even if loved ones are condemned.

**Lecture support:** 1 Peter 3:1-2: 'that if any obey not the word, they also may without the word be won by the conduct of the wives'; Job's example.

### God's Glory in Judgment and Salvation

Whether God saves or condemns, it will redound to His honor and glory; believers will ultimately affirm His justice.

**Lecture support:** Statement: 'If the condemnation of my children honors and glorifies God's justice and wrath... should I be upset with God? The answer is no.'

## Key Arguments

### **Salvation is entirely of the Lord, not of human effort or lineage.**

Godly parents do not always produce godly children (Hezekiah/Manasseh; Noah's descendants), proving salvation depends on God's sovereign choice, not upbringing.

**Lecture support:** 1 Chronicles 1:8-16 lists wicked nations from Noah's son Ham; Hezekiah's son Manasseh was wicked.

### **2 Peter 3:9 refers to God's elect, not all humanity.**

Context shows Peter writes to 'beloved' believers; the 'promise' is Christ's return, delayed so all the elect come to repentance, not a universal salvific will.

**Lecture support:** 2 Peter 3:8-9: 'beloved... longsuffering to us-ward, not willing that any should perish'; remote context 2 Peter 1:1.

### **God is not obligated to save anyone, including our children.**

Romans 11:35 shows no one has given to God first; He owes only justice. We cannot bargain with God based on our service or desires.

**Lecture support:** Romans 11:35: 'Who hath first given to Him, and it shall be recompensed unto him again?'

### **The use of biblical means must be accompanied by trust in God's blessing.**

Discipline and training are commanded but are not automatic guarantees; only God makes them effectual for salvation.

**Lecture support:** Proverbs 23:14; illustration that beating all kids with a rod would not save them without God's blessing.

### **A godly life is a powerful witness to unsaved family members.**

1 Peter 3:1-6 teaches that a wife's chaste conduct can win an unbelieving husband without words; this principle applies to all believers.

**Lecture support:** 1 Peter 3:1-2: 'they also may without the word be won by the conduct of the wives.'

## Scripture References

### **Matthew 9:12-13**

Jesus says He came to call sinners, not the righteous; used to introduce the reality of lost people.

### **Luke 16**

Reference to the great gulf fixed between the saved and lost, illustrating eternal separation.

### **Proverbs 19:18**

Chasten thy son while there is hope; cited as a general promise regarding child discipline.

### **Proverbs 22:6**

Train up a child in the way he should go; a general promise subject to God's will.

### **Proverbs 23:13-14**

Withhold not correction; beating with the rod delivers the soul from hell, but only with God's blessing.

### **1 Corinthians 4:7**

Who maketh thee to differ? Everything we have is received by grace; God makes the difference in salvation.

### **Matthew 25:41**

Depart from me, ye cursed, into everlasting fire; shows the reality of eternal punishment for the lost.

### **John 5:1-9, 21-23**

Healing at Bethesda; Jesus healed one man to demonstrate He quickens whom He will, illustrating sovereignty.

### **Romans 11:33-36**

God's judgments are unsearchable; no one has given to Him first, so He is not obligated to save.

### **Psalms 68:6**

God setteth the solitary in families; a general rule that God places His elect in households.

### **Ephesians 6:4**

Fathers, provoke not your children to wrath but bring them up in nurture and admonition of the Lord; parental responsibility.

### **Romans 9:19**

Who hath resisted His will? No one can resist God's secret will; He is sovereign.

### **Daniel 4:35**

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

### **2 Peter 3:9**

The Lord is longsuffering to us-ward, not willing that any should perish; refers to the elect, not all humanity.

### **2 Thessalonians 1**

Christ returns in flaming fire taking vengeance on those who obey not the gospel; reason for delay until all elect are saved.

### **Isaiah 53:10-12**

He shall see His seed; Christ will see the travail of His soul when all for whom He died are converted.

### **Genesis 15:13-21**

God's covenant with Abram to give land of wicked nations; those nations descended from Noah.

### **Deuteronomy 7:1**

List of nations God would cast out; they were descendants of Ham.

### **Joshua 3:10; 24:11**

God drove out the Canaanite nations as promised; they were from Noah's line.

### **Nehemiah 9:8**

God performed His word to Abram regarding the land; quoted to show fulfillment.

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## Discussion Questions

1. How does understanding God's sovereignty in salvation affect the way we pray for unsaved loved ones?

**Consider:** Weaver emphasizes that salvation is of the Lord and not based on our efforts; this should shape our prayers to trust God's will.

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2. In what ways might we be guilty of trusting in 'means' (like Christian upbringing) rather than in God to save our children?

**Consider:** He warns against idolatry of means and presumption on grace; we must examine if we rely on methods instead of God's blessing.

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3. How can we reconcile the command to train up a child (Proverbs 22:6) with the reality that some raised in Christian homes are not saved?

**Consider:** Weaver explains these are general promises subject to God's will; we must trust God while being faithful.

**4.** What does 1 Peter 3:1-6 teach us about witnessing to family members who refuse to listen to the gospel?

**Consider:** The passage shows that a godly life can win unbelieving spouses without words; this principle applies broadly.

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**5.** How should the truth that God is not obligated to save anyone change our attitude when loved ones remain unconverted?

**Consider:** Romans 11:35 shows we cannot put God in our debt; we must humbly accept His sovereign choices.

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**6.** What does it mean to desire God's glory even in the condemnation of loved ones, and how can we cultivate that attitude?

**Consider:** Weaver argues that believers will ultimately affirm God's justice; we must learn to value His honor above our own desires.

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7. How does the example of Noah's descendants (1 Chronicles 1) challenge the assumption that godly parenting guarantees godly children?

**Consider:** Noah was a hero of faith, yet his descendants included the wicked Canaanites; salvation is not hereditary.

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8. In light of Acts 13:48, how should we understand the relationship between God's ordination and human responsibility in evangelism?

**Consider:** Weaver quotes Pink and Spurgeon to affirm predestination, yet still urges the use of means; we must hold both truths.

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## Applications

### **Trust God's sovereignty while faithfully using means.**

Believers must fulfill their duty to teach, discipline, and witness to family, but ultimately trust God to save, leaving the consequences in His hands.

**Lecture support:** Weaver says: 'I should fulfill my obligation... trusting in God, exercising faith in Him, and leaving the consequences in His hands.'

### **Live a consistent, godly life as a witness.**

When words are rejected, a holy life can win unbelieving family members without verbal preaching, as taught in 1 Peter 3:1-6.

**Lecture support:** 1 Peter 3:1-2: 'they also may without the word be won by the conduct of the wives'; Weaver applies this to all believers.

### **Submit to God's will, even if loved ones are condemned.**

Believers should cultivate an attitude like Job, worshiping God regardless of outcomes, and trust that God's justice and glory will be magnified.

**Lecture support:** Weaver states: 'If our children... are condemned, we will stand with Christ against them... we will know assuredly that the Judge of all the earth does right.'

### **Examine motives for desiring loved ones' salvation.**

We should ask whether we want them saved for their benefit, our reputation, or God's glory, and align our desires with His honor.

**Lecture support:** Weaver poses the question: 'Where does God's honor and God's glory and God's will fit in with my desires?'

### **Avoid idolatry of means and presumption on grace.**

Do not trust in parenting methods or church attendance to save children, nor neglect those means expecting God to act without them.

**Lecture support:** Weaver warns: 'When you try to use the means alone... that's idolatry... if you fail to use the means... that's presuming upon the grace... of God.'

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# Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 27

# Pastor John Weaver - Remember Lot And His Wife

February 11, 2016

Read Chapter 27 in the companion book, pages 501-518.

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## Major Themes

### The Danger of Worldly Compromise

Lot's choice to live in Sodom for financial gain led to spiritual torment and the loss of his family, illustrating the peril of prioritizing material prosperity over obedience.

**Lecture support:** Weaver states: 'He was there for the money... Lot chose him all the plain of Jordan; and Lot journeyed east... and pitched his tent toward Sodom.'

### The Consequences of Unequally Yoked Relationships

Lot likely married a woman of Sodom, which contributed to his family's spiritual downfall and his wife's fatal longing for the city.

**Lecture support:** Weaver says: 'Is it possible that Lot married a woman of Sodom?... That would account for what she did... she looked back because that was her family.'

### The Torment of a Righteous Soul in a Wicked Environment

Lot's daily vexation shows that a believer cannot thrive spiritually while immersed in ungodly surroundings.

**Lecture support:** Weaver explains: 'Lot was literally exhausted... worn down... his life was a living hell on earth... from day to day.'

### The Urgency of Decisive Obedience

Believers must choose whom they will serve in advance, as Lot's family had no time to decide when judgment came suddenly.

**Lecture support:** Weaver warns: 'You may not have but seconds... You better know in advance who you're going to serve.'

## Key Arguments

### **Lot was a righteous man who made disastrous choices.**

Though declared just and righteous, Lot's decision to live in Sodom for financial reasons led to a life of torment and ultimate ruin.

**Lecture support:** Weaver says: 'If the Bible did not specifically say that Lot was a righteous man, I would have assumed... he was either a hypocrite or an unbeliever.'

### **Financial considerations kept Lot in Sodom.**

Lot chose the plain of Jordan because it was well-watered and good for his cattle, prioritizing wealth over spiritual health.

**Lecture support:** Weaver states: 'He had cattle. And the plain of Jordan was wonderful for grazing. It was a financial consideration.'

### **Family connections bound Lot to Sodom.**

Lot likely married a woman of Sodom and had children there, which made it difficult to leave despite the wickedness.

**Lecture support:** Weaver argues: 'It is probable that he... married a woman of Sodom... This was the damning sin of... mingling with the ungodly.'

### **Lot's wife's fate illustrates the danger of a divided heart.**

Her looking back showed her love for Sodom, and she became a monument of God's displeasure.

**Lecture support:** Weaver says: 'She looked back, she longed, and she loved for that which God absolutely hated.'

### **Believers must count the cost of following Christ.**

Living obediently may bring persecution, but the cost of disobedience is far greater.

**Lecture support:** Weaver quotes Mark 8:35 and says: 'We can either... party and do what we want to now and lose everything. Or we can obey God and have everything.'

## Scripture References

### **2 Peter 2:6-8**

Primary sermon text describing the destruction of Sodom and Gomorrah and the deliverance of righteous Lot.

### **Luke 17:32**

Jesus' command to remember Lot's wife, used to introduce the topic.

### **Luke 9:62**

Jesus' teaching that no one who looks back is fit for the kingdom of God, applied to Lot's wife.

### **Genesis 19**

The account of the angels visiting Lot, the destruction of Sodom, and Lot's wife turning to salt.

### **Amos 4**

God's escalating judgments to get people's attention, compared to warnings before Sodom's destruction.

### **Hebrews 11:7**

Noah's faithful response to God's warning, contrasted with Lot's failure to heed warnings.

### **Genesis 14:8-16**

The war and capture of Lot as a warning from God, which Lot ignored.

### **Isaiah 3:8-9**

Judah's shameless sin compared to Sodom, illustrating the arrogance of the wicked.

### **1 Timothy 6:10**

The love of money as the root of all evil, applied to Lot's motivation.

### **Genesis 13:1-13**

Lot's choice of the plain of Jordan and pitching his tent toward Sodom.

### **1 Corinthians 5:9-11**

Paul's instruction to avoid professing Christians who live in unrepentant sin, applied to Lot's situation.

**Matthew 6:25**

Jesus' question about life being more than food, used to challenge material priorities.

**Luke 9:25**

Jesus' warning about gaining the world but losing oneself, applied to Lot's loss.

**Genesis 12:4-5**

Abram's departure with Lot, noting no mention of Lot's wife, suggesting he was single.

**Genesis 19:12-17**

The angels' urgent command to Lot to bring out his family, revealing his sons-in-law and daughters.

**Genesis 19:26**

Lot's wife looking back and becoming a pillar of salt.

**2 Corinthians 6:14-18**

The command not to be unequally yoked with unbelievers, applied to marriage.

**Mark 8:35**

Jesus' teaching on losing one's life for His sake to save it, used in counting the cost.

**Joshua 24:15**

Joshua's call to choose whom to serve, applied to making a decisive commitment.

**Matthew 10:37**

Jesus' statement that loving family more than Him makes one unworthy, used to prioritize God over family.

Study notes

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# Discussion Questions

1. What does it mean that Lot was 'vexed' daily, and how can believers today experience similar torment when surrounded by ungodliness?

**Consider:** Weaver explains the Greek words for 'vexed' as oppression and torture, describing Lot's living hell.

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2. How can financial considerations subtly lead Christians to compromise their spiritual well-being, as seen in Lot's choice?

**Consider:** Weaver argues that Lot chose the plain of Jordan for his cattle, prioritizing wealth over family and godliness.

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3. In what ways might family connections keep someone from fully obeying God, and how should we balance love for family with devotion to Christ?

**Consider:** Weaver suggests Lot married a woman of Sodom and stayed for his family, leading to ruin.

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4. Why is it significant that Lot is only remembered for his residence in Sodom and his incest, despite being righteous?

**Consider:** Weaver points out that Lot's legacy is tragic, showing the lasting consequences of poor choices.

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5. What does it mean to 'count the cost' of following Jesus, and how does Lot's life illustrate the cost of disobedience?

