

WEAVER STUDY GUIDES

Church Order and Worship

Study Guide

Church Government

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

Date

Contents

Lesson 1: God is a Warrior 6

Lesson 2: The Revival in the Confederate Armies 15

Lesson 3: The Purpose of Scripture 25

Lesson 4: Refusing the Enemy's Testimony 34

Lesson 5: So, You Got What You Wanted 43

Lesson 6: Pastor John Weaver - Adorning the Doctrine of God 51

Lesson 7: Pastor John Weaver - When Sacrifice is Sin 62

Lesson 8: The Role of Books in the Life of the Man of God 70

Lesson 9: Mad at Christ 81

Lesson 10: The Biblical and Historical Significance of the Beard 89

Lesson 11: The Present Truth 100

Lesson 12: Pastor John Weaver - Worship as Warfare 108

Lesson 13: Pastor John Weaver - Richard Cameron The Lion of The
Covenant 119

Lesson 14: Dead Letter Christians 128

Lesson 15: Prerequisites For Loving The Lord 138

Lesson 16: The Necessity of Community 148

Lesson 17: Where Is Your Heart? 159

Lesson 18: Preaching as Entertainment 167

Lesson 19: How Deep Is Your Faith? 175

Lesson 20: Pastor John Weaver - The Disappearing God	183
Lesson 21: Will it happen again?	192
Lesson 22: The Present Truth	202
Lesson 23: Secession Made Plain And Simple	212
Lesson 24: Pastor John Weaver - Dead Letter Christians Or Word Only Christians	222
Lesson 25: Pastor John Weaver - Will It Happen Again?	232
Lesson 26: Great Revival in the Confederate Armies	240
Lesson 27: What Moves You?	249
Lesson 28: Pastor John Weaver - Intimidation, Manipulation and Repentance	259
Lesson 29: Theology Does Matter	270
Lesson 30: Pastor John Weaver - Casting God Behind Your Back	278
Lesson 31: Pastor John Weaver - Teaching The Word Of God	286
Lesson 32: Bridging the Gap	295
Lesson 33: Pastor John Weaver - Vain Worship	306
Lesson 34: Pastor John Weaver - Standing Or Falling	314
Lesson 35: Shared Sins	322
Lesson 36: God Manifest Among Us	333
Lesson 37: Pastor John Weaver - A Setup Gone Wrong	342
Lesson 38: Pastor John Weaver - The Perfect Community	353
Lesson 39: Pastor John Weaver - Do You Have Anything To Rejoice About? . .	362

Lesson 40: A Christian View Of Death 371

Lesson 41: Pastor John Weaver - A Study In Contrasts 382

Lesson 42: Pastor John Weaver - Humility And Revival 393

Lesson 43: Pastor John Weaver - How Far Are You Willing To Go? 404

Lesson 44: Pastor John Weaver - Foundations Are Important 415

Lesson 45: The Same Message 424

Lesson 46: Pastor John Weaver - For The Lord's Sake 436

Lesson 47: Pastor John Weaver - Is it Possible to Know Jesus and Not Be Saved 446

Lesson 48: Pastor John Weaver - Are You Blameless? 455

Lesson 49: Pastor John Weaver - Preaching That Will Get You Killed 463

Lesson 50: Pastor John Weaver - What Does it Mean to Forget God 472

Online Lecture Resources 481

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

God is a Warrior

October 27, 1996

Read Chapter 1 in the companion book, pages 7-25.

Major Themes

God as a Warrior

The central theme is that God is portrayed throughout Scripture as a warrior who fights against His enemies and for His people, challenging the notion that war is inherently sinful.

Lecture support: Exodus 15:3: 'The Lord is a man of war: the Lord is his name.' Also, the repeated use of 'Lord of hosts' (armies) and the book of Numbers as a book of war.

The Legitimacy of Biblical Fighting

Fighting and war are not inherently evil; they can be righteous when grounded in God's justice, holiness, and wrath. God engages in, commands, and teaches war.

Lecture support: Deuteronomy 1:30: 'The Lord your God which goeth before you, he shall fight for you.' Psalm 144:1: 'Blessed be the Lord my strength, which teacheth my hands to war.'

The Error of Pacifism

Pacifism is anti-God and anti-biblical because it rejects the fundamental opposition between righteousness and sin, and by refusing to punish evil, it effectively endorses and promotes wickedness.

Lecture support: Pacifism teaches that the ultimate sin is violence. But without a just violence, there is no restraint upon wickedness. Pacifism elevates violence by failing to punish it.

God's Judgment on the Wicked

God makes war on the wicked, not the righteous. He allows evil to reach a certain level before executing judgment, as seen in the flood and the conquest of Canaan.

Lecture support: Genesis 6 (the flood), Genesis 15 (the iniquity of the Amorites not yet full), and the command to destroy the Canaanites.

The Need for Scriptural Thinking

Humanism has captured the minds of Christendom, causing people to reject biblical truth as strange. Believers must re-educate themselves to think biblically about war and fighting.

Lecture support: Hosea 8:12: 'I have written to him the great things of my law, but they were counted as a strange thing.' The joke about logic illustrates irrational thinking.

Key Arguments

War is not inherently sinful because God is a warrior

If war were inherently evil, a holy God would not engage in it. Scripture repeatedly calls God a warrior and describes His acts of war.

Lecture support: Exodus 15:3: 'The Lord is a man of war.' Deuteronomy 4:34 describes the Exodus as an act of war. God fights for Israel (Deut. 1:30, 3:22).

God commands and teaches war, proving its legitimacy

God left nations to teach Israel war (Judges 3:2), taught David's hands to war (Psalm 18:34, 144:1), and sent His people to war (2 Chron. 6:34).

Lecture support: Judges 3:2: 'to teach them war.' Psalm 144:1: 'which teacheth my hands to war.' 2 Chronicles 6:34: 'If thy people go out to war... by the way that thou shalt send them.'

The book of Numbers is a book of war

The book of Numbers repeatedly numbers men able to go to war and contains ordinances for war, demonstrating that war is a central biblical theme.

Lecture support: Numbers 1:3: 'all that are able to go forth to war.' Numbers 31:21: 'the ordinance of the law which the Lord commanded Moses' regarding war.

God has an arsenal and uses His people as weapons

God has an armory (Jer. 50:25) and calls His people His battle axe and weapons of war (Jer. 51:20), indicating that war can be a divine instrument.

Lecture support: Jeremiah 50:25: 'The Lord hath opened his armoury.' Jeremiah 51:20: 'Thou art my battle axe and weapons of war.'

Pacifism is anti-God because it fails to restrain evil

Pacifism rejects the opposition of righteousness and sin, making violence the ultimate sin. Without just force, wickedness is unrestrained, so pacifism effectively promotes evil.

Lecture support: Pacifism teaches that the ultimate sin is violence. But without a just violence, there is no restraint upon wickedness. Pacifism endorses evil by failing to punish it.

God wars against the wicked, not the righteous

God's warfare is always just, targeting wickedness when it reaches a certain level. Believers must align with God's righteousness to avoid being on the receiving end of His judgment.

Lecture support: Genesis 6 (flood), Genesis 15 (Amorites' iniquity), and the command to destroy the Canaanites. 'God does not make war upon the righteous, but he makes war upon the wicked.'

Scripture References

Hosea 8:12

Weaver uses this verse to illustrate that God's truth often seems strange to people because of humanistic thinking.

2 Chronicles 24:24

God delivered a great host of His people into the hands of a small Syrian army because they had forsaken Him, showing God fights against His own people when they sin.

2 Chronicles 25:20

God delivered Amaziah into the hand of his enemies because they sought after the gods of Edom.

2 Chronicles 28:4-5, 9

God delivered Judah into the hands of Syria and Israel because of their idolatry, demonstrating God as a warrior against His own people.

Luke 1:67-75

Zacharias' prophecy that Christ came to deliver His people from their enemies, showing Christ as a divine warrior.

1 Samuel 1:3, 11

The title 'Lord of hosts' (armies) is used in worship and prayer, emphasizing God's role as commander.

1 Samuel 4:4

The ark of the covenant is associated with the Lord of hosts.

1 Samuel 15:2

The Lord of hosts commands Saul to destroy the Amalekites.

1 Samuel 17:45

David confronts Goliath in the name of the Lord of hosts, the God of the armies of Israel.

Numbers 1:3, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 45

The book of Numbers repeatedly numbers men able to go to war, showing it is a book of war.

Numbers 10:9

God instructs Israel to blow trumpets when they go to war, promising to save them from their enemies.

Numbers 26:2

God commands a census of all men able to go to war.

Numbers 31:3, 21

Moses arms men for war against Midian to avenge the Lord; Eleazar gives the ordinance of the law for war.

Numbers 32:20, 27

Men go armed before the Lord to war.

Deuteronomy 4:32-34

God delivered Israel from Egypt by war, signs, and wonders.

Deuteronomy 1:30

The Lord fights for Israel as He did in Egypt.

Deuteronomy 2:19-24, 36; 3:2-3, 21-22

God destroys enemies and delivers them into Israel's hands, fighting for them.

Jeremiah 50:25

The Lord has opened His armory and brought forth weapons of indignation.

Jeremiah 51:20

God calls His people His battle axe and weapons of war to break nations and destroy kingdoms.

Judges 3:1-2

God left nations to teach Israel war.

Discussion Questions

1. How does the title 'Lord of hosts' shape our understanding of God's character and His relationship to war?

Consider: Weaver emphasizes that 'hosts' means armies, and this title appears frequently in contexts of battle and worship.

2. In what ways does the book of Numbers challenge the common perception that the Bible is primarily about peace and love?

Consider: Weaver argues that Numbers is a book of war, focused on numbering troops and giving ordinances for battle.

3. If God is a warrior, how should that affect our view of church discipline, family discipline, and civil justice?

Consider: Weaver connects the legitimacy of fighting to the validity of discipline in various spheres, arguing that discipline is a form of fighting against wickedness.

4. What is the difference between just violence and unjust violence according to the principles Weaver outlines?

Consider: Weaver states that just violence is grounded in the justice, holiness, and wrath of God, while unjust violence lacks that foundation.

5. How does pacifism, by refusing to use force, actually promote evil?

Consider: Weaver argues that without just force, there is no restraint on wickedness, so pacifism effectively endorses evil.

6. What does it mean that 'the war was of God' (1 Chronicles 5:22), and how should that influence our thinking about modern conflicts?

Consider: Weaver cites this verse to show that some wars are initiated and directed by God, raising questions about discerning God's will in warfare.

7. How can we cultivate a 'warrior mentality' that is biblical and not merely aggressive or violent?

Consider: Weaver concludes that we need to emulate God as a warrior who fights righteously and justly according to His law.

Applications

Re-educate ourselves to think biblically about war and fighting

Believers must reject humanistic thinking and align their views on war with Scripture, recognizing that God is a warrior and that fighting can be righteous.

Lecture support: Weaver says, 'We're going to have to re-educate ourselves. We're going to have to learn to think scripturally and biblically.'

Prepare in advance to know when to fight

Weaver warns that if you wait until you are in a crisis to decide whether to fight, it will be too late. You must know God's rules beforehand.

Lecture support: If you ever get in a pinch and you have to sit there and wonder, well, should I fight or should I not fight? It's too late. You're dead.

Recognize that discipline is a form of righteous fighting

Church discipline, family discipline, and civil justice are all means of fighting against wickedness, and denying the validity of fighting undermines these.

Lecture support: When you deny the validity of fighting, you are denying the validity of church discipline, of family discipline, of civil justice.

Reject pacifism as unbiblical

Pacifism is anti-God because it fails to oppose evil with just force. Believers should not adopt a pacifist stance.

Lecture support: Pacifism is anti-God, anti-Bible, anti-Christian. Pacifism in essence endorses evil and promotes it by failing to punish it.

Emulate God's righteous warrior character

Believers should learn a warrior mentality that reflects God's own character - fighting righteously and justly according to His law.

Lecture support: We need to learn a warrior's mentality. But the warrior we need to emulate is the Lord God Himself, who fights righteously and justly.

Understand that God fights for His people

Believers can take comfort that God is a warrior who fights on their behalf against spiritual and physical enemies.

Lecture support: We thank Thee that Thou art indeed a warrior king. We thank Thee that Thou dost indeed fight for Thy people.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

The Revival in the Confederate Armies

October 30, 2005

Read Chapter 2 in the companion book, pages 27-46.

Major Themes

Theological Roots of the War

The War of Northern Aggression was fundamentally a conflict between Christianity and atheism, sparked by a theological shift in the North.

Lecture support: Weaver quotes James Henley Thornwell: 'The parties in this conflict are not merely abolitionists and slaveholders. They are atheists, Socialists, Communists, Red Republicans, and Jacobins on the one side, and the Friends of Order and Regulated Freedom on the other.'

Sovereignty of God in History

God providentially sent revival to the Confederate armies, enabling them to persevere against overwhelming odds.

Lecture support: Weaver states, 'I believe that one of the answers lies in the fact that God graciously, mercifully and sovereignly sent revival in the southern armies.'

Christian Courage and Fearlessness in Death

Genuine faith in Christ removes the fear of death, making Christian soldiers the bravest fighters.

Lecture support: Stonewall Jackson said, 'My religious belief teaches me to feel as safe in battle as in bed. God has determined the time of my death.'

Genuine Conversion and Perseverance

The revival produced lasting, genuine conversions, evidenced by the high perseverance rate among baptized soldiers.

Lecture support: Dr. J. William Jones kept the names of 410 men he baptized; after the war, only three were not persevering in the faith.

The Primacy of Gospel Preaching

The revival was fueled by straight gospel preaching - the law to convict of sin and the gospel to offer Christ.

Lecture support: Weaver says, 'It was straight gospel preaching that God used to waken these men's need of Jesus Christ... the sharp needle of the law must precede the scarlet thread of the gospel.'

Need for Bold, Godly Preachers

The church today suffers from a lack of courageous, Word-centered preachers who are unashamed of the gospel.

Lecture support: Weaver laments, 'We've got men today who are in the pulpits who are ashamed of the gospel of Jesus Christ.'

Prayer for God to Repeat His Mighty Works

Believers should cry out to God to 'do it again' - to send revival and deliverance as He did in the past.

Lecture support: Weaver prays, 'Do it again, O Lord, do it again. Command deliverances for Thy people.'

Key Arguments

The war was a theological conflict, not merely political or economic.

The North's embrace of humanism and abolitionism was a theological revolution that forced a cultural and political war upon the South.

Lecture support: Weaver states, 'Your view of economics, your view of politics, your view of the government, all of this is determined by what? Your theology.'

Denominational splits foreshadowed national division.

The breakup of national denominations over abolitionism was a prophetic warning of the coming national rupture.

Lecture support: Charles Hodge said, 'abolitionism must operate to produce the disunion of the states and the division of all ecclesiastical societies.'

Revival, not military prowess, explains Southern resilience.

The South's ability to fight for four years against superior numbers and resources is attributed to the spiritual strength from revival.

Lecture support: Weaver asks, 'How could the South hold out for four long, hard, strenuous years against such odds?' and answers with the revival.

Christian faith produces the best soldiers.

Historically, Christian men make the greatest fighters because they fight on principle and are unafraid of death.

Lecture support: Oliver Cromwell said, 'Truly, I think he that prays and preaches best will fight the best.'

The Confederate revival produced genuine, lasting conversions.

The high perseverance rate of converts demonstrates the authenticity of the work of God in the armies.

Lecture support: Out of 410 men baptized by J. William Jones, only three did not continue in the faith.

Chaplains were essential to the revival and often fought alongside the men.

Chaplains preached, counseled, and even took up arms, modeling courage and commitment.

Lecture support: Chaplain Tichenor 'fought with coolness and courage of a veteran killing a Yankee colonel, a major, and four privates.'

Interdenominational cooperation was possible because of shared theology.

Despite differing on secondary issues, chaplains united around the Word of God and the doctrines of grace.

Lecture support: Weaver describes a service: 'a Presbyterian sermon introduced by Baptist services under the direction of a Methodist chaplain in an Episcopal church.'

Modern pulpits lack bold, uncompromising preachers.

The church's decline is due to preachers who are ashamed of the gospel and fail to proclaim the whole counsel of God.

Lecture support: Weaver says, 'The reason we're in the trouble that we're in today in America is because we do not have men that will preach the whole counsel of God.'

Scripture References

Psalms 44:1-8

Weaver reads and expounds this passage as the foundation for remembering God's past works and praying for present deliverance.

1 Timothy 6:5

William Plumer warned that if the assembly declared slaveholding a sin, southern churches would withdraw, citing this verse.

Nehemiah 4:14

Weaver quotes this verse to show that remembering the Lord gives courage to fight for family and home.

1 Corinthians 16:13

Paul's command to 'quit ye like men, be strong' is used to illustrate biblical principles that solidify a fighting spirit.

Philippians 1:21-24

Paul's desire to depart and be with Christ is cited to show why Christians do not fear death.

1 Samuel 2:30

God honors those who honor Him; used to rebuke preachers who are ashamed of the gospel.

Mark 8:38

Jesus warns that He will be ashamed of those who are ashamed of Him; applied to timid preachers.

1 Samuel 16 (implied context of 1 Samuel 15)

The elders of Bethlehem asked Samuel if he came peaceably because he had hacked Agag to pieces; used to contrast bold preachers.

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. How does the theological shift in the North (humanism, abolitionism) compare to theological shifts in our own day?

Consider: Weaver argues that a change in theology always precedes a change in culture.

-
-
-
-
2. In what ways can remembering God's past works strengthen our faith for present challenges?

Consider: Psalm 44:1 is used as a model for rehearsing God's mighty acts.

-
-
-
-
3. What does the fearlessness of Christian soldiers like Stonewall Jackson teach us about facing death?

Consider: Jackson said he felt as safe in battle as in bed because God had determined his time.

4. Why is the perseverance of converts an important test of genuine revival?

Consider: J. William Jones found that only 3 out of 410 baptized men did not continue in the faith.

5. What can we learn from the interdenominational cooperation among Confederate chaplains?

Consider: Chaplains of different denominations worked together, united by the doctrines of grace.

6. How does the example of chaplains who both preached and fought challenge our view of pastoral ministry?

Consider: Chaplain Tichenor fought and killed enemies while also ministering to his men.

7. What are the marks of a bold, God-honoring preacher according to this sermon?

Consider: Weaver contrasts wimpy, ashamed preachers with those who preach the whole counsel of God.

8. How should we pray for revival in our own nation and churches?

Consider: The sermon concludes with a prayer from Psalm 44: 'Do it again, O Lord.'

Applications

Remember God's past works to fuel present faith.

Believers should rehearse the mighty acts of God in history to strengthen their trust in His power today.

Lecture support: Weaver uses Psalm 44:1 to call for remembering what God did in the Confederate revival.

Recognize the theological roots of cultural conflict.

Christians must understand that cultural and political battles are often driven by underlying theological shifts.

Lecture support: Weaver states, 'You cannot have a change in culture until you have a change in theology.'

Cultivate fearlessness in the face of death.

A firm trust in God's sovereignty over life and death should make believers courageous in any circumstance.

Lecture support: Stonewall Jackson's example of feeling safe in battle because God determines the time of death.

Preach the whole counsel of God without shame.

Pastors and teachers must boldly proclaim the law and the gospel, not shrinking from hard truths.

Lecture support: Weaver rebukes preachers who are ashamed of the gospel and calls for men who will preach Christ crucified.

Pursue genuine conversion and perseverance.

Churches should aim for conversions that produce lasting fruit, not mere decisions.

Lecture support: The high perseverance rate of Confederate converts is held up as a model.

Work together across denominational lines on essential doctrines.

Christians should unite around the gospel and the Word of God, setting aside secondary differences for the sake of the kingdom.

Lecture support: The cooperation of Presbyterian, Baptist, Methodist, and Episcopal chaplains is praised.

Pray for God to send revival again.

Believers should cry out to God to repeat His mighty works of deliverance and spiritual awakening.

Lecture support: The sermon ends with a prayer: 'Do it again, O Lord, do it again.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

The Purpose of Scripture

July 20, 2008

Read Chapter 3 in the companion book, pages 47-65.

Major Themes

Sufficiency of Scripture

The Bible is completely sufficient for salvation, spiritual growth, and equipping for every good work; no additional human philosophies or traditions are needed.

Lecture support: Weaver states, 'We do not need man-made philosophies... What we need, and all we need, is the Word of God.'

Inseparability of the Written and Living Word

One cannot have a right attitude toward Christ and a wrong attitude toward the Bible, or vice versa, because they are inseparable.

Lecture support: Weaver says, 'It is impossible for you to have one attitude toward the Bible and a different attitude toward Christ.'

General vs. Special Revelation

General revelation (creation and conscience) is enough to condemn but not to convert; special revelation (Scripture and Christ) is necessary for salvation.

Lecture support: Weaver explains, 'creation light is enough to condemn you, but it's not enough to convert you.'

Inspiration of Scripture

All Scripture is God-breathed, meaning the words are God's own words, making the Bible authoritative and profitable.

Lecture support: Weaver defines inspiration as 'the strong, conscious, in-breathing of God into men, qualifying them to give utterance to the truth.'

Maturation through Scripture

Scripture is given not only for salvation but for ongoing spiritual growth through doctrine, reproof, correction, and child-training in righteousness.

Lecture support: Weaver states, 'the Word of God was given not just for wisdom unto salvation, but also for the knowledge of maturation.'

Finished Work of Christ

Salvation is an accomplished work of God through Christ, not something humans achieve by their own efforts.

Lecture support: Weaver says, 'Only in the Bible do you have an accomplished and a finished salvation.'

Key Arguments

General revelation is insufficient for salvation

Creation and conscience reveal God's existence and moral law, but they cannot reveal God's mercy or the way of salvation through Christ.

Lecture support: Weaver argues, 'creation light is enough to condemn you, but it's not enough to convert you.'

The Bible and Christ are inseparable

Rejecting the written Word is equivalent to rejecting the living Word, Christ, because the Scriptures testify of Him.

Lecture support: Weaver cites John 5:46 and John 12:48 to show that Christ equates belief in Moses' writings with belief in Himself.

All Scripture is inspired and profitable

Every part of the Bible is God-breathed and useful for teaching, rebuking, correcting, and training in righteousness.

Lecture support: Weaver explains the Greek word theopneustos and emphasizes that no part of Scripture is worthless.

Scripture alone reveals God's salvation

Only the Bible teaches salvation by grace through faith in Christ's finished work, in contrast to works-based religions.

Lecture support: Weaver states, 'Salvation is not to be found in any other book than the Word of God.'

Maturation requires reproof and correction

Spiritual growth involves being convicted of sin and corrected by Scripture, which both breaks and restores the believer.

Lecture support: Weaver uses the shepherd breaking a sheep's leg as an illustration of God's corrective work through His Word.

Scripture thoroughly equips for every good work

The Bible provides all necessary instruction for a believer to be complete and fully equipped for worship and service.

Lecture support: Weaver quotes 2 Timothy 3:17 and explains that 'thoroughly furnished' means missing nothing.

Scripture References

2 Timothy 3:15-17

Primary text for the sermon, emphasizing the inspiration and profitability of Scripture for salvation and maturation.

Deuteronomy 29:29

Cited to show that God reveals His will so that we may do it.

Psalms 19:1-6

Used to illustrate general revelation through creation, declaring God's glory.

Romans 1:18-20

Shows that creation reveals God's power and divine nature, leaving men without excuse.

Romans 2:12-15

Demonstrates general revelation through conscience, which accuses or excuses based on the law written on hearts.

John 1:1-3, 14

Identifies Jesus Christ as the living Word of God, who became flesh.

John 5:46

Jesus states that believing Moses' writings is equivalent to believing in Him.

John 5:39

Jesus tells the Jews that the Scriptures testify of Him.

Luke 24:27

Jesus expounded the Scriptures concerning Himself on the Emmaus road.

John 12:48

Jesus says that rejecting Him and His words will result in judgment by His word.

1 Timothy 4:8

Mentioned as another use of the Greek word for 'profitable' (ophelimos).

Titus 3:8

Mentioned as another use of the Greek word for 'profitable' (ophelimos).

John 19:30

Christ's declaration 'It is finished' signifies an accomplished salvation.

1 John 4:10

God's love is shown in sending His Son as the propitiation for our sins.

John 1:18

The only begotten Son has declared the Father.

Matthew 11:27

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

Acts 4:12

Salvation is found in no other name but Jesus Christ.

John 20:30-31

The signs in John's Gospel are written so that readers may believe and have life in Christ.

Romans 10:3

Ignorance of God's righteousness leads people to establish their own.

Acts 20:32

Paul commends the Ephesian elders to God and the word of His grace, which is able to build them up.

Discussion Questions

1. How does understanding the difference between general and special revelation affect our view of those who have never heard the gospel?

Consider: Weaver explains that general revelation is enough to condemn but not to convert.

2. In what ways do we sometimes treat the Bible and Christ as separable, and how can we correct that?

Consider: Weaver argues that one cannot have a different attitude toward the Bible and Christ.

3. Why is it important to affirm that all Scripture is inspired, including the Old Testament?

Consider: Weaver emphasizes that the Old Testament is equally God's Word and profitable.

4. How does the Bible's teaching on salvation differ from other religions, and why is that significant?

Consider: Weaver contrasts the finished work of Christ with works-based salvation systems.

5. What role does reproof and correction play in spiritual maturity, and how should we respond to it?

Consider: Weaver explains that Scripture convicts and corrects us, like a shepherd breaking and setting a sheep's leg.

6. What does it mean to be 'thoroughly furnished unto all good works,' and how does Scripture accomplish this?

Consider: Weaver discusses the consummate qualification provided by the Word.

7. How can we cultivate a greater love and reliance on Scripture in our daily lives?

Consider: Weaver applies the message by urging thankfulness for Scripture and submission to its authority.

Applications

Rely solely on Scripture for faith and practice

Believers should not look to human philosophies or traditions but trust the Bible as completely sufficient for all matters of life and godliness.

Lecture support: Weaver states, 'What we need, and all we need, is the Word of God.'

Submit to the convicting and correcting work of Scripture

When the Bible reproves or corrects us, we should humbly accept it as God's means of maturing us, rather than avoiding it.

Lecture support: Weaver notes that people often stay away from preaching when they are sinning because the Word convicts them.

Thank God for the gift of Scripture

Weaver encourages believers to specifically thank God for His Word, not just for salvation but for the ongoing ministry of Scripture.

Lecture support: Weaver asks, 'When's the last time you just thanked Him for the Scripture?'

Pursue spiritual maturity through Scripture

Christians should not be content with only knowing salvation but should use the Bible to grow into mature, complete followers of Christ.

Lecture support: Weaver laments that many churches only preach salvation and neglect teaching for maturation.

Use Scripture as the guide for all relationships and problems

Weaver asserts that any problem between couples, families, or even nations can be resolved if people submit to the Word of God.

Lecture support: Weaver says, 'I can work out any problem between any couple or in any family or even in this country, as long as people will be willing to submit to the Word of God.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

Refusing the Enemy's Testimony

June 27, 2010

Read Chapter 4 in the companion book, pages 67-86.

Major Themes

Rejection of False Testimony

Believers must refuse testimony from enemies of God, even if it contains truth, because it soils Christ's character and comes from irreconcilable sources.

Lecture support: Weaver states, 'Christ refused to allow those to testify who would only soil and injure His character' and 'He would not receive a testimony from an irreconcilable enemy who was doomed to destruction.'

Sufficiency of Scripture

The Bible is the sole authority for faith and practice, providing everything needed for life and godliness without requiring extra-biblical signs or experiences.

Lecture support: Weaver says, 'The Bible is our sole authority for faith and practice' and 'If you want something over and above and beyond the Word of God, you're going to keep on wanting until you die.'

Intellectual Faith vs. Saving Faith

Demons have intellectual knowledge of Christ and tremble, but lack saving faith; many professing Christians have even less faith than demons.

Lecture support: Weaver cites James 2:19: 'Thou believest that there is one God; thou doest well: the devils also believe, and tremble' and notes that demons 'had an intellectual knowledge. They did not have a saving relationship with Jesus Christ.'

Separation from the World

Believers are called to separate from ungodly influences, including entertainment and false religious programs, because there is no fellowship between light and darkness.

Lecture support: Weaver quotes 2 Corinthians 6:14-18 and applies it: 'You should absolutely, totally, and completely, unequivocally refuse to watch any religious program that Hollywood puts out.'

The Willful Rejection of Christ

Unbelievers reject Christ not due to lack of evidence but because their wills are locked in stubborn rebellion and love of sin.

Lecture support: Weaver explains John 5:40: 'Your will is locked in stubborn rebellion to Me. You love your sin. You love your wickedness.'

Key Arguments

Christ refused demonic testimony despite its truth

Jesus consistently silenced demons who confessed His deity because their testimony, though accurate, came from enemies and would harm His mission.

Lecture support: Weaver cites Mark 1:34, 1:23-25, 3:10-12, 5:6-7, and Luke 4:40-41, showing Jesus rebuking demons who said, 'Thou art the Son of God.'

Paul followed Christ's example in rejecting demonic testimony

In Acts 16, Paul cast out a spirit of divination from a slave girl who spoke truth about the apostles, grieving over her testimony.

Lecture support: Weaver reads Acts 16:16-18: 'Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her.'

Demons have intellectual faith but not saving faith

James 2:19 shows demons believe and tremble, yet they are lost; many humans have an intellectual faith that does not save.

Lecture support: Weaver states, 'Their faith is not even as great as the demons' faith, and demons are totally, completely helplessly lost.'

Christ's character would be soiled by enemy testimony

Just as a prostitute testifying to one's purity would be counterproductive, Christ refused testimony from wicked sources to protect His reputation.

Lecture support: Weaver illustrates: 'Can you imagine? You are in a court of law. And you have a whole list of prostitutes there to testify of your purity.'

Christ had sufficient witness without demonic testimony

John 5:31-40 lists John the Baptist, Christ's works, the Father, and Scripture as adequate witnesses; additional testimony from enemies is unnecessary.

Lecture support: Weaver summarizes: 'Our Lord said, "You wanted witnesses? I gave them to you. John the Baptist, my works, the Father, the Scriptures."'

Scripture alone is sufficient for all matters of faith and life

The rich man and Lazarus account (Luke 16) demonstrates that if people reject Moses and the prophets, they will not believe even a resurrection.

Lecture support: Weaver quotes Abraham: 'They have Moses and the prophets; let them hear them' and applies it to Christ's resurrection.

Scripture References

Mark 1:34

Introduction of the sermon's theme: 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 enemies of the cross whose god is their belly and who mind earthly things.

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, it is because there is no light in them.

Matthew 7:15-23

Jesus warns of false prophets known by their fruits and says many who prophesy and do works in His name will be told 'I never knew you.'

Matthew 24:23-27

Jesus warns against false Christs and false prophets who show signs and wonders, and instructs not to believe them.

John 2:23-25

Jesus did not commit Himself to those who believed because He knew what was in man.

Jeremiah 17:9-10

The heart is deceitful and desperately wicked; God searches the heart.

1 Peter 2:5

Believers are lively stones built up a spiritual house, a holy priesthood.

1 Corinthians 1:21

It pleased God by the foolishness of preaching to save them that believe.

Mark 1:23-25

A demon-possessed man in the synagogue cries out 'I know thee who thou art, the Holy One of God,' and Jesus rebukes him to be silent.

Mark 3:10-12

Unclean spirits fell before Jesus and cried 'Thou art the Son of God,' but He 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.

1 Corinthians 2:6-8

None of the princes of this world knew God's wisdom, for had they known it they would not have crucified the Lord of glory.

1 Corinthians 1:18-21

The preaching of the cross is foolishness to those who perish, but 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.

Psalm 2:10-12

Kings and judges are commanded to serve the Lord with fear and kiss the Son lest He be angry.

Study notes

Discussion Questions

1. Why did Jesus refuse to allow demons to testify about His identity, even though they spoke the truth?

Consider: Weaver explains that Christ refused demonic testimony to protect His character and because they were irreconcilable enemies.

2. How can we discern between true and false teachers according to Matthew 7?

Consider: Weaver discusses Jesus' teaching that false prophets are known by their fruits, not just their words.

3. What does it mean that the Bible is our sole authority for faith and practice, and how should this affect our daily lives?

Consider: Weaver stresses that turning to other sources like horoscopes or experiences opens one to deception.

4. In what ways do people today seek signs or experiences over the Word of God?

Consider: Weaver warns against seeking feelings, emotionalism, or extra-biblical signs instead of trusting Scripture.

5. How does the account of the rich man and Lazarus reinforce the sufficiency of Scripture?

Consider: Abraham's response shows that if people reject Moses and the prophets, they will not believe even a resurrection.

6. What practical steps can we take to refuse the enemy's testimony in our culture?

Consider: Weaver applies the sermon by urging separation from ungodly entertainment and false religious programs.

Applications

Reject testimony from ungodly sources

Believers should not receive or be influenced by the testimony of those who are enemies of God, even if they speak truth, because it can soil Christ's character and lead others astray.

Lecture support: Weaver states, 'We should not need, desire, or want to receive the testimony or the praise of the wicked.'

Rely solely on Scripture for guidance

Instead of seeking signs, experiences, or worldly wisdom, Christians must turn to the Bible as the complete and sufficient authority for all matters of faith and practice.

Lecture support: Weaver says, 'If you want something over and above and beyond the Word of God, you're going to keep on wanting until you die.'

Separate from worldly influences

Believers are called to come out from among unbelievers and avoid entertainment and media that promote ungodly values, as there is no fellowship between light and darkness.

Lecture support: Weaver applies 2 Corinthians 6: 'You should absolutely, totally, and completely, unequivocally refuse to watch any religious program that Hollywood puts out.'

Examine your own faith

Listeners are urged to ensure their faith is more than intellectual assent; true saving faith produces obedience and a changed life, unlike the demons who believe and tremble but are lost.

Lecture support: Weaver warns, 'It is possible to have an intellectual faith and no saving faith.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

So, You Got What You Wanted

December 11, 2011

Read Chapter 5 in the companion book, pages 87-100.

Major Themes

The Deceitfulness of Selfish Desires

Getting what you want, when it is contrary to God, leads to regret and destruction, as seen in Judas and the priests.

Lecture support: Judas got what he wanted, and to him that was all that mattered. The priests got what they wanted, and to them that was all that mattered. Judas covenanted for 30 pieces of silver. Judas is long gone. And so is the silver.

The Conspiracy Against Christ

The religious leaders conspired to murder Jesus out of envy and fear, using false charges to induce Pilate to crucify Him.

Lecture support: When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

The Worthlessness of Worldly Gain

Judas's thirty pieces of silver became worthless to him once his conscience was awakened, illustrating the emptiness of ill-gotten gain.

Lecture support: And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

The Callousness of the Wicked

The priests showed no concern for truth or for Judas's soul, demonstrating that sinners are miserable comforters.

Lecture support: And they said, What is that to us? See thou to that.

The Sovereignty of Christ in Judgment

Though the priests did their will to Jesus, He is now the exalted Lord, and they must face Him as Judge.

Lecture support: Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Sin Is at Christ's Expense

Every sin is committed at the cost of Christ's suffering; believers should not want anything that dishonors Him.

Lecture support: I do not want and you should not want anything at the expense of the person and work and honor and glory and worship of Jesus Christ. Whenever we sin, it's at Christ's expense.

Key Arguments

Judas's betrayal was motivated by greed and initiated by himself.

Judas, a thief, sought out the chief priests and bargained for thirty pieces of silver to betray Jesus.

Lecture support: Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you?

The religious leaders conspired to kill Jesus despite finding no fault in Him.

They took counsel to put Jesus to death because a charge of blasphemy would not induce Pilate; they needed a political charge.

Lecture support: When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

Judas's remorse was not true repentance but worldly sorrow leading to death.

He changed his mind about his action but did not seek God's forgiveness, and his guilt drove him to suicide.

Lecture support: He did not repent toward God. He did not exercise faith toward Jesus Christ. He did not ask Christ for forgiveness. He was merely conscience stricken that he had betrayed an innocent man.

The wicked have no use for truth and discard those who no longer serve their purposes.

When Judas confessed Christ's innocence, the priests dismissed him callously, showing their selfishness.

Lecture support: And they said, What is that to us? See thou to that.

Getting what you want at the expense of Christ leads to eternal ruin.

Judas and the priests got their desires, but faced judgment; similarly, sin is always at Christ's expense.

Lecture support: What is it worth to have your own way and lose your own soul? What is it worth to get what you want and die unconverted?

The exalted Christ will judge those who mistreated Him.

Peter's Pentecost sermon revealed that the crucified Jesus is now Lord and Christ, causing terror among His killers.

Lecture support: Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Scripture References

Matthew 27:1-10

The primary text describing the council against Jesus, Judas's remorse, and the purchase of the potter's field.

Acts 2:23

Peter condemns the religious leaders for crucifying Jesus by wicked hands.

Acts 4:26-28

Herod, Pilate, Gentiles, and Israel gathered against Christ to do what God's counsel determined.

Acts 13:28

Though they found no cause of death in Him, they desired Pilate to slay Him.

Luke 4:28-30

The synagogue crowd tried to throw Jesus off a cliff.

John 8:59

They took up stones to cast at Jesus, but He hid Himself.

John 7:30

They sought to take Him, but no man laid hands on Him because His hour was not yet come.

John 8:20

Another incident where they tried to seize Jesus but could not.

Mark 11:18

The scribes and chief priests sought how to destroy Jesus because they feared Him and the people.

John 11:47-50

Caiaphas advised that it was expedient for one man to die for the nation.

Matthew 26:63-66

The high priest charged Jesus with blasphemy, and they said He was guilty of death.

Acts 6:11-14; 7:56-60

Stephen was falsely accused of blasphemy and stoned, showing the leaders could execute without Rome.

Mark 14:1-2

The chief priests sought to take Jesus by craft but not during the feast to avoid an uproar.

John 19:6-7

The Jews told Pilate that by their law Jesus ought to die because He made Himself the Son of God.

Mark 15:10

Pilate knew the chief priests delivered Jesus out of envy.

Matthew 26:14-16

Judas went to the chief priests and covenanted for thirty pieces of silver.

Zechariah 11:13

Prophecy of the thirty pieces of silver cast to the potter.

John 12:4-6

Judas was a thief and cared for the money bag.

Mark 14:44

Judas gave a sign to take Jesus and lead Him away safely.

Matthew 26:20-22

At the Last Supper, each disciple asked, 'Lord, is it I?' showing no one suspected Judas.

Discussion Questions

1. In what ways do people today demonstrate the attitude 'I got what I wanted, and that's all that matters'?

Consider: Weaver introduces the message by describing this selfish mindset.

2. Why did the religious leaders need to take counsel to put Jesus to death if they had already charged Him with blasphemy?

Consider: Weaver explains the political maneuvering to get Rome to execute Jesus.

3. What does Judas's remorse teach us about the difference between worldly sorrow and true repentance?

Consider: Judas changed his mind but did not turn to God for forgiveness.

4. How does the priests' response to Judas ('What is that to us?') reveal the nature of the wicked?

Consider: Weaver points out that sinners are miserable comforters and only use people for their own ends.

5. Why is it dangerous to get what we want at the expense of Christ?

Consider: Weaver warns that sin is always at Christ's expense and leads to eternal loss.

6. How should the reality that Christ is now the exalted Lord affect the way we live?

Consider: Peter's sermon on Pentecost caused hearers to ask, 'What shall we do?'

Applications

Examine your desires in light of Christ's honor.

Believers should not want anything that comes at the expense of Christ's person, work, or glory.

Lecture support: I do not want and you should not want anything at the expense of the person and work and honor and glory and worship of Jesus Christ.

Recognize the eternal danger of selfish ambition.

Getting what you want contrary to God can lead to eternal ruin, as seen in Judas.

Lecture support: What is it worth to have your own way and lose your own soul?

Do not seek comfort from the ungodly.

Sinners are miserable comforters; true comfort comes from Christ and His people.

Lecture support: Sinners are miserable comforters. They only know how to sin and they only know how to act selfishly.

Live in light of Christ's exaltation and coming judgment.

Since Jesus is now Lord and Christ, we should submit to Him and live holy lives.

Lecture support: God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Avoid sin because it is at Christ's expense.

Every sin we commit is a sin for which Christ suffered; this should motivate holiness.

Lecture support: Whenever we sin, it's at Christ's expense.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

Pastor John Weaver - Adorning the Doctrine of God

January 27, 2012

Read Chapter 6 in the companion book, pages 101-118.

Major Themes

Sound Doctrine and Good Works

The epistle to Titus emphasizes that sound doctrine must manifest itself in good works; doctrine and practice are inseparable.

Lecture support: The theme of the book of Titus is sound doctrine and good works... sound doctrine always manifests itself with a demonstration of saving faith which issues in good works.

Adorning the Doctrine of God

Believers are called to beautify and honor the gospel through their conduct, making it attractive to the world.

Lecture support: That they may adorn the doctrine of God our Savior in all things... we may adorn the doctrine of God by our conduct, by our actions, by our attitude.

Blaspheming the Word Through Disobedience

When lives contradict Scripture, believers blaspheme God's Word; obedience prevents reproach.

Lecture support: When our lives contradict the Word of God, we are blaspheming, we are speaking ill and reproachfully of the Word of God.

Age and Station in Life

Sound doctrine applies to every believer regardless of age or social status, with specific instructions for aged men, aged women, young women, young men, and slaves.

Lecture support: Sound doctrine applies to each and every individual regardless of what your stage in life is and regardless of what your status in life is.

The Authority of Sound Doctrine

Sound doctrine carries God's authority and requires both teaching and rebuke, which must not be despised.

Lecture support: Sound doctrine carries with it the authority of God... These things speak and exhort and rebuke with all authority. Let no man despise thee.

Maturity and Love

Genuine spiritual love for spouse and children grows with age and maturity; older women must teach younger women to love.

Lecture support: Younger women, according to the Apostle Paul, have not really learned to love their husbands or their children as they should... real, genuine, spiritual love comes with age and maturity.

Key Arguments

Principle and Practice Are Inseparable

Biblical principles always lead to biblical practice; correct doctrine produces holy living.

Lecture support: The Apostle Paul is telling Timothy that principle and practice go together. If you believe correctly the principles of the Word of God, then your practice is going to be godly and holy.

Sound Doctrine Drives Away Error

Teaching sound doctrine eliminates false teachings and ungodly behavior.

Lecture support: Once sound doctrine is taught, all the silliness and all the trifles will disappear... Sound doctrine will do one of two things. It will either drive away the silliness and the wickedness in your life or it will drive you away.

The End of Sound Doctrine Is Love

The goal of preaching sound doctrine is love from a pure heart, good conscience, and sincere faith.

Lecture support: Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.

Aged Men Reflect Sound Doctrine Through Character

Older men demonstrate sound doctrine by being sober, grave, temperate, sound in faith, love, and patience.

Lecture support: If aged men are sound in doctrine, that sound doctrine will manifest itself in certain characteristics in their lives... they will be sober... grave... temperate... sound in the faith... in charity... in patience.

Aged Women Must Teach Younger Women

Older women are to model holiness and teach younger women to be sober, loving, discreet, chaste, and obedient.

Lecture support: The aged women likewise that they be in behavior as becometh holiness... teachers of good things, that they may teach the young women to be sober, to love their husbands, to love their children...

Young Men Must Be Patterns of Good Works

Young men are to exemplify good works, uncorrupt doctrine, gravity, sincerity, and sound speech.

Lecture support: Young men likewise exhort to be sober-minded, in all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned.

Slaves Adorn Doctrine Through Obedience

Even slaves, the lowest in society, can beautify the gospel by faithful, obedient service without theft or backtalk.

Lecture support: Exhort servants to be obedient unto their own masters... not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

All Believers Must Examine Their Lives

Every Christian must ask whether their life adorns or blasphemes the doctrine of God, regardless of age or status.

Lecture support: The question that you have to ask yourself is this, for your age, whatever that age is, and for your station in life, whatever that station is, are you adorning the doctrine of God? Or are you blaspheming and reproaching the Word of God?

Scripture References

Titus 2:1-10

The primary passage read and expounded, detailing instructions for various groups to adorn the doctrine of God.

Isaiah 53:2

Quoted to show that Christ had no natural beauty, raising the question of how believers can make Him beautiful through their lives.

Titus 1:9

First reference to sound doctrine in Titus, regarding elders holding fast the faithful word.

Titus 2:7

Instruction to show a pattern of good works and uncorruptness in doctrine.

Titus 2:14

Christ gave Himself to redeem and purify a people zealous of good works.

Titus 3:8

Believers are to be careful to maintain good works, which are profitable to men.

Titus 3:14

Believers must learn to maintain good works for necessary uses.

Ephesians 2:10

Referenced to note that good works are ordained by God, though profitable to men.

Titus 1:10-16

Description of false teachers (Judaizers) whose unsound doctrine leads to ungodly works.

1 Timothy 1:3-5

Paul's similar charge to Timothy to teach no other doctrine, with the end being love from a pure heart.

1 John 2

John's division of believers into babes, young men, and fathers, illustrating spiritual maturity.

1 John 5:2-3

Love for God and brethren is demonstrated by keeping God's commandments.

1 Timothy 3:8

Deacons likewise must not be given to much wine, using a different Greek word but similar concept.

Titus 1:4

Paul calls Titus his own son after the common faith.

1 Timothy 1:2

Paul calls Timothy his own son in the faith.

1 Timothy 4:12-13

Timothy is told not to let anyone despise his youth but to be an example.

Acts 7:58

Saul (Paul) is called a young man at the stoning of Stephen, indicating age range.

Philemon 1:9

Paul refers to himself as 'Paul the aged' later in life, showing the distinction between young and aged.

Acts 5

Ananias and Sapphira 'kept back' (purloined) part of the price, illustrating the sin of purloining.

Study notes

Discussion Questions

1. What does it mean to 'adorn the doctrine of God' in practical terms?

Consider: Based on the Greek word kosmeo and the examples in Titus 2.

2. How can we ensure that our doctrine is 'sound' and not mixed with error?

Consider: Paul's emphasis on healthy doctrine and its contrast with false teaching.

3. In what ways might our lives 'blaspheme' the Word of God, and how can we avoid this?

Consider: The warning in Titus 2:5 and the explanation of blasphemy through disobedience.

4. Why does Paul give specific instructions to different age groups and stations? How does this apply to us today?

Consider: The breakdown of aged men, aged women, young women, young men, and slaves.

5. What role do older women have in teaching younger women, and why is this important?

Consider: The command for aged women to teach younger women to love their husbands and children.

6. How does the example of slaves adorning the doctrine challenge our own attitudes toward work and authority?

Consider: The instruction to slaves to be obedient and not purloin.

7. What does it mean for young men to be 'sober-minded' and a 'pattern of good works'?

Consider: The exhortation to young men in Titus 2:6-8.

8. How can we cultivate the kind of love that grows with maturity, as described in the sermon?

Consider: The statement that younger women have not learned to love as they should.

Applications

Examine Your Life for Adorning or Blaspheming

Believers must evaluate whether their conduct beautifies the gospel or brings reproach upon God's Word.

Lecture support: The question that you have to ask yourself today is this... are you adorning the doctrine of God? Or are you blaspheming and reproaching the Word of God?

Pursue Sound Doctrine for Godly Living

Seek and hold to healthy, uncorrupted doctrine, knowing it will produce holy character and good works.

Lecture support: Sound doctrine will always produce godly living. Unsound doctrine will always produce fleshly and worldly living.

Older Men: Cultivate Sober, Grave, Temperate Character

Aged men should demonstrate self-control, honor, sound faith, love, and patience as evidence of sound doctrine.

Lecture support: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

Older Women: Model Holiness and Teach Younger Women

Aged women must exhibit reverent behavior, avoid gossip and addiction, and actively teach younger women godly living.

Lecture support: The aged women likewise that they be in behavior as becometh holiness... teachers of good things, that they may teach the young women...

Young Women: Learn Sober-Mindedness and Domestic Virtues

Young women should be taught to love their families, be discreet, chaste, keepers at home, and obedient to their husbands.

Lecture support: That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands.

Young Men: Be Patterns of Good Works and Sound Speech

Young men should exemplify integrity in doctrine, gravity, sincerity, and speech that cannot be condemned.

Lecture support: Young men likewise exhort to be sober-minded, in all things showing thyself a pattern of good works... sound speech that cannot be condemned.

Employees/Workers: Serve with Integrity and Respect

Those under authority should obey, please their superiors, avoid backtalk and theft, and show faithfulness to adorn the gospel.

Lecture support: Exhort servants to be obedient unto their own masters... not purloining, but showing all good fidelity, that they may adorn the doctrine of God.

Recognize Greater Responsibility in Freedom

If slaves adorned the doctrine in their low estate, free believers have an even greater obligation to live holy lives.

Lecture support: If slaves were responsible to adorn the doctrine of God in their lowly and menial estate, how much more are you and I responsible to adorn the doctrine of God in our liberty and our freedom?

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 7

Pastor John Weaver - When Sacrifice is Sin

January 27, 2012

Read Chapter 7 in the companion book, pages 119-137.

Major Themes

Hypocrisy in Worship

God rejects worship that is merely external and not accompanied by a contrite heart and obedience.

Lecture support: Isaiah 66:3 equates sacrifices of the wicked to murder and idolatry; Jesus called such worship vain in Mark 7:6-7.

Sovereignty and Omnipresence of God

God cannot be localized; He is everywhere present and owns all things, so He does not need human offerings.

Lecture support: Isaiah 66:1-2 states heaven is God's throne and earth His footstool; 1 Kings 20:28 refutes the idea that God is limited to hills.

Obedience Over Sacrifice

God desires obedience more than ritual sacrifices; rebellion is as witchcraft and idolatry.

Lecture support: 1 Samuel 15:22-23; Jeremiah 7:22-23; Amos 5:21-24.

Divine Retribution: Lex Talionis

God punishes those who reject truth by sending delusion, making the punishment fit the crime.

Lecture support: Isaiah 66:4; 2 Thessalonians 2:11-12; Leviticus 26:16-19.

The Danger of Self-Deception

Those who think they can fool God with religious rituals while living in sin are deceived and will perish.

Lecture support: Proverbs 21:27; Isaiah 44:20; Romans 1:32.

Key Arguments

Worship without obedience is idolatry

Sacrifices offered by the wicked are as detestable as murder, offering unclean animals, or blessing idols.

Lecture support: Isaiah 66:3 lists ox-killing as murder, lamb sacrifice as cutting a dog's neck, oblation as swine's blood, incense as blessing an idol.

God looks at the heart, not external rituals

God esteems the poor and contrite who tremble at His Word, not those who trust in temple ceremonies.

Lecture support: Isaiah 66:2; Isaiah 1:11-15; Amos 5:21-23.

Rejecting truth leads to believing lies

When people refuse God's Word, He sends strong delusion so they believe falsehood and are damned.

Lecture support: 2 Thessalonians 2:10-12; Isaiah 66:4.

Hypocrisy is an affront to God's attributes

Living in sin while offering worship denies God's omniscience, sovereignty, and omnipresence.

Lecture support: Isaiah 66:4 says they did evil before God's eyes; 1 Kings 20:28 shows God is God of all places.

God will not share His glory

God alone is Lord and will not give His glory to idols or to men who exalt themselves.

Lecture support: Isaiah 42:8; the sermon applies this to those who trust in their own religious works.

Scripture References

Isaiah 66:1-5

Primary text; God's throne and footstool, the contrite heart, and the condemnation of hypocritical sacrifices.

Isaiah 29:13

People honor God with lips but hearts are far from Him; quoted by Jesus in Mark 7.

Mark 7:6-9

Jesus calls hypocrites those who honor God with lips but teach human traditions, rejecting God's commands.

1 Kings 20:20-28

Syrians thought God was only God of the hills; God proves He is God of valleys too, refuting localization.

Proverbs 21:27

The sacrifice of the wicked is an abomination, especially when brought with a wicked mind.

Isaiah 1:10-15

God hates their sacrifices, feasts, and prayers because their hands are full of blood.

Amos 5:21-24

God hates and despises their feast days and will not accept their offerings; He desires righteousness.

John 4:24

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

Jeremiah 7:22-24

God commanded obedience, not just sacrifices; they walked in their own counsels.

1 Samuel 15:22-23

To obey is better than sacrifice; rebellion is as witchcraft, stubbornness as idolatry.

Joshua 24:15

Choose this day whom you will serve; as for me and my house, we will serve the Lord.

Isaiah 65:12

God will number them to the sword because they chose what He did not delight in.

Romans 1:32

They know God's judgment but not only do evil but have pleasure in those who do it.

Deuteronomy 32:17-18

They sacrificed to devils, not to God; they forgot the God who formed them.

2 Chronicles 11:15

Jeroboam ordained priests for devils and calves he made.

Psalms 106:36-39

They served idols and sacrificed sons and daughters to devils, polluting the land.

Isaiah 44:20

A deceived heart turns him aside; he cannot say there is a lie in his right hand.