**Consider:** Weaver contrasts the cost of obedience with the cost of disobedience, using Lot's loss as a warning.

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# Applications

## Choose a godly spouse

Believers must marry only in the Lord, as an unequally yoked marriage can lead to spiritual torment and ruin.

**Lecture support:** Weaver says: 'It does matter who you marry... I have known believers who married unbelievers and their life became basically living hell on earth.'

## Prioritize children over wealth

Parents should consider the spiritual environment for raising children, not just financial opportunities.

**Lecture support:** Weaver states: 'Children are not cattle. And they must be raised and educated and taught. And what is great for cattle... may not necessarily be great for raising children.'

## Count the cost of discipleship

Following Christ may involve suffering, but the cost of disobedience is far greater, as seen in Lot's loss.

**Lecture support:** Weaver says: 'We can either... party and do what we want to now and lose everything. Or we can obey God and have everything.'

## Make a decisive commitment to serve God

Believers must choose in advance to serve the Lord, as judgment can come suddenly.

**Lecture support:** Weaver urges: 'You better know in advance who you're going to serve... make your choice now.'

Study notes

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 28

# Pastor John Weaver - Walking With The Lord - Part 11 - Walking Accurately

May 17, 2016

Read Chapter 28 in the companion book, pages 519-536.

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## Major Themes

### Walking Accurately According to Scripture

The central command is to walk circumspectly, meaning accurately and diligently, by conforming to the rule of God's Word.

**Lecture support:** Weaver states, 'So what the Apostle is telling us literally in verse 15 is that we who have received the truth must be careful of our conduct. We must walk by the rule which God has given to us in every situation.'

### Wisdom vs. Foolishness

Believers are called to be wise ('sophos'), not fools ('asophos'), by exercising discernment and heeding God's Word.

**Lecture support:** Weaver explains, 'So a foolish man is unskillful. He's unwise. He does not have his senses exercised to discern good and evil.'

### Redeeming the Time

Because days are evil and life is brief, Christians must make the most of every opportunity by living godly and obediently.

**Lecture support:** Weaver says, 'You redeem this time by living godly, by living obediently, by living holy, by living a holy life, by walking accurately.'

### Submission in God's Order

Walking accurately involves mutual submission in all relationships according to God's established order, as seen in the family and church.

**Lecture support:** Weaver notes, 'God has bound us so strongly to each other that no man ought to endeavor to avoid subjection.'

## **Spirit-Filled Living**

Being filled with the Spirit is contrasted with drunkenness and is essential for walking accurately, producing spiritual fruit.

**Lecture support:** Weaver states, 'If we're going to be redeeming the time we must learn to walk in the Spirit.'

## **Worship through Singing and Thanksgiving**

Accurate walking includes singing psalms and spiritual songs to the Lord and giving thanks in everything as acts of worship.

**Lecture support:** Weaver says, 'Have you ever stopped to think of singing as worship? ... It is worship.'

## **Spiritual Warfare and Prayer**

Believers must put on the whole armor of God and pray for all saints and preachers to withstand spiritual enemies.

**Lecture support:** Weaver says, 'If we are going to walk accurately we must walk with the armor of God. We can't live without it.'

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## **Key Arguments**

### **Walking accurately requires heeding the warning to be wise, not foolish.**

Paul's command to 'see then that you walk circumspectly' is a warning to take heed, because fools despise wisdom and bring destruction.

**Lecture support:** Weaver says, 'So the Apostle is telling us that we must take heed that we walk accurately. Now there's no need to take heed in heaven, because everything is perfect there. But while we are on earth there is a great deal that we must take heed and beware of.'

### **Redeeming the time means buying up every opportunity for good.**

The Greek word 'exagorazō' implies paying a price to recover time from evil, making wise use of every season.

**Lecture support:** Weaver explains, 'It means that we are to make wise and sacred use of our time, of every opportunity for doing well.'

### **Understanding God's will comes from Scripture.**

To be wise and not unwise, believers must know God's will as revealed in the Bible, hiding it in their hearts.

**Lecture support:** Weaver asks, 'Where do we understand God's will? And the answer is from this book.'

**Being filled with the Spirit is analogous to but distinct from drunkenness.**

Paul contrasts being drunk with wine with being filled with the Spirit, indicating both similarities and extreme differences.

**Lecture support:** Weaver says, 'There is an analogy here that indicates a comparison and a contrast. There are stated similarities between being drunk with wine and being filled with the Spirit, and yet at the same time there are extreme differences.'

**Singing psalms and spiritual songs is direct worship to God.**

Speaking to yourselves in psalms, hymns, and spiritual songs is an act of worship as solemn as prayer.

**Lecture support:** Weaver quotes Albert Barnes: 'In singing we should regard ourselves as speaking directly to God and the words therefore should be spoken with a solemnity.'

**Giving thanks always is an act of worship and God's will.**

Thanksgiving in everything demonstrates gratitude and is commanded as part of walking accurately.

**Lecture support:** Weaver says, 'When we fail to give thanks, which we often do, it demonstrates the fact that we're truly ungrateful.'

**Submission is God's orderly design for all relationships.**

God has established an order of submission: God, Christ, man, woman, and all are to submit mutually in the fear of God.

**Lecture support:** Weaver states, 'God has this established order. ... Everyone is to be in submission.'

**The whole armor of God is necessary for spiritual survival.**

Believers face spiritual enemies and must daily put on God's armor to stand against the devil's wiles.

**Lecture support:** Weaver says, 'We have enemies who wish to destroy our souls, our spirituality. He says arm yourselves with the armor that I provided for you.'

## Scripture References

### **Ephesians 5:15-17**

The primary text for the sermon, commanding believers to walk circumspectly, redeem the time, and understand the Lord's will.

### **Ephesians 5:18-21**

Instructions on being filled with the Spirit, singing, giving thanks, and submitting to one another.

### **Ephesians 5:22-33**

The marital relationship as a picture of Christ and the church, with wives submitting and husbands loving sacrificially.

### **Galatians 6:16**

Peace and mercy upon those who walk according to the rule (canon) of Scripture.

### **Proverbs 1:7**

Fools despise wisdom and knowledge; the fear of the Lord is the beginning of knowledge.

### **Proverbs 13:19-20**

It is an abomination for fools to depart from evil; a companion of fools shall be destroyed.

### **Proverbs 14:8-9**

The folly of fools is deceit; fools make a mock at sin.

### **Hebrews 5:13-14**

The unskillful in the word are babes; the mature have senses exercised to discern good and evil.

### **Romans 16:19**

Paul desires believers to be wise unto good and simple concerning evil.

### **John 9:4**

Jesus said He must work while it is day, for night comes when no man can work.

### **Matthew 6:13**

The Lord's Prayer includes deliverance from evil.

**Psalm 90:10-12**

Moses teaches numbering our days to apply hearts to wisdom, noting the brevity of life.

**Psalm 119:9-11**

A young man cleanses his way by taking heed to God's Word and hiding it in his heart.

**Acts 2:12-18**

On Pentecost, the disciples were accused of being drunk, but Peter explained they were filled with the Spirit.

**1 Thessalonians 5:18**

In everything give thanks, for this is the will of God in Christ Jesus.

**Hebrews 13:15**

Offer the sacrifice of praise to God continually, the fruit of lips giving thanks.

**1 Corinthians 11:3**

The head of every man is Christ, the head of the woman is the man, and the head of Christ is God.

**Luke 2:51**

Jesus as a child was subject to Mary and Joseph, exemplifying submission.

**Ephesians 6:1-3**

Children are to obey and honor their parents, with a promise of well-being and long life.

**Ephesians 6:5-9**

Servants and masters are to serve and treat one another as unto the Lord, knowing their Master in heaven.



## Discussion Questions

1. What does it mean to walk 'circumspectly' or 'accurately' in your daily life, and how can you be more intentional about it?

**Consider:** Weaver explains the Greek and Latin roots, emphasizing caution and conformity to God's rule.

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2. In what areas of your life are you tempted to walk as a 'fool' rather than as 'wise,' and what steps can you take to change?

**Consider:** The contrast between fools who despise wisdom and the wise who exercise discernment.

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3. How can you practically 'redeem the time' in your current season of life, especially in light of the evil days?

**Consider:** Weaver discusses making the most of every opportunity and the brevity of life.

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4. What does it look like to be 'filled with the Spirit' as opposed to being controlled by worldly influences?

**Consider:** The analogy between drunkenness and Spirit-filling, with references to Pentecost.

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5. How can singing psalms and spiritual songs become a more meaningful part of your personal worship?

**Consider:** Weaver emphasizes singing as direct worship to God, not just corporate activity.

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6. Why is giving thanks in everything so challenging, and how can we cultivate a habit of gratitude even in trials?

**Consider:** Weaver addresses the difficulty of thanksgiving in loss but points to God's gifts.

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**7.** In what relationships do you struggle with submission, and how does understanding God's order help you?

**Consider:** The sermon covers submission in marriage, family, work, and church, with Christ as the model.

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**8.** Which piece of the armor of God do you most need to 'put on' daily, and how can you do so?

**Consider:** Weaver lists the armor from Ephesians 6 and stresses its necessity for spiritual warfare.

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## Applications

### **Examine every area of life for wisdom or foolishness**

Believers should evaluate each relationship and area of life to see if they are walking wisely according to Scripture, and seek greater conformity.

**Lecture support:** Weaver says, 'We must examine every area of our lives and each relationship to determine whether or not we're wise or foolish in that relationship.'

### **Pray daily for increased holiness and conformity to God's Word**

Weaver shares his personal petition to be made more holy, godly, obedient, submissive, and conformed to Scripture.

**Lecture support:** Weaver states, 'I ask the Lord to make me more holy, more godly, more obedient, more submissive, and more conformed to His Word.'

### **Redeem time by living godly and obediently**

Make the most of each day by living a holy life in conformity to biblical principles, since time is limited.

**Lecture support:** Weaver says, 'You redeem this time by living godly, by living obediently, by living holy.'

### **Sing and give thanks as acts of worship**

Incorporate singing psalms and giving thanks into personal worship, recognizing them as direct addresses to God.

**Lecture support:** Weaver says, 'Have you ever stopped to think of singing as worship? ... It is worship.'

### **Submit to God's order in all relationships**

Embrace biblical submission in marriage, family, church, and work, following Christ's example of subjection.

**Lecture support:** Weaver says, 'There is a proper submission for everyone.'

### **Put on the whole armor of God daily**

Since spiritual enemies are real, believers must daily arm themselves with truth, righteousness, faith, salvation, and the Word.

**Lecture support:** Weaver says, 'If we are going to walk accurately we must walk with the armor of God. We can't live without it.'

## Pray for all saints and especially for preachers

Intercede for fellow believers and for boldness in those who proclaim the gospel, especially in difficult situations.

**Lecture support:** Weaver says, 'If we're gonna walk accurately we learn to pray for each other and specifically for God's preachers.'

## Study notes

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 29

# Remember Miriam

September 21, 2020

Read Chapter 29 in the companion book, pages 537-555.

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## Major Themes

### The Danger of Attacking God's Servants

Miriam's sin was speaking against Moses, God's chosen leader. Attacking God's servants is an indirect attack on God Himself and incurs severe judgment.

**Lecture support:** Numbers 12:1-2, 8-10; Deuteronomy 24:9. Weaver states, 'the sin was directly at Moses, but it was indirectly at God.'

### Contentment with God-Given Roles and Gifts

Miriam and Aaron were not satisfied with their own ministries but sought Moses' position. Believers must be content with where God has placed them and use their gifts for His glory.

**Lecture support:** Weaver says, 'God gave us our positions in life. God gave us our gifts. We did not choose our gifts.'

### Leprosy as a Sign of Divine Judgment

In Scripture, leprosy often represented God's judgment for scandalous sin. Miriam's leprosy was a direct consequence of her rebellion.

**Lecture support:** Examples of Joab, Gehazi, and Uzziah are cited. Weaver says, 'Leprosy in the Bible was usually a sign of God's judgment upon a scandalous and horrific sin.'

### The Intercessory Role of the Offended

Moses, the one sinned against, interceded for Miriam's healing. This prefigures Christ, who intercedes for sinners who have sinned against Him.

**Lecture support:** Numbers 12:13; 1 John 2:1. Weaver says, 'The very one that Miriam had sinned against was now the one interceding on her behalf.'

### The Seriousness of Sin in Leaders

Sin is more grievous when committed by those in leadership who know better. Miriam, as a prophetess and leader, faced severe consequences.

**Lecture support:** Weaver contrasts a layperson robbing a bank versus a pastor doing the same, emphasizing greater accountability.

## Key Arguments

**Miriam's sin was primarily rebellion against God's authority, not just personal jealousy.**

By challenging Moses' exclusive leadership, Miriam and Aaron were questioning God's sovereign choice, making their sin an attack on God Himself.

**Lecture support:** Numbers 12:2, 8-9. Weaver says, 'the sin was directly at Moses, but it was indirectly at God.'

**Zipporah was a Midianite, not a black African, and Miriam's prejudice was ethnic/lineage-based.**

Weaver argues from Genesis 25:1-2 and Exodus 18 that Zipporah was a descendant of Abraham through Keturah, making her a Cushite (Arabian), not Ethiopian in the modern sense.

**Lecture support:** Genesis 25:1-2; Exodus 18:1-12. Weaver cites Keil & Delitzsch and John Gill to support this interpretation.

**Old Testament examples are written for New Testament believers' admonition.**

Using 1 Corinthians 10:1-11 and Romans 15:4, Weaver establishes that Miriam's story is a dissuasive example for Christians to avoid similar sins.