2 Timothy 3:1-8

Perilous times; men have a form of godliness but deny its power; ever learning but never able to come to truth.

John 5:43

Jesus came in the Father's name and they did not receive Him; they will receive another who comes in his own name.

2 Thessalonians 2:10-12

God sends strong delusion to those who reject the truth, that they should believe a lie and be damned.

Discussion Questions

1. What does it mean to 'tremble at God's Word,' and how does that contrast with mere lip service?

Consider: Based on Isaiah 66:2 and the sermon's emphasis on obedience.

2. Why does God equate hypocritical sacrifices to murder and idolatry?

Consider: From the declaration in Isaiah 66:3 and the explanation of murder as an attack on God's image.

3. How does the concept of 'localizing God' manifest in modern church practices?

Consider: The sermon compares ancient temple localization to modern compartmentalization of faith.

4. In what ways might we be 'choosing our own ways' while still participating in religious activities?

Consider: Isaiah 66:3 says they chose their own ways and delighted in abominations.

5. What does it mean that God will 'choose their delusions'? How does this apply today?

Consider: From Isaiah 66:4 and 2 Thessalonians 2:11-12.

6. How can we ensure our worship is in 'spirit and truth' and not merely external?

Consider: John 4:24 and the call for heart engagement.

Applications

Examine your heart in worship

Ensure that your worship is not mere ritual but flows from a contrite heart and obedience to God's Word.

Lecture support: Isaiah 66:2; the sermon warns against lip service and ritualism.

Reject compartmentalized faith

Do not treat God as confined to a church building; live in awareness of His omnipresence every day.

Lecture support: The sermon critiques localizing God to Sunday worship while living sinfully during the week.

Prioritize obedience over religious activity

God desires obedience more than sacrifices; evaluate if your life aligns with His commands.

Lecture support: 1 Samuel 15:22-23; Jeremiah 7:22-23.

Beware of self-deception

Do not assume that church attendance or profession of faith covers a life of unrepentant sin.

Lecture support: Proverbs 21:27; the sermon warns that the hypocrite's hope will perish.

Embrace truth to avoid delusion

Commit to loving and obeying God's truth to avoid being given over to strong delusion.

Lecture support: 2 Thessalonians 2:10-12; the sermon emphasizes that rejecting truth leads to believing lies.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 8

The Role of Books in the Life of the Man of God

August 10, 2012

Read Chapter 8 in the companion book, pages 139-155.

Major Themes

The Command to Read

Paul's instruction to 'give attendance to reading' is a continual, personal imperative for pastors and believers, foundational for teaching and exhortation.

Lecture support: Weaver explains the Greek 'prosecho' and the present active imperative, emphasizing addiction to reading (14:26.9-15:15.3).

Primacy of Scripture

Private reading of the Bible is the primary focus, as it is the fountain of wisdom from which pastors must draw.

Lecture support: Weaver cites Calvin and argues contextually that reading precedes doctrine and exhortation (20:20.8-21:05.0).

Reading as a Lifelong Discipline

Even the Apostle Paul, facing death, requested his books, demonstrating that study never ceases for the man of God.

Lecture support: Weaver references 2 Timothy 4:13 and Calvin's comment on Paul's example (26:18.8-27:41.5).

Broad Reading from a Biblical Worldview

Believers should read widely in history, philosophy, economics, and other fields, understanding all things in light of God's sovereignty.

Lecture support: Weaver discusses reading history as the outworking of God's decree and mentions books on economics and culture (34:32.7-35:48.6).

Quality over Quantity in Reading

Understanding and applying a single paragraph of Scripture is better than reading many chapters without comprehension; the same principle applies to other books.

Lecture support: Weaver states he would rather understand one paragraph than read 20 chapters without understanding (38:20.8-38:46.5).

Application of Knowledge

Reading is worthless if not digested and applied; unused truth is lost.

Lecture support: Weaver quotes Dr. Watts and references Mark 4:23-25 on the principle of using truth (41:17.8-42:46.6).

Overcoming Youth through Study

Young preachers can overcome contempt by diligent reading and godly example, causing others to respect their teaching.

Lecture support: Weaver expounds 1 Timothy 4:12-16, showing that study leads to profiting appearing to all (47:01.7-48:16.5).

Books as Indispensable Tools

Just as a mechanic needs tools, the man of God needs books to teach, refute error, and grow.

Lecture support: Weaver compares books to a mechanic's tools, always available when needed (51:56.7-53:16.3).

Key Arguments

Reading is a commanded addiction

The Greek word 'prosecho' and the present active imperative form indicate that Paul commands a continual, personal devotion to reading.

Lecture support: Weaver explains the linguistic details of 1 Timothy 4:13 (14:26.9-15:15.3).

Private reading of Scripture is foundational

Contextually, the reading commanded is private, as it precedes exhortation and doctrine; pastors must learn before they can teach.

Lecture support: Weaver argues from the order in verse 13 and cites Calvin (18:04.5-19:01.6; 20:20.8-21:05.0).

Paul modeled lifelong study

Paul's request for books in prison shows that even the greatest apostle continued reading until death, setting an example for all believers.

Lecture support: Weaver references 2 Timothy 4:13 and Calvin's commentary (26:18.8-27:41.5).

Reading must extend beyond Scripture

While the Bible is primary, God has given pastor-teachers whose writings can instruct; all subjects should be studied from a theological perspective.

Lecture support: Weaver discusses reading history, economics, and other fields, citing Francis Nigel Lee's book (30:00.7-31:31.9; 34:32.7-35:48.6).

Quality trumps quantity in reading

It is better to read and understand a little than to read much without comprehension; this applies to both Scripture and other books.

Lecture support: Weaver contrasts reading 20 chapters without understanding versus one paragraph with understanding (38:20.8-38:46.5).

Unapplied knowledge is lost

If truth is not digested and applied, it will be taken away; the principle from Mark 4:23-25 applies to all learning.

Lecture support: Weaver quotes Mark 4:23-25 and explains the principle (42:17.9-43:44.4).

Study overcomes the disadvantage of youth

Young preachers who devote themselves to reading and godly living will gain respect and be heard, as their profiting becomes evident.

Lecture support: Weaver expounds 1 Timothy 4:12-16, linking reading to being an example (47:01.7-48:16.5).

Books are necessary tools for ministry

A preacher cannot work without books any more than a mechanic without tools; a library provides resources for future needs.

Lecture support: Weaver uses the mechanic analogy and emphasizes the need for books to teach and refute error (51:56.7-53:16.3).

Scripture References

1 Timothy 4:12-16

The primary text, commanding Timothy to be an example and give attendance to reading, exhortation, and doctrine.

Ecclesiastes 12:12

Cited to show that making many books is endless and much study is weariness, emphasizing selectivity in reading.

Acts 19:19

Referenced as an example of burning worthless books, applied to a heretical book on the Exodus.

2 Timothy 3:16

Quoted to affirm that all Scripture is profitable for doctrine, reproof, correction, and instruction.

1 Corinthians 16:15

Cited to illustrate the same Greek concept of 'addicted' as in 1 Timothy 4:13.

Nehemiah 9:3

Example of public reading of the law in the Old Testament.

Acts 13:15

Example of public reading of the law and prophets in the synagogue.

Acts 15:21

Moses read in synagogues every Sabbath, showing public reading.

Acts 17:28

Paul quotes pagan poets, demonstrating his reading beyond Scripture.

Titus 1:12

Paul quotes a Cretan prophet, further evidence of his familiarity with pagan writings.

2 Timothy 4:13

Paul requests his books and parchments, showing his commitment to reading even in prison.

Mark 4:23-25

Used to illustrate the principle that unused truth is lost; application is essential.

2 Timothy 2:22

Paul tells Timothy to flee youthful lusts, referenced in the context of overcoming youth.

Study notes

Discussion Questions

1. What does it mean to be 'addicted to reading' as Paul commands, and how can we cultivate that discipline in an age of amusement?

Consider: Weaver explains the Greek word 'prosecho' and contrasts 'muse' with 'amuse' (14:26.9-15:15.3; 120.7-153.5).

2. How does the example of Paul requesting his books in prison challenge our own priorities in study, especially when facing difficulties?

Consider: Weaver discusses 2 Timothy 4:13 and Calvin's comment on Paul's dedication (26:18.8-27:41.5).

3. In what ways can reading books outside the Bible, such as history or economics, strengthen our faith and witness?

Consider: Weaver argues for broad reading from a biblical worldview, citing history as God's decree in time (34:32.7-35:48.6).

4. How can we balance the desire for quantity in reading with the need for quality and application?

Consider: Weaver emphasizes understanding one paragraph over reading 20 chapters without comprehension (38:20.8-38:46.5).

5. What practical steps can young believers take to overcome being despised for their youth through study and godly living?

Consider: Weaver expounds 1 Timothy 4:12-16, linking reading to being an example (47:01.7-48:16.5).

6. How does the principle from Mark 4:23-25 that unused truth is lost apply to our personal study habits?

Consider: Weaver quotes Mark 4 and explains the necessity of applying what we read (42:17.9-43:44.4).

7. What criteria should we use to select good books, and how can we avoid wasting time on worthless ones?

Consider: Weaver gives practical advice on asking pastors, researching authors, and perusing books (39:46.5-40:43.9).

8. How can we ensure that our reading leads to true learning and not just an accumulation of facts?

Consider: Weaver quotes Dr. Watts on the need for digestion and personal sentiment (41:17.8-42:17.9).

Applications

Prioritize daily private reading of Scripture

Believers must give continual, addicted attention to reading the Bible as the foundation for all teaching and living.

Lecture support: Weaver expounds the command in 1 Timothy 4:13 and emphasizes private reading (16:54.4-17:31.0).

Read broadly with a biblical worldview

Study history, philosophy, economics, and other subjects to understand God's sovereignty and refute error.

Lecture support: Weaver discusses reading history as God's decree and mentions books on economics (34:32.7-35:48.6).

Focus on quality over quantity

Seek to understand and apply a small portion of Scripture or a good book rather than rushing through large amounts.

Lecture support: Weaver contrasts reading 20 chapters without understanding versus one paragraph with understanding (38:20.8-38:46.5).

Apply what you read

Meditate on and digest reading so that it transforms conduct; unused knowledge is lost.

Lecture support: Weaver quotes Mark 4:23-25 and Dr. Watts on the necessity of application (42:17.9-43:44.4).

Build a personal library as a tool for ministry

Acquire books on various subjects to have resources available when needed for teaching and defense of the faith.

Lecture support: Weaver compares books to a mechanic's tools, always ready for use (51:56.7-53:16.3).

Overcome the disadvantage of youth through study

Young men can gain respect and be heard by devoting themselves to reading and godly example.

Lecture support: Weaver expounds 1 Timothy 4:12-16, showing that profiting appears to all (47:01.7-48:16.5).

Be selective in reading

Evaluate books by asking pastors, researching authors, and perusing contents to avoid worthless material.

Lecture support: Weaver gives practical advice on book selection and mentions burning a heretical book (39:46.5-40:43.9; 519.4-561.2).

Emulate Paul's example of lifelong study

Even in difficult circumstances, continue reading and learning, recognizing that study is a lifelong calling.

Lecture support: Weaver highlights Paul's request for books in prison and Calvin's comment (26:18.8-27:41.5).

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 9

Mad at Christ

June 19, 2012

Read Chapter 9 in the companion book, pages 157-173.

Major Themes

Irrational Anger Against Christ

Many people, including atheists and professing Christians, harbor senseless rage against Jesus, often because He does not conform to their expectations.

Lecture support: Weaver states, 'there are multitudes that are mad at Christ... many professing Christians who are also mad at Christ' (126.2-181.2s).

Christ's Conflict with Religious Legalism

The Pharisees' anger stemmed from Jesus' refusal to abide by their man-made Sabbath traditions, highlighting the clash between God's law and human interpretations.

Lecture support: Weaver explains, 'They could not keep Christ within the confines and the traditions of their belief system' (617.7-685.4s).

The Sovereignty and Uncontrollability of God

Jesus' healing of only one man at Bethesda demonstrates that God acts according to His own will, not human demands, provoking anger in those who seek to control Him.

Lecture support: Weaver says, 'He quickeneth whom He will... He is the uncontrollable God' (2717.1-2764.3s).

Hypocrisy of Christ's Accusers

The religious leaders condemned Jesus for healing on the Sabbath while they themselves violated God's law, revealing their hypocrisy.

Lecture support: Weaver notes, 'they were the hypocrites and they were the violators of God's law' (1977.4-2016.8s).

The World's Hatred of Christ and His Followers

The anger directed at Jesus extends to His disciples because they share His beliefs and are not of the world.

Lecture support: Weaver quotes John 15:18, 'If the world hate you, you know that it hated Me before it hated you' (508.8-536.3s).

Key Arguments

Anger at Christ reveals a belief in His existence

Atheists who vehemently fight against God demonstrate that deep down they truly believe He exists, otherwise they would not waste their time opposing Him.

Lecture support: Weaver argues, 'if they really believe that He didn't exist, why in the world waste your time fighting against Him?' (126.2-180.2s).

The Pharisees could not contain Christ within their traditions

Jesus consistently violated Pharisaic Sabbath interpretations by doing good and following God's law, which enraged the religious leaders.

Lecture support: Weaver states, 'They could not stop Him from violating their interpretations of the Sabbath' (904.3-957.3s).

Jesus confounded His adversaries by exposing their hypocrisy

When asked about paying taxes, Jesus used a denarius to reveal the questioners' own complicity with Rome and their violation of the first two commandments.

Lecture support: Weaver explains, 'they were evidencing that they were the hypocrites. They had the coin' (1887.1-1976.8s).

God's sovereignty is the ultimate reason for human anger

People become angry with God because He does not submit to their control or answer prayers as they desire; He acts according to His own will.

Lecture support: Weaver says, 'Their anger is based upon the fact that God is beyond their control' (2922.0-2970.8s).

Submission to God's will is the only proper response

Rather than being angry at God's uncontrollable sovereignty, believers should submit to Him, trust Him, and conform their lives to His Word.

Lecture support: Weaver prays, 'Give us grace that we may be in submission to Thee... bring our lives in conformity to Your Word' (3303.4-3341.4s).

Scripture References

Luke 6:6-11

The primary text: Jesus heals a man with a withered hand on the Sabbath, and the Pharisees are filled with madness.

Luke 6:1-5

Jesus' disciples pluck grain on the Sabbath, and He defends them by citing David eating the showbread, declaring Himself Lord of the Sabbath.

Deuteronomy 23:25

God's law allowed plucking grain by hand from a neighbor's field, showing the disciples' action was lawful.

1 Samuel 21

David ate the showbread when he was hungry, which Jesus uses to justify His disciples' actions on the Sabbath.

Matthew 12:8-12

Jesus teaches it is lawful to do good on the Sabbath, using the example of rescuing a sheep from a pit.

Mark 3:1-6

Jesus heals a withered hand on the Sabbath, and the Pharisees plot with the Herodians to destroy Him.

Luke 13:11-17

Jesus heals a woman bent over for 18 years on the Sabbath, rebuking the synagogue ruler's hypocrisy.

John 7:22-23

Jesus argues that if circumcision is performed on the Sabbath, healing a whole man should not cause anger.

Luke 20:1-8

The chief priests question Jesus' authority; He confounds them by asking about John's baptism.

Luke 20:20-26

Spies try to trap Jesus with a question about paying taxes to Caesar; He confounds them with the coin.

Luke 20:27-38

Sadducees question Jesus about the resurrection; He corrects their error and proves the resurrection from Moses.

Matthew 22:29

Jesus tells the Sadducees they err not knowing the Scriptures nor the power of God.

Matthew 22:46

After Jesus' answers, no one dared ask Him any more questions.

John 12:19

The Pharisees exclaim that the whole world is going after Jesus, showing their loss of control.

John 5:1-18

Jesus heals one man at Bethesda on the Sabbath, leading to persecution because He made Himself equal with God.

John 5:21

Jesus declares that the Son quickens whom He will, demonstrating His sovereign will.

John 15:18-20

Jesus warns that the world will hate His disciples because it hated Him first.

Psalms 115:3

Our God is in the heavens; He does whatever He pleases.

Psalms 2:12

Kiss the Son, lest He be angry and you perish in the way.

Isaiah 58

God condemns Israel for doing their own pleasure on His holy day.

Discussion Questions

1. Why do you think people who deny God's existence often fight so vehemently against Him?

Consider: Weaver notes that atheists' anger reveals a deep-seated belief in God.

2. In what ways might professing Christians today become 'mad at Christ' when His will crosses theirs?

Consider: Weaver gives examples of believers angry over loss or unanswered prayers.

3. How can we distinguish between God's law and man-made traditions in our own religious practices?

Consider: The Pharisees' legalism about the Sabbath is contrasted with God's actual commands.

4. What does Jesus' use of the denarius teach us about engaging with worldly systems while maintaining loyalty to God?

Consider: Weaver explains how Jesus exposed hypocrisy by asking for the coin.

5. Why did Jesus heal only one man at Bethesda, and what does this reveal about God's sovereignty?

Consider: Weaver emphasizes that God acts according to His will, not human expectations.

6. How should we respond when God does not answer our prayers as we desire?

Consider: Weaver warns against anger and calls for submission to God's will.

7. What are some modern examples of people trying to 'contain' or 'control' Christ?

Consider: Weaver applies the Pharisees' attitudes to contemporary hostility toward God.

Applications

Recognize the foolishness of being angry with God

It is irrational to be angry with the only One who can help us; such anger cuts us off from our only source of aid.

Lecture support: Weaver asks, 'Have you ever stopped to think how foolish it is to be angry with the only one who could possibly ever help you?' (2978.8-3015.4s).

Submit to God's sovereign will rather than trying to control Him

Instead of being enraged when God does not act as we desire, we should submit to His will and trust His goodness.

Lecture support: Weaver says, 'I'd rather be in submission to Him and what He wills... than to get angry with Him because I can't control Him' (3165.3-3257.7s).

Examine our own hearts for hypocrisy in judging others

Like the Pharisees, we may be quick to condemn others for minor infractions while ignoring our own greater sins.

Lecture support: Weaver notes, 'Many that are themselves guilty of the greatest crimes are quick to censure others for the most innocent and inoffensive actions' (3016.8-3070.4s).

Know Scripture to avoid being swayed by human traditions

We must study God's Word so that we are not misled by man-made interpretations and traditions.

Lecture support: Weaver urges, 'We need to know the Scripture. We need to know the Word of God. So we will not be swayed by the interpretations and the traditions of man' (3130.2-3162.6s).

Accept that God does not answer to us

God is not accountable to any person; He gives no account of His matters, and we must learn to trust His sovereign choices.

Lecture support: Weaver states, 'He gives no account of any matters to us. He doesn't have to' (2842.7-2911.8s).

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 10

The Biblical and Historical Significance of the Beard

November 27, 2012

Read Chapter 10 in the companion book, pages 175-199.

Major Themes

Biblical Manhood and Distinction of Sexes

The beard is a God-given mark of manhood that distinguishes men from women, and its removal blurs the divinely instituted distinction between the sexes.

Lecture support: Weaver cites Deuteronomy 22:5 and Keil and Delitzsch's commentary to argue that obliterating sex distinctions is an abomination, and notes that a bearded man can never be mistaken for a woman.

The Beard as a Symbol of Submission to God

A beard signifies submission to God, while a clean-shaven face historically indicated slavery or submission to man, as seen in Joseph's shaving before Pharaoh.

Lecture support: Weaver explains that Joseph shaved his beard when appearing before Pharaoh because a beardless state signified servitude, and contrasts this with the beard representing submission to God.

The Beard and Divine Judgment

The removal or mutilation of the beard is a biblical symbol of God's judgment, most poignantly fulfilled in Christ's suffering when His beard was plucked.

Lecture support: Weaver references Isaiah 7:20, Isaiah 15:2, Jeremiah 48:37, and Ezekiel 5:1 to show God's judgment as shaving, and Isaiah 50:6 to show Christ's beard plucked as bearing wrath.

Historical Correlation Between Beards and Godliness

Throughout history, periods of biblical fidelity and revival are marked by men wearing beards, while apostasy and rationalism correlate with clean-shaven faces.

Lecture support: Weaver traces the beard from Egypt (beardless), through the Reformation (bearded), to the Renaissance and Enlightenment (clean-shaven), and notes Confederate generals' beards.

The Beard as a Testimony and Reminder

The beard serves as both a public testimony to others and a private reminder to the wearer of his commitment to live in submission, separation, and blessing before God.

Lecture support: Weaver states that when he looks in the mirror, his beard reminds him to be in submission to God, separated unto Him, and to have His blessings.

Thinking Biblically About Cultural Taboos

Christians must bring every thought captive to Christ and judge by righteous judgment, not by appearance or cultural biases against beards.

Lecture support: Weaver cites 2 Corinthians 10:4-5 and John 7:24, and argues that the taboo against bearded pastors is man-made, not biblical.

Key Arguments

The Beard is an Assumed Biblical Norm

Scripture never commands men to grow a beard but assumes it as natural, providing regulations for its care and using it as a symbol of honor and dignity.

Lecture support: Weaver notes that the Hebrew word for elder (zaqen) is related to beard, and that Leviticus 19:27 and 21:5 regulate the beard rather than prohibit it.

Shaving is the Question, Not Beards

Since God created men to grow beards, the real question is whether it is right to shave, not whether it is right to have a beard.

Lecture support: Weaver argues that beards grow naturally and must be repeatedly shaved, so the burden of proof is on those who remove what God has given.

The Beard Signifies Life, Freedom, and Blessing

In Scripture, lepers were shaved (symbol of death), slaves were beardless (symbol of servitude), and anointing oil ran down Aaron's beard (symbol of blessing).

Lecture support: Weaver cites Leviticus 13:29-33 for leprosy, Genesis 41:14 for Joseph's slavery, and Psalm 133 for Aaron's anointing.

Mutilating the Beard is a Grave Insult and Sign of Judgment

Forcibly cutting or plucking a beard was a deadly insult in ancient cultures and a prophetic sign of God's wrath upon His people.

Lecture support: Weaver recounts the war over David's ambassadors' beards (2 Samuel 10) and the prophetic shavings in Isaiah, Jeremiah, and Ezekiel.

Christ's Beard Was Plucked as Substitutionary Judgment

The plucking of Christ's beard fulfilled Isaiah 50:6, symbolizing that He bore the curse and judgment of God in place of sinners.

Lecture support: Weaver connects the cultural meaning of beard-plucking as divine curse with Christ's passion, emphasizing His role as substitute.

Historical Precedent Supports the Beard for Godly Men

From early church councils to Spurgeon, godly leaders have required or commended beards, while beardlessness was associated with paganism and effeminacy.

Lecture support: Weaver cites the Council of Carthage (200 AD), Clement of Alexandria, Tertullian, and Spurgeon's requirement for deacons to have beards.

Scripture References

Leviticus 19:26-28

God commands not to round the corners of the head or mar the corners of the beard, indicating divine regulation of facial hair.

Leviticus 21:1-6

Priests are forbidden to shave off the corner of their beard or make baldness on their head, emphasizing holiness.

Proverbs 25:2

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

John 7:24

Judge not according to appearance, but judge righteous judgment, used to caution against superficial judgments about beards.

2 Corinthians 10:4-5

Bringing every thought captive to Christ, including thoughts about beards, to think biblically.

Psalms 119:165

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

1 Corinthians 11:14

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

Isaiah 42:21

Christ magnified the law and made it honorable, supporting that He would not violate the principle against long hair.

1 Samuel 21:13-15

David feigned madness by letting spittle fall on his beard, showing that defiling the beard was considered insane.

2 Samuel 19:24

Mephibosheth did not trim his beard as a sign of mourning during David's exile.

2 Samuel 20:9-10

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

Luke 22:28

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

Proverbs 20:29

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

1 Corinthians 16:20; Romans 16:16; 1 Thessalonians 5:26; 1 Peter 5:14

Greeting with a holy kiss, understood as kissing the beard as a sign of respect and brotherly love.

2 Samuel 10:1-7

Hanun shaved half the beards of David's servants, causing a war, showing the beard's value and the insult of its mutilation.

Leviticus 13:29-33

Lepers with plagues on the head or beard were to be shaven, linking beardlessness with sin and death.

Genesis 41:14

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

Psalm 133:1-3

The anointing oil running down Aaron's beard symbolizes the blessings of God upon His people.

Isaiah 7:20; Isaiah 15:2; Jeremiah 48:37; Ezekiel 5:1

God's judgment is depicted as shaving the head and beard, symbolizing His wrath upon rebellious people.

Isaiah 50:6

Christ gave His cheeks to those who plucked off the hair, fulfilling the symbol of bearing God's judgment.

Study notes

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

Discussion Questions

1. How does understanding the historical and cultural significance of the beard in Scripture change your perspective on passages like 2 Samuel 10 or Isaiah 50:6?

Consider: Weaver detailed the insult of beard mutilation and its connection to Christ's suffering.

2. In what ways might modern cultural taboos against beards in church leadership reflect a failure to 'think biblically' as described in 2 Corinthians 10:5?

Consider: Weaver challenged the taboo against bearded pastors and called for bringing every thought captive to Christ.

3. How can the beard serve as a private testimony and reminder of submission to God in your daily life?

Consider: Weaver shared that looking in the mirror reminds him of his commitment to God.

4. What does the connection between leprosy, shaving, and sin teach us about the spiritual symbolism of the beard?

Consider: Weaver explained that lepers were shaved as a sign of sin and death, while the beard signifies life.

5. How should Christians respond to the growing unisex trend in light of Deuteronomy 22:5 and the beard's role in distinguishing sexes?

Consider: Weaver argued that the beard is a God-given mark of manhood that opposes the blurring of gender distinctions.

6. Why do you think periods of revival and reformation in church history have often been accompanied by a return to wearing beards?

Consider: Weaver traced the correlation between beards and biblical fidelity from the Reformation to the modern era.

7. How can we apply the principle of not judging by appearance (John 7:24) when encountering fellow believers with different convictions about beards?

Consider: Weaver cautioned against superficial judgments and emphasized righteous judgment based on Scripture.

8. What does the plucking of Christ's beard reveal about the nature of His substitutionary atonement?

Consider: Weaver connected Isaiah 50:6 to Christ bearing the curse and judgment of God for sinners.

Applications

Study Scripture Thoroughly

Believers should search the Scriptures to understand even seemingly minor topics like the beard, as all Scripture is profitable for instruction.

Lecture support: Weaver urged listeners to study the matter for themselves, citing Proverbs 25:2 and his own journey of discovery.