**Lecture support:** 1 Corinthians 10:6, 11; Romans 15:4. Weaver says, 'He's using Miriam as a dissuasive example.'

**God's judgment on Miriam was tempered by mercy through Moses' intercession.**

Unlike Gehazi and Uzziah who died lepers, Miriam was restored after seven days, demonstrating that intercessory prayer can mitigate judgment.

**Lecture support:** Numbers 12:13-15. Weaver notes, 'Moses' prayer availed... God said, She'll suffer for seven days. Then you can let her back in.'

**Familiarity can breed contempt, leading to disrespect for God's servants.**

Miriam and Aaron's familial relationship with Moses made them more prone to despise his authority, a warning against allowing familiarity to diminish honor.

**Lecture support:** Weaver says, 'familiarity does indeed breed contempt' and notes they attacked 'the one who is God's man and God's servant.'



## Scripture References

### **Deuteronomy 24:8-9**

Primary text: God commands Israel to take heed in the plague of leprosy and remember what He did to Miriam.

### **Numbers 12:1-15**

The account of Miriam and Aaron speaking against Moses, God's defense of Moses, and Miriam's leprosy.

### **Romans 15:4**

Old Testament writings are for our learning, providing patience, comfort, and hope.

### **1 Corinthians 10:1-11**

Israel's wilderness experiences are examples (types) written for our admonition.

### **Genesis 25:1-2**

Abraham's marriage to Keturah and the birth of Midian, establishing Zipporah's lineage.

### **Exodus 18:1-12**

Jethro brings Zipporah back to Moses; Jethro offers sacrifices, showing he was a believer.

### **2 Samuel 3:28-29**

David's curse on Joab's house includes leprosy as a judgment for murder.

### **2 Kings 5:27**

Gehazi's leprosy as judgment for greed and lying.

### **2 Kings 15:5**

King Uzziah struck with leprosy for pridefully offering incense.

### **Exodus 15:20-21**

Miriam the prophetess leads women in song with timbrels, showing her ministry.

### **1 Chronicles 25:1-6**

Prophecy with musical instruments, illustrating Miriam's role as a musical prophetess.

**Micah 6:4**

God sent Moses, Aaron, and Miriam before Israel, showing all three had roles.

**Galatians 5:15**

Warning against biting and devouring one another, applied to Christian infighting.

**1 John 2:1**

Jesus Christ is our advocate with the Father when we sin, paralleling Moses' intercession.

**James 3:1**

Teachers will receive greater condemnation, emphasizing accountability of leaders.

**Leviticus 19:32**

Honoring the aged and fearing God, applied to honoring God's servants.

Study notes

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## Discussion Questions

1. Why does God command Israel to remember what He did to Miriam, and how does this apply to Christians today?

**Consider:** Based on Deuteronomy 24:9 and 1 Corinthians 10:11, the sermon argues that Miriam is a dissuasive example.

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2. In what ways can familiarity breed contempt toward spiritual leaders, and how can we guard against it?

**Consider:** Weaver notes that Miriam and Aaron's familial relationship with Moses led to disrespect.

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3. How does Miriam's sin reveal the danger of desiring positions or gifts that God has not given us?

**Consider:** Miriam and Aaron were not content with their own ministries but sought Moses' role.

- 4.** What does Moses' intercession for Miriam teach us about forgiveness and Christ's role as our advocate?

**Consider:** Moses prayed for Miriam's healing despite her sin against him, paralleling 1 John 2:1.

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- 5.** Why is sin considered more grievous when committed by leaders, and how should this affect our view of accountability?

**Consider:** Weaver contrasts a layperson's sin with a pastor's sin, citing James 3:1.

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## Applications

### **Guard against attacking God's servants**

Believers must not speak against or undermine those whom God has placed in leadership, as such attacks are ultimately against God.

**Lecture support:** Weaver says, 'you cannot attack him without attacking Me' and warns against Christians cutting each other to pieces.

### **Be content with your God-given role and gifts**

Instead of envying others' positions or gifts, believers should faithfully use what God has given them for His glory.

**Lecture support:** Weaver states, 'God gave us our positions in life. God gave us our gifts. We did not choose our gifts.'

### **Take sin seriously, especially in leadership**

Sin is always serious, but leaders bear greater responsibility and will face stricter judgment.

**Lecture support:** Weaver says, 'sin is always bad, but it's even worse when it's in those who know better' and references James 3:1.

### **Follow the biblical pattern for dealing with guilt**

When under conviction of sin, do not conceal it but seek repentance, confession, and the appointed way to peace through Christ.

**Lecture support:** Citing Matthew Henry, Weaver says, 'those that feel their consciences under guilt... must not cover it... but by repentance and prayer... take the appointed way to peace.'

### **Honor those whom God has honored**

Honoring God's servants is part of honoring God Himself, as commanded in Leviticus 19:32.

**Lecture support:** Weaver says, 'honoring others who deserve honor is part and parcel of our honor and worship of God.'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 30

# Pastor John Weaver - Where Are The Real Women?

February 07, 2021

Read Chapter 30 in the companion book, pages 557-573.

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## Major Themes

### **The Fear of the Lord as the Defining Mark of a Real Woman**

A real woman is defined not by charm or beauty but by fearing the Lord, which produces wisdom, integrity, and godly works.

**Lecture support:** Verse 30: 'Favor is deceitful and beauty is vain. But a woman that fears the Lord, she shall be praised.'

### **Deceitfulness of External Beauty and Charm**

Favor (charm, elegance) is a lie and beauty is fleeting; they often mask a deformed soul and lead to disappointment.

**Lecture support:** Weaver explains the Hebrew words and quotes Matthew Poole: 'favor gives a false representation of the person...'

### **The Virtuous Woman's Industry and Work Ethic**

The virtuous woman works willingly, manages her household, and engages in commerce, contrasting with modern laziness.

**Lecture support:** Verses 13-19, 24: 'She seeketh wool and flax and worketh willingly with her hands...'

### **The Wife's Role in Honoring and Enabling Her Husband**

A godly wife reverences her husband, enabling him to fulfill his calling, and they share in the resulting blessings.

**Lecture support:** Ephesians 5:33; 1 Samuel 30:24; Proverbs 31:23.

### **Inner Character Over Outward Adornment**

True beauty is a meek and quiet spirit, not external decoration; godly women adorn themselves with good works.

**Lecture support:** 1 Timothy 2:9-10; 1 Peter 3:1-6.

## **The Destructive Impact of Government Dependency**

Welfare and handouts destroy work ethic and create dependency, as illustrated by the American Indian and modern society.

**Lecture support:** Reference to Rushdoony's 'The American Indian' and 2 Thessalonians 3:10.

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## **Key Arguments**

### **Favor and beauty are unreliable foundations for choosing a spouse.**

Charm and physical beauty are deceptive and temporary; a person's character and fear of the Lord are what endure.

**Lecture support:** Weaver's illustrations of the 'ugly' woman with beautiful character and the beautiful woman with an ugly spirit.

### **A virtuous woman's industry is a biblical mandate, not optional.**

The Proverbs 31 woman works willingly, manages her home, and contributes economically; idleness is condemned.

**Lecture support:** She seeketh wool and flax and worketh willingly with her hands... She maketh fine linen and selleth it.

### **A wife's reverence for her husband is obedience to God.**

By reverencing her husband, a wife places God first; this enables her husband to lead and fulfill his calling.

**Lecture support:** Ephesians 5:33: 'and the wife see that she reverence her husband.'

### **Genuine godliness is recognized most by those closest to a person.**

The virtuous woman's children and husband praise her because they know her character is real, not a facade.

**Lecture support:** Proverbs 31:28: 'Her children arise up and call her blessed, her husband also, and he praiseth her.'

### **The book of Proverbs frames wisdom as the goal for both men and women.**

Proverbs begins with the wise man (chapter 1) and ends with the wise woman (chapter 31), both defined by fearing the Lord.

**Lecture support:** Comparison of Proverbs 1:1-5 and Proverbs 31:30.



## Scripture References

### **Proverbs 31:30**

The central text: 'Favor is deceitful and beauty is vain. But a woman that fears the Lord, she shall be praised.'

### **Psalms 86:11**

David's prayer to fear the Lord, used to show that real men and women fear God.

### **2 Thessalonians 3:10**

Paul's command that if any will not work, neither should he eat, applied to welfare dependency.

### **Proverbs 31:10-12**

The virtuous woman's worth and her husband's trust in her.

### **Proverbs 31:13-19**

Description of the virtuous woman's industry and work.

### **Proverbs 31:20**

She stretches out her hand to the poor and needy.

### **Hebrews 13:16**

Do good and communicate, for with such sacrifices God is well pleased.

### **Galatians 6:10**

Do good unto all men, especially the household of faith.

### **Proverbs 31:21-22**

The virtuous woman prepares for winter and makes beautiful coverings.

### **Proverbs 22:3**

A prudent man foresees evil and hides himself.

### **Proverbs 31:23**

Her husband is known in the gates.

**Proverbs 12:4**

A virtuous woman is a crown to her husband.

**Ephesians 5:33**

Husbands love your wives; wives reverence your husbands.

**1 Samuel 30:24**

David's decree that those who stay with the stuff share alike with those who fight.

**Proverbs 31:25**

Strength and honor are her clothing; she shall rejoice in time to come.

**1 Timothy 2:9-10**

Women adorn themselves in modest apparel with good works, not outward decoration.

**1 Peter 3:1-6**

Wives' chaste conduct and inner adorning of a meek and quiet spirit.

**Proverbs 31:26**

She opens her mouth with wisdom; in her tongue is the law of kindness.

**Proverbs 31:28-29**

Her children and husband praise her; many daughters have done virtuously, but thou excellest them all.

**Proverbs 1:1-5**

The beginning of Proverbs focuses on the wise man, paralleling the wise woman of chapter 31.

Study notes

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## Discussion Questions

1. What does it mean to 'fear the Lord' in practical daily life, and how does that distinguish a real woman or man?

**Consider:** Weaver defines a real woman as one who fears the Lord, contrasting with external charm.

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2. How can we guard against being deceived by favor and beauty when evaluating potential spouses or friendships?

**Consider:** Weaver warns that favor is deceitful and beauty is vain, using personal illustrations.

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3. In what ways does the Proverbs 31 woman's industry challenge modern attitudes toward work and dependency?

**Consider:** Weaver contrasts the virtuous woman's work ethic with government dependency and laziness.

4. How does a wife's reverence for her husband practically enable him to fulfill his God-given role?

**Consider:** Weaver explains that a wife's attitude and work allow her husband to lead and serve in his calling.

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5. Why is inner character (a meek and quiet spirit) of greater value than outward adornment, according to 1 Peter 3?

**Consider:** Weaver contrasts external beauty with the hidden man of the heart.

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6. What does it look like for a woman to have 'the law of kindness' on her tongue in her home and community?

**Consider:** Weaver quotes commentators on Proverbs 31:26, emphasizing wisdom and kindness in speech.

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7. How can both men and women cultivate the fear of the Lord as the foundation for wisdom, as seen in Proverbs 1 and 31?

**Consider:** Weaver notes the book of Proverbs begins with the wise man and ends with the wise woman.

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## Applications

### **Evaluate character over appearance in relationships.**

When considering a spouse, prioritize godliness and the fear of the Lord over charm and physical beauty, which are deceptive and temporary.

**Lecture support:** Weaver's illustrations of the 'ugly' woman with beautiful character and the beautiful woman with an ugly spirit.

### **Cultivate a willing work ethic in the home.**

Women should embrace industry, managing their households diligently and willingly, not succumbing to idleness or dependency.

**Lecture support:** Proverbs 31:13-19; 'She worketh willingly with her hands.'

### **Reverence and enable your husband.**

Wives should honor and reverence their husbands, creating an environment that allows them to fulfill their God-given roles.

**Lecture support:** Ephesians 5:33; Proverbs 31:23; Weaver's personal example of his wife enabling his ministry.

### **Adorn yourself with good works, not just outward appearance.**

Focus on developing a meek and quiet spirit and godly character rather than relying on external beauty or fashion.

**Lecture support:** 1 Timothy 2:9-10; 1 Peter 3:1-6.

### **Speak with wisdom and kindness.**

Women should guard their tongues, ensuring their speech is marked by wisdom and the law of kindness, not harshness or gossip.

**Lecture support:** Proverbs 31:26; quotes from Trapp and Clarke.

### **Live consistently so that your family praises you.**

Aim for genuine godliness that is recognized and blessed by those who know you most intimately - your children and spouse.

**Lecture support:** Proverbs 31:28; 'Her children arise up and call her blessed.'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 31

# Pastor John Weaver - How To Develop A Loving Relationship With The Lord

March 12, 2022

Read Chapter 31 in the companion book, pages 575-593.

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## Major Themes

### Love as Obedience

Biblical love is defined not as emotion but as keeping God's commandments; to love God is to obey Him.

**Lecture support:** Weaver states, 'real, true, genuine love is not feeling, it is not emotion... According to the Word of God, real, genuine love is obedience.' He cites John 14:21 and 1 John 5:3.

### Love is Demonstrable

Genuine love must be shown through actions, not just words; it is always evidenced by deeds.

**Lecture support:** Weaver says, 'real, genuine, biblical love is always demonstrable,' and quotes 1 John 3:16-18: 'let us not love in word, neither in tongue, but in deed and in truth.'