Reject Cultural Bias

Christians must not allow cultural taboos or past abuses to dictate their obedience to biblical principles regarding the beard.

Lecture support: Weaver argued that just because hippies or others misused beards does not mean we discard the truth, using analogies like the Lord's table.

Embrace Biblical Manhood

Men should consider growing a beard as a way to visibly affirm their God-given manhood and distinction from women, in opposition to unisex trends.

Lecture support: Weaver stated that the beard is a distinguishing mark of a man and that its resurgence may indicate a weariness with effeminacy.

Let the Beard Be a Testimony

A beard can serve as a public witness and a private reminder to live in submission, separation, and blessing before God.

Lecture support: Weaver shared that his beard prompts him to examine his walk with God each time he sees it.

Do Not Be Offended by Biblical Practices

If someone is offended by a beard, they should examine their love for God's law, as Psalm 119:165 promises peace to those who love it.

Lecture support: Weaver used Psalm 119:165 to argue that offense at beards reveals a heart issue with God's Word.

Recognize Christ's Substitutionary Suffering

The plucking of Christ's beard should deepen our appreciation for His bearing of God's judgment on our behalf.

Lecture support: Weaver explained that the beard-plucking was a cultural sign of divine curse, fulfilled in Christ's passion.

Maintain Sexual Distinction

In a culture that blurs gender lines, Christians should uphold the biblical distinction between men and women, with the beard as one visible marker.

Lecture support: Weaver cited Deuteronomy 22:5 and the example of Diana worship to warn against unisex practices.

Submit to God, Not Man

The beard symbolizes freedom from slavery to man and submission to God alone; believers should live accordingly.

Lecture support: Weaver contrasted Joseph's shaving as a slave with the beard as a sign of submission to 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.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 11

The Present Truth

July 26, 2015

Read Chapter 11 in the companion book, pages 201-217.

Major Themes

Repetition of Truth

Truth must be heard repeatedly to be established; repetition aids learning and prevents truth from slipping away.

Lecture support: Peter says, 'I will not be negligent to put you always in remembrance of these things, though you know them' (2 Peter 1:12).

Establishment in Truth

God's will is for believers to be steadfast, fixed, and confirmed in the truth, which brings blessings and stability.

Lecture support: The Greek word *stērizō* means to be steadfast; Psalm 112 lists benefits of being established.

Present Truth Defined

Present truth is the truth God emphasizes for His people in their current context, not relative or new truth.

Lecture support: The word 'present' (*pareimi*) means 'at hand'; truth does not change with situations.

Progressive Revelation and Illumination

God revealed truth progressively in Scripture; now the Holy Spirit progressively illuminates believers to understand it.

Lecture support: Isaiah 28:9-10 shows line upon line; John 16:12-13 promises the Spirit will guide into all truth.

Discerning the Battle

Present truth is where the battle rages; believers must stand on God's Word where it is under attack.

Lecture support: Martin Luther quote: 'If I profess... except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ.'

Receiving Preaching as God's Word

Believers must receive the preached Word not as man's opinion but as God's Word, which works effectually in them.

Lecture support: 1 Thessalonians 2:13: 'ye received it not as the word of men, but as it is in truth, the word of God.'

Key Arguments

Truth Requires Repetition

Peter insists on reminding believers of known truth because repetition grounds and establishes them.

Lecture support: 2 Peter 1:12: 'I will not be negligent to put you always in remembrance... though you know them.'

Present Truth Is Not New Revelation

Jesus Christ is the full and final revelation; claiming new truth denies His completeness.

Lecture support: Hebrews 1:1-3: God has spoken in these last days by His Son.

God Revealed Truth Progressively

The Bible was given over 1,600 years with progressive unfolding, as seen in Messianic prophecies.

Lecture support: From Genesis 3:15 to Micah 5:2, details about the Messiah were revealed gradually.

Illumination Is Progressive

The Holy Spirit enlightens believers to understand Scripture progressively, not all at once.

Lecture support: John 16:12-13: 'I have yet many things to say... but ye cannot bear them now... the Spirit will guide you into all truth.'

Present Truth Is Where the Battle Rages

Believers must confess Christ precisely where truth is under attack, or they deny Him.

Lecture support: Martin Luther: 'where the battle rages, there the loyalty of the soldier is proved.'

Preaching Is God's Means of Manifesting Truth

God manifests His Word through preaching, and His servants proclaim present truth as He burdens them.

Lecture support: Titus 1:1-3: 'hath in due times manifested his word through preaching.'

Scripture References

2 Peter 1:12-15

The primary text; Peter's commitment to remind believers of truth and his desire for them to be established in the present truth.

2 Corinthians 13:5

Paul's command to examine ourselves, used to show that rehearsing truth enables self-examination.

Mark 10:1

Jesus taught the people again, illustrating the principle of repetition.

Hebrews 2:1

We must give earnest heed to things we have heard lest they slip, emphasizing the need for repeated truth.

Colossians 2:7

Believers are to be rooted and built up in Christ and established in the faith.

Psalms 112:1-10

Describes the blessings of the man who fears the Lord and is established, including stability and lack of fear.

James 1:5-8

The double-minded man is unstable; contrast to being established.

Luke 13:1

Usage of 'present' (pareimi) to mean 'standing right in front of you.'

2 Corinthians 10:11

Paul uses 'present' to mean being physically present, illustrating the word's meaning.

Psalms 119:89

God's Word is forever settled in heaven, showing truth is constant.

John 17:17

Jesus said, 'Sanctify them through thy truth: thy word is truth.'

Hebrews 1:1-3

God has spoken finally by His Son; no new revelation beyond Christ.

Isaiah 28:9-10

Precept upon precept, line upon line; God teaches progressively.

Genesis 3:15

First promise of the Messiah; seed of woman will crush serpent's head.

Acts 18:24-28

Apollos knew only John's baptism; Aquila and Priscilla expounded the way of God more perfectly, illustrating present truth.

Acts 19:1-5

Disciples at Ephesus knew only John's baptism; Paul taught them about Jesus and the Holy Spirit.

John 16:12-13

The Spirit will guide into all truth; progressive illumination.

2 Timothy 2:7, 15

Study to show thyself approved; the Lord gives understanding.

Titus 1:1-3

God manifests His Word through preaching committed to Paul.

1 Thessalonians 2:13

Believers received Paul's preaching as the Word of God, not man's word.

Discussion Questions

1. Why does Peter emphasize reminding believers of truths they already know? How does this apply to our need for repeated teaching?

Consider: Based on 2 Peter 1:12 and the principle that repetition aids learning.

2. What does it mean to be 'established in the present truth'? How can we discern what the present truth is for our time?

Consider: From the definition of 'established' and the explanation of present truth.

3. How does the concept of progressive illumination affect our patience with other believers who may not yet understand certain truths?

Consider: From the discussion on God's sovereignty in illumination and the example of being patient with Ed.

4. In what areas is the battle raging today where we must confess Christ and His Word?

Consider: From the application of Luther's quote and the list of contemporary issues.

5. How can we cultivate an attitude that receives preaching as the Word of God and not merely the word of man?

Consider: From 1 Thessalonians 2:13 and the application about our attitude toward preaching.

Applications

Be Established in Present Truth

Believers should seek to be grounded and fixed in the truth God is emphasizing for their time, not content with limited knowledge.

Lecture support: Peter's desire that they be 'established in the present truth' (2 Peter 1:12).

Receive Preaching as God's Word

We must receive the preached Word not as human opinion but as God's Word, which works effectually in us.

Lecture support: 1 Thessalonians 2:13: 'ye received it not as the word of men, but as it is in truth, the word of God.'

Stand Where the Battle Rages

Believers must confess Christ and His truth precisely where it is under attack in society, not flinching.

Lecture support: Martin Luther's quote: 'where the battle rages, there the loyalty of the soldier is proved.'

Value Repetition of Truth

We should not despise hearing truth repeatedly, as it grounds us and prevents truth from slipping away.

Lecture support: Hebrews 2:1: 'lest at any time we should let them slip.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 12

Pastor John Weaver - Worship as Warfare

November 27, 2012

Read Chapter 12 in the companion book, pages 219-234.

Major Themes

Worship as Spiritual Warfare

Worship is not merely a religious exercise but an active engagement in battle against the enemies of God.

Lecture support: The title and repeated statements: 'the message today is worship is warfare' (86.9-117.6s); 'worship is warfare' (727.6-758.1s).

The Enemy's Desire for Worship

Satan and those who follow him ultimately seek the worship, honor, and glory that belong to God alone.

Lecture support: Satan's temptation of Christ: 'All these things will I give thee if thou wilt fall down and worship me' (1335.6-1369.1s); the wicked husbandmen wanting the inheritance (1551.4-1596.8s).

Christ's Victory and Believers' Participation

Christ is the victorious captain who leads His people in warfare, and believers share in His triumph through worship.

Lecture support: Joshua meets the captain of the Lord's host (52.2-85.5s); Revelation 17:14: 'the Lamb shall overcome them' (2822.4-2929.8s).

Opposition from Worldly Powers

Earthly rulers and systems consistently oppose Christ and His worship, making worship a direct confrontation with these powers.

Lecture support: Psalm 2: kings and rulers take counsel against the Lord (1676.5-1740.1s); modern legal cases against home Bible studies (2143.1-2323.8s).

The Necessity of Spiritual Armor

Believers must put on the whole armor of God to stand in the evil day, especially in the context of worship.

Lecture support: Ephesians 6:10-18: 'Put on the whole armor of God' (174.3-306.3s).

Rejoicing at God's Judgments

Scripture commands and exemplifies rejoicing and worship at the destruction of God's enemies.

Lecture support: Exodus 15: Israel's song after the Red Sea (567.0-727.2s); Psalm 58: 'The righteous shall rejoice when he seeth the vengeance' (836.7-865.6s); Revelation 19: Hallelujah at Babylon's fall (900.1-972.7s).

Key Arguments

Worship is inherently warfare because it gives God the glory that His enemies seek for themselves.

Since the enemy desires worship, every act of true worship is a direct assault on the kingdom of darkness.

Lecture support: Satan's temptation: 'fall down and worship me' (1335.6-1369.1s); 'What is it that the enemy really, genuinely desires? The enemy really desires worship, honor, and recognition.' (1370.9-1392.5s).

The flesh tempts to sin, but the enemy's primary target is worship.

The works of the flesh are distinct from the enemy's ultimate goal; Satan does not need to tempt believers to fleshly sins because the flesh already does that.

Lecture support: Galatians 5:19-21 lists works of the flesh (1128.3-1209.2s); 'the enemy does not need to tempt you to do those things, because your flesh already tempts you' (1128.3-1209.2s).

Earthly rulers and systems are agents of spiritual warfare against Christ.

Psalm 2 and its fulfillment in Acts 4 show that political and religious leaders conspire against the Lord and His Anointed, making worship a political and spiritual act of resistance.

Lecture support: Acts 4:25-28 quotes Psalm 2 and applies it to Herod, Pilate, and others (1810.4-1892.0s).

Historical and contemporary persecution of worship confirms the warfare nature of worship.

Examples from the American Revolution and modern legal cases demonstrate that governing authorities attack Christian gatherings, revealing the ongoing war.

Lecture support: British destruction of churches (1971.1-2142.5s); Phoenix and Orange County fines for home Bible studies (2143.1-2323.8s).

Believers must actively fight against evil in all its forms as part of worship.

Albert Barnes' commentary outlines the fronts of warfare: personal sin, evil passions, corrupt customs, false doctrine, and worldly wickedness.

Lecture support: Barnes' five points: sinful propensities, evil passions of others, evil customs/laws, error/false doctrine, wickedness of heathen world (2540.3-2821.2s).

Christ's victory is certain, and believers share in it through worship.

Revelation promises that the Lamb will overcome, and those with Him are called, chosen, and faithful; worship is participation in that victory.

Lecture support: Revelation 17:14: 'the Lamb shall overcome them' (2822.4-2929.8s); Revelation 19:11: 'in righteousness he doth judge and make war' (2822.4-2929.8s).

Scripture References

Joshua 5:13-15

Introduction: Joshua meets the captain of the Lord's host and worships, illustrating worship as warfare.

Ephesians 6:10-18

Paul commands believers to put on the whole armor of God to stand against the devil, emphasizing the necessity of armor for worship.

1 Timothy 1:18

Paul charges Timothy to 'war a good warfare,' showing that even preachers are in a spiritual battle.

2 Timothy 2:3-4

Believers are called to endure hardness as good soldiers of Jesus Christ, not entangling themselves in civilian affairs.

Exodus 15:1-21

Israel's song of worship after the destruction of Pharaoh's army demonstrates worship at the defeat of God's enemies.

Psalms 58:6-11

David prays for the destruction of the wicked and declares that the righteous will rejoice at God's vengeance.

Revelation 19:1-6

The multitude in heaven shouts 'Hallelujah' at the judgment of the great whore, showing worship at the destruction of God's enemies.

1 Corinthians 15:25

Christ must reign until He has put all enemies under His feet, indicating ongoing conquest.

Galatians 5:19-21

The works of the flesh are listed to show that the flesh itself tempts to sin, distinct from the enemy's primary goal of worship.

Matthew 4:1-10

Satan tempts Christ, ultimately offering Him all the kingdoms of the world in exchange for worship.

Matthew 21:33-39

The parable of the wicked husbandmen who kill the son to seize his inheritance illustrates the enemy's desire for what belongs to Christ.

Mark 12:7

The husbandmen say, 'the inheritance shall be ours,' showing their desire for Christ's honor and worship.

Psalms 2:1-3

The kings and rulers take counsel against the Lord and His Anointed, seeking to break free from God's authority.

Acts 4:24-28

Luke applies Psalm 2 to the conspiracy of Herod, Pilate, and others against Jesus, showing the spiritual war behind earthly events.

Matthew 2:8

Herod deceitfully claims he wants to worship Christ, but actually seeks to kill Him, illustrating the enemy's false worship.

Luke 23:11

Herod and his soldiers mock and scorn Jesus, setting Him at naught, exemplifying the world's contempt for Christ.

Matthew 12:30

Jesus states there is no neutrality: 'He that is not with me is against me.'

Revelation 17:14

The Lamb will overcome His enemies, and those with Him are called, chosen, and faithful.

Revelation 19:11

Christ is depicted as a warrior on a white horse, judging and making war in righteousness.

Matthew 6:9-10

The Lord's Prayer includes 'Thy kingdom come,' which implies the overthrow of opposing kingdoms.

Study notes

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

Discussion Questions

1. How does viewing worship as warfare change the way you prepare for and participate in corporate worship?

Consider: The sermon argues that worship is an act of spiritual battle, not a passive religious routine.

-
-
-
2. In what ways have you experienced opposition or persecution for your faith that confirms the warfare nature of worship?

Consider: Historical and modern examples show that governing authorities often attack Christian gatherings.

-
-
-
3. Why is it important to distinguish between temptations from the flesh and the enemy's ultimate desire for worship?

Consider: Galatians 5 lists works of the flesh, while Satan's temptation of Christ focused on worship.

4. How should believers respond biblically when civil laws conflict with the command to worship and gather?

Consider: The sermon cites cases of fines for home Bible studies and argues that laws contrary to God's Word are wrong.

5. What does it mean to 'war a good warfare' as a preacher or as an ordinary believer?

Consider: Paul charged Timothy to war a good warfare, and the sermon applies this to all Christians.

6. How can the armor of God in Ephesians 6 be practically applied to the act of worship?

Consider: The sermon emphasizes that the armor is necessary not just for prayer but especially for worship.

7. Is it biblical to rejoice at the destruction of God's enemies, and how should that shape our worship?

Consider: Exodus 15, Psalm 58, and Revelation 19 show worship and rejoicing at God's judgments.

8. What are some modern 'evil customs, laws, opinions, employments, and pleasures' that believers must war against?

Consider: Albert Barnes' list includes these as part of the kingdom of darkness we engage in warfare.

Applications

Prepare for worship as for battle

Believers should consciously put on the whole armor of God and approach worship as an act of spiritual warfare against the enemies of Christ.

Lecture support: Ephesians 6:10-18; 'if the armor of God is necessary just to stand and or just to pray, how much more is it absolutely necessary if we are to worship' (233.0-306.3s).

Resist the enemy's desire for worship

Recognize that Satan and worldly systems seek the worship due to God alone, and refuse to give them honor or allegiance.

Lecture support: Satan's temptation: 'fall down and worship me' (1335.6-1369.1s); 'the enemy really desires worship, honor, and recognition' (1370.9-1392.5s).

Fight personal sin as part of worship warfare

Engage in daily battle against sinful propensities, bringing the body into subjection as an act of worship.

Lecture support: Barnes' first point: 'our own sinful propensities' (2615.6-2657.1s); Paul's 'I die daily' (2615.6-2657.1s).

Oppose evil customs and laws

Actively resist and speak against cultural norms, regulations, and laws that oppose Christ and His Word.

Lecture support: Barnes' third point: 'evil customs, laws, opinions, employments, and pleasures' (2661.6-2696.2s); modern legal cases (2143.1-2323.8s).

Pray for the overthrow of Christ's enemies

When praying 'Thy kingdom come,' consciously pray for the defeat of all kingdoms and powers that oppose Christ.

Lecture support: Lord's Prayer: 'Thy kingdom come' implies overthrow of opposing kingdoms (2932.6-2970.2s).

Endure hardship as a good soldier

Accept suffering and opposition as part of the Christian warfare, not entangling oneself in worldly affairs that hinder service to Christ.

Lecture support: 2 Timothy 2:3-4: 'endure hardness as a good soldier' (306.3-379.9s).

Rejoice in God's righteous judgments

Include in worship a biblical rejoicing at God's vengeance on His enemies, as modeled in Scripture.

Lecture support: Psalm 58:10: 'The righteous shall rejoice when he seeth the vengeance' (836.7-865.6s); Revelation 19:1-6 (900.1-972.7s).

Maintain loyalty to Christ alone

Refuse neutrality; recognize that anyone not actively with Christ is against Him, and worship Him exclusively.

Lecture support: Matthew 12:30: 'He that is not with me is against me' (2410.8-2472.8s).

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 13

Pastor John Weaver - Richard Cameron The Lion of The Covenant

November 30, 2012

Read Chapter 13 in the companion book, pages 235-253.

Major Themes

Suffering for Christ as a Divine Gift

Suffering for Christ is not a curse but a gift from God, given in varying degrees according to His sovereign will, as seen in Moses and Paul.

Lecture support: Weaver cites Philippians 1:29 and states, 'not only is faith the gift of God, but it also teaches us that suffering is likewise the gift of God.' He adds, 'just like God gives faith, God also gives the gift of suffering.'

Christ's Kingship Over All Spheres

Jesus Christ is King over the conscience, the church, the nation, and everything, and believers must resist any earthly authority that usurps His rule.

Lecture support: Weaver says, 'They believed that Jesus Christ alone was king... of the conscience... of the church... of the nation... of everything.' The slogan was 'for Christ's crown and covenant.'

The Importance of History as God's Decree

History is linear, with a definite beginning and end, and is the unfolding of God's eternal decree, making the study of post-biblical Christian history valuable.

Lecture support: Weaver states, 'history is nothing less than God's eternal decree coming to pass in time. So therefore, history is indeed important.'

Boldness and Conviction in the Face of Persecution

Richard Cameron and the Covenanters exemplified unwavering boldness, refusing to compromise even unto death, rebuking modern lukewarmness.

Lecture support: Weaver says, 'Their bold preaching and their bold stand for Jesus Christ should indeed embarrass most of us today... rebukes our compromise, our lukewarmness.'

The Right of Lesser Magistrates to Resist Tyranny

Based on John Knox's teaching, lower magistrates have the right and duty to resist higher authorities when they become tyrannical, which the Covenanters applied.

Lecture support: Weaver explains, 'John Knox taught that it was the right and the duty of a lesser magistrate to resist the tyranny of higher magistrates... all they were doing was simply this. They were applying the teaching... of John Knox.'

The Joy and Reward of Martyrdom

Cameron and others viewed death for Christ as a gain, seeing heaven opened and desiring to die fighting for their Lord, with an eternal crown awaiting them.

Lecture support: Cameron said, 'this is the day that I have longed for, to die fighting against our Lord's avowed enemies. And this is the day that we shall get the crown.'

Key Arguments

Faith produces a willingness to suffer affliction rather than enjoy sinful pleasures.

Moses chose affliction with God's people over the treasures of Egypt because he esteemed the reproach of Christ as greater riches.

Lecture support: Weaver reads Hebrews 11:24-26 and comments, 'Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season... he esteemed the reproach of Christ greater riches than the treasures in Egypt.'

God sovereignly appoints some believers to suffer greatly for His name.

Paul was a chosen vessel to suffer great things, as shown in Acts 9:16 and his own account in 2 Corinthians 11, demonstrating that suffering is part of God's plan.

Lecture support: Weaver cites Acts 9:16, 'For I will show him how great things he must suffer for my name's sake,' and lists Paul's sufferings from 2 Corinthians 11.

The Covenanters' resistance was a religious act, not anarchy, based on obeying God rather than men.

The Sanquhar Declaration was framed with prayer, Scripture, and singing, disowning a tyrant to enthrone Christ, reversing 1 Samuel 8 and obeying Acts 5:29.

Lecture support: Weaver says, 'They made their refusal a religious act. They began it with prayer and scripture and the singing of a song... They were choosing a theocracy over a despotism.'

Modern believers lack the zeal and willingness to suffer that the Covenanters had.

The lives and deaths of Cameron and others rebuke today's compromise and lukewarmness, calling for a renewed commitment to stand for Christ.

Lecture support: Weaver states, 'Their bold preaching and their bold stand for Jesus Christ should indeed embarrass most of us today... rebukes our compromise, our lukewarmness, our unwillingness to stand for Christ.'

Persecution arises from ignorance of God and Christ.

Jesus predicted that killers would think they serve God, which was fulfilled in Charles II's persecution, done to establish his own church.

Lecture support: Weaver quotes John 16:1-3 and says, 'All this was done by King Charles I so that he could establish his church.'

Scripture References

Hebrews 11:32-40

Read at the opening to introduce the theme of heroes of faith, noting that many beyond the biblical list have suffered for Christ.

Hebrews 11:24-26

Used to illustrate Moses choosing affliction with God's people over the pleasures of Egypt, esteeming the reproach of Christ.

Philippians 1:29

Cited to show that suffering for Christ is a gift from God, just as faith is.

Acts 9:15-16

Quoted to demonstrate that Paul was a chosen vessel appointed to suffer great things for Christ's name.

2 Corinthians 11:24-28

Listed as examples of the sufferings Paul endured, including beatings, stoning, shipwrecks, and perils.

Hosea (implied 4:13)

Referenced to condemn Israel for sacrificing under oak trees for comfort, illustrating the desire for ease even in sin.

Jeremiah 3:19

Mentioned as one of the texts Richard Cameron preached from.

Matthew 11:28

Mentioned as one of the texts Richard Cameron preached from.

Isaiah 32:2

Mentioned as one of the texts Richard Cameron preached from.

Isaiah 49:24

Mentioned as one of the texts Richard Cameron preached from.

John 5:40

Mentioned as one of the texts Richard Cameron preached from.

Psalms 46:10

Preached by Cameron on his last Sunday, emphasizing stillness and knowing God.

1 Samuel 8

Referenced to contrast Israel's demand for a human king with the Covenanters' choice of theocracy over despotism.

Acts 5:29

Cited as the principle behind the Sanquhar Declaration: 'We ought to obey God rather than men.'

John 16:1-3

Quoted to show Jesus' prediction that persecutors would think they serve God, applied to Charles II's actions.

Psalms 23

Alluded to by Alan Cameron when he said, 'Goodness and mercy all my life shall surely follow me,' after seeing his son's head.

Discussion Questions

1. How does viewing suffering as a gift from God (Philippians 1:29) change our perspective on hardships we face for our faith?

Consider: Weaver emphasized that suffering is a gift given in varying degrees, just like faith.

2. In what ways does modern Christianity exhibit the lukewarmness that Weaver says the Covenanters rebuke?

Consider: Weaver stated that the Covenanters' boldness embarrasses us and rebukes our compromise.

3. What does it mean practically to affirm Christ as King over every area of life (conscience, church, nation)?

Consider: The Covenanters' slogan was 'for Christ's crown and covenant,' and they resisted any authority that usurped His rule.

4. How should Christians today balance submission to governing authorities (Romans 13) with the duty to resist tyranny as taught by John Knox and exemplified in the Sanquhar Declaration?

Consider: Weaver explained the doctrine of lesser magistrates and the Covenanters' religious act of disowning a tyrant.

5. What can we learn from Alan Cameron's response to his son's martyrdom about trusting God's goodness in the midst of devastating loss?

Consider: Alan Cameron kissed his son's severed head and praised God, quoting Psalm 23.

6. Why is the study of post-biblical church history important for our faith, according to Weaver?

Consider: Weaver argued that history is God's decree and that many heroes of faith exist beyond Scripture.

7. How does Cameron's eagerness to die for Christ challenge our own attachment to comfort and safety?

Consider: Cameron said he longed for the day to die fighting and saw heaven's gates open.

Applications

Repent of Lukewarmness and Compromise

Believers should be convicted by the Covenanters' zeal and turn from spiritual apathy, embracing a wholehearted commitment to Christ.

Lecture support: Weaver says, 'Their bold preaching and their bold stand for Jesus Christ should indeed embarrass most of us today... rebukes our compromise, our lukewarmness.'

Pray for God to Raise Up Bold Leaders

In light of current times, believers should pray for God to raise up men like Richard Cameron who will stand against tyranny and for Christ's crown.

Lecture support: Weaver prays, 'that God would raise up some Richard Camerons and some David Haxtons... that we would have men who would not only stand against tyranny... but... be standing for Christ.'

Seek Grace to Live for Christ Now

Rather than focusing on dying for Christ, believers should seek grace to live faithfully for Him daily, trusting that dying grace will come when needed.

Lecture support: Weaver prays, 'We don't even need to think about dying for You, Lord. We need to think about living for You. Because if we will not live for You, we certainly will not die for You.'

Esteem Christ Above Earthly Treasures

Like Moses, believers should value the reproach of Christ as greater riches than worldly pleasures or status.

Lecture support: Weaver comments on Hebrews 11:26, 'Moses saw the beauty and the wonder of salvation... no one will ever choose suffering... until they understand and... rightly estimate the beauty and the glory and the grace of the Lord Jesus Christ.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 14

Dead Letter Christians

November 17, 2016

Read Chapter 14 in the companion book, pages 255-273.