### Intimacy with God through Obedience

A personal, intimate relationship with God is developed and deepened through obedience in every area of life.

**Lecture support:** Weaver explains, 'the only way to build a loving relationship with God the Father through the Lord Jesus Christ is through obedience,' referencing John 14:21, 24.

### Love Transcends Physical Expression

Loving the Lord cannot be reduced to physical acts; it is expressed through spiritual obedience that goes beyond fleshly relationships.

**Lecture support:** Weaver notes, 'it is impossible to physically love the Lord... our love for the Lord has to transcend the physical,' citing Matthew 12:46-50.

### Everyday Relationships as Love for Christ

Obeying commands regarding marriage, parenting, and brotherly love is a direct way to love and demonstrate love for Christ.

**Lecture support:** Weaver applies Ephesians 5:25 and 6:1-3, stating, 'the more deeply I love my wife... I'm loving the Lord' and 'the more that children obey... the more they're loving the Lord.'



## **Obedience Brings Assurance and Blessing**

Obedient love results in assurance of salvation, confidence in prayer, answered prayers, and pleasing God.

**Lecture support:** Weaver points to 1 John 3:19-22: 'if our heart condemn us not, then have we confidence toward God' and 'whatsoever we ask, we receive of him, because we keep his commandments.'

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## **Key Arguments**

### **Love is an act of the will, not emotion**

Since emotions cannot be commanded, love must be a volitional act of obedience, which can be commanded.

**Lecture support:** Weaver argues, 'You cannot command emotions. You cannot command feelings... But love is an act of the will.'

### **Increasing obedience increases love for Christ**

Because love is obedience, growing in obedience directly correlates to growing in love for the Lord.

**Lecture support:** Weaver states, 'If I increase my love for the Lord Jesus Christ, I increase my obedience to the Lord Jesus Christ. If I increase my obedience... I increase my love.'

### **Loving others biblically is loving Christ**

Obeying commands to love spouse, children, and brethren is a direct demonstration of love for God.

**Lecture support:** Weaver explains, 'the more I love my wife, biblically speaking... the more I'm loving Christ' and 'the more that children obey... the more they're loving the Lord.'

### **Disobedience proves lack of love for God**

Claiming to love God while living in disobedience is self-deception; obedience is the only valid evidence.

**Lecture support:** Weaver cites 1 John 2:4: 'He that saith, I know him, and keepeth not his commandments, is a liar,' and John 14:24.

### **Love for enemies means acting biblically, not emotionally**

Loving enemies does not require warm feelings but treating them according to God's commands, not retaliating.

**Lecture support:** Weaver says, 'How do I love my enemies? ...by acting biblically toward them. I do not act toward them the way they are acting toward me,' referencing Romans 12:17-21.

## **Daily choices develop a relationship with sin or the Savior**

Every act of obedience or disobedience cultivates intimacy either with God or with sin.

**Lecture support:** Weaver concludes, 'You are either developing a relationship with sin or the Savior... You cannot escape a relationship.'

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## **Scripture References**

### **Song of Solomon 8:7**

Weaver uses this verse to introduce the unquenchable and invaluable nature of genuine love.

### **Matthew 1:1**

Cited to show Jesus Christ is the true son of David and Solomon.

### **Matthew 12:42**

Jesus declares Himself greater than Solomon, establishing Him as the true Solomon.

### **John 17:3**

Eternal life is defined as knowing the one true God and Jesus Christ, indicating intimate relationship.

### **Genesis 4:1, 17, 25**

Examples of the Hebrew idiom 'know' meaning intimate, marital knowledge.

### **Amos 3:1-2**

God 'knew' only Israel in a covenantal, intimate sense, though He knows all nations.

### **Exodus 6:7**

God promises to take Israel as His people and be their God, establishing a covenant relationship.

### **Leviticus 26:12**

God promises to walk among His people and be their God.

### **Deuteronomy 10:12**

God requires Israel to fear, walk in His ways, love, and serve Him with all heart and soul.

**Mark 12:28-31**

Jesus quotes the greatest commandment: to love God with all heart, soul, mind, and strength.

**John 14:21, 24**

Jesus equates loving Him with keeping His commandments; not keeping them means not loving Him.

**Romans 13:8-10**

Love fulfills the law; specific commandments are summarized by loving one's neighbor.

**1 John 2:3-4**

Knowing God is evidenced by keeping His commandments; claiming to know Him without obedience is a lie.

**1 John 5:1-3**

Love for God is defined as keeping His commandments, which are not burdensome.

**Matthew 12:46-50**

Jesus says His true family are those who do the will of the Father, transcending physical ties.

**2 Corinthians 5:16**

Paul says we no longer know Christ after the flesh, indicating a spiritual relationship.

**1 John 3:16-18**

Love is demonstrated by laying down lives for brethren and meeting practical needs, not just words.

**1 John 4:10**

Love is defined by God sending His Son as propitiation, not our love for Him.

**Matthew 5:44; Luke 6:27**

Commands to love enemies, bless, do good, and pray for persecutors.

**Romans 12:17-21**

Instructions to not repay evil for evil, but overcome evil with good, feeding and giving drink to enemies.

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# Discussion Questions

1. How does defining love as obedience rather than emotion change the way you evaluate your love for God?

**Consider:** Weaver argues that love is an act of the will, not feelings, based on John 14:21 and 1 John 5:3.

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2. In what practical ways can you demonstrate love for Christ through your family relationships this week?

**Consider:** Weaver applies Ephesians 5:25 and 6:1-3, showing that loving spouse and honoring parents is loving Christ.

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3. Why is it impossible to love God while living in disobedience, according to 1 John 2:3-4?

**Consider:** Weaver explains that claiming to know God without keeping His commandments makes one a liar.

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4. How does loving your enemies 'by acting biblically toward them' differ from the world's idea of love?

**Consider:** Weaver discusses Romans 12:17-21, emphasizing not retaliating but doing good.

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5. What does 1 John 3:19-22 teach about the connection between obedience, assurance, and answered prayer?

**Consider:** Weaver highlights that keeping commandments gives confidence toward God and leads to receiving what we ask.

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6. How can you cultivate a daily awareness that every choice is developing a relationship with either sin or the Savior?

**Consider:** Weaver concludes that we are always developing a relationship, urging careful choice.

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## Applications

### Evaluate love by obedience, not feelings

Assess your love for God by examining your obedience to His commands rather than relying on emotional experiences.

**Lecture support:** Weaver states, 'real, true, genuine love is not feeling, it is not emotion... love is obedience.'

### Demonstrate love through family roles

Husbands love wives sacrificially, wives submit and reverence husbands, children honor parents - all as acts of love toward Christ.

**Lecture support:** Weaver applies Ephesians 5:25 and 6:1-3, saying 'the more I love my wife... I'm loving the Lord.'

### Show love to brethren in practical ways

Meet the tangible needs of fellow believers as a demonstration of God's love dwelling in you.

**Lecture support:** Weaver cites 1 John 3:17-18: 'whoso hath this world's good, and seeth his brother have need... how dwelleth the love of God in him?'

### Love enemies by acting righteously

When wronged, refuse to retaliate; instead, do good and trust God's justice, as commanded in Romans 12.

**Lecture support:** Weaver explains, 'I do not act toward them the way they are acting toward me... overcome evil with good.'

### Pursue obedience for assurance and answered prayer

Consistent obedience brings confidence before God and opens the way for effective prayer.

**Lecture support:** Weaver points to 1 John 3:21-22: 'if our heart condemn us not, then have we confidence toward God... whatsoever we ask, we receive of him.'

### Choose daily to develop intimacy with Christ

Recognize that every decision either deepens your relationship with God or with sin; consciously choose obedience.

**Lecture support:** Weaver warns, 'You are either developing a relationship with sin or the Savior... Choose carefully.'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 32

# Pastor John Weaver - Until Then

August 15, 2022

Read Chapter 32 in the companion book, pages 595-613.

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## Major Themes

### The Deity of Jesus Christ

Jesus is more than David's son; He is David's Lord, indicating His divine nature as the Son of God.

**Lecture support:** Weaver explains that Jesus' question from Psalm 110:1 shows that David calls the Messiah 'Lord,' proving He is God. He also cites Hebrews 1:3 and Acts 7:55 to show Christ seated at God's right hand.

### The Certainty of Christ's Victory Over His Enemies

God the Father will surely subdue all enemies of Christ, making them His footstool, which denotes ease and finality.

**Lecture support:** Weaver emphasizes the word 'until' in Psalm 110:1 and quotes an author describing the easiness of God's victory. He references 1 Corinthians 15:25 and 2 Thessalonians 1:7-10.

### The Authority of Scripture

Jesus' use of Psalm 110 affirms the inspiration and authority of the Old Testament, including Davidic authorship.

**Lecture support:** Weaver states that Jesus is acknowledging the inspiration and authority of the Old Testament by quoting it, and testifying to Davidic authorship of Psalm 110.

### The Necessity of Repentance

In light of Christ's lordship and coming judgment, people must repent and turn to Him for salvation.

**Lecture support:** Weaver points to Acts 2:37-38, where those convicted by Peter's preaching ask what to do, and Peter calls them to repent and be baptized.

### The Hypocrisy of Religious Leaders

The scribes, Pharisees, and Sadducees used questions to entrap Jesus, revealing their unbelief and hypocrisy.

**Lecture support:** Weaver describes how they watched Jesus and sent spies to catch Him in His words (Luke 20:20), and how the Sadducees denied the resurrection yet argued against it.



## The Current Reign of Christ

Jesus Christ is presently ruling and reigning, actively subduing His enemies even now.

**Lecture support:** Weaver cites 1 Corinthians 15:25, 'For he must reign, till he hath put all enemies under his feet,' and asserts that Christ is now ruling and subduing.

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## Key Arguments

### Jesus' question about David's son and Lord proves His deity.

By asking how the Christ can be both David's son and David's Lord, Jesus forces the religious leaders to confront the truth that the Messiah is divine.

**Lecture support:** Weaver explains that a father does not call his son 'Lord,' so the Messiah must be more than a human descendant; He is the Son of God. He cites Psalm 110:1 and Matthew 1:1.

### The word 'until' in Psalm 110:1 indicates a definite time of judgment.

The Father's invitation to the Son to sit at His right hand 'until' His enemies are made a footstool points to a future, certain subjugation.

**Lecture support:** Weaver analyzes the Greek word 'heōs' and the Hebrew 'shith,' explaining it means up to a specified time. He references Luke 20:43 and Psalm 2.

### God's victory over Christ's enemies will be effortless and orderly.

The imagery of a footstool suggests that subduing enemies is as easy as moving a stool, and it will restore divine order.

**Lecture support:** Weaver quotes an author who says the conquest denotes easiness and order, comparing enemies to 'the drop of a bucket.'

### All people will ultimately bow to Christ, either in salvation or condemnation.

Since Christ is Lord, everyone is in His hands; those who reject Him now will be forced to submit later, but it will be too late for salvation.

**Lecture support:** Weaver references Philippians 2:10-11 and Luke 19:27, and contrasts the Jews' will over Jesus at the crucifixion with their fear after Pentecost (Acts 2:37).

### The religious leaders' questions were traps, not sincere inquiries.

The questions about tribute and the resurrection were designed to ensnare Jesus, but He answered with wisdom that exposed their ignorance.

**Lecture support:** Weaver notes that the spies feigned righteousness (Luke 20:20) and that the Sadducees' question was based on a denial of the resurrection (Acts 23:8).

### **Jesus' answer on tribute establishes God's ultimate ownership.**

By saying 'render to God the things that are God's,' Jesus implies that everything belongs to God, including Caesar's authority.

**Lecture support:** Weaver argues that 'the earth is the Lord's' (Psalm 24:1), so God determines what belongs to Caesar, not the other way around.

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## **Scripture References**

### **Luke 20:41-44**

The primary text of the sermon, where Jesus asks how the Christ can be David's son and Lord.

### **Luke 20:20**

The religious leaders watch Jesus and send spies to entrap Him.

### **Luke 20:21-22**

The question about paying tribute to Caesar.

### **Luke 20:23-25**

Jesus perceives their craftiness and answers with the coin.

### **Luke 20:26**

They could not take hold of His words and marveled.

### **Luke 20:27-33**

The Sadducees' question about the resurrection and the seven brothers.

### **Luke 20:34-38**

Jesus' answer about marriage in the resurrection and God being God of the living.

### **Luke 20:39-40**

The scribes admit Jesus answered well and dare not ask more questions.

### **Acts 23:8**

The Sadducees deny the resurrection, angels, and spirits.

### **2 Samuel 7:12-13**

God's promise to David that his seed will build a house and have an everlasting kingdom.

**2 Samuel 7:25-29**

David's prayer for God to establish his house forever.

**Psalms 89:3-4**

God's covenant with David to establish his seed forever.

**Matthew 1:1**

Jesus Christ is identified as the son of David.

**John 7:41-42**

The people debate whether Jesus is the Christ, noting He should come from Bethlehem and David's seed.

**Luke 1:30-33**

The angel Gabriel tells Mary that Jesus will be given the throne of David and reign forever.

**Psalms 110:1**

The LORD says to David's Lord to sit at His right hand until enemies are made a footstool.

**Acts 7:55**

Stephen sees Jesus standing at the right hand of God.