Major Themes

Word Only vs. Spirit-Empowered Faith

The central contrast between a dead, intellectual faith that rests on words alone and a living faith brought about by the Holy Spirit's power.

Lecture support: 1 Thessalonians 1:5: 'For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.'

The Necessity of Regeneration by the Holy Spirit

Salvation is not a human decision but a supernatural work of God; without the Spirit's conviction and regeneration, one remains a dead letter professor.

Lecture support: Weaver quotes William Booth: 'The chief danger that confronts the coming century will be religion without the Holy Ghost...' and references John 6:63.

Man's Inability and God's Sovereignty in Salvation

Man cannot save himself, repent, or believe apart from God's enabling grace; salvation is of the Lord alone.

Lecture support: Mark 10:27: 'With men it is impossible, but not with God: for with God all things are possible.'

The Evidences of Genuine Faith: Work, Labour, Patience

True conversion is evidenced by a work of faith (turning from idols), a labour of love (serving the saints), and a patience of hope (waiting for Christ).

Lecture support: 1 Thessalonians 1:3,9-10: 'Remembering without ceasing your work of faith, and labour of love, and patience of hope...'

The Danger of False Assurance

Many professing Christians rest in a decision, prayer, or church membership without genuine conversion, leading to a rude awakening on Judgment Day.

Lecture support: Weaver states: 'Those individuals who are resting in their decision... they're going to be in for a real rude awakening on Judgment Day.'

The Word's Dual Effect: Life or Death

God's Word always accomplishes its purpose, either bringing life to those who believe or condemnation to those who reject.

Lecture support: 2 Corinthians 2:15-16: 'To the one we are the savour of death unto death; and to the other the savour of life unto life.'

Key Arguments

The gospel must come in power, not word only

Paul's thanksgiving in 1 Thessalonians 1:5 shows that genuine conversion involves the Holy Spirit's power, not mere human persuasion or intellectual assent.

Lecture support: 1 Thessalonians 1:5: 'For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.'

Love is demonstrable, not verbal

True love, like God's love in Christ, is shown in action; word-only love is empty and dead.

Lecture support: 1 John 3:18: 'My little children, let us not love in word, neither in tongue; but in deed and in truth.'

Man cannot regenerate himself

The rich young ruler's inability to keep the first commandment shows that salvation is impossible with men; only God can save.

Lecture support: Mark 10:27: 'With men it is impossible, but not with God: for with God all things are possible.'

The letter kills, but the Spirit gives life

The Word of God without the Holy Spirit is a dead letter; it is the Spirit who makes the Word effective for salvation.

Lecture support: 2 Corinthians 3:6: '...for the letter killeth, but the spirit giveth life.'

Faith without works is dead

Genuine saving faith always produces biblical works; a faith without works is not saving faith.

Lecture support: James 2:17: 'Even so faith, if it hath not works, is dead, being alone.'

True Christians turn from idols and serve God

The Thessalonians' work of faith was evidenced by their turning from idols to serve the living God, demonstrating genuine conversion.

Lecture support: 1 Thessalonians 1:9: '...how ye turned to God from idols to serve the living and true God.'

Serving God means serving the saints

Labour of love is demonstrated by ministering to fellow believers; what we do to them, we do to Christ.

Lecture support: Hebrews 6:10: '...your work and labour of love... in that ye have ministered to the saints, and do minister.'

Only the Holy Spirit enables a saving confession

No one can genuinely confess Jesus as Lord except by the Holy Spirit; mere verbal profession is not enough.

Lecture support: 1 Corinthians 12:3: '...no man can say that Jesus is the Lord, but by the Holy Ghost.'

Scripture References

1 Thessalonians 1:1-10

The entire chapter is read and forms the basis for the sermon, focusing on verse 5.

1 John 3:16-21

Used to show that love must be in deed and truth, not word only.

Mark 10:17-27

The rich young ruler illustrates man's inability to save himself and the impossibility of salvation apart from God.

Hebrews 4:12

The Word of God is powerful, but its power is through the Spirit.

2 Corinthians 3:5-6

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

John 6:63

Jesus says the Spirit gives life; His words are spirit and life.

Isaiah 55:10-11

God's Word never returns void but accomplishes His purpose.

2 Corinthians 2:14-16

The Word is a savour of life or death, depending on the hearer's response.

John 12:48

The word Jesus spoke will judge those who reject Him.

1 Corinthians 2:1-5

Paul's preaching was in demonstration of the Spirit and power, not human wisdom.

Ephesians 2:8-10

Salvation by grace through faith, not works, but we are created for good works.

Philippians 2:12-13

Work out your salvation, for God works in you to will and to do.

James 2:14-18

Faith without works is dead; works evidence genuine faith.

Hebrews 6:10

Labour of love is shown by ministering to the saints.

Matthew 25:33-46

Serving the least of Christ's brethren is serving Christ; neglect is judged.

Galatians 5:6,13

Faith works by love; serve one another by love.

1 John 5:2

We love the children of God when we love God and keep His commandments.

1 Timothy 1:1

Jesus Christ is our hope.

Ezekiel 33:32

People hear the word as entertainment but do not obey.

1 Corinthians 12:3

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

Study notes

Discussion Questions

1. What does it mean for the gospel to come 'not in word only, but in power'? How can we discern this in our own lives?

Consider: Based on 1 Thessalonians 1:5 and the sermon's central contrast.

2. How does the rich young ruler's encounter with Jesus demonstrate man's inability to save himself?

Consider: From Mark 10:17-27 and the discussion of the first commandment.

3. In what ways might modern churches promote 'word only' Christianity?

Consider: Related to the critique of entertainment-focused churches and easy-believism.

4. What is the relationship between faith and works according to James 2? How does this relate to 'work of faith' in 1 Thessalonians 1:3?

Consider: From the exposition of James 2:14-18 and Philippians 2:12-13.

5. How can we practically demonstrate 'labour of love' toward the saints?

Consider: Based on Hebrews 6:10 and Matthew 25:33-46.

6. What does it mean to have 'patience of hope' in Christ, and how does it sustain us in trials?

Consider: From 1 Thessalonians 1:10 and the quote from Albert Barnes.

7. Why is it dangerous to rest in a past decision or prayer for assurance of salvation?

Consider: From the warning about dead letter professors and the need for self-examination.

8. How does 1 Corinthians 12:3 challenge the idea that anyone can simply 'accept Jesus'?

Consider: From the conclusion that only the Holy Spirit enables a saving confession.

Applications

Examine your faith for genuine Spirit-wrought change

Weaver urges listeners to ask whether there is something in their lives that can only be explained by the supernatural work of the Holy Spirit.

Lecture support: Weaver asks: 'What is there in your life that can only be there because of the supernatural work of the Holy Spirit?'

Turn from idols and sin as evidence of true faith

A work of faith involves actively turning from idols and sin to serve the living God, not merely professing belief.

Lecture support: 1 Thessalonians 1:9: '...how ye turned to God from idols to serve the living and true God.'

Serve fellow believers as a labour of love

True love for God is demonstrated by ministering to the needs of the saints, not just words.

Lecture support: Hebrews 6:10 and Matthew 25:40: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

Cultivate a patient hope fixed on Christ's return

Believers are to wait patiently for Christ, enduring trials with the assurance that He will deliver from wrath.

Lecture support: 1 Thessalonians 1:10: 'And to wait for his Son from heaven... which delivered us from the wrath to come.'

Reject entertainment-driven Christianity

Weaver warns against churches that prioritize fun over the offense of the gospel, calling for a return to humility and holiness.

Lecture support: Weaver recounts an ad for a church 'putting the fun back in Christianity' and contrasts it with Ezekiel 33:32.

Rest your hope solely in Christ for judgment

Believers can cherish the hope of Christ's merits even in God's holy presence, not in their own works.

Lecture support: Albert Barnes quote: 'It is a hope which we have for the merits of the Redeemer and which we are permitted to cherish before God.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 15

Prerequisites For Loving The Lord

December 03, 2012

Read Chapter 15 in the companion book, pages 275-290.

Major Themes

Love as an Act of the Will

Love is primarily a choice and determination, not a feeling, and can be commanded by God because it involves the will.

Lecture support: Weaver states, 'Love is an act of the will. It is true in relationship to our God. It is true in relationship to others. When God commands us to love, He commands our will.'

Love as Obedience

Biblical love is equated with keeping God's commandments, as shown in John 14:21, 24; 1 John 5:3; and 1 John 2:3-4.

Lecture support: Weaver quotes John 14:21: 'He that hath my commandments and keepeth them, he it is that loveth me.'

Fortification Against Sin Through Love

Loving the Lord wholeheartedly is the primary way to fortify oneself against sin and temptation.

Lecture support: Weaver says, 'I want to concentrate on the primary or the main answer. And if we follow the primary and the main answer, all of these other things are going to fall into place. So what is the primary or the main answer? on how to fortify yourself that you do not sin against the Lord. And the answer is to love Him the way He deserves to be loved.'

The Positive and Negative Aspects of Love

Choosing to love God involves both a positive commitment to Him and a negative rejection of sin, the world, and Satan.

Lecture support: Weaver explains, 'If I say "I will love the Lord," I'm also negatively saying I reject and spurn any and everything that is contrary to him.'

Delineating Reasons for Loving God

Believers should identify and rehearse specific reasons for loving God, focusing first on His person and then on His benefits.

Lecture support: Weaver says, 'We must learn to focus first and foremost upon his person before we focus upon his provisions.'

Grateful Love Evidenced by Worship and Service

A genuine love for God will manifest in public worship, praise, and a life of service, as seen in Psalm 116.

Lecture support: Weaver points to Psalm 116:12-14: 'What shall I render unto the Lord for all of his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows to the Lord now in the presence of all of his people.'

Key Arguments

Love is a Commanded Act of the Will

Since God commands love, it must be an act of the will, not a mere emotion, because emotions cannot be commanded.

Lecture support: Weaver argues, 'You cannot command emotions... But if he were obedient, I could say, "I command you to get up and go get me a glass of water." That is commanding his will.'

Loving God Prevents Sin

A holy determination to love the Lord enables believers to defeat sin, Satan, and the world by choosing God over all contrary things.

Lecture support: Weaver states, 'A holy determination of the Lord enables us to defeat sin, Satan and the world.'

Love Must Be Continually Renewed

Loving the Lord requires constant, sometimes minute-by-minute, choice, especially in times of temptation.

Lecture support: Weaver says, 'We must will and choose the love of the Lord not only daily, sometimes hourly, and in times of intense temptation and testing sometimes minute by minute.'

God's Person is the Primary Reason for Love

The excellency of God's nature and character is sufficient reason to love Him, even apart from His benefits.

Lecture support: Weaver asserts, 'If God never ever did anything for any of us, the very fact that he's God is sufficient reason to love him.'

Answered Prayer as a Motive for Love

David loved the Lord because He heard his prayers, and answered prayer should motivate continued love and prayer.

Lecture support: Weaver comments on Psalm 116:1-2: 'David said, I love the Lord because what? He's heard my prayer. He's heard my supplication. He answered me.'

God's Bountiful Provisions Demand a Response of Love

The many blessings and deliverances God provides should lead believers to love Him more and walk more obediently.

Lecture support: Weaver asks, 'Has He supplied your needs? Has He kept you alive? Has He dried your tears... Why then do you not love Him more?'

Scripture References

Psalm 18:1

David's declaration of love and determination: 'I will love thee, O Lord, my strength.'

Psalm 116:1

David's reason for love: 'I love the Lord because he had heard my voice and my supplications.'

John 14:21

Jesus equates love with keeping His commandments.

John 14:24

Jesus states that not keeping His sayings means not loving Him.

1 John 5:3

Love of God is keeping His commandments, which are not burdensome.

1 John 2:3-4

Knowing God is evidenced by keeping His commandments; claiming to know Him without obedience makes one 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 with all heart and soul.

Deuteronomy 30:16

Command to love the Lord, walk in His ways, and keep His commandments.

Joshua 23:11

Exhortation to take heed to love the Lord.

Psalms 31:23

Call for saints to love the Lord, who preserves the faithful.

Psalms 97:10

Those who love the Lord hate evil; He preserves their souls.

Galatians 6:1

Restoring a fallen brother with meekness, considering oneself lest tempted.

Jeremiah 44:4

God's command not to do the abominable thing He hates (sin).

1 John 2:1

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

Psalms 119:9, 10-11

Cleansing one's way by God's word; hiding it in the heart to avoid sin.

Revelation 15:4

God alone is holy; all will fear and glorify Him.

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 are commanded to love their wives as Christ loved the church.

Discussion Questions

1. How does understanding love as an act of the will change the way you approach your relationship with God and others?

Consider: Weaver emphasizes that love is a choice, not a feeling, and can be commanded.

2. What are some practical ways you can 'will' to love the Lord daily, especially in times of temptation?

Consider: Weaver stresses the need for constant, sometimes minute-by-minute, determination to love God.

3. Why is it important to focus first on God's person rather than His provisions when delineating reasons to love Him?

Consider: Weaver teaches that God's nature alone is sufficient reason for love, even without His benefits.

4. How can recalling specific answered prayers and deliverances strengthen your love for God?

Consider: David loved the Lord because He heard his prayers; Weaver encourages believers to rehearse such reasons.

5. In what ways does a genuine love for God naturally lead to public worship and service?

Consider: Psalm 116 shows David responding to God's benefits with vows and praise in the congregation.

6. How does the positive/negative aspect of love (choosing God and rejecting sin) play out in your daily decisions?

Consider: Weaver explains that loving God means positively choosing Him and negatively rejecting all that is contrary.

7. Why is it significant that Peter appealed to Jesus' omniscience when asked about his love?

Consider: Peter's response in John 21 shows that love is known by God even when actions have failed.

8. What are some 'benefits' from God in your life that you can delineate to fuel your love for Him?

Consider: Weaver urges believers to list God's blessings as reasons for love, following David's example.

Applications

Confess Love for God Verbally and Frequently

Believers should regularly and deliberately tell God they love Him, not just assume He knows.

Lecture support: Weaver says, 'I want Him to hear my voice saying, "I love thee, O Lord." And I want him to hear it frequently.'

Delineate Reasons for Loving God

Make a list of God's attributes and blessings to rehearse daily, fostering gratitude and love.

Lecture support: Weaver states, 'Every one of us in this room could sit down and make a list as to why we should love the Lord.'

Choose to Love God in the Face of Temptation

In moments of temptation, actively will to love God by rejecting sin and choosing obedience.

Lecture support: Weaver explains, 'I must constantly and continually will to love the Lord and refuse sin and Satan and the world.'

Demonstrate Love Through Obedience and Service

Love for God should be evidenced by keeping His commandments and serving Him publicly.

Lecture support: Weaver points to Psalm 116: 'I will pay my vows to the Lord now in the presence of all of his people.'

Begin Each Day with Thanksgiving for God's Mercies

Develop a habit of thanking God every morning for His compassions and faithfulness that sustained you through the night.

Lecture support: Weaver suggests, 'every morning when we open our eyes before we ever get out of bed, thanking the Lord for those compassions.'

Focus on God's Person Before His Provisions

In prayer and worship, prioritize adoring God for who He is before thanking Him for what He gives.

Lecture support: Weaver teaches, 'We must learn to focus first and foremost upon his person before we focus upon his provisions.'

Use Answered Prayer as Fuel for Continued Love and Prayer

When God answers prayer, let it motivate deeper love and more fervent prayer.

Lecture support: Weaver comments on Psalm 116:2: 'once God answers our prayer, David says, that is a good reason not only to keep praying, but to keep loving him.'

Examine Your Love in Light of the World

Evaluate whether your affections are set on God or on worldly things, as love for the world is incompatible with love for the Father.

Lecture support: Weaver quotes 1 John 2:15: 'If any man loved the world, the love of the father is not in him.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 16

The Necessity of Community

December 24, 2012

Read Chapter 16 in the companion book, pages 291-307.

Major Themes

The Necessity of Community

Weaver argues that community is essential for human flourishing, grounded in shared faith, practice, and authority, and is modeled throughout Scripture.

Lecture support: Weaver states, 'man is essentially a social creature and men essentially require and demand what you and I would call interaction... We not only need social interaction, we need community.'

Unity Requires Shared Faith and Authority

True community and unity are impossible without agreement on faith, standards, and source of authority, as Amos 3:3 teaches.

Lecture support: Weaver says, 'There is no unity in diversity... It is only the unity of faiths, standards, practices, habits, and ethics that make a real community and that make a real nation.'

Mutual Support in Community

The four benefits from Ecclesiastes 4 - mutual labor, lifting, love, and liberation - demonstrate how community provides practical and spiritual support.

Lecture support: Weaver outlines the four benefits: 'Two are better than one; because they have a good reward for their labour... if they fall, the one will lift up his fellow... if two lie together, then they have heat... two shall withstand him.'

The Danger of Isolation

Being alone makes one vulnerable physically and spiritually, as illustrated by the wolf attacking the straggler and the dying ember separated from coals.

Lecture support: Weaver warns, 'Alone, we're an easy target... The safest place for all of us is in unity and fellowship and communion and community.'

Teachability and Reproof

The contrast between the poor wise child and the old foolish king emphasizes the need for believers to remain open to rebuke and instruction.

Lecture support: Weaver explains, 'The child can be worked with. The king cannot be worked with under any circumstances... we must always be willing and ready to receive reproof, rebuke, admonition, and instruction.'

Key Arguments

Community is biblically mandated and historically practiced

Weaver argues that God's people have always lived in communities, from patriarchal families to Israel's tribes to the early church, demonstrating that community is God's design.

Lecture support: Weaver says, 'God's people have always dwelt in communities... During the patriarchal period, families always lived together in community... When you look at the Old Testament, they all lived in communities.'

Multiculturalism destroys community

Weaver contends that multiculturalism undermines community and nation because unity cannot exist without shared faith, morals, and standards.

Lecture support: Weaver states, 'multiculturalism is destructive of communities and nations as well. There is no unity in diversity. It's impossible.'

Voluntary sharing in the early church was not communism

Weaver clarifies that the early Christians' sharing was voluntary, not mandatory, as seen in the sin of Ananias and Sapphira, who lied about their giving.

Lecture support: Weaver says, 'the first Christians were not Christian communists living under a communistic communal system. The fact that they shared things and had things in common did not mean that they were communists because their sharing was totally completely voluntary.'

Community provides spiritual warmth and encouragement

Weaver uses the metaphor of two cold flints making a fire to illustrate how Christian fellowship rekindles spiritual fervor, as seen in the Emmaus road disciples.

Lecture support: Weaver says, 'Two cold flints will make a fire. Likewise, even two cold Christians, when they come together and they begin to talk about the Lord and the Word of God, and spiritual things, they begin to warm up.'

Unity enables spiritual victory

Weaver argues that Christians united in the Spirit can withstand Satan's attacks, citing Romans 16:20 and the illustration of a threefold cord.

Lecture support: Weaver says, 'Christians, in close fellowship, however few they may be... if they keep the unity of the Spirit in the bond of peace, they're biblically speaking... terrible as an army with banners, and the gates of hell cannot prevail against them.'

We must learn to fight together

Weaver emphasizes that shared faith leads to shared enemies, so believers must not only live together but also fight together, using the example of Apache warriors.

Lecture support: Weaver says, 'if you have the same faith, if you have the same practice, if you have the same morals, if you have the same ethics, you're probably going to have the same enemies. So you not only have to learn to live together, you have to learn to fight together.'

Age and position do not exempt from reproof

Weaver uses Ecclesiastes 4:13 to argue that even those with authority and age must remain teachable and open to admonition.

Lecture support: Weaver says, 'Age and position do not negate the fact that we're all needful and from time to time we must be rebuked, reproofed, and admonished.'

Scripture References

Ecclesiastes 4:9-13

The primary text of the sermon, read at the beginning and expounded throughout.

Genesis 2:18

Cited to show that marriage is the normal state of man, as God said it is not good for man to be alone.

Matthew 19:12

Quoted to acknowledge that some are eunuchs for the kingdom of heaven's sake, indicating singleness as a gift.

1 Corinthians 7:17

Cited to show that each person should walk as God has called them, whether single or married.

1 Corinthians 7:32-33

Quoted to illustrate the advantages of singleness in caring for the things of the Lord.

Amos 3:3

Used to argue that two cannot walk together unless they are agreed, emphasizing the need for shared authority.

Genesis 14:14

Cited to show Abraham's household as a community with 318 trained fighting men.

Acts 2:41-47

Read to demonstrate the early Christian community's steadfastness in doctrine, fellowship, and sharing.

Acts 5:1-11

Read to show that the sharing was voluntary, as Ananias and Sapphira were judged for lying, not for withholding.

Acts 4:36-37

Cited to explain Barnabas's example of selling land and giving all, which Ananias and Sapphira falsely imitated.

Ephesians 4:5-6

Quoted to emphasize the unity of faith: one Lord, one faith, one baptism.

Acts 8:1

Cited to show the persecution that scattered the Jerusalem church, breaking up the community.

Mark 6:7

Referenced to show Jesus sent disciples out two by two, illustrating mutual labor.

Galatians 6:1-2

Quoted to apply mutual lifting spiritually: restoring the fallen and bearing burdens.

Hebrews 10:24-25

Quoted to exhort believers to provoke one another to love and good works and not forsake assembling.

1 Kings 1:1-2

Cited to illustrate that two lying together for warmth is not necessarily sexual, as with David and the young virgin.

Proverbs 27:17

Quoted to illustrate how iron sharpens iron, so a man sharpens his friend, relating to spiritual warmth.

Luke 24:32

Referenced to show the disciples' hearts burning within them as Jesus opened the Scriptures, illustrating spiritual warmth.

Acts 28:15

Cited to show Paul took courage at the sight of brethren, illustrating mutual encouragement.

Philippians 1:5

Quoted to show Paul's thankfulness for the Philippians' fellowship in the gospel from the first day.

Study notes

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

Discussion Questions

1. How does the biblical definition of community differ from modern individualistic or multicultural views?

Consider: Weaver argues that true community requires shared faith, practice, and authority, and that multiculturalism destroys community.

2. In what practical ways can we experience the 'good reward' of mutual labor in our church or family?

Consider: Weaver discusses how working together makes labor easier and faster, and applies it to spiritual activities like worship and bearing burdens.

3. What does it look like to 'lift up' a fellow believer who has fallen spiritually, and how can we do this with meekness?

Consider: Weaver cites Galatians 6:1-2 and the example of Simon Miller encouraging Elizabeth Cowper at the stake.

4. How can we provoke one another to love and good works without becoming judgmental or discouraging?
- Consider:** Weaver expounds Hebrews 10:24-25, urging believers to consider how to stir each other up to godliness.

5. What are some 'cold' areas in your spiritual life that could be warmed through deeper Christian fellowship?
- Consider:** Weaver uses the metaphor of two cold flints making a fire and the Emmaus road disciples' burning hearts.

6. Why is it dangerous to be a 'straggler' spiritually, and what steps can we take to stay in the center of the flock?
- Consider:** Weaver warns that alone we are an easy target, like a sheep away from the flock, and urges unity for protection.

7. How can we cultivate a teachable spirit like the 'poor wise child' rather than a defensive, unadmonishable attitude?

Consider: Weaver contrasts the poor wise child with the old foolish king, emphasizing the need to receive reproof and instruction.

8. In what ways might our church need to 'learn to fight together' against spiritual enemies, and what would that look like practically?

Consider: Weaver uses the example of Apache warriors and Benjamin Franklin's quote to stress the need for united spiritual warfare.

Applications

Pursue genuine community with shared faith and standards

Weaver urges believers to build real community based on one faith, one authority (Scripture), and shared morals, rejecting superficial or diverse associations.

Lecture support: Weaver says, 'It is impossible to have unity without the same faith and the same practice... you cannot have unity with that individual because we do not think alike.'

Engage in mutual labor and support

Believers should actively work together in spiritual and practical tasks, helping one another to make labor lighter and more productive.

Lecture support: Weaver says, 'Two are better than one; because they have a good reward for their labour... we may labour together in counsels, in comforts, and mutual aids.'

Restore and bear burdens with meekness

When a brother or sister falls into sin or difficulty, believers should seek to restore them gently and help carry their burdens.

Lecture support: Weaver cites Galatians 6:1-2 and says, 'This is how we lift each other up. Each of us are sinners. When we sin, and the brother sees it, we seek to restore.'

Provoke one another to love and good works

Believers should intentionally consider how to stir each other up to greater holiness, obedience, and service, especially as the day of Christ approaches.

Lecture support: Weaver says, 'Let us consider one another to provoke unto love and to good works... When's the last time you tried to encourage your brother or sister in Christ?'

Seek spiritual warmth through fellowship

When spiritually cold, believers should engage in Christian conversation and communion to rekindle their love for the Lord.

Lecture support: Weaver says, 'even two cold Christians, when they come together and they begin to talk about the Lord and the Word of God, and spiritual things, they begin to warm up.'

Stand and fight together against spiritual enemies

Believers must unite to resist Satan and his attacks, recognizing that isolation makes them vulnerable.

Lecture support: Weaver says, 'We must learn to stand and fight together or we will be destroyed individually... if you have the same faith... you're probably going to have the same enemies.'

Remain teachable and open to reproof

Regardless of age or position, believers should welcome rebuke and instruction, choosing to be like the poor wise child rather than the unadmonishable king.

Lecture support: Weaver says, 'we must always be willing and ready to receive reproof, rebuke, admonition, and instruction... Rebuke a wise man, and he will love thee.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 17

Where Is Your Heart?

February 11, 2013

Read Chapter 17 in the companion book, pages 309-325.

Major Themes

The Heart Follows Treasure

Jesus taught that wherever one's treasure is, the heart will be there also, indicating that our deepest affections determine our spiritual direction.

Lecture support: Weaver states, 'Wherever your treasure is, there your heart will be also... Treasure in heaven will keep our hearts there. Treasure on earth will keep our hearts here.'

Idolatry as Covetousness

Idolatry is not limited to physical idols; covetousness - desiring anything above God - is idolatry, as stated in Colossians 3:5.

Lecture support: Weaver reads Colossians 3:5 and explains, 'Covetousness, which is idolatry. You know what covetousness is? Really and truly it's whatever we set our hearts upon.'

Tradition vs. Truth

The Pharisees elevated man-made traditions above God's commandments, making His Word of no effect. Believers must prioritize biblical truth over human customs.

Lecture support: Weaver says, 'They held to and believed in tradition over truth... The Pharisees held tenaciously to the traditions and to the authority of antiquity.'

Religion vs. Reality

Empty religion, characterized by lip service without heart engagement, is condemned. True reality is found in Jesus Christ, not in man-made doctrines.

Lecture support: Weaver declares, 'Religion is not reality. Reality is determined by God, it is not determined by man.'

Willfulness vs. True Worship

God demands worship in spirit and truth, not self-willed offerings. The Pharisees, like Cain, offered what they wanted rather than what God required.

Lecture support: Weaver explains, 'The way of Cain is the way of self-will... Cain brought the fruit of the ground... I'm going to give Him what I want to give Him.'

The Deceitfulness of the Heart

The heart is easily led astray into idolatry, as seen in Israel's golden calf and Micah's idols. Profession without heart attachment is worthless.

Lecture support: Weaver notes, 'Our hearts are very quickly and very easily led astray, because we always treasure that which we love.'

Key Arguments

Profession without heart attachment is vain worship.

Jesus condemned the Pharisees for honoring God with their lips while their hearts were far from Him, rendering their worship empty.

Lecture support: Weaver quotes Matthew 15:8-9: 'This people draw nigh unto me with their mouth... but their heart is far from me. But in vain do they worship me.'

Idolatry is any desire placed above God.

Colossians 3:5 equates covetousness with idolatry, meaning that craving anything more than God is a form of idol worship.

Lecture support: Weaver states, 'When we want something... we place that desire over and above God and His Word, which is idolatry.'

Traditions become sinful when they nullify God's Word.

The Pharisees' oral traditions contradicted God's law, and they valued them above Scripture, a practice still seen in churches today.

Lecture support: Weaver says, 'They held to and believed in tradition over truth... They want to know why our Lord's disciples were transgressing the tradition of the elders.'

False religions share the Pharisees' errors.

Modern cults and even some churches mirror the Pharisees by emphasizing external rituals, overlooking major sins, and denying Christ's exclusivity.

Lecture support: Weaver lists various false religions and applies Matthew 23's woes, saying, 'They all fall into the same category.'

True worship must be in spirit and truth.

God requires worship that is both heartfelt and aligned with His Word, not self-styled offerings like Cain's.

Lecture support: Weaver cites John 4:23-24: 'God is Spirit, and they that worship Him must worship Him in Spirit and in Truth.'

It is easier to be a Pharisee than a Christian.

Pharisaism allows self-made rules and hypocrisy, while true Christianity demands constant submission to God's Word.

Lecture support: Weaver concludes, 'Pharisees only have to obey and keep their own rules... Christians must always be in submission to the Word and Will and Law of God.'

Scripture References

Matthew 15:1-9

The primary text of the sermon, where Jesus confronts the Pharisees about their traditions and quotes Isaiah about heartless worship.

Matthew 6:21

Referenced to establish that where one's treasure is, there the heart will be also.

Proverbs 4:23

Cited to emphasize the importance of guarding the heart, as it determines the course of life.

Exodus 32:8

Used to illustrate how quickly Israel's hearts turned to idolatry with the golden calf.

Isaiah 29:13

The Old Testament passage Jesus quotes in Matthew 15:8-9 about people honoring God with lips but not hearts.

Judges 17:1-4

The beginning of Micah's story, showing his idolatry despite professing the Lord.

Judges 18:14-26

The Danites steal Micah's idols, revealing their worthlessness and Micah's misplaced heart.

Colossians 3:5

Defines covetousness as idolatry, connecting inward desires to outward idol worship.

Acts 23:8

Contrasts Pharisees (who believed in resurrection and angels) with Sadducees (who did not).

Mark 7:1-5

Parallel account detailing the Pharisees' traditions on washing hands, cups, and pots.

2 Thessalonians 2:15

Shows that some traditions are biblical and should be kept, unlike the Pharisees' man-made rules.

Matthew 15:15-20

Jesus explains that defilement comes from the heart, not unwashed hands.

Matthew 23:13-29

The woes pronounced on the Pharisees, illustrating their hypocrisy and false religion.

John 14:6

Jesus as the only way to the Father, contrasting with false religions.

Jude 1:11

References the way of Cain as self-willed worship.

Hebrews 9:22

Without shedding of blood there is no remission, explaining why Cain's offering was rejected.

John 4:23-24

God must be worshipped in spirit and truth, not by human willfulness.

Colossians 2:20-23

Warns against will-worship and man-made ordinances that have an appearance of wisdom but lack true honor to God.

Psalms 103:1-5

David's example of wholehearted worship, blessing the Lord with all that is within him.

Discussion Questions

1. What does it mean for your heart to be where your treasure is, and how can you identify your true treasure?

Consider: Based on the opening exposition of Matthew 6:21 and the principle that the heart follows treasure.

2. In what subtle ways might covetousness (idolatry) manifest in a believer's life today?

Consider: Stemming from the teaching on Colossians 3:5 and the definition of covetousness as idolatry.

3. How can we distinguish between biblical traditions and man-made traditions that nullify God's Word?

Consider: Arising from the contrast between the Pharisees' oral law and scriptural commands.

4. Why is it easier to be a Pharisee than a true Christian, according to the sermon?

Consider: From the application that Pharisaism allows self-made rules while Christianity demands submission to God.

5. What does worship 'in spirit and in truth' look like in your personal and corporate worship?

Consider: Based on John 4:23-24 and the contrast with willful, self-styled worship.

6. How does the story of Micah illustrate the foolishness of idolatry, and what modern 'idols' might we be tempted to make?

Consider: From the extended illustration in Judges 17-18 and its application to contemporary life.

Applications

Examine your heart's treasure

Believers should honestly assess what they treasure most, as that reveals where their heart truly is.

Lecture support: Weaver asks, 'Where is your heart? Is your heart in submission to the Word of God, or is it in submission to traditions?'

Reject covetous idolatry

Recognize that desiring anything above God is idolatry and must be mortified.

Lecture support: Weaver states, 'When we want something... we place that desire over and above God and His Word, which is idolatry.'

Prioritize biblical truth over human traditions

Evaluate church and personal practices by Scripture, not by longevity or popularity.

Lecture support: Weaver warns, 'If you mess with their Christmas traditions... you will find that you will be railed upon and excoriated just like our Lord was.'

Pursue heartfelt, Spirit-led worship

Worship must engage the whole being in spirit and truth, not mere external rituals.

Lecture support: Weaver cites David: 'Bless the Lord, O my soul, and all that is within me. Bless His holy name.'

Submit to God's will in worship

Offer God what He commands, not what we prefer, avoiding the way of Cain.

Lecture support: Weaver explains, 'Cain's attitude was this: What I've got is good enough for God, and if it's not, He can do without.'

Guard against Pharisaical hypocrisy

Avoid the trap of external religiosity while neglecting heart purity and major biblical commands.

Lecture support: Weaver notes, 'Even in many fundamental independent Bible-believing Baptist churches... many churches will overlook your fraudulent business practices, your adultery, your fornication.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 18

Preaching as Entertainment

November 05, 2017

Read Chapter 18 in the companion book, pages 327-342.

Major Themes

Preaching as Entertainment

When hearers do not obey, preaching becomes mere amusement, a diversion rather than a means of transformation.

Lecture support: God tells Ezekiel, 'thou art unto them as a very lovely song of one that hath a pleasant voice' (Ezekiel 33:32). Weaver states, 'if the preaching of the Word of God does not bring repentance and obedience and faith in your life, you've just been entertained.'

Hearing Without Doing

The Judahites heard Ezekiel's words but refused to obey, illustrating a disconnect between listening and living.

Lecture support: Ezekiel 33:31: 'they hear thy words, but they will not do them.' Weaver emphasizes this as the sad state of modern Christendom.

Hypocrisy in Worship

Outward respect and verbal praise can mask a heart far from God, driven by covetousness and idolatry.

Lecture support: Verse 31: 'with their mouth they show much love, but their heart goeth after their covetousness.' Weaver links this to Isaiah 29:13 and Colossians 3:5.

Faithfulness Over Numbers

Success in God's eyes is measured by faithfulness, not by visible results or converts.

Lecture support: Weaver notes that Ezekiel was told the people would not listen, yet he was successful because he was faithful to his calling.

The Certainty of God's Word

God's prophetic word will come to pass, and those who ignored it will eventually recognize its truth, though too late.

Lecture support: Ezekiel 33:33: 'when this cometh to pass... then shall they know that a prophet hath been among them.'

Key Arguments

Entertainment bypasses the mind and negates meditation.

Amusement (a-muse) means not to think; it appeals to emotions rather than engaging the intellect, making it unsuitable for preaching.

Lecture support: Weaver defines 'muse' as to meditate (Psalm 143:5; Luke 3:15) and explains that adding 'a' negates it, so amusement requires no cognitive effort.

The people came to Ezekiel for entertainment, not instruction.

Despite their rebellion, they attended because his preaching was like a pleasant performance, not because they intended to obey.

Lecture support: Ezekiel 33:32: 'thou art unto them as a very lovely song...' John Gill's commentary is cited: they came 'to have their ears tickled and their fancies pleased.'

Covetousness is idolatry and the root of disobedience.

The people's hearts went after covetousness, which Colossians 3:5 equates with idolatry, explaining why they would not obey God's word.

Lecture support: Weaver cites Colossians 3:5 and explains that placing desires above God's commands is idolatry.

Respectful attendance does not equal true worship.

Sitting quietly and listening reverently is not worship if the heart is far from God and there is no intent to obey.

Lecture support: Weaver states, 'if you sit there listening... wishing everything would be over... you haven't worshipped God at all,' referencing Ezekiel 33:31.

Obedience is the only antidote to making preaching entertainment.

To prevent the word from becoming a reproach, one must delight in it by obeying and applying it, conforming to Christ.

Lecture support: Jeremiah 6:10 and Romans 8:29 are cited; Weaver says, 'the way you delight in it is when you hear it, you obey it.'

Scripture References

Ezekiel 33:30-33

Primary text: the people talk against Ezekiel, come to hear as a lovely song, but will not obey; when judgment comes they will know a prophet was among them.

Psalms 143:5

David says, 'I muse on the work of thy hands,' illustrating that 'muse' means to meditate.

Luke 3:15

The people 'mused in their hearts' about John the Baptist, showing 'muse' means to think or ponder.

Ezekiel 1:3

Ezekiel was a priest called to be a prophet to the exiles in Babylon.

Ezekiel 4:1-3

Ezekiel portrays a siege against Jerusalem as a sign to the house of Israel.

Ezekiel 12:1-6

Ezekiel acts out going into captivity as a sign to the rebellious house.

Ezekiel 24:15-24

God takes Ezekiel's wife and commands him not to mourn, as a sign of the coming desolation.

Ezekiel 24:26-27

Ezekiel will be mute until a fugitive reports Jerusalem's fall; then he will speak and be a sign.

Ezekiel 2:3-8

God sends Ezekiel to a rebellious nation, telling him they will not listen but he must speak anyway.

Ezekiel 3:4-11

God tells Ezekiel the house of Israel will not hearken because they are impudent and hard-hearted; he is to speak whether they hear or not.

Ezekiel 20:49

Ezekiel reports that the people say of him, 'Doth he not speak parables?'

John 8:47

Jesus says those who are of God hear God's words; the Pharisees do not hear because they are not of God.

Ezekiel 21:1-3

God gives a plain word of judgment against Israel, drawing His sword against the land.

Isaiah 29:13

The people draw near with their lips but their hearts are far from God; their fear is taught by human precepts.

Colossians 3:5

Covetousness is idolatry; believers are to mortify earthly members including covetousness.

Jeremiah 6:10

Jeremiah asks to whom he can speak; their ears are uncircumcised, and the word of the Lord is a reproach to them.

Romans 8:29

Believers are predestined to be conformed to the image of Christ.

Study notes

Discussion Questions

- 1.** In what ways might modern church services unintentionally promote entertainment over genuine worship and obedience?

Consider: Weaver describes how people want services to be 'short, sweet, and entertaining' and gives examples like the 'in by eight, out by eight-thirty' sign.

-
-
-
-
- 2.** How does the definition of 'amusement' (a-muse, not to think) challenge the way we approach listening to sermons?

Consider: Weaver explains that amusement bypasses the brain and goes straight to emotions, requiring no cognitive effort.

-
-
-
-
- 3.** Why is it possible to sit respectfully through a sermon and still not truly worship God?

Consider: The Judahites 'sat before thee as my people' but their hearts were far from God; Weaver says respectful attendance alone is not worship.

4. What does it mean for covetousness to be idolatry, and how does that relate to disobedience to God's word?

Consider: Weaver links Ezekiel 33:31 with Colossians 3:5, explaining that placing desires above God's commands is idolatry.

5. How can we evaluate whether we are truly delighting in God's word or merely being entertained by preaching?

Consider: Weaver says delight comes through obeying and applying the word, not just enjoying the delivery or music.

Applications

Examine your heart's response to preaching.

Ask whether you come to church to be entertained or to hear and obey God's word. If your life is not changed, you have merely been amused.

Lecture support: Weaver states, 'if the preaching of the Word of God does not bring repentance and obedience and faith in your life, you've just been entertained.'

Pursue obedience, not just hearing.

Delight in God's word by obeying it and applying it, bringing your life into conformity to Christ.

Lecture support: Weaver says, 'the way you delight in it is when you hear it, you obey it and apply it.'

Guard against hypocrisy in worship.

Ensure that your outward reverence matches an inward love for God, not a heart pursuing covetousness or idolatry.

Lecture support: Ezekiel 33:31 and Isaiah 29:13 are cited; Weaver warns against 'talking the talk' while the heart is far from God.

Value faithfulness over visible success.

In ministry and personal walk, measure success by faithfulness to God's calling, not by numbers or applause.

Lecture support: Weaver says, 'Success in God's eyes does not deal with numbers. It deals with faithfulness.'

Do not treat preaching as a performance.

Avoid evaluating sermons based on delivery style or entertainment value; focus on the truth and your response to it.

Lecture support: Weaver recounts being told someone would drive 100 miles to watch him 'jump around,' illustrating misplaced focus.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 19

How Deep Is Your Faith?

July 28, 2013

Read Chapter 19 in the companion book, pages 343-359.

Major Themes

Temporary Faith vs. Saving Faith

The message distinguishes between temporary belief that withers under trial and genuine saving faith that perseveres.

Lecture support: Weaver states, 'there is such a thing as a temporary believer' and cites Luke 8:13: 'which for a while believe, and in time of temptation fall away.'

The Deceptiveness of Immediate Joy

Joyful response to the Word is not necessarily evidence of true conversion; it can be superficial and short-lived.

Lecture support: Weaver says, 'not all joyful response to the Word of God is a saving response' and uses Simon the Sorcerer as an example.

Perseverance as Proof of Genuine Faith

True believers are preserved by God and demonstrate their faith by continuing in belief and repentance over time.

Lecture support: Citing John 8:31, 'If ye continue in my word, then are ye my disciples indeed,' and Colossians 1:23.

Trials Reveal True Character

Persecution and tribulation act as a purifying force, separating genuine Christians from false professors.

Lecture support: Weaver explains, 'Persecutions and trials and afflictions are a great way to purge the flock' and references 1 John 2:19.

The Necessity of Deep Conviction

Without the 'sharp needle of the law' breaking the stony heart, joyful reception of the gospel will not endure.

Lecture support: Weaver quotes the Puritan saying, 'The sharp needle of the law must precede the scarlet thread of the gospel.'

Key Arguments

The stony ground hearer is lost, not saved.

Weaver argues that the stony ground hearer is in the same lost condition as the wayside hearer, based on the phrase 'these are they likewise' in Mark 4:16.

Lecture support: He says, 'these are they likewise. In other words, the stony ground hearer is in the same predicament as the wayside hearer.'

Temporary believers exist but are not true Christians.

Scripture describes people who believe for a while but fall away, proving they were never genuinely converted.

Lecture support: Weaver cites Matthew 13:21 ('dureth for a while'), Mark 4:17 ('endure but for a time'), and Luke 8:13 ('for a while believe').

Joyful response can be counterfeit.

Simon the Sorcerer believed, was baptized, and continued with Philip, yet Peter declared him lost, showing that immediate joy does not equal salvation.

Lecture support: Weaver recounts Acts 8 and Peter's words: 'Thy money perish with thee... thou hast neither part nor lot in this matter.'

Perseverance is the mark of true discipleship.

Jesus taught that continuing in His word identifies true disciples, and Paul conditioned partaking of Christ on holding fast.

Lecture support: Weaver references John 8:31 and Hebrews 3:14: 'we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.'

Trials expose false faith.

Those who abandon the faith under persecution demonstrate they were never truly saved, as 1 John 2:19 indicates.

Lecture support: Weaver states, 'If you flee in a test... it's evidence that you were never ever genuinely saved to begin with.'

Scripture References

Mark 4:5-6

The seed falling on stony ground, springing up quickly but withering under the sun.

Mark 4:16-17

Jesus' interpretation of the stony ground hearer: they receive the word with gladness but fall away when affliction comes.

Mark 4:3

The parable begins with 'Hearken,' emphasizing the call to hear.

Mark 4:23

Jesus ends the parable with 'If any man have ears to hear, let him hear.'

Luke 8:18

Take heed how you hear; responsibility in hearing the Word.

Matthew 13:21

The stony ground hearer has no root, endures for a while, and is offended when tribulation comes.

Mark 4:17

They have no root, endure for a time, and are offended when affliction arises.

Luke 8:13

They on the rock receive the word with joy, believe for a while, and fall away in temptation.

Mark 4:14-16

The sower sows the word; the wayside and stony ground hearers are 'likewise' lost.

1 John 2:19

Those who left the church were not truly of us; their departure manifested their lack of genuine conversion.

John 10:14

Jesus knows His sheep and is known by them.

2 Timothy 2:19

The Lord knows those who are His; let everyone who names Christ depart from iniquity.

John 10:26-27

Jesus tells Pharisees they do not believe because they are not His sheep; His sheep hear His voice and follow.

Acts 8:5-23

Simon the Sorcerer believed, was baptized, and continued with Philip, but Peter declared him lost.

John 8:30-31

Many believed on Jesus; He said if they continue in His word, they are true disciples.

Jude 1:1

Believers are sanctified by God and preserved in Jesus Christ.

John 10:27-30

Jesus gives eternal life to His sheep; they shall never perish and no one can pluck them from His hand.

Colossians 1:23

If you continue in the faith, grounded and settled, not moved from the hope of the gospel.

Hebrews 3:14

We are made partakers of Christ if we hold the beginning of our confidence steadfast to the end.

John 15:18-21

The world will hate and persecute believers because it hated Christ first.

Discussion Questions

1. What does the phrase 'these are they likewise' in Mark 4:16 imply about the spiritual state of the stony ground hearer?

Consider: Weaver argues that the stony ground hearer is lost like the wayside hearer.

-
-
-
2. How can we distinguish between temporary belief and genuine saving faith in our own lives?

Consider: The message emphasizes that time and trials reveal the nature of faith.

-
-
-
3. Why is immediate joy at hearing the Word not a reliable indicator of true conversion?

Consider: Weaver uses Simon the Sorcerer as an example of joyful but false response.

4. In what ways do trials and persecutions serve to purify the church?

Consider: Weaver explains that tribulation separates wheat from chaff.

5. What role does the 'sharp needle of the law' play in preparing a heart for the gospel?

Consider: The Puritan saying highlights the necessity of conviction before conversion.

Applications

Examine the depth of your faith.

Believers should test whether their faith is shallow and temporary or deep and enduring, especially in the face of trials.

Lecture support: Weaver asks, 'How deep is your faith? Does it produce fruit? Is it evident? And does it manifest itself in perseverance?'

Do not trust in immediate emotional responses.

Joyful reception of the Word without deep conviction and repentance is not a reliable sign of salvation.

Lecture support: Weaver warns, 'immediate joy without conviction of sin is absolutely worthless.'

Persevere in faith and repentance.

True Christians must continue in the Word and not fall away when difficulties arise, as perseverance proves genuineness.

Lecture support: Weaver states, 'The proof that we've ever savingly believed is that we continue to believe.'

Expect and endure trials as part of the Christian life.

Believers should not be surprised by persecution but see it as a means of proving and purifying faith.

Lecture support: Weaver cites Acts 14:22: 'we must through much tribulation enter into the kingdom of God.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 20

Pastor John Weaver - The Disappearing God

November 01, 2013

Read Chapter 20 in the companion book, pages 361-376.

Major Themes

The Withdrawal of God's Gracious Presence

God, though omnipresent, can withdraw His manifest blessings, answered prayer, and revelation when His people persist in sin and neglect His Word.

Lecture support: Weaver states, 'Theologically speaking, God cannot disappear because He's omnipresent. But practically speaking, He may withdraw Himself, and the graciousness of His presence, and His blessings, and His mercies, so that we cannot find Him.'

The Primacy of God's Word

The presence and power of God in the lives of His people are directly tied to the preaching, teaching, and obeying of Scripture.

Lecture support: Weaver concludes, 'Why has God disappeared from our lives, our families, our churches, and our nation? The answer is, because His Word is not preached and proclaimed. It is not taught. It is not obeyed.'

Corruption in Spiritual Leadership

The wickedness of Hophni and Phinehas, who were priests but 'sons of Belial,' led to the people despising worship and God's judgment on Shiloh.

Lecture support: Weaver reads 1 Samuel 2:12-17, highlighting their theft, fornication, and causing the people to abhor the offering of the Lord.

Judgment as a Consequence of Sin

God's judgment on Shiloh serves as a warning that persistent sin and rejection of His Word lead to destruction and the removal of His protection.

Lecture support: Weaver cites Psalm 78:58-64 and Jeremiah 7:12-15, showing God forsook Shiloh and threatened to do the same to Jerusalem.

The Scarcity of True Preaching

In times of spiritual decline, the faithful proclamation of God's Word becomes rare, leading to a famine of hearing the Word.

Lecture support: Weaver explains 1 Samuel 3:1, 'The word of the Lord was precious in those days; there was no open vision,' meaning public preaching was scarce.

God Raises Up Faithful Messengers

In the midst of corruption, God sovereignly raised up Samuel to restore the proclamation of His Word, through which He appeared again to His people.

Lecture support: Weaver notes, 'God had to raise up another prophet and He did by the name of Samuel... God appeared again in Shiloh, for the Lord revealed Himself to Samuel in Shiloh, by the Word of the Lord.'

Key Arguments

God's disappearance is practical, not ontological

God cannot cease to exist or be everywhere, but He can withdraw His felt presence, blessings, and answers to prayer due to sin.

Lecture support: Weaver says, 'Theologically speaking, God cannot disappear because He's omnipresent. But practically speaking, He may withdraw Himself... so that we cannot find Him, and we cannot see Him, and we cannot reach Him.'

Sin separates people from God's favorable presence

Isaiah 59:1-2 teaches that iniquities create a separation and cause God to hide His face, so He will not hear.

Lecture support: Weaver reads Isaiah 59:1-2: 'Your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear.'

The Word of God was rare due to corrupt leadership

The scarcity of God's Word in Samuel's time was directly linked to the wickedness of the priests, who did not preach or teach truth.

Lecture support: Weaver asks, 'Do you think a preacher who is stealing, defrauding, committing adultery, fornication, unholy, do you think he's going to really preach the Word of God? And the answer is no.'

Biblical 'vision' means public proclamation of Scripture

Proverbs 29:18 and other passages use 'vision' to refer to the preaching and teaching of God's Word, not personal ambitions.

Lecture support: Weaver states, 'When the Bible says, "Where there is no vision, people perish," the word vision actually means the public proclamation of the Word of God.'

God reappears through the faithful preaching of His Word

1 Samuel 3:21 shows that God appeared again in Shiloh by revealing Himself to Samuel through His Word, indicating that the restoration of preaching brings back God's manifest presence.

Lecture support: Weaver explains, 'How did God appear again? Here was a man who would now preach and proclaim and teach the pure Word of God.'

Neglect of God's Word leads to national and personal decline

The condition of America and the church mirrors the days of Samuel, with widespread disregard for Scripture resulting in God's withdrawal.

Lecture support: Weaver asserts, 'We are today at the precise point in our history as in the times of Israel in the days of Samuel... if God does not sovereignly and powerfully raise up men to preach and teach His Word, we are in deep trouble.'

Scripture References

1 Samuel 3:21

Key verse: 'And the Lord appeared again in Shiloh, for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord.'

Joshua 18:1

The tabernacle was first set up at Shiloh.

Joshua 19:51

The land was divided among the tribes at Shiloh before the Lord.

1 Samuel 1:3

Elkanah went yearly to worship and sacrifice in Shiloh; Hophni and Phinehas were priests there.

1 Samuel 2:12-17

The sons of Eli were sons of Belial, corrupting the sacrifices and causing people to abhor the offering.

1 Samuel 2:22-25

Eli's sons committed fornication with women at the tabernacle and did not heed their father's rebuke.

Judges 18:31

The Danites set up a graven image while the house of God was in Shiloh.

Psalms 78:60

God forsook the tabernacle of Shiloh.

Jeremiah 7:12-15

God tells Judah to see what He did to Shiloh because of wickedness, and threatens to do the same to the temple.

Jeremiah 26:4-6

God warns He will make the temple like Shiloh if they do not hearken to His words.

Psalms 78:58-64

God's anger led Him to forsake Shiloh, deliver His strength into captivity, and give His people to the sword.

Psalms 139:7-12

David describes God's omnipresence, that there is no place one can flee from His presence.

Song of Solomon 5:6

The bride opened to her beloved, but he had withdrawn and was gone; she sought but could not find him.

Hosea 5:6

They shall seek the Lord but not find Him; He hath withdrawn Himself from them.

Isaiah 55:6

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

Isaiah 59:1-2

Iniquities separate from God; sins hide His face so He will not hear.

1 Samuel 28:6

Saul sought the Lord but He did not answer him by dreams, Urim, or prophets.

Judges 6:3-13

Israel cried to the Lord under Midianite oppression; Gideon questioned why God had forsaken them if He was with them.

Revelation 3:14-18

The Laodicean church is lukewarm, and God will spew them out; they are wretched and blind.

1 Samuel 3:1

The word of the Lord was precious in those days; there was no open vision.

Study notes

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

Discussion Questions

1. In what ways might God 'disappear' from a believer's life practically, even though He is omnipresent?

Consider: Weaver distinguishes between God's ontological omnipresence and the withdrawal of His gracious presence.

2. How does the corruption of spiritual leaders affect the spiritual health of a congregation or nation?

Consider: The sermon details how Hophni and Phinehas' sins led the people to despise worship and fall into idolatry.

3. What does it mean that 'the word of the Lord was precious' in Samuel's day, and how does that compare to our time?

Consider: Weaver explains the scarcity of God's Word due to lack of preaching, and applies it to modern famine of hearing the Word.