**Hebrews 1:2-3**

Jesus is the heir of all things and sat down at the right hand of the Majesty on high.

**Hebrews 8:1**

We have a high priest seated at the right hand of the throne of the Majesty in heaven.

**Psalms 2:1-12**

The nations rage against God and His Anointed, but God laughs and sets His King on Zion; the Son will break them with a rod of iron.

## Discussion Questions

1. How does Jesus' question in Luke 20:41-44 challenge both ancient and modern views of His identity?

**Consider:** Weaver explains that the question forces recognition of Christ's deity, as David calls his descendant 'Lord.'

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2. What does it mean for Christ to be seated at the right hand of God, and how should that affect our daily lives?

**Consider:** Weaver discusses the right hand as a place of honor, power, and authority, citing Hebrews 1:3 and Acts 7:55.

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3. In what ways does the word 'until' in Psalm 110:1 provide both warning and hope?

**Consider:** Weaver emphasizes that 'until' points to a definite time of judgment, but also a present opportunity for mercy.

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**4.** How does the imagery of enemies as a footstool shape our understanding of God's power and justice?

**Consider:** Weaver quotes an author who describes the easiness and order of God's victory, comparing it to moving a stool.

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**5.** Why were the people in Acts 2 'pricked in their heart' after Peter's sermon, and what does that teach us about true repentance?

**Consider:** Weaver connects their fear to realizing they were now in Christ's hands after having done their will to Him.

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**6.** How can we reconcile the current apparent success of Christ's enemies with the biblical promise that He is reigning and subduing them?

**Consider:** Weaver acknowledges the visible opposition but insists we walk by faith, noting that past enemies like Pharaoh are dead while Christ lives.

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7. What does Jesus' handling of the tribute question teach us about navigating political and religious traps today?

**Consider:** Weaver highlights Jesus' wisdom in answering without falling into the trap, affirming both civic duty and God's ultimate ownership.

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## Applications

### **Repent and submit to Christ's lordship now.**

Since Christ is Lord and will ultimately subdue all enemies, the only proper response is to repent and acknowledge Him as Lord before it is too late.

**Lecture support:** Weaver points to Acts 2:37-38, where the convicted crowd asks what to do, and Peter calls them to repent. He warns that all will bow, either in salvation or condemnation.

### **Trust in Christ's present reign and victory.**

Believers should walk by faith, not sight, confident that Christ is currently reigning and subduing His enemies, even when circumstances seem contrary.

**Lecture support:** Weaver cites 1 Corinthians 15:25 and reminds listeners that past enemies like Pharaoh are dead while Christ lives, encouraging faith in His ongoing victory.

### **Recognize the authority of Scripture.**

Jesus' use of Psalm 110 affirms the inspiration and authority of the Old Testament, so believers should trust and submit to all of Scripture.

**Lecture support:** Weaver states that Jesus is acknowledging the inspiration and authority of the Old Testament by quoting it, and testifying to Davidic authorship.

### **Give to God what is God's.**

Since everything belongs to God, believers should render to Him their whole lives, not just material things, recognizing His ultimate ownership.

**Lecture support:** Weaver explains that 'the earth is the Lord's,' so even Caesar's authority comes from God; thus, we owe God everything.

### **Do not use questions as a delaying tactic against God.**

Weaver warns that questions can be used to delay obedience; instead, people should respond to God's truth without procrastination.

**Lecture support:** Weaver notes that questions can be a delaying tactic, and the religious leaders used them to entrap Jesus rather than seek truth.

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 33

# Pastor John Weaver - What Kind Of Guide Are You?

August 24, 2023

Read Chapter 33 in the companion book, pages 615-633.

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## Major Themes

### God as the Faithful Guide

God is the only sure and certain guide who leads His people safely, as demonstrated in Israel's wilderness journey and in the promises of Scripture.

**Lecture support:** Weaver cites Psalm 78:53, Psalm 106:9, Psalm 107:7, and Isaiah 48:21 to show God's guidance, and references the hymn 'Guide Me, O Thou Great Jehovah.'

### The Necessity of the Holy Spirit's Guidance

The Holy Spirit guides believers into all truth, never contradicting Scripture or dishonoring Christ, and is essential for understanding God's Word.

**Lecture support:** Weaver expounds John 16:13 and John 15:26, emphasizing that the Spirit leads in conformity to the Word and glorifies Christ.

### Hypocrisy of False Guides

Evil guides, like the Pharisees, teach but do not practice, binding heavy burdens on others while exempting themselves, thus leading people astray.

**Lecture support:** Weaver reads Romans 2:19-23 and references Matthew 23:4 to illustrate the hypocrisy of those who preach against sin yet commit it.

### Everyone is a Guide

In the strictest sense, every person guides others - whether in family, church, or society - by words and example, either toward Christ or away from Him.

**Lecture support:** Weaver states, 'We are all guides... we cannot escape the concept of guidance or the concept of being guides,' and lists roles like husbands, wives, parents, and pastors.

## **Guidance Through Integrity**

Integrity, instilled by the Holy Spirit based on God's precepts, guides believers to act righteously, as seen in the refusal to steal even when tempted.

**Lecture support:** Weaver cites Proverbs 11:3 and shares a personal story about not stealing gravel, illustrating how integrity guided his actions.

## **The Role of Pastor-Teachers in Guidance**

God provides pastor-teachers to feed the flock with knowledge and understanding, enabling believers to know how to walk in God's ways.

**Lecture support:** Weaver references Isaiah 30:20-21 and Jeremiah 3:14-15 to show that teachers guide by imparting biblical principles.

## **Peace as the Fruit of Obedient Guidance**

True peace is given only to the obedient; the wicked have no peace. Christ guides believers into peace through obedience to His Word.

**Lecture support:** Weaver quotes Isaiah 48:22, Isaiah 57:20-21, and John 14:27, and cites Matthew Poole's commentary on Luke 1:79.

## **Betrayal in the House of Friends**

Judas guided enemies to Jesus, and today people can betray Christ in His church by failing to be faithful, truthful, and obedient.

**Lecture support:** Weaver references Acts 1:16, John 18:1-3, and Zechariah 13:6 to warn against leading people away from Christ through sinful behavior.

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# **Key Arguments**

## **God's guidance is certain and continuous**

God promises to guide His people continually, even unto death, and His guidance is always safe and right.

**Lecture support:** Weaver cites Psalm 48:14, Psalm 73:24, and Isaiah 58:11 to argue that God never forsakes His people and guides them through life and death.

## **The Holy Spirit's guidance is inseparable from Scripture**

The Holy Spirit never leads contrary to God's Word; any claimed leading that contradicts Scripture is not from the Holy Spirit.

**Lecture support:** Weaver states, 'The Holy Spirit will never lead us, never guide us, never direct us in contradiction to the Word of God,' based on John 16:13-14.

## **Guidance requires knowledge of God's Word**

One cannot teach or guide others in truth without knowing the Scriptures, as illustrated by Philip guiding the Ethiopian eunuch.

**Lecture support:** Weaver says, 'You can't teach what you don't know. And you can't reveal what you don't know,' referencing Acts 8:31.

## **Wives are called to guide the household**

The Bible instructs younger women to 'guide the house,' meaning they manage domestic affairs as the queen of the home under their husband's headship.

**Lecture support:** Weaver expounds 1 Timothy 5:14, explaining the Greek word oikodespoteo and citing John Gill's commentary.

## **Judas exemplifies a guide who leads to destruction**

Judas used his knowledge of Jesus' whereabouts to betray Him, showing that guides can lead people to Christ for wrong reasons or away from Him.

**Lecture support:** Weaver references Acts 1:16 and John 18:2 to argue that Judas 'knew the place' and led enemies to Jesus.

## **Believers must guide others to follow Christ**

Like John the Baptist, Christians should speak and live in such a way that others follow Jesus, not themselves.

**Lecture support:** Weaver cites John 1:35-37, where John's declaration 'Behold the Lamb of God' caused his disciples to follow Jesus.

## **Integrity guides moral decisions**

The integrity given by the Holy Spirit, based on God's commands, directs believers to avoid sin even when tempted.

**Lecture support:** Weaver uses Proverbs 11:3 and his personal story of not stealing gravel to illustrate how integrity guides upright behavior.

## **Peace is exclusive to the obedient**

There is no peace for the wicked; only those who obey God through Christ's guidance receive true peace.

**Lecture support:** Weaver quotes Isaiah 48:22 and Isaiah 57:20-21, and contrasts worldly peace with the peace Christ gives in John 14:27.

## Scripture References

### **Romans 2:19-20**

Weaver reads these verses as the text for the sermon, highlighting the confidence of the Jews as guides of the blind.

### **Exodus 13:22**

Weaver references this verse to show God's guidance of Israel with the pillar of cloud and fire.

### **Psalms 78:53**

Weaver cites this verse to emphasize that God led Israel safely.

### **Psalms 106:9**

Weaver uses this verse to show God led Israel through the Red Sea.

### **Psalms 107:7**

Weaver quotes this verse to illustrate God leading His people by the right way.

### **Isaiah 48:21**

Weaver references this verse to show God's provision and guidance in the desert.

### **Psalms 25:9**

Weaver cites this verse to explain that God guides the meek in judgment.

### **Psalms 31:3**

Weaver quotes David's prayer for God to lead and guide him.

### **Psalms 32:8-9**

Weaver reads this promise of God's guidance and the warning not to be like a horse or mule.

### **Psalms 48:14**

Weaver cites this verse to affirm God is our guide even unto death.

### **Psalms 73:24**

Weaver quotes this verse to show God guides with counsel and receives us to glory.

**Jeremiah 3:4**

Weaver references this verse to call God the guide of our youth.

**Isaiah 58:11**

Weaver quotes this promise that the Lord will guide continually.

**Proverbs 11:3**

Weaver uses this verse to explain how integrity guides the upright.

**Isaiah 30:20-21**

Weaver reads this passage to show that teachers guide believers in the right way.

**Jeremiah 3:14-15**

Weaver cites this promise of pastors who feed with knowledge and understanding.

**Matthew 23:4**

Weaver references Jesus' condemnation of the Pharisees for binding heavy burdens.

**Romans 2:21-24**

Weaver reads further in Romans 2 to expose the hypocrisy of the evil guides.

**Luke 1:68-79**

Weaver reads Zacharias' prophecy about John the Baptist and Jesus guiding feet into peace.

**Isaiah 48:22**

Weaver quotes this verse to state there is no peace for the wicked.

Study notes

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## Discussion Questions

**1.** In what ways are you currently serving as a guide to others, whether in your family, church, or community?

**Consider:** Weaver asserts that everyone is a guide in some capacity, prompting self-examination.

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**2.** How can you ensure that your guidance aligns with the Holy Spirit and Scripture, rather than personal opinion or emotion?

**Consider:** Weaver emphasizes that the Holy Spirit never leads contrary to God's Word.

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**3.** What does it mean for a wife to 'guide the house' according to 1 Timothy 5:14, and how can this be applied in modern families?

**Consider:** Weaver explains the Greek term *oikodespoteo* and the wife's role in managing the household.

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4. How does the example of Philip guiding the Ethiopian eunuch challenge you to be prepared to explain Scripture to others?

**Consider:** Weaver uses Acts 8 to show that guidance requires knowledge of God's Word.

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5. In what ways might we, like Judas, betray Christ in His own house through unfaithfulness or hypocrisy?

**Consider:** Weaver warns that people can guide others away from Christ by their actions, referencing Zechariah 13:6.

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6. How can we cultivate the kind of integrity that guides our decisions, as described in Proverbs 11:3?

**Consider:** Weaver shares a personal story about not stealing gravel to illustrate integrity's guiding role.

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7. What practical steps can you take to be a guide who leads others to follow Jesus, like John the Baptist?

**Consider:** Weaver concludes with John 1:35-37, urging believers to point others to Christ.

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8. Why is peace only given to the obedient, and how does God's guidance lead us into that peace?

**Consider:** Weaver contrasts the peace of Christ with the turmoil of the wicked, citing Isaiah and John.

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## Applications

### Examine Your Role as a Guide

Recognize that you are a guide to others - whether in your family, church, or community - and evaluate whether your guidance leads people toward Christ or away from Him.

**Lecture support:** Weaver states, 'We are all guides... we cannot escape the concept of guidance or the concept of being guides,' and challenges listeners to consider what kind of guide they are.

### Rely on the Holy Spirit for True Guidance

Seek the Holy Spirit's guidance in studying Scripture and making decisions, ensuring that any claimed leading aligns with God's Word and glorifies Christ.

**Lecture support:** Weaver emphasizes that the Holy Spirit 'will guide you into all truth' and never contradicts Scripture or dishonors Christ.

### Guide Your Household Faithfully

Wives should embrace their God-given role to manage the home, and all family members should guide one another in truth and obedience.

**Lecture support:** Weaver expounds 1 Timothy 5:14, explaining that the wife is to 'guide the house' as the despot of the household.

### Be Prepared to Explain Scripture

Like Philip, believers should be ready to guide others in understanding the Bible, recognizing that this requires personal knowledge of God's Word.

**Lecture support:** Weaver says, 'You can't teach what you don't know,' based on the Ethiopian eunuch's request for guidance in Acts 8.

### Avoid Hypocrisy in Guidance

Do not be like the Pharisees who taught but did not practice; instead, live out the truths you profess to guide others authentically.