- 4.** Why does Weaver insist that 'vision' in Proverbs 29:18 refers to public preaching rather than personal goals?

Consider: He argues from the context and other Scripture that vision means proclamation of God's Word.

- 5.** According to the sermon, what is the relationship between the preaching of God's Word and the manifestation of His presence?

Consider: Weaver states that God appeared again in Shiloh through the Word preached by Samuel.

- 6.** How can we personally ensure that God's Word has preeminence in our lives to avoid His withdrawal?

Consider: The application calls for reading, studying, hearing, and obeying Scripture.

Applications

Prioritize the Word of God

To prevent God from withdrawing His presence, believers must read, study, hear preaching, and obey Scripture.

Lecture support: Weaver says, 'If you do not want God to disappear from your life, you must not only read and study and apply the Word of God, you must hear the preaching and teaching of the Word of God.'

Support Faithful Preaching

Believers should seek out and support pastors who preach the whole counsel of God, rather than tolerating corruption or ear-tickling messages.

Lecture support: Weaver notes that many people want the Word but cannot find a pastor with backbone, and that good men are often run off from churches.

Examine Personal and Corporate Sin

The sermon implies that individuals and churches should examine whether sin has caused God to hide His face, as in Isaiah 59:2.

Lecture support: Weaver asks, 'Has God disappeared from your life? Has God disappeared from your family?'

Value the Rarity of True Preaching

Recognize that faithful exposition of Scripture is precious and should be treasured, not taken for granted.

Lecture support: Weaver explains that the Word was precious because it was scarce, and warns of a famine of hearing the Word.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 21

Will it happen again?

June 11, 2015

Read Chapter 21 in the companion book, pages 377-396.

Major Themes

God's Immutability in Judgment

Because God is unchanging, His judgments against sin and rebellion remain consistent; circumstances may change but the outcome of judgment does not.

Lecture support: Weaver states: 'if we grasp the truth of God's immutability... we do not have to ask that question, because He is still the same infinite, eternal, immutable, holy, and righteous God that He always has been, and His judgments against sin and rebellion do not change.'

Substitutionary Sacrifice vs. Personal Judgment

Those who reject God's provision of a substitutionary sacrifice for sin must themselves become the sacrifice to God's justice.

Lecture support: Weaver explains: 'Judah and Jerusalem had forsaken God's substitutional sacrifice for their sins. And thus, they now became the sacrifice themselves.'

The Finality of Judgment

When God's judgment arrives, it is too late for mercy; the time for repentance is before judgment falls.

Lecture support: Weaver uses Joab's death at the altar to illustrate: 'it's too late for mercy when judgment is fallen.'

Escalating Abominations and National Apostasy

Ezekiel 8 reveals a progression of idolatry from open to secret to nature worship to priestly sun worship, showing total societal corruption.

Lecture support: Weaver traces the four abominations: the image of jealousy, elders' secret idolatry, women weeping for Tammuz, and priests worshiping the sun.

Judgment Begins at the House of God

Both in Ezekiel and 1 Peter, God's judgment starts with His own people, implying greater severity for those who profess faith yet live in sin.

Lecture support: Weaver cites Ezekiel 9:6 and 1 Peter 4:17: 'For the time is come that judgment must begin at the house of God.'

Modern Idolatry as Covetousness and Self-Worship

Idolatry today is not bowing to statues but placing desires, possessions, and self above God, which brings His wrath.

Lecture support: Weaver quotes Colossians 3:5 and explains: 'Covetousness, which is idolatry... When we place ourselves, our wants, and our desires ahead of Him, it is idolatry.'

The Urgency of Seeking God While He May Be Found

There is a limited time of grace; once judgment comes, God will not hear cries for mercy.

Lecture support: Weaver cites Isaiah 55:6-7 and Ezekiel 8:18: 'though they cry in mine ears with a loud voice, yet will I not hear them.'

Key Arguments

God's judgments are consistent because He is immutable.

Since God does not change, His response to sin remains the same; therefore, past judgments serve as warnings for the present.

Lecture support: Weaver argues: 'if we grasp the truth of God's immutability... we do not have to ask that question, because He is still the same... and His judgments against sin and rebellion do not change.'

Rejecting Christ's sacrifice leaves one exposed to God's wrath.

The brazen altar scene shows that without a substitute, sinners become the sacrifice; this principle applies to all who reject Christ.

Lecture support: Weaver states: 'Judah and Jerusalem had forsaken God's substitutional sacrifice for their sins. And thus, they now became the sacrifice themselves.'

The sins of Ezekiel 8 mirror modern American sins.

Open idolatry, secret hypocrisy, nature worship, and corrupt leadership are paralleled in today's environmentalism, abortion advocacy, and self-centered religion.

Lecture support: Weaver compares weeping for Tammuz to modern environmental grief over animals while ignoring abortion, and sun worship to exalting nature over God.

Covetousness and self-will are the essence of idolatry.

Idolatry is not limited to bowing to images; it is any elevation of self, desire, or possessions above God, as Colossians 3:5 teaches.

Lecture support: Weaver explains: 'When we place our desires, our lusts, and our loves upon things instead of the Lord, it is idolatry.'

Judgment begins with God's people, making their accountability greater.

1 Peter 4:17 echoes Ezekiel 9:6, indicating that those who profess faith face stricter judgment, and if the righteous are scarcely saved, the ungodly have no hope.

Lecture support: Weaver connects the two passages: 'For the time is come that judgment must begin at the house of God... And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?'

Trusting in a godly heritage cannot shield from judgment.

Just as Israel could not rely on Abraham while living in sin, America cannot rely on its Christian founding fathers while practicing idolatry and rebellion.

Lecture support: Weaver cites Ezekiel 33:24-27: 'Abraham was one... but we are many... Ye eat with the blood, and lift up your eyes toward your idols... and shall ye possess the land?'

There is a point when God will no longer hear cries for mercy.

Ezekiel 8:18 and 9:10 show that persistent sin leads to a time when God's fury is unleashed without pity, making immediate repentance urgent.

Lecture support: Weaver quotes: 'though they cry in mine ears with a loud voice, yet will I not hear them' and 'mine eye shall not spare, neither will I have pity.'

Scripture References

Ezekiel 9:1-2

God calls six men with destroying weapons to execute judgment on Jerusalem.

Ezekiel 9:3-4

God commands a man with an inkhorn to mark those who sigh and cry over abominations.

Ezekiel 9:5-7

The destroyers are ordered to slay everyone without the mark, beginning at the sanctuary.

Ezekiel 9:8-11

Ezekiel intercedes, but God declares He will not spare; the man with the inkhorn reports completion.

1 Kings 2:28-31

Joab flees to the altar but is killed there, illustrating that mercy is unavailable when judgment falls.

Jeremiah 39:3

Six princes of Babylon are named, possibly corresponding to the six men in Ezekiel 9.

Psalms 118:27

God is the Lord who gives light; bind the sacrifice to the altar, contrasting with those who become the sacrifice.

Lamentations 4:6

The punishment of Jerusalem is greater than Sodom's because of greater responsibility.

Ezekiel 8:1-6

Ezekiel is shown the image of jealousy at the north gate, provoking God to jealousy.

Ezekiel 8:7-12

Elders worship idols in secret chambers, saying the Lord does not see.

Ezekiel 8:13-14

Women sit weeping for Tammuz at the north gate of the temple.

Ezekiel 8:16

Twenty-five men with backs to the temple worship the sun toward the east.

Deuteronomy 17:2-5

Death penalty prescribed for worshiping the sun, moon, or heavenly hosts.

Job 31:26-28

Job denies secretly worshiping the sun or moon, which would be iniquity deserving judgment.

Ezekiel 22:25-29

Prophets, priests, princes, and people are all corrupt, showing total societal apostasy.

Ezekiel 8:17-18

God declares He will deal in fury and not hear their cries because of their abominations.

1 Peter 4:17-18

Judgment begins at the house of God; if the righteous are scarcely saved, what of the ungodly?

Colossians 3:5-6

Covetousness is idolatry, and the wrath of God comes on the children of disobedience.

Ezekiel 33:24-27

Israel cannot claim the land based on Abraham while practicing idolatry and bloodshed.

Isaiah 55:6-7

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

Study notes

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

Discussion Questions

1. How does God's immutability affect our understanding of His judgments in history and today?

Consider: Weaver argues that because God does not change, His response to sin remains consistent.

-
-
-
2. In what ways do people today reject God's substitutionary sacrifice and risk becoming the sacrifice themselves?

Consider: Weaver explains that those who forsake Christ's atonement must pay for their own sins.

-
-
-
3. What are the parallels between the abominations in Ezekiel 8 and modern cultural sins?

Consider: Weaver compares open idolatry, secret hypocrisy, nature worship, and corrupt leadership to contemporary issues.

4. Why does judgment begin at the house of God, and what does that mean for professing Christians today?

Consider: Weaver connects Ezekiel 9:6 with 1 Peter 4:17 to show that God holds His people to a higher standard.

5. How is covetousness a form of idolatry, and how does it manifest in our lives?

Consider: Weaver cites Colossians 3:5 to redefine idolatry as placing desires and self above God.

6. Can a nation rely on its Christian heritage to avert judgment while practicing sin?

Consider: Weaver uses Ezekiel 33 to show that Israel could not claim Abraham's righteousness while living in rebellion.

7. What does it mean to seek the Lord while He may be found, and how can we do that practically?

Consider: Weaver urges immediate repentance based on Isaiah 55:6-7 before the window of grace closes.

Applications

Examine your heart for modern idolatry.

Identify areas where self-will, material desires, or comfort have taken precedence over obedience to God, and repent of covetousness as idolatry.

Lecture support: Weaver states: 'When we place our desires, our lusts, and our loves upon things instead of the Lord, it is idolatry.'

Do not presume upon a godly heritage.

Avoid trusting in the faith of founding fathers or family background; personal repentance and obedience are required to escape judgment.

Lecture support: Weaver warns from Ezekiel 33: 'I don't care who your father was. I don't care who your founder was. You violated everything. And you're going to be dispossessed.'

Seek God urgently while grace is available.

Do not delay repentance, for there comes a time when God will no longer hear cries for mercy; call upon Him now.

Lecture support: Weaver quotes Isaiah 55:6-7 and Ezekiel 8:18: 'though they cry in mine ears with a loud voice, yet will I not hear them.'

Prepare your heart for inevitable judgment.

Like Ezekiel, cultivate a heart that sighs and cries over national sin, and ensure your own life is right with God so that you may be spared.

Lecture support: Weaver concludes: 'you better make sure that your heart is right with the Lord and you better do whatever is necessary to prepare your life.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 22

The Present Truth

August 23, 2015

Read Chapter 22 in the companion book, pages 397-418.

Major Themes

The Nature of Present Truth

Present truth is the unchanging Word of God applied to the current spiritual conflict; it is not new revelation but the progressive illumination of what God has already revealed.

Lecture support: Weaver explains that present truth is not relative or situational, and that revelation has ceased, but illumination continues as the Holy Spirit enlightens minds to understand Scripture.

Repetition and Remembrance

Truth must be heard repeatedly to reinforce learning, prevent forgetfulness, and enable self-examination; Peter and Christ modeled this by teaching the same truths again.

Lecture support: Weaver cites 2 Peter 1:12, Hebrews 2:1, and Mark 10:1 to show that even those who know the truth need to be stirred up by remembrance.

Establishment in the Faith

God wills believers to be steadfast, fixed, and confirmed in truth, which brings blessings such as stability, fearlessness, and enduring righteousness.

Lecture support: Weaver expounds the Greek word *sterizo* and references Psalm 112 and Colossians 2:7 to show the benefits of being established.

The Finality of Christ and Scripture

Jesus Christ is the full and final revelation of God; any claim of new revelation denies the sufficiency of Christ and the completed Word of God.

Lecture support: Weaver argues from Hebrews 1:1-3 that God has spoken finally by His Son, making additional revelations blasphemous.

Progressive Illumination

Just as revelation unfolded progressively, the Holy Spirit progressively illuminates believers' understanding of Scripture, guiding them into all truth.

Lecture support: Weaver distinguishes revelation from illumination using John 16:12-14 and Mark 4:33-34, emphasizing that God opens minds gradually.

The Battle for Truth in Every Age

In every era, a specific truth is under attack, and believers must stand firm on that point; today the battle concerns the Lordship of Christ and the authority of Scripture.

Lecture support: Weaver cites Luther's quote and gives historical examples from the early church, Reformation, and modern attacks on biblical morality.

Preaching as God's Provision

God manifests His Word through preaching, giving pastors who feed His people with knowledge and understanding; believers must receive preaching as the Word of God.

Lecture support: Weaver references Titus 1:1-3, Nehemiah 8:7-8, and 1 Thessalonians 2:13 to show that expositional preaching is God's means of delivering present truth.

Key Arguments

Truth must be heard repeatedly to be retained and applied.

Peter intentionally reminded believers of truths they already knew because repetition aids learning, prevents forgetfulness, and forces self-examination.

Lecture support: Weaver states, 'The more you hear the truth, the more you understand the truth,' and cites 2 Peter 1:12 and Hebrews 2:1.

Being established in truth brings divine blessings.

The Greek word for established implies steadfastness, and Psalm 112 lists blessings for the righteous who are fixed in their trust in God.

Lecture support: Weaver reads Psalm 112:1-10, highlighting promises like 'his heart is established, he shall not be afraid.'

Present truth is not relative, situational, or new revelation.

God's moral law does not change; what was sin remains sin. Claims of new revelation deny the finality of Christ and Scripture.

Lecture support: Weaver says, 'If a revelation is new, it is not truth,' and cites Hebrews 1:1-3 to show Christ is the final revelation.

God revealed truth progressively in Scripture.

The Bible was written over 1,600 years, and the revelation of the Messiah unfolded gradually from Genesis 3:15 to Micah 5:2.

Lecture support: Weaver traces the seed promise through Abraham, Judah, David, the virgin birth, and Bethlehem.

Illumination continues progressively after revelation ceased.

The Holy Spirit enlightens believers' minds to understand already-revealed truth, making each expositional message a present truth.

Lecture support: Weaver explains John 16:12-14 and Mark 4:33-34, stating, 'There is a progressive enlightening of the truth in illumination.'

The present truth is identified by where the battle rages.

Luther taught that neglecting the point under attack is denying Christ; today the battle is over the Lordship of Christ and biblical morality.

Lecture support: Weaver quotes Luther and lists modern attacks on the Confederate flag, sodomy, and abortion as examples.

God's men proclaim present truth through preaching.

God manifests His Word through preaching, and believers should receive expositional messages as the Word of God, not man's opinion.

Lecture support: Weaver cites Titus 1:1-3, Nehemiah 8:7-8, and 1 Thessalonians 2:13.

Scripture References

2 Peter 1:12-15

The primary text; Peter's commitment to remind believers of truths they know and to establish them in the present truth.

2 Corinthians 13:5

Paul's command to examine oneself, illustrating the need for repeated truth to test one's faith.

Mark 10:1

Jesus taught the same people again, modeling the repetition of truth.

Hebrews 2:1

Warning to give earnest heed to truths already heard, lest they slip away.

Colossians 2:7

Believers are to be rooted and established in the faith, abounding in thanksgiving.

Psalm 112:1-10

Blessings of the righteous man who fears the Lord and is established: his heart is fixed, he will not be afraid.

James 1:5-8

The double-minded man is unstable; contrast with being established.

Luke 13:1

Use of the Greek word pareimi ('present') to mean standing right in front of someone.

2 Corinthians 10:11

Paul uses pareimi to contrast his presence and absence, illustrating the meaning of 'present.'

Psalm 119:89

God's Word is forever settled in heaven; truth does not change.

John 17:17

Jesus prayed, 'Sanctify them by thy truth; thy word is truth.'

Hebrews 1:1-3

God has spoken finally by His Son; there is no new revelation beyond Christ.

Isaiah 28:9-10

Precept upon precept, line upon line; God teaches progressively.

Genesis 3:15

The first promise of the Messiah, the seed of the woman.

Acts 18:24-28

Apollos knew only John's baptism; Aquila and Priscilla expounded the way of God more perfectly, illustrating present truth.

Acts 19:1-5

Disciples at Ephesus knew only John's baptism; Paul taught them the present truth about the Holy Spirit and baptism in Jesus' name.

John 16:12-14

The Spirit of truth will guide believers into all truth, illuminating their minds.

Titus 1:1-3

God manifests His Word through preaching committed to His servants.

Nehemiah 8:7-8

The Levites read the law distinctly, gave the sense, and caused understanding; a model of expositional preaching.

1 Thessalonians 2:13

Believers received Paul's preaching not as the word of men but as the Word of 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.

Discussion Questions

1. What does Peter mean by 'the present truth,' and how does Weaver distinguish it from new revelation or situation ethics?

Consider: Weaver spends significant time defining present truth negatively and positively, emphasizing it is the unchanging Word applied to current battles.

2. Why is repetition of biblical truth necessary even for those who already know it?

Consider: Weaver argues from 2 Peter 1:12 and Hebrews 2:1 that repetition prevents forgetfulness and deepens understanding.

3. How does the concept of progressive illumination differ from progressive revelation, and why is this distinction important?

Consider: Weaver explains that revelation has ceased, but the Holy Spirit progressively enlightens believers to understand Scripture.

4. According to Weaver, how can believers identify the present truth in their own time?

Consider: He gives two answers: observe where the battle rages against God’s Word, and listen to the preaching of God’s true servants.

5. What does Luther’s quote teach about the cost of neglecting the truth under attack?

Consider: Weaver uses the quote to show that failing to stand on the contested point is effectively denying Christ.

6. How should believers receive expositional preaching, and what difference does that attitude make?

Consider: Weaver cites 1 Thessalonians 2:13 to urge receiving preaching as God’s Word, which then works effectually in believers.

7. What historical examples does Weaver give to illustrate present truth, and how do they apply today?

Consider: He references the early church, Reformation, and modern cultural battles to show the pattern of standing for truth under attack.

Applications

Receive preaching as God's Word for the present moment.

Believers should approach each expositional sermon as the present truth God has provided for their current needs, not as mere human opinion.

Lecture support: Weaver says, 'Each expositional message from the Word of God is a present truth each time you hear it,' and cites 1 Thessalonians 2:13.

Be established and steadfast in the truth under attack.

Christians must not waver on the points of biblical truth currently assaulted by culture, such as the Lordship of Christ and moral issues.

Lecture support: Weaver applies Luther's quote and lists modern attacks, urging believers to stand firm where the battle rages.

Embrace repetition of truth for spiritual growth.

Rather than despising repeated teaching, believers should welcome it as God's means to deepen understanding and prevent drift.

Lecture support: Weaver states, 'The more you hear the truth, the more you understand the truth,' and references Hebrews 2:1.

Trust God's provision through pastoral preaching.

God gives pastors according to His heart to feed His people with knowledge; believers should not reject the message God has prepared for them.

Lecture support: Weaver uses the boot camp illustration and Jeremiah 3:14-15 to show God knows what His people need.

Reject claims of new revelation and hold to Scripture alone.

Since Christ is the final revelation, believers must test all teachings against the completed Bible and reject extra-biblical revelations.

Lecture support: Weaver argues from Hebrews 1:1-3 that any new revelation denies Christ's sufficiency.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 23

Secession Made Plain And Simple

February 11, 2016

Read Chapter 23 in the companion book, pages 419-439.

Major Themes

Secession as a Biblical Doctrine

Secession is not merely a political concept but a doctrine clearly taught in Scripture, with multiple commands to withdraw from evil and ungodly associations.

Lecture support: Weaver states, 'secession is a doctrine, because it is plainly and clearly taught in the Bible' and cites Proverbs 1, 2 Thessalonians 3, 1 Timothy 6, and 2 Corinthians 6.

Secession as a God-Given Right and Essential to Liberty

The right to secede is endowed by God; without it, individuals and peoples are slaves. This principle undergirded the American Declaration of Independence.

Lecture support: Weaver says, 'Secession is a right. I will even go further and say secession is a God-given right... If I am not free to leave or secede... then I'm a slave.' He reads from the Declaration to show it is a list of causes for secession.

Secession Distinguished from Revolution

Secession is a peaceful withdrawal to form a new government, not an attempt to overthrow the existing one. The South seceded peacefully; the war was initiated by Lincoln's invasion.

Lecture support: Weaver explains, 'secession is not revolution. Secession does not seek to overthrow a government; it seeks to separate and begin a new government.' He applies this to the Civil War and the family example.

Tyranny and Idolatry as Causes for Secession

Both Rehoboam's despotism and Jeroboam's forced idolatry made secession necessary for God's people. Modern parallels include governmental overreach and state-imposed religious correctness.

Lecture support: Weaver states, 'it was despotism and tyranny... that caused the colonists to secede... and it was tyranny and despotism... that caused Israel to secede.' He details Jeroboam's golden calves and state priesthood.

The Cost and Necessity of Personal and Religious Secession

True secession often requires sacrificing possessions and status. It must begin with personal separation from idolatry and false worship, including leaving compromised churches.

Lecture support: Weaver notes the Levites 'left their suburbs and their possession' and emphasizes, 'the most basic and foundational form of secession is personal and religious.' He warns against 501(c)(3) churches and cites 2 John.

The Righteous Strengthen Godly Government

When the righteous secede from evil and gather under godly authority, they strengthen that government and society, as seen in Judah under Rehoboam's early years.

Lecture support: Weaver cites 2 Chronicles 11:17: 'they strengthened the kingdom of Judah' and references Proverbs 28:28 and 29:2 to show the righteous increase when the wicked perish.

Key Arguments

Everyone must believe something about secession because it is in the Bible

Just as with predestination, secession is a biblical term that demands a doctrinal stance; denying it is denying Scripture.

Lecture support: Weaver says, 'secession is a doctrine, because it is plainly and clearly taught in the Bible. You must believe something about it because it is here in the Word of God.'

Secession is commanded by God in multiple passages

Scripture explicitly commands believers to withdraw from sinners, disorderly brethren, false teachers, and unbelievers, making secession a divine imperative.

Lecture support: Weaver reads Proverbs 1:15 ('walk not thou in the way with them'), 2 Thessalonians 3:6 ('withdraw yourselves'), 1 Timothy 6:5 ('from such withdraw thyself'), and 2 Corinthians 6:17 ('come out from among them').

Without the right to secede, there is no liberty

If one cannot leave a tyrannical situation or government, one is a slave. The American Revolution was an act of secession, not revolution.

Lecture support: Weaver states, 'If I am not free to leave or secede from a situation or a circumstance or an institution, then I'm a slave.' He parallels the Declaration of Independence with Israel's secession from Rehoboam.

Secession is peaceful withdrawal, not violent overthrow

True secession seeks separation to form a new government, not the destruction of the old. The South seceded peacefully; the North invaded.

Lecture support: Weaver says, 'secession is not revolution. Secession does not seek to overthrow a government; it seeks to separate and begin a new government.' He uses the family example of a son marrying and leaving home.

Jeroboam's idolatry and state religion made secession necessary for the faithful

Jeroboam's establishment of golden calf worship and a state priesthood forced the Levites and all who sought the Lord to secede to Judah.

Lecture support: Weaver reads 1 Kings 12:26-33 and Amos 7:10-13, showing Jeroboam's deliberate idolatry and Amaziah's declaration that Bethel was 'the king's chapel' and 'the king's court.'

Modern 501(c)(3) churches have compromised with the state and require secession

Incorporated churches with IRS tax-exempt status have agreed not to preach against public policy, making them state-controlled and necessitating separation.

Lecture support: Weaver quotes IRS Publication 557 and states, 'once you sign on the dotted line to get your tax-exempt number, you're already saying, "I agree not to preach against public policy."' He cites the prohibition on influencing legislation.

Personal and religious secession is the foundation for all other forms

Secession must begin with individuals setting their hearts to seek God and withdrawing from idolatry and false teaching, as seen in 2 Chronicles 11:16 and 2 John.

Lecture support: Weaver says, 'the most basic and foundational form of secession is personal and religious. God commands it now.' He reads 2 John 9-11 to show that even bidding a false teacher Godspeed makes one a partaker of evil.

Godly secession strengthens righteous government

When the righteous withdraw from evil and gather under godly rule, they strengthen that society, as the influx of faithful Israelites strengthened Judah.

Lecture support: Weaver cites 2 Chronicles 11:17 and Proverbs 28:28, 29:2, concluding, 'It's not the wicked that seeks to establish a free and godly government full of liberty. It's the righteous.'

Scripture References

2 Chronicles 11:13-17

Primary text: the priests and Levites secede from Jeroboam's Northern Kingdom to Judah, along with all who set their hearts to seek the Lord.

Proverbs 1:10-15

Command not to walk with sinners or consent to their enticements; an example of personal secession from evil.

2 Thessalonians 3:6

Command to withdraw from every brother who walks disorderly, not according to apostolic tradition.

1 Timothy 6:3-5

Command to withdraw from those who teach contrary doctrine and are destitute of the truth.

2 Corinthians 6:14-18

Command not to be unequally yoked with unbelievers; to come out from among them and be separate.

2 Chronicles 10:12-16

Rehoboam's harsh answer leads Israel to secede, saying 'every man to your tents, O Israel.'

1 Kings 11:26-39

Ahijah's prophecy to Jeroboam, giving him ten tribes and promising a sure house if he obeys God.

1 Kings 12:26-33

Jeroboam's idolatry: making golden calves, appointing non-Levitical priests, and devising his own feasts.

Amos 7:8-13

Amaziah the priest of Bethel tells Amos to flee because Bethel is the king's chapel and court, illustrating state religion.

Numbers 35:1-8

God's command to give the Levites cities and suburbs as their possession, showing what they forfeited by seceding.

Exodus 20:3

First commandment: 'Thou shalt have no other gods before me,' cited as the basis for refusing idolatry.

Jeremiah 25:6

Warning not to go after other gods, lest God bring hurt; used to show God chastens disobedience.

2 John 6-11

Command not to receive or bid Godspeed to those who do not bring the doctrine of Christ, lest one partake of their evil deeds.

Proverbs 28:28

When the wicked rise, men hide; when they perish, the righteous increase.

Proverbs 29:2

When the righteous are in authority, the people rejoice; when the wicked rule, the people mourn.

Study notes

Discussion Questions

1. How does Weaver define secession, and how does he distinguish it from revolution?

Consider: Weaver defines secession as withdrawing or separating, and contrasts it with revolution by stating secession does not seek to overthrow but to form a new government.

2. What biblical passages does Weaver use to show that secession is commanded by God?

Consider: He cites Proverbs 1:10-15, 2 Thessalonians 3:6, 1 Timothy 6:3-5, and 2 Corinthians 6:14-17 as direct commands to withdraw from evil.

3. In what ways does Weaver parallel the American colonists' secession from England with Israel's secession from Rehoboam?

Consider: He reads the Declaration of Independence and 2 Chronicles 10:16, showing both were responses to tyranny and lists of causes for separation.

4. What does the example of the Levites leaving their possessions teach about the cost of secession?

Consider: The Levites forfeited their cities, suburbs, and inheritance to serve God in Judah, illustrating that secession may require material sacrifice.

5. How does Weaver apply the concept of secession to modern churches and their relationship with the state?

Consider: He criticizes 501(c)(3) incorporated churches for compromising with government regulations and agreeing not to preach against public policy.

6. According to Weaver, why must secession begin on a personal and religious level?

Consider: He argues that personal separation from idolatry and false teaching is foundational, citing 2 Chronicles 11:16 and 2 John 6-11.

7. What role do the righteous play in establishing a free and godly society, according to Proverbs 28:28 and 29:2?

Consider: Weaver uses these verses to show that the righteous increase and bring rejoicing when they are in authority, while the wicked cause mourning.

Applications

Examine personal associations and withdraw from evil

Believers must evaluate their relationships and associations, seceding from those who entice to sin or walk disorderly, as commanded in Proverbs 1 and 2 Thessalonians 3.

Lecture support: Weaver says, 'My son, walk not thou in the way with them... withdraw yourself, secede' and 'withdraw yourselves from every brother that walketh disorderly.'

Separate from false teachers and compromised churches

Christians should not fellowship with or financially support churches and teachers who deny Christ's doctrine or compromise with state mandates, per 2 John and 1 Timothy 6.

Lecture support: Weaver warns, 'if merely entertaining one that denies Christ... makes him a partaker of the evil deeds, how much worse is it to fellowship with people like that and call them Christians and then support them financially?'

Prioritize obedience to God over material possessions

Like the Levites who left their lands, believers must be willing to sacrifice property and career for the sake of serving God faithfully.

Lecture support: Weaver notes, 'they are now losing their cities, their homes, their fields, their pastures. They're losing everything... in order to serve the Lord.'

Resist state-imposed religious and political correctness

Believers should refuse to bow to governmental or cultural pressures that demand conformity to idolatrous or immoral public policies, as the Levites refused Jeroboam's state religion.

Lecture support: Weaver states, 'they were refusing then to bow to political correctness and they were refusing to serve as priests of the golden calves made by Jeroboam.'

Pursue self-sufficiency and simplicity to enable secession

Weaver encourages learning to do without, becoming debt-free, and being self-sufficient to be able to withdraw from tyrannical systems.

Lecture support: Weaver says, 'We need to learn to do without. We need to learn to sacrifice. We need to learn to be debt-free. We need to learn to be self-sufficient.'

Strengthen godly local government and community

By gathering with like-minded believers under righteous authority, Christians can strengthen and build up free and godly societies.

Lecture support: Weaver cites 2 Chronicles 11:17: 'they strengthened the kingdom of Judah' and applies it to flocking to liberty-loving, God-fearing local government.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 24

Pastor John Weaver - Dead Letter Christians Or Word Only Christians

November 18, 2016

Read Chapter 24 in the companion book, pages 441-458.

Major Themes

Word Only vs. Spirit-Empowered Christianity

Many professing Christians have a form of religion without the Holy Spirit's regenerating power, trusting in decisions or rituals rather than a supernatural conversion.

Lecture support: Paul said in verse 5, 'For our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance.' So Paul is being thankful here that these Thessalonian believers did not receive truth in the Word only.

Salvation as a Sovereign Work of God

Salvation is impossible with man; it is entirely a work of God, not a cooperative effort between man and God.

Lecture support: Jesus, looking upon them, saith, 'With men it is impossible, but not with God: for with God all things are possible.' With men its salvation is impossible. So man cannot save himself, nor can he save anyone else. Salvation is a work of God alone.

The Necessity of the Holy Spirit in Conversion

The Word of God is powerful, but it is the Holy Spirit who makes it effectual for salvation; without the Spirit, the letter only condemns.

Lecture support: He said, 'Our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.'

Evidences of Genuine Conversion

True Christians are marked by a work of faith (turning from idols), a labor of love (serving others), and a patience of hope (waiting for Christ).

Lecture support: Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God.

Faith Without Works Is Dead

Saving faith always produces works; the exercise of faith is our responsibility, and it manifests in obedience and turning from sin.

Lecture support: For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Serving God by Serving Others

Our labor of love is demonstrated by ministering to the saints; serving others is serving God.

Lecture support: For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

The Perseverance of True Hope

A genuine Christian hope endures because it is in Christ; counterfeit hopes fail, but true believers continue in faith and repentance.

Lecture support: They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

Self-Examination for Assurance

Believers must examine themselves to see if they have the marks of genuine conversion, lest they be word-only professors.

Lecture support: Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Key Arguments

Many professing Christians are 'word only' because they lack the Holy Spirit's power.

Weaver argues that the average church and Christian are apathetic and possibly unregenerate because their conversion was merely in word, not in power and the Holy Ghost.

Lecture support: Paul said in verse 5, 'For our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance.'

Salvation is entirely God's work, not man's decision.

Man cannot save himself; salvation is impossible with men but possible with God, as shown by the rich young ruler and Jesus' teaching.

Lecture support: Jesus, looking upon them, saith, 'With men it is impossible, but not with God: for with God all things are possible.'

The Word without the Spirit condemns, not saves.

The letter of the Word kills; only the Spirit gives life. God's Word can be sent for condemnation as well as reconciliation.

Lecture support: For the letter killeth, but the spirit giveth life.

Genuine faith is evidenced by a work of faith: turning from idols.

The Thessalonians' work of faith was their turning to God from idols, demonstrating the exercise of God's gift of faith.

Lecture support: For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols.

Genuine love is evidenced by a labor of love: serving God through serving others.

The Thessalonians served the living God, which is done by ministering to the saints, as seen in Hebrews 6:10 and Matthew 25.

Lecture support: For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

Genuine hope is evidenced by a patience of hope: waiting for Christ.

The Thessalonians waited for God's Son from heaven, a hope that endures because it is in Christ, and they actively served while waiting.

Lecture support: And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Counterfeit hope fails; true hope perseveres.

Those who desert the faith never truly had it; true believers continue in faith and repentance.

Lecture support: They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us.

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

No one can savingly say 'Jesus is Lord' except by the Holy Spirit; mere verbal profession is not enough.

Lecture support: No man can say that Jesus is the Lord, but by the Holy Ghost.

Scripture References

1 Thessalonians 1:1-10

The primary text of the sermon, read in full, emphasizing the Thessalonians' conversion and evidences of election.

1 John 3:16-18

Used to show that love must be in deed and truth, not just word, paralleling the 'word only' concept.

Mark 10:17-27

The rich young ruler illustrates that salvation is impossible with men but possible with God.

Hebrews 4:12

Cited to show the inherent power of God's Word, which is quick and powerful.

2 Corinthians 3:5-6

The letter kills but the Spirit gives life; ministers are made able by God, not by the letter.

John 6:63

Jesus said the Spirit quickens; the flesh profits nothing, reinforcing the Spirit's role.

Isaiah 55:10-11

God's Word never returns void; it accomplishes His purpose, whether for reconciliation or condemnation.

2 Corinthians 2:14-16

Believers are a savor of life unto life or death unto death; the Word brings either salvation or condemnation.

John 12:48

The Word that Jesus spoke will judge in the last day; all are responsible to heed it.

1 Corinthians 2:1-5

Paul's preaching was not with enticing words but in demonstration of the Spirit and power, so faith stands in God's power.

Ephesians 2:8-10

Salvation by grace through faith, not of works; believers are created for good works.

Philippians 2:12-13

Work out your own salvation, for God works in you; explains the 'work of faith' as exercising God's gift.

James 2:17-18

Faith without works is dead; works demonstrate faith.

Hebrews 6:10

God remembers the labor of love shown by ministering to the saints.

Matthew 25:33-46

Serving the least of Christ's brethren is serving Christ; used to illustrate serving God through serving others.

Galatians 5:6, 13

Faith works by love; by love serve one another.

1 John 5:2

We know we love God's children when we love God and keep His commandments.

1 John 2:19

Those who left were not truly of us; perseverance proves genuine faith.

1 Timothy 1:1

Jesus Christ is our hope; our hope is in a person who cannot fail.

2 Corinthians 13:5

Examine yourselves to see if you are in the faith; self-examination is commanded.

Discussion Questions

1. What does it mean to be a 'word only' or 'dead letter' Christian, and how can we recognize such a condition in ourselves or others?

Consider: Based on the introduction and definition from 1 Thessalonians 1:5 and 1 John 3:16-18.

2. How does the rich young ruler's encounter with Jesus (Mark 10) illustrate that salvation is impossible with man but possible with God?

Consider: Weaver uses this passage to argue that salvation is entirely God's work.

3. In what ways might modern churches be guilty of having 'religion without the Holy Ghost' as William Booth warned?

Consider: The quote from Booth and the discussion of reducing Christianity to ritual.

4. What is the relationship between faith and works according to Ephesians 2:8-10 and James 2:17-18, and how does this relate to the 'work of faith' in 1 Thessalonians 1:3?

Consider: Weaver explains that faith is God's gift but must be exercised, resulting in works.

5. How do we practically serve God by serving others, as seen in Hebrews 6:10 and Matthew 25?

Consider: The labor of love is defined as ministering to the saints.

6. What does it mean to have a 'patience of hope' in Jesus Christ, and how does this hope sustain believers in trials?

Consider: Weaver discusses waiting for Christ and the active nature of this hope.

7. Why is self-examination important, and what specific evidences should we look for to confirm genuine conversion?

Consider: The application section calls for examining whether we have the three marks.

8. How does 1 Corinthians 12:3 teach that a saving confession of Christ's lordship requires the Holy Spirit, and what implications does this have for evangelism?

Consider: The conclusion emphasizes that only the Spirit can authenticate faith.

Applications

Examine your conversion experience

Weaver urges listeners to examine themselves to see if they are in the faith, looking for the three evidences of genuine conversion.

Lecture support: Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Turn from idols and sin

A genuine work of faith involves turning to God from idols, forsaking anything that competes with God.

Lecture support: For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols.

Serve God by serving others

Our labor of love is demonstrated by ministering to the needs of fellow believers, as if serving Christ Himself.

Lecture support: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Cultivate a patient hope in Christ

Believers should actively wait for Christ's return, enduring trials with hope that is anchored in Jesus.

Lecture support: And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Reject entertainment-driven Christianity

Weaver warns against seeking preachers who tickle ears; instead, desire the pure Word of God even when it is uncomfortable.

Lecture support: Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

Rely on the Holy Spirit for assurance

Assurance of salvation comes not from a past decision but from the ongoing work of the Spirit producing the three evidences.

Lecture support: No man can say that Jesus is the Lord, but by the Holy Ghost.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 25

Pastor John Weaver - Will It Happen Again?

December 18, 2016

Read Chapter 25 in the companion book, pages 459-476.

Major Themes

God's Immutability in Judgment

God does not change, so His judgments against sin are consistent and can recur.

Lecture support: God does not change and neither do his judgments against sin and rebellion. He is the same infinite, immutable and holy God. And his righteous judgments are just and holy. And they do not cease.

Idolatry as the Root Sin

All sin is ultimately idolatry, as it places self or other things above God.

Lecture support: When we place our desires, lusts, and love upon things other than the Lord, it is idolatry. ... Any violation of God's law is idolatry because you cannot disobey God without first enthroning yourself.

Judgment Begins at the House of God

God's judgment starts with His own people, who bear greater responsibility.

Lecture support: For the time has come that judgment must begin at the house of God. And if it first began in us. What shall the end be of them that obey not the gospel of God.

The Mark of the Faithful Remnant

God preserves those who mourn over sin, marking them for mercy amid judgment.

Lecture support: And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem and set a mark upon the foreheads of the men that sigh and that cry for all the abominations to be done in the midst thereof.

The Danger of False Security

Relying on a godly heritage or past blessings does not protect from judgment if one lives in sin.

Lecture support: It didn't help them to be the descendants of Abraham. Didn't help them to be the friend of the friend of God. And it won't help us to know that we had a godly foundation. We've spent it.

The Urgency of Repentance

There is a limited time to seek God's mercy; once judgment comes, He will not hear cries.

Lecture support: Seek ye the Lord while he may be found. Call ye upon him while he is near. ... if you do not turn from your wicked ways and you do not seek me in a time of grace and mercy and the time of judgment, I will not hear you.

Key Arguments

God's judgments are repeatable because He is immutable.

Since God's character does not change, His response to sin remains the same, meaning past judgments can recur.

Lecture support: God does not change and neither do his judgments against sin and rebellion. He is the same infinite, immutable and holy God.

Rejecting God's sacrifice makes one the sacrifice.

Those who refuse Christ's substitutionary atonement must bear the penalty of their own sin.

Lecture support: The wicked had refused God's substitutional sacrifice for sin, and now they are going to be the sacrifice for their sins.

Modern America mirrors the sins of Ezekiel's Jerusalem.

The same idolatry, hypocrisy, and apostasy seen in Judah are prevalent in contemporary American society.

Lecture support: We're committing the same sins that Judah and Jerusalem committed. ... we have apostatized from the truth. In this nation, we seek an easy religion and a superficial salvation.

Covetousness is a primary form of modern idolatry.

Paul equates covetousness with idolatry, and it manifests when material desires supersede God.

Lecture support: And covetousness, which is idolatry for which things sake the wrath of God cometh on the children of disobedience.

Judgment begins with God's people due to their greater light.

Those who have God's revelation are held to a higher standard and face judgment first.

Lecture support: For the time has come that judgment must begin at the house of God. And if it first began in us. What shall the end be of them that obey not the gospel of God.

A godly heritage cannot shield from judgment.

Israel's reliance on Abraham did not spare them, and America's Christian founding will not spare it if it continues in sin.

Lecture support: It didn't help them to be the descendants of Abraham. ... And it won't help us to know that we had a godly foundation. We've spent it.

There is a point when God refuses to hear cries for mercy.

If people reject God during the time of grace, He will not respond when judgment falls.

Lecture support: Therefore will I also deal in fury. Mine eye shall not spare. Neither will I have pity. And though they cry in my ears with a loud voice yet, will I not hear them?

Scripture References

Ezekiel 9:1-11

The entire chapter is read and forms the basis of the sermon, describing the vision of the six destroyers and the marking of the faithful.

1 Kings 2:28-31

Joab's execution at the altar illustrates that there is no mercy at the place of sacrifice when judgment comes.

Jeremiah 39:3

Lists six princes of Nebuchadnezzar, used to support the view that the six men in Ezekiel 9 could represent Babylonian leaders.

Psalms 118:27

Cited to show that sacrifices were bound to the altar, contrasting with the wicked who become the sacrifice.

Lamentations 4:5

Jeremiah states that Jerusalem's punishment was greater than Sodom's, emphasizing the severity of their sin.

Ezekiel 8:1-18

Describes the abominations that provoked God's wrath: the image of jealousy, secret idolatry, weeping for Tammuz, and sun worship.

Proverbs 23:7

Quoted to emphasize that a person's true character is revealed by their inner thoughts.

Matthew 7:20

Used to support that people are known by their fruits, not just their profession.

Deuteronomy 17:2-5

Commands death for those who worship the sun, moon, or stars, showing the seriousness of such idolatry.

Job 31:26-28

Job denies sun or moon worship, equating it with denying God, reinforcing the sin of the priests in Ezekiel 8.

Ezekiel 22:25-29

Lists the corruption of prophets, priests, princes, and people, showing widespread apostasy.

1 Peter 4:17-18

Judgment begins at the house of God; if the righteous are scarcely saved, the wicked face a terrible end.

Colossians 3:5-6

Covetousness is equated with idolatry, bringing God's wrath, applied to modern materialism.

Hebrews 10:31

It is a fearful thing to fall into the hands of the living God, underscoring the terror of judgment.

Ezekiel 33:24-28

Israel's claim to the land based on Abraham is rejected because of their sins, paralleling America's reliance on its founding.

Isaiah 55:6-7

Urges seeking the Lord while He may be found, promising mercy to those who forsake wickedness.

Discussion Questions

1. In what ways do we see modern parallels to the idolatry described in Ezekiel 8, such as the worship of self, nature, or material possessions?

Consider: Weaver argues that covetousness and self-will are forms of idolatry prevalent today.

2. How should the truth that 'judgment begins at the house of God' affect the way we live as Christians and as a church?

Consider: The sermon stresses that God's people are held to a higher standard and face judgment first.

3. What does it mean to 'sigh and cry' over the abominations of our land, and how can we cultivate such a heart?

Consider: The faithful in Ezekiel 9 were marked because they mourned over sin; Weaver implies this is the mark of true believers.

4. Why is relying on a godly heritage or past revivals insufficient to protect a nation from judgment?

Consider: Weaver uses Ezekiel 33 to show that Israel's claim on Abraham did not spare them from destruction.

5. How do we balance the urgency of repentance with the assurance of God's mercy for those who truly seek Him?

Consider: Isaiah 55 is quoted to show that God will abundantly pardon, but only while He may be found.

Applications

Examine personal and national idolatry

Believers must identify and repent of modern idolatry, such as covetousness, self-worship, and environmentalism that exalts nature above God.

Lecture support: When we place our desires, lusts, and love upon things other than the Lord, it is idolatry. ... we have apostatized from the truth.

Mourn over sin

Like the marked ones in Ezekiel, Christians should grieve over the abominations in society and the church, not be indifferent.

Lecture support: And the Lord said unto him, Go through the midst of the city ... and set a mark upon the foreheads of the men that sigh and that cry for all the abominations.

Do not presume on God's mercy

Avoid false security based on heritage or past blessings; instead, pursue personal holiness and urgent repentance.

Lecture support: It didn't help them to be the descendants of Abraham. ... And it won't help us to know that we had a godly foundation. We've spent it.

Seek the Lord while He may be found

There is a limited window for repentance; believers must turn from sin now, before judgment falls and mercy is withdrawn.

Lecture support: Seek ye the Lord while he may be found. Call ye upon him while he is near.

Accept Christ as the substitutionary sacrifice

To avoid becoming the sacrifice for one's own sins, one must trust in Jesus' atoning death.

Lecture support: The wicked had refused God's substitutional sacrifice for sin, and now they are going to be the sacrifice for their sins.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 26

Great Revival in the Confederate Armies

August 02, 2023

Read Chapter 26 in the companion book, pages 477-492.

Major Themes

God's Sovereignty in History and Battle

God ordained the time of death and gave victory; the South's endurance was a miracle of divine grace, not merely human effort.

Lecture support: Jackson said, 'God has ordained the time of my death.' Psalm 44:3: 'They got not the land in possession by their own sword... but thy right hand.'

Theological Roots of the Civil War

The war was fundamentally a theological conflict between Northern atheism/liberalism and Southern Christianity, with abolitionism as a symptom.

Lecture support: Thornwell quote: 'The parties... are atheists, socialists, communists... on the one side... and the Friends of Order... on the other.'

Christian Courage in the Face of Death

Genuine conversion removes fear of death, making Christians fearless soldiers who fight on principle and are ready to die.

Lecture support: Captain Harrison: 'You're right, gentlemen, everything is settled for eternity and I have nothing to fear.'

The Necessity of Genuine Revival

The Confederate revivals produced lasting conversions and spiritual strength; America today needs a similar work of God through bold preaching.

Lecture support: J. William Jones found only three out of 410 baptized not living for the Lord after the war.

Interdenominational Cooperation for the Gospel

Chaplains worked together across denominational lines, prioritizing the gospel over sectarian differences.

Lecture support: Presbyterian Lacy brought converts to Baptist Webb for immersion; Webb joked about a hen setting on duck eggs.

The Call for Bold, Suffering Preachers

Effective ministry requires men who are physically and spiritually tough, willing to endure hardship and preach Christ crucified without compromise.

Lecture support: J. William Jones: 'We want effective gospel preachers whose burden shall be Christ and him crucified... physically able as well as willing to endure hardships.'

Key Arguments

The South's four-year survival was miraculous and attributable to divine revival.

Given the North's overwhelming advantages, the South's endurance can only be explained by God's intervention through revivals that produced fearless, principled soldiers.

Lecture support: Weaver asks, 'Why in the world did the South hold out for four years?' and answers with the revivals and God's enabling.

Theological apostasy in the North caused the war.

A shift to rationalism and transcendentalism in Northern churches led to cultural change and the desire to impose that culture on the South, making the war theological at root.

Lecture support: Weaver states, 'the war was sparked by a theological revolution in the north... you always have a theological shift before you have a cultural shift.'

Genuine Christian conversion produces fearlessness in battle.

Those who are truly saved have no fear of death because they know they will be with Christ, making them better soldiers.

Lecture support: Hedley Vicars quote: 'For who should fight so fearlessly and bravely as those to whom death presents no after terrors?'

The Confederate revivals were marked by authentic, lasting conversions.

The high perseverance rate of converts baptized by J. William Jones demonstrates the genuineness of the work of God during the war.

Lecture support: Jones 'only found three who were not living for the Lord' out of all surviving baptized converts.

Chaplains were essential and often fought alongside soldiers.

Chaplains not only ministered spiritually but also physically fought, understanding that civil tyranny is as wicked as spiritual tyranny.

Lecture support: Chaplain Tichenor killed a colonel, a major, and four privates while preaching and fighting at Shiloh.

Modern America needs a return to bold, doctrinal preaching and prayer for revival.

The compromising pulpit is a major cause of national problems; only a return to the gospel of Christ and the example of the Confederate chaplains can bring revival.

Lecture support: Weaver says, 'We will never regain our history... until we come back to the foundation... of our Confederate ancestors.'

Scripture References

Psalms 44:1-4

Opening Scripture reading and later application: God gave victory in the past; the psalmist prays 'do it again.'

1 Timothy 6:5

William S. Plumer warned that if the assembly declared slaveholding a sin, Southern churches would withdraw per this verse.

Nehemiah 4:14

Nehemiah's command to remember the Lord and fight for families illustrates the Southern soldier's resolve.

1 Corinthians 16:13

Command to 'quit ye like men, be strong' applied to Christian soldiers fighting on principle.

2 Corinthians 5:8

Paul's confidence that to be absent from the body is to be present with the Lord removes fear of death.

Philippians 1:21-24

Paul's desire to depart and be with Christ, which is far better, exemplifies Christian readiness to die.

2 Timothy 1:7-8

God has not given a spirit of fear; believers are not to be ashamed of the gospel but partake in its afflictions.

Mark 8:38

Warning that if we are ashamed of Christ, He will be ashamed of us at His coming.

Study notes

Discussion Questions

1. How does the theological interpretation of the Civil War presented here challenge or confirm your understanding of the conflict?

Consider: Weaver argues the war was sparked by a theological revolution in the North.

2. In what ways does a genuine Christian conversion remove the fear of death, and how should that affect our daily lives?

Consider: Examples of Harrison, Coleman, and Jackson show fearlessness rooted in faith.

3. What can we learn from the interdenominational cooperation among Confederate chaplains, and how might it apply to churches today?

Consider: Presbyterian Lacy and Baptist Webb worked together for the gospel.

4. Why does Weaver emphasize that 'not just anybody can preach to soldiers,' and what qualities does he say are necessary for effective ministry?

Consider: J. William Jones' letter calls for physically and spiritually tough preachers.

5. How does the perseverance of converts during the Confederate revival compare to modern conversion statistics, and what does that imply about the nature of revival?

Consider: J. William Jones found only three out of 410 not living for the Lord after the war.

6. What does it mean to 'partake of the afflictions of the gospel' (2 Timothy 1:8), and why is being ashamed of the gospel a sign of spiritual timidity?

Consider: Weaver applies 2 Timothy 1:7-8 to modern preachers.

7. How can we pray and work toward the kind of revival described in this sermon, and what role does bold preaching of law and gospel play?

Consider: Weaver concludes with a call to pray 'Do it again, O Lord' based on Psalm 44.

Applications

Trust in God's Sovereignty Over Life and Death

Believers should live without fear of death, knowing God has ordained their time and that to die is gain.

Lecture support: Jackson's statement: 'God has ordained the time of my death... I should always be ready.'

Boldness in Gospel Preaching

Preachers must not be ashamed of the gospel but willing to endure affliction and preach Christ crucified without compromise.

Lecture support: Weaver's application of 2 Timothy 1:7-8 and call for men who will 'preach and teach the word of God.'

Prayer for Revival

Believers should pray that God would repeat the mighty works of past revivals, using Psalm 44:4 as a model.

Lecture support: Weaver's closing prayer: 'Do it again, O Lord. Command deliverances for thy people.'

Cooperation Across Denominational Lines

Churches and ministers should prioritize the gospel and work together, rejoicing in others' success for the kingdom.

Lecture support: Example of Lacy and Webb; Weaver's statement: 'I don't care who he uses, just so he does it.'

Endurance in Hardship for Ministry

Those called to ministry must be willing to share in the hardships of those they serve, physically and spiritually.

Lecture support: J. William Jones' description of a chaplain's duties: 'share with his regiment whatsoever hardships.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 27

What Moves You?

June 23, 2024

Read Chapter 27 in the companion book, pages 493-508.

Major Themes

Steadfastness in Ministry

Paul exemplifies unwavering commitment to his calling despite knowing suffering awaits, refusing to be moved by afflictions or the threat of death.

Lecture support: Acts 20:24: 'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy...'

Humility in Service

Paul served the Lord with all humility of mind, recognizing his own smallness and dependence on God rather than pride or self-importance.

Lecture support: Acts 20:19: 'Serving the Lord with all humility of mind...' Weaver explains the Greek word means having a humble opinion of oneself.

Preaching the Whole Counsel of God

Paul declared all of God's counsel, keeping back nothing profitable, which is the only way to be pure from the blood of all men.

Lecture support: Acts 20:27: 'For I have not shunned to declare unto you all the counsel of God.'

The Dual Effect of the Gospel

The preaching of Christ results in either a savor of life unto life or death unto death, depending on the hearers' response.

Lecture support: 2 Corinthians 2:15-16: 'For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life.'

Eternal Perspective on Suffering

Present sufferings are not worthy to be compared with future glory; believers should focus on the unseen eternal things.

Lecture support: Romans 8:18 and 2 Corinthians 4:17-18 are cited to show that afflictions are light and momentary compared to eternal glory.

Readiness to Die for Christ

Paul was ready not only to be bound but to die for the name of the Lord Jesus, and no man is truly ready to live until he is ready to die.

Lecture support: Acts 21:13: 'For