**Lecture support:** Weaver reads Romans 2:21-23 to expose the hypocrisy of those who preach against sin yet commit it.

### Let Integrity Guide Your Decisions

Allow the integrity instilled by the Holy Spirit to direct your moral choices, refusing to compromise even when tempted.

**Lecture support:** Weaver shares his story of not stealing gravel, illustrating how Proverbs 11:3 guided his actions.

## Point Others to Christ

Speak and live in such a way that others are drawn to follow Jesus, not yourself, following the example of John the Baptist.

**Lecture support:** Weaver cites John 1:35-37, where John's declaration 'Behold the Lamb of God' led disciples to follow Jesus.

## Pursue Peace Through Obedience

Seek the peace that comes from obeying God's guidance, recognizing that there is no peace for the wicked.

**Lecture support:** Weaver quotes Isaiah 48:22 and John 14:27 to contrast the peace of Christ with the turmoil of disobedience.

## 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.

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 34

# Pastor John Weaver - Jesus Christ the Troubler

July 20, 2024

Read Chapter 34 in the companion book, pages 635-650.

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## Major Themes

### Jesus Christ as Troubler to the Unbelieving

Christ troubles tyrants, sinners, and those who reject His rule, bringing agitation and fear, as seen in Herod and Jerusalem.

**Lecture support:** Weaver states, 'He's a Troubler to those who reject Him, to those who hate Him, to those who despise Him.'

### The Wickedness of Tyranny

Herod the Great exemplifies the ruthless, murderous nature of tyrants who fear rivals and reject God's authority.

**Lecture support:** Weaver details Herod's murders of family and innocents, and quotes a source calling him a 'foreigner and usurper.'

### Ignorance of Scripture Leads to Slavery

The people of Jerusalem were ignorant of messianic prophecies, making them susceptible to tyranny; modern Christians are similarly ignorant of basic doctrines.

**Lecture support:** Weaver says, 'They did not know their Bible... They were totally ignorant... concerning the Lord Jesus Christ and the Messiah.'

### God's Sovereignty Over Tyrants

Psalm 2 shows God laughing at rebellious kings and establishing His Son as King; tyrants will be broken and judged.

**Lecture support:** Weaver reads Psalm 2:4-9 and says, 'He that sitteth in the heavens shall laugh. The Lord shall have them in derision.'

## **Christ Divides Families**

The gospel brings a sword, setting family members against each other, as Christ creates division between saved and unsaved.

**Lecture support:** Weaver quotes Matthew 10:34-36 and says, 'Jesus Christ is a divider. Jesus Christ brings a sword.'

## **Believers' New Identity in Christ**

Salvation translates believers from darkness to light, into God's family and kingdom, giving them a new spiritual family.

**Lecture support:** Weaver references Colossians 1:12-14 and 1 Peter 2:1-3, saying, 'We've been born into a different family.'

## **The Command to Not Be Troubled**

Believers are repeatedly told not to be troubled (tarassō) because Christ was troubled in their place and they can trust God's care.

**Lecture support:** Weaver cites John 14:1, 27; 1 Peter 3:14; and John 12:27, saying, 'Jesus Christ, who is our substitute, was troubled in our stead.'

## **Trust in God's Sovereignty**

Christians should not be anxious because God works all things for their good and His glory; they are to cast their cares on Him.

**Lecture support:** Weaver says, 'We know that all things work together for good to them that love God... God is absolutely sovereign and God is in total control.'

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## **Key Arguments**

### **Herod's trouble was due to his fear of a rival king.**

Herod, as a usurper and tyrant, was troubled by the birth of the true King of the Jews because he feared losing his power.

**Lecture support:** Weaver says, 'Herod claimed himself to be the king of the Jews... Herod certainly was troubled' and quotes a source: 'The foreigner and the usurper feared a rival.'

### **Jerusalem's trouble stemmed from ignorance and acclimation to tyranny.**

The people did not know the prophecies of the Messiah and had grown accustomed to Herod's oppressive rule, so they feared change.

**Lecture support:** Weaver states, 'They did not know their Bible... They were totally ignorant... I think they had also become accustomed to tyranny and to slavery.'

### **Modern Christians are similarly ignorant of Scripture.**

Just as Old Testament covenant people were ignorant of messianic prophecies, many professing Christians today cannot explain basic doctrines.

**Lecture support:** Weaver says, 'You find an average church member and ask them... most people are just absolutely totally ignorant.'

### **Tyrants reject God's limitations and will be judged.**

Psalm 2 and Hosea 5 show that rulers who cast off God's restraints will face His wrath; God laughs at them and will break them.

**Lecture support:** Weaver reads Psalm 2:1-3 and Hosea 5:10-11, then says, 'He that sitteth in the heavens shall laugh... Thou shalt break them with a rod of iron.'

### **God actively judges tyrants, as seen in Herod Agrippa I.**

The death of Herod Agrippa I by worms in Acts 12 demonstrates that God will remove obstacles to His will and judge those who steal His glory.

**Lecture support:** Weaver recounts Acts 12:20-23 and says, 'It was God who slew the tyrant... God will remove each and every obstacle that stands in the way of His will.'

### **Christ's coming brings division, not peace, to families.**

Jesus Himself declared that He came to bring a sword, setting family members against each other based on their response to Him.

**Lecture support:** Weaver quotes Matthew 10:34-36 and says, 'Jesus Christ is a divider. Jesus Christ brings a sword.'

### **Believers are not to be troubled because Christ was troubled for them.**

The command 'let not your heart be troubled' is grounded in the fact that Jesus experienced trouble (tarassō) as our substitute, so we can have peace.

**Lecture support:** Weaver points to John 12:27 where Jesus says 'Now is my soul troubled' and then says, 'Why is it that we should not be troubled? Because Jesus Christ, who is our substitute, was troubled in our stead.'

### **Christians should cast their cares on God and trust His sovereignty.**

Instead of being troubled, believers are to cast all their anxieties on God, knowing He cares for them and works all things for good.

**Lecture support:** Weaver cites 1 Peter 5:7 and Romans 8:28, saying, 'Casting all your care upon him; for he careth for you... all things work together for good.'

## Scripture References

### **Matthew 2:3**

The key verse: Herod and all Jerusalem were troubled at the news of Jesus' birth.

### **1 Chronicles 2:7**

Achar (Achan) is called the troubler of Israel for his transgression.

### **Joshua 7**

The account of Achan's sin and its consequences.

### **Matthew 2:1-2**

The wise men come seeking the born King of the Jews.

### **Luke 2:25-32**

Simeon rejoiced at seeing the Christ child, showing not all Jerusalem was troubled.

### **Luke 2:36-38**

Anna the prophetess gave thanks and spoke of Jesus to those looking for redemption.

### **Matthew 2:16-18**

Herod's slaughter of the innocents in Bethlehem.

### **Matthew 2:4-6**

Herod gathered chief priests and scribes to learn where Christ was to be born, revealing the people's ignorance.

### **Psalms 2:1-3**

The kings of the earth rage and plot against the Lord and His Anointed, seeking to break free from His rule.

### **Hosea 5:10-11**

The princes of Judah are like those who remove boundaries, and Ephraim is oppressed for following such commandments.

**Psalm 2:4-12**

God laughs at the rebellious kings, sets His King on Zion, and warns them to kiss the Son lest He be angry.

**Acts 12:20-23**

Herod Agrippa I is struck by an angel and eaten of worms for not giving God glory.

**Acts 12:24**

After Herod's death, the word of God grew and multiplied.

**Acts 5:27-29**

The apostles declare they must obey God rather than men, troubling the authorities.

**Matthew 10:34-39**

Jesus says He came not to bring peace but a sword, dividing families.

**Micah 7:6**

The prophecy that a man's enemies will be those of his own household, quoted by Jesus.

**Colossians 1:12-14**

Believers are delivered from darkness and translated into the kingdom of God's dear Son.

**1 Peter 2:1-3**

Newborn babes in Christ are to desire the sincere milk of the word.

**Luke 24:36-43**

Jesus asks His disciples why they are troubled after His resurrection.

**John 14:1-3, 27**

Jesus commands His disciples not to let their hearts be troubled, promising peace and a prepared place.



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## Discussion Questions

- 1.** In what ways is Jesus Christ a 'Troubler' to the world today, and how should believers respond to that reality?

**Consider:** Weaver explains that Christ troubles tyrants and unbelievers by His very nature and claims.

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- 2.** How does ignorance of Scripture contribute to spiritual slavery, and what can we do to combat this in our own lives and churches?

**Consider:** Weaver compares the ignorance of Jerusalem to modern Christians' lack of biblical knowledge.

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- 3.** What does Psalm 2 teach us about God's attitude toward rebellious rulers, and how should this shape our prayers for our nation?

**Consider:** Weaver expounds Psalm 2 to show God's sovereignty over tyrants.

4. How have you experienced the 'sword' of division that Christ brings in your own family or relationships?

**Consider:** Weaver discusses Matthew 10:34-36 and the reality of family division over the gospel.

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5. What does it mean to be 'translated into the kingdom of his dear Son,' and how does this new identity affect our daily lives?

**Consider:** Weaver references Colossians 1:12-14 to describe the believer's transfer from darkness to light.

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6. Why is it significant that Jesus' soul was troubled (John 12:27), and how does that truth help us when we are troubled?

**Consider:** Weaver argues that Christ was troubled as our substitute, freeing us from the need to be troubled.

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7. What practical steps can we take to 'trouble not our hearts' when facing anxiety or fear?

**Consider:** Weaver concludes with the command to not let our hearts be troubled, based on God's sovereignty and care.

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8. How does the example of Herod Agrippa I's death (Acts 12) serve as a warning to those in power today?

**Consider:** Weaver uses Herod Agrippa I as an example of God's judgment on prideful tyrants.

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## Applications

### Examine your knowledge of Scripture

Weaver challenges believers to assess their ignorance of basic doctrines and prophecies, urging them to become theologians who know the Word.

**Lecture support:** Weaver says, 'There are very few Christians who can explain what you and I would call the basic fundamental doctrines of Christianity.'

### Trust God's sovereignty over rulers

Instead of fearing tyrants, believers should rest in God's control and laugh with Him at rebellious kings, knowing He will judge.

**Lecture support:** Weaver reads Psalm 2:4 and says, 'He that sitteth in the heavens shall laugh. The Lord shall have them in derision.'

### Obey God rather than men

When earthly authorities command what contradicts God, believers must follow the apostles' example and obey God.

**Lecture support:** Weaver cites Acts 5:29: 'We ought to obey God rather than men.'

### Accept division for the sake of Christ

Believers should not be surprised when the gospel causes family conflict, but should love their physical families while prioritizing their spiritual family.

**Lecture support:** Weaver says, 'As much as you love your physical family... those of us who've been saved usually have a closer bond with our spiritual family.'

### Cast your cares on God

Instead of being troubled, believers are to actively cast all anxieties on God, knowing He cares for them.

**Lecture support:** Weaver quotes 1 Peter 5:7: 'Casting all your care upon him; for he careth for you.'

### Trouble not your heart

Weaver exhorts believers to refuse to let their hearts be agitated, trusting that God works all things for their good.

**Lecture support:** Weaver says, 'Trouble not your heart to be troubled... He will work everything out for your good and His glory.'

## Repent and believe for peace

The unsaved are called to repent and trust in Christ to resolve their ultimate trouble and find peace.

**Lecture support:** Weaver says, 'If you're outside of Jesus Christ, your troubles will be mainly resolved upon repentance and faith in Jesus Christ.'

## Study notes

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 35

# The Power and Influence of a Wife

April 23, 2025

Read Chapter 35 in the companion book, pages 651-667.

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## Major Themes

### God's Order of Authority

God has established a hierarchical order: God the Father, Christ, man, woman. This order is rooted in creation and the Fall, and it applies in the church and home.

**Lecture support:** Weaver cites 1 Corinthians 11:3 and 1 Timothy 2:8-14 to establish the order and reasons for it.

### The Power and Influence of a Wife

A wife possesses significant influence over her husband, which can be used for evil (Jezebel, Solomon's wives, Peggy Shippen) or for good (the godly wife in 1 Peter 3).

**Lecture support:** The entire sermon is built around this theme, with multiple biblical and historical examples.

### Submission and Reverence in Marriage

Wives are called to submit to their husbands as to the Lord, and to reverence them. This submission is not degrading but reflects the relationship between Christ and the Church.

**Lecture support:** Ephesians 5:22-33 and 1 Peter 3:1-6 are expounded to show the wife's duty and its spiritual significance.

### Evangelistic Impact of a Godly Life

An unbelieving husband may be won to Christ without a word through the chaste and reverent conduct of his wife, demonstrating the power of a lived testimony.

**Lecture support:** 1 Peter 3:1-2 is explained, emphasizing 'conversation' (manner of life) and 'won' (gained for the kingdom).

### The Danger of Ungodly Influence

Wicked wives can lead husbands into greater sin, idolatry, and destruction, as seen in Ahab, Solomon, and Benedict Arnold.

**Lecture support:** 1 Kings 21:25, 1 Kings 11:1-11, and the historical account of Peggy Shippen are used as warnings.

## **Character Over Outward Appearance**

True value in a wife is found in virtue, the fear of the Lord, and a meek and quiet spirit, not in external adornment or beauty.

**Lecture support:** Proverbs 31:10-31 and 1 Peter 3:3-4 are cited to contrast worldly and godly priorities.

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## **Key Arguments**

### **A wife's submission to her husband is part of her submission to Christ.**

Ephesians 5:22 commands wives to submit to their husbands 'as unto the Lord,' making marital submission a spiritual act of obedience to Jesus.

**Lecture support:** Weaver states, 'a wife who is not in submission to her husband biblically, is not in submission to the Lord Jesus Christ.'

### **God's order is based on creation and the Fall, not culture.**

1 Timothy 2:13-14 gives two timeless reasons for male headship: Adam was formed first, and Eve was deceived, not Adam.

**Lecture support:** Weaver reads and explains these verses, linking them to the permanent order in the church.

### **A wife can win her unbelieving husband through godly conduct.**

1 Peter 3:1-2 teaches that a husband who disobeys the word may be won 'without the word' by observing his wife's pure and reverent behavior.

**Lecture support:** Weaver analyzes the Greek words for 'conversation' (anastrophe) and 'won' (kerdaino) to support this argument.

### **Reverencing a husband is commanded regardless of his character.**

A wife must honor her husband because God commands it and because of his God-ordained position, even if he is not honorable.

**Lecture support:** Weaver argues, 'you must honor the position and the office authority because God has established it.'

### **Jezebel's influence shows the destructive potential of a wife.**

1 Kings 21:25 says Jezebel 'stirred up' Ahab to wickedness, meaning she incited and inflamed his rebellion, leading to murder and idolatry.

**Lecture support:** Weaver explains the Hebrew word 'kuth' and details Jezebel's actions in the Naboth incident.



### **Solomon's wives turned his heart from God.**

1 Kings 11:1-11 explicitly states that Solomon's foreign wives turned his heart to other gods, resulting in the loss of the kingdom.

**Lecture support:** Weaver reads the passage and emphasizes, 'it was his wives that turned away his heart.'

### **True beauty is a meek and quiet spirit.**

1 Peter 3:3-4 teaches that a woman's adornment should be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which is precious to God.

**Lecture support:** Weaver contrasts outward adornment with the 'ornament of a meek and quiet spirit' and connects it to Proverbs 31.

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## **Scripture References**

### **1 Kings 21:25**

Key text: Ahab sold himself to wickedness, stirred up by Jezebel his wife.

### **1 Corinthians 11:3**

God's order: head of every man is Christ, head of woman is man, head of Christ is God.

### **1 Timothy 2:8-15**

Instructions for men and women in the church; women to learn in silence, not teach or usurp authority; reasons from creation and Fall.

### **1 Timothy 3:15**

Key verse of 1 Timothy: how to behave in the house of God.

### **Romans 5:12**

Sin entered the world through one man (Adam).

### **Ephesians 5:22-33**

Wives submit to husbands as to the Lord; husbands love wives as Christ loved the church; wife must reverence husband.

### **1 Kings 16:31**

Ahab married Jezebel and served Baal.

**Revelation 2:20**

The woman Jezebel in Thyatira who seduces God's servants.

**Romans 6:16**

You are slaves to whom you obey, whether sin or obedience.

**1 Kings 21:7**

Jezebel promises to give Ahab Naboth's vineyard.

**2 Kings 9:26**

God saw the blood of Naboth and his sons and will requite it.

**1 Kings 11:1-11**

Solomon's foreign wives turned his heart to idols; God's anger and judgment.

**1 Peter 3:1-6**

Wives, be subject to husbands; win them by chaste conduct; adornment of a gentle spirit; example of Sarah.

**Romans 10:17**

Faith comes by hearing, and hearing by the word of God.

**Philippians 4:8**

Think on things that are pure (same Greek word as 'chaste').

**Proverbs 31:10-12, 28-31**

The virtuous woman: her price far above rubies; husband trusts her; she does him good; her works praise her.

**1 Corinthians 7:1-5**

Mentioned as showing the power and influence husbands and wives have over each other.

**John 14:28**

Jesus said, 'My Father is greater than I,' demonstrating submission within the Godhead.

**John 10:30**

Jesus said, 'I and my Father are one,' showing equality of essence but distinction in role.

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## Discussion Questions

1. How does understanding God's order of authority (God, Christ, man, woman) affect the way we view marriage roles?

**Consider:** Weaver establishes this order from 1 Corinthians 11:3 and 1 Timothy 2.

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2. In what ways can a wife's influence be used for evil, and how can we guard against that?

**Consider:** The examples of Jezebel, Solomon's wives, and Peggy Shippen illustrate destructive influence.

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3. What does it mean for a wife to 'reverence' her husband, and why is this commanded even if the husband is not honorable?

**Consider:** Weaver explains 'reverence' from Ephesians 5:33 and 1 Peter 3:2, emphasizing honor for the position.

**4.** How can a godly wife practically 'win' her unbelieving husband without a word?

**Consider:** 1 Peter 3:1-2 is discussed, focusing on chaste conduct and the meaning of 'conversation' and 'won.'

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**5.** Why does God place such emphasis on the 'hidden man of the heart' and a 'meek and quiet spirit' over outward adornment?

**Consider:** Weaver contrasts 1 Peter 3:3-4 with worldly values and connects it to Proverbs 31.

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**6.** How does the husband's love for his wife as Christ loved the church enable her submission?

**Consider:** Weaver states that when a husband loves sacrificially, it is easy for a wife to submit.

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## Applications

### **Wives, reverence your husbands as God commands.**

A wife must honor and respect her husband, not with sarcasm or belittling, but with reverential obedience, because God commands it and because of his God-given position.

**Lecture support:** Weaver says, 'there should be no cutting, sarcastic, or belittling remarks or any angry tonal patterns from the wife' and 'you must honor the position and the office authority because God has established it.'

### **Use your influence for godly purposes.**

Both husbands and wives have power and influence over each other; this influence must be used for what is good, godly, and holy, not for manipulation or evil.

**Lecture support:** Weaver states, 'the power and the influence must be used for that which is good, godly, and holy.'

### **Live a chaste and reverent life before an unsaved spouse.**

A Christian wife with an unbelieving husband should focus on her conduct and reverence, trusting that God can use her life to win him to Christ.

**Lecture support:** 1 Peter 3:1-2 is applied: 'if she will live in front of this man godly obedience, she will be able to win him into the kingdom of God.'

### **Pursue character over outward beauty.**

Women should prioritize the imperishable beauty of a gentle and quiet spirit, which is precious to God, rather than external adornment.

**Lecture support:** Weaver cites Proverbs 31:30 and 1 Peter 3:3-4, emphasizing that 'what counts... is character, integrity, submission.'

### **Husbands, love your wives as Christ loved the church.**

A husband's sacrificial, singular love makes it easier for a wife to submit and creates a healthy, God-honoring marriage.

**Lecture support:** Weaver explains, 'when a husband then loves his wife the way the Lord Jesus Christ loves the church... it's easy then for a wife to be in submission.'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 36

# Pastor John Weaver - Let

July 27, 2025

Read Chapter 36 in the companion book, pages 669-686.

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## Major Themes

### The Imperative Nature of 'Let'

The word 'let' in Scripture often functions as a command, not mere permission, as seen in creation and God's demands to Pharaoh.

**Lecture support:** Weaver says, 'the word "let" can also be an imperative. That is, it is a command.' He cites Genesis 1:3, 'Let there be light,' and Exodus, 'Let my people go.'

### Peace of God as Umpire

The peace of God is a settled assurance that rules the heart like an umpire, deciding what is right and wrong, and is distinct from peace with God.

**Lecture support:** Weaver explains, 'let the peace of God be an umpire. Let it determine. Let it decide.' He distinguishes peace with God (Romans 5:1) from the peace of God.

### Indwelling Word of Christ

The Word of Christ must dwell in believers richly, like a house, enabling wisdom, teaching, and singing, and is essential for peace to rule.

**Lecture support:** Weaver states, 'it is impossible for the peace of God to rule in your hearts unless the word of Christ dwells in you richly.' He explains \*enoikeō\* as 'in the house.'

### Doing All to God's Glory

Every word and deed should be done for God's honor, which becomes the controlling purpose when peace rules and the Word dwells richly.

**Lecture support:** Weaver says, 'if the peace of God is ruling in our minds, and if the word of Christ is dwelling in us richly, then the controlling aim... is going to be to bring honor and glory to God.'

### Submission as Foundation

Submission to God is necessary for these commands to be fulfilled; without it, peace, the Word, and God's glory are not pursued.

**Lecture support:** Weaver asserts, 'None of these things can be in your mind... unless you have a submissive attitude. If you do not submit to God, there will not be the peace of God ruling.'

## Key Arguments

### The Commands Are Interconnected

The three commands in Colossians 3:15-17 are linked by the conjunction 'and,' showing they are part of a continuous thought with the preceding 'put off/put on' commands.

**Lecture support:** Weaver notes, 'the word "and" happens to be a conjunction. It is binding thoughts together... Paul was not finished in verse 13.'

### Peace Rules Only Through the Word

The peace of God cannot rule in the heart unless the Word of Christ dwells richly, because the Word provides the settled assurance and wisdom.

**Lecture support:** Weaver says, 'it is impossible for the peace of God to rule in your hearts unless the word of Christ dwells in you richly.'

### The Word Dwells Richly Through Singing and Teaching

The Word dwelling richly is expressed in teaching and admonishing one another through psalms, hymns, and spiritual songs, which are Scripture-based.

**Lecture support:** Weaver explains, 'the book of Psalms is divided into psalms, hymns, and spiritual songs... teaching each other and singing the Word of God.'

### These Commands Resolve Relational Problems

When the peace of God rules, the Word dwells richly, and God's glory is the aim, family and social relationships (wives, husbands, children, fathers, servants) are transformed.

**Lecture support:** Weaver applies each verse: 'a wife that has the peace of God ruling... will submit to her husband... a husband... is going to love his wife.'

### Losing Peace Indicates Spiritual Loss

When a believer loses the peace of God, it is evidence of having lost something else, such as grieving the Spirit, and peace must rule for safety.

**Lecture support:** Weaver quotes Adam Clarke: 'When a man loses his peace, it is an awful proof that he's lost something else, that he's given away to evil and grieved the Spirit of God.'



## Scripture References

### **Colossians 3:15-25**

The primary text of the sermon, read at the beginning, containing the commands to let peace rule, let the Word dwell, and do all in the name of the Lord.

### **Genesis 1:3**

Used to illustrate that 'let' is a command: 'And God said, Let there be light: and there was light.'

### **Genesis 1:6**

Another example of 'let' as a command in creation: 'Let there be a firmament.'

### **Genesis 1:9**

God commands, 'Let the waters... be gathered together, let dry land appear.'

### **Genesis 1:11**

God commands, 'Let the earth bring forth grass.'

### **Psalms 33:8-9**

Explains why all should fear the Lord: 'For He spake, and it was done; He commanded, and it stood fast.'

### **Colossians 3:8-14**

Commands to put off old sins and put on the new man, connected to verses 15-17 by 'and.'

### **Matthew 11:29-30**

Jesus' yoke is easy and burden light, illustrating that living godly is more comfortable than ungodly living.

### **Romans 8:28**

All things work together for good to those called according to His purpose, even afflictions.

### **Romans 5:1**

Justification by faith brings peace with God, which is prerequisite for the peace of God.

### **Philippians 4:8**

Think on things that are virtuous, praiseworthy, etc., as the peace of God directs the mind.

**2 Corinthians 5:1-2**

Our earthly body is a house/tabernacle; used to explain 'dwell' as being in our house/body.

**Deuteronomy 4:5-8**

God's statutes are wisdom and understanding, showing the Word brings God near and makes a nation great.

**Psalms 119:165**

Great peace have they which love thy law, and nothing shall offend them.

**Ephesians 5:20**

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

**Hebrews 13:15**

By Him let us offer the sacrifice of praise to God continually, the fruit of our lips giving thanks.

**1 Corinthians 10:31**

Whether you eat or drink, or whatever you do, do all to the glory of God.

**Ephesians 1:3**

God has blessed us with all spiritual blessings in heavenly places in Christ.

**Psalms 51**

David's confession and prayer to restore the joy of salvation, illustrating loss of peace through sin.

Study notes

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## Discussion Questions

1. How does understanding 'let' as a command rather than a suggestion change the way you approach Colossians 3:15-17?

**Consider:** Weaver emphasizes the imperative nature of 'let' in the Greek, comparing it to God's commands in creation.

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2. In what practical ways can you let the peace of God act as an umpire in your daily decisions and thoughts?

**Consider:** Weaver explains that the peace of God should determine what is right or wrong in our minds, like an umpire calling shots.

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3. What does it mean for the Word of Christ to 'dwell in you richly,' and how can you cultivate that in your life?

**Consider:** Weaver describes dwelling as being at home in our bodies and minds, and connects it to singing and teaching Scripture.

**4.** How does doing everything for God's glory transform mundane tasks and relationships?

**Consider:** Weaver applies this to family roles and work, showing that it resolves conflicts when God's honor is the aim.

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**5.** Why is submission to God essential for experiencing His peace and having His Word dwell in you?

**Consider:** Weaver argues that without a submissive attitude, these commands cannot be fulfilled, as self-will takes over.

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## Applications

### Let Peace Rule as Umpire

Believers should actively allow the peace of God to decide what thoughts and actions are acceptable, rejecting those that disturb peace.

**Lecture support:** Weaver says, 'let the peace of God be an umpire... It's going to be the peace of God that's going to tell us this is right.'

### Let the Word Dwell Richly

Christians must immerse themselves in Scripture so that it fills their minds and overflows in teaching and singing, leading to wisdom.

**Lecture support:** Weaver states, 'Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs.'

### Do All for God's Glory

Every action and word should be done with the conscious aim of honoring God, giving thanks through Christ.

**Lecture support:** Weaver says, 'Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.'

### Apply to Family Relationships

Wives submit, husbands love without bitterness, children obey, and fathers do not provoke, as outworkings of these commands.

**Lecture support:** Weaver applies each verse: 'a wife that has the peace of God ruling... will submit to her husband... a husband... is going to love his wife.'

### Work as unto the Lord

Employees or servants should work heartily, not just to please men, but as serving Christ, knowing they will receive an inheritance.

**Lecture support:** Weaver says, 'Whatsoever you do, do it heartily as to the Lord, and not unto men... for you serve the Lord Christ.'

### Maintain a Submissive Attitude

Cultivate submission to God as the foundation for peace, Word-indwelling, and God-glorifying living.

**Lecture support:** Weaver warns, 'If you do not submit to God, there will not be the peace of God ruling in your heart.'

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## LESSON 37

# Pastor John Weaver - Rural Home Defense Conference

September 15, 2025

Read Chapter 37 in the companion book, pages 687-741.

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## Major Themes

### Personal Responsibility for Protection

Individuals, not the government, are responsible for their own safety and that of their families.

**Lecture support:** Weaver states, 'you are responsible for your life. You're responsible for your family. You're responsible for your property. You are the first responder, not the cops, not the firemen.'

### Biblical Mandate to Provide (Including Defense)

1 Timothy 5:8 commands providing for one's household, which includes protection and preparation for emergencies.

**Lecture support:** Weaver explains the Greek word 'pronoao' means to think beforehand, encompassing all provisions, not just food and clothing.

### The Necessity of a Biblical Mindset

Believers must have a determined, biblical mindset on every subject, including self-defense, to avoid fear and instability.

**Lecture support:** Weaver says, 'God requires you to think. God requires you to have a mindset, and He requires you to have that mindset that is biblical on any and every subject imaginable.'

### Community and Mutual Defense

Scripture teaches that two are better than one, and believers should band together for protection.

**Lecture support:** Weaver cites Ecclesiastes 4:9-12 and the example of early settlers forming communities for defense.

### Practical Preparation and Training

Believers must acquire skills in self-defense, medicine, and communication, and test their equipment.

**Lecture support:** Weaver discusses medical training, antibiotics, and the need to practice with weapons; Lorne Luke emphasizes proving equipment.

## **Trust in God Alongside Preparation**

While preparing, ultimate trust must be in God, who is the true defender.

**Lecture support:** Weaver says, 'all of our preparations, even though we're responsible to prepare, are worthless unless God sovereignly protects us.'

## **The Duty to Preserve Life**

The positive side of the sixth commandment is the duty to preserve life, which includes self-defense.

**Lecture support:** Weaver states, 'the positive side of the sixth commandment is you have a duty, you have a responsibility to preserve your life, the life of your family, and the life of your neighbors.'

## **Urgency Due to Current Threats**

Economic collapse, power grid failure, terrorism, and moral decay make preparation imperative.

**Lecture support:** Weaver mentions terrorist watch list crossings, IEDs at the border, and the fragility of the power grid.

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# **Key Arguments**

## **Government Cannot Protect You**

Police have no legal duty to protect individuals, and government emergency supplies are insufficient.

**Lecture support:** Weaver quotes Darren L. Hutchinson: 'Neither the Constitution nor state law imposes a general duty upon police officers... to protect individual persons from harm.'

## **1 Timothy 5:8 Commands Comprehensive Provision**

The Greek word 'pronoio' means to think beforehand, encompassing defense, medical care, and all family needs.

**Lecture support:** Weaver explains, 'the word provide then means to perceive with the mind... It deals also with every provision imaginable.'

## **A Strong Man Arms Himself**

Luke 11:21 teaches that a strong man armed protects his household, implying the use of weapons.

**Lecture support:** Weaver notes the Greek 'kathoplizō' means 'furnished with arms.'



## **Community Defense is Biblical**

Ecclesiastes 4:9-12 shows that two can withstand an attacker, and a threefold cord is not quickly broken.

**Lecture support:** Weaver reads Ecclesiastes 4:9-12 and applies it to the need for like-minded people to band together.

## **Fear and Doubt Paralyze Defense**

A doubtful or double mind leads to instability; God gives a spirit of power, love, and a sound mind.

**Lecture support:** Weaver cites James 1:8 and 2 Timothy 1:7 to contrast a biblical mindset with fear.

## **Prayer is the First Defensive Mandate**

Nehemiah 4:9 shows that prayer and setting a watch go together; ultimate protection is from God.

**Lecture support:** Weaver says, 'if the Lord does not protect us, then we are not protected.'

## **Preparation Must Be Tested**

David rejected Saul's armor because he had not proved it; believers must test their equipment and skills.

**Lecture support:** Lorne Luke uses 1 Samuel 17:38-40 to argue for proving all things, including weapons and gear.

## **Fighting is Sometimes Necessary**

God gave Canaan to Israel, but they had to fight; there are things that cannot be achieved without fighting.

**Lecture support:** Weaver states, 'God gave Canaan to Israel, but Israel had to fight. God gave David victory after victory, but David had to fight.'

## Scripture References

### **1 Timothy 5:8**

The foundational verse for the message, commanding provision for one's own household.

### **1 Timothy 3:15**

The theme of 1 Timothy: how to behave in the house of God.

### **1 Timothy 5:3-7**

Immediate context of verse 8, discussing care for widows and the charge to be blameless.

### **1 Timothy 1:3-5**

Shows that 'charge' means commandment, not suggestion.

### **Philippians 2:15**

Illustrates the meaning of 'blameless' as without rebuke.

### **Luke 11:21-22**

A strong man armed keeps his palace; a stronger man may overcome him, implying the need for community.

### **Ecclesiastes 4:9-12**

Two are better than one; a threefold cord is not quickly broken, supporting community defense.

### **Psalms 82:3**

Defend the poor and fatherless; do justice to the afflicted and needy.

### **2 Thessalonians 3:10-12**

If any would not work, neither should he eat; responsibility to provide for one's own.

### **Psalms 127:1**

Except the Lord keep the city, the watchman waketh but in vain; trust in God alongside preparation.

### **Luke 9:51**

Jesus steadfastly set his face to go to Jerusalem, illustrating a determined mindset.

**Matthew 15:18-19**

Out of the heart proceed evil thoughts; the mind controls actions.

**Matthew 22:37**

Love the Lord with all your heart, soul, and mind; the greatest commandment.

**Deuteronomy 6:4-9**

The Shema; loving God with all one's being and keeping His words central.

**Luke 12:29**

Be not of a doubtful mind; a doubtful mind is unstable.

**James 1:8**

A double-minded man is unstable in all his ways.

**2 Timothy 1:7**

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

**Nehemiah 4:9-23**

The primary text for defensive mandates: prayer, watchfulness, arming families, and rallying points.

**2 Chronicles 13:3-18**

Judah prevailed over Israel because they relied on the Lord, showing trust and fighting together.

**1 Samuel 17:38-40**

David rejected Saul's armor because he had not proved it; he chose five smooth stones.

Study notes

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## Discussion Questions

**1.** In what ways have you relied on the government or others for your safety instead of taking personal responsibility?

**Consider:** Weaver argues that individuals are the first responders and must not depend on police or government.

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**2.** How does the biblical command to 'provide' for your household extend beyond food and clothing to include defense and medical preparation?

**Consider:** Weaver explains the Greek word 'pronoeo' and its broad meaning.

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**3.** What practical steps can you take to develop a biblical mindset regarding self-defense and family protection?

**Consider:** Weaver emphasizes the need for a determined, biblical mindset on every subject.

**4.** How can your church or community band together for mutual defense in a crisis?

**Consider:** Weaver cites Ecclesiastes 4:9-12 and the example of early settlers.

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**5.** What medical skills or supplies do you currently lack, and how can you acquire them?

**Consider:** Weaver discusses the need for medical training and supplies like antibiotics.

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**6.** How do you balance trusting God for protection while actively preparing and training for defense?

**Consider:** Weaver says preparations are worthless unless God protects, but we are still responsible to prepare.

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**7.** What does it mean to 'prove all things' in the context of your defensive equipment and plans?

**Consider:** Lorne Luke uses 1 Samuel 17 and 1 Thessalonians 5:21 to emphasize testing gear.

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**8.** In what areas of your life do you have a 'doubtful mind' or 'double mind' that hinders your preparedness?

**Consider:** Weaver contrasts a biblical mindset with being double-minded or doubtful.

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## Applications

### Take Personal Responsibility for Protection

Stop relying on government or police for safety; accept that you are the first responder for your family.

**Lecture support:** Weaver states, 'you are responsible for your life. You're responsible for your family. You're responsible for your property.'

### Broaden Your Understanding of Provision

Recognize that providing for your household includes defense, medical care, and emergency supplies.

**Lecture support:** Weaver explains 'provide' means to think beforehand about all needs, not just food and clothing.

### Develop a Biblical Mindset on Defense

Study Scripture to form a determined, biblical view on self-defense and family protection.

**Lecture support:** Weaver says, 'you have to learn to think biblically on whatever you're thinking about.'

### Build Community for Mutual Defense

Work with like-minded believers and neighbors to create a network for protection and communication.

**Lecture support:** Weaver cites Ecclesiastes 4:9-12 and the need for rallying points and radios.

### Acquire Medical Knowledge and Supplies

Learn basic medical skills, stock antibiotics, and prepare for times when hospitals are unavailable.

**Lecture support:** Weaver mentions Jase Medical and The Wellness Company for antibiotics, and the need to learn suturing.

### Train with Your Weapons

Practice regularly with your firearms, learn to clear malfunctions, and ensure your family can use them.

**Lecture support:** Weaver says, 'if you do not know how to correct a malfunction... you're going to be in trouble.'

## Test and Prove Your Equipment

Do not assume gear works; test it under realistic conditions and hold fast to what proves reliable.

**Lecture support:** Lorne Luke demonstrates with a Kel-Tec Sub 2000 and a backpack, citing 1 Thessalonians 5:21.

## Pray and Trust God While Preparing

Make prayer the first defensive mandate, recognizing that ultimate safety comes from the Lord.

**Lecture support:** Weaver says, 'if the Lord does not protect us, then we are not protected.'

## Study notes

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## Personal Application and Notes

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

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

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Additional notes or questions to discuss

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## Online Lecture Resources

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

### Lesson 1: Application & Practicality of Biblical Law

Lecture JW01102

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### Lesson 2: Biblical Military Regulations

Lecture JW01064

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### Lesson 3: Driven By the Devil

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## **Lesson 4: The Union's War Against Women & Children**

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## **Lesson 5: The Bible, Women & Prophecy**

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## **Lesson 6: 4 Sanctification & Sexual Purity**

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## **Lesson 7: 6 Sanctification & Sexual Purity**

Lecture JW00864

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## **Lesson 8: Manson Jolley**

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## **Lesson 9: Feelings or Commandments**

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## **Lesson 10: Principles From the Heart of Dixie**

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## **Lesson 11: Refusing Enemy's Testimony**

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## **Lesson 12: Sinfulness of Sin**

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## **Lesson 13: How Do We Love the Lord?**

Lecture JW00709

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## **Lesson 14: Refusing the Enemy's Testimony**

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## **Lesson 15: Love for God**

Lecture JW00644

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## **Lesson 16: Remember Lot And His Wife**

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## **Lesson 17: Righteous Rebellion, No Such Thing!**

Lecture JW00411

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## **Lesson 18: Remember Miriam**

Lecture JW00310

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## **Lesson 19: Responsibility and Responding**

Lecture JW00122

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## **Lesson 20: Creating A Life Giving Home**

Lecture JW00039

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## **Lesson 21: Pastor John Weaver - Bushwacker Johnston**

Lecture JW01201

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## **Lesson 22: Pastor John Weaver - Manson Jolly the South Carolina Avenger**

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## **Lesson 23: The Communication of our Faith**

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## **Lesson 24: Pastor John Weaver - How do we Love the Lord With all of our Heart**

Lecture JW01292

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## **Lesson 25: The Man of God And His Books**

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## **Lesson 26: Pastor John Weaver - Lost Loved Ones**

Lecture JW01416

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## **Lesson 27: Pastor John Weaver - Remember Lot And His Wife**

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## **Lesson 28: Pastor John Weaver - Walking With The Lord - Part 11 - Walking Accurately**

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## **Lesson 29: Remember Miriam**

Lecture JW01590

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## **Lesson 30: Pastor John Weaver - Where Are The Real Women?**

Lecture JW01604

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## **Lesson 31: Pastor John Weaver - How To Develop A Loving Relationship With The Lord**

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### **Lesson 32: Pastor John Weaver - Until Then**

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### **Lesson 33: Pastor John Weaver - What Kind Of Guide Are You?**

Lecture JW01719

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### **Lesson 34: Pastor John Weaver - Jesus Christ the Troubler**

Lecture JW01756

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### **Lesson 35: The Power and Influence of a Wife**

Lecture JW01781

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### **Lesson 36: Pastor John Weaver - Let**

Lecture JW01787

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### **Lesson 37: Pastor John Weaver - Rural Home Defense Conference**

Lecture JW01815

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Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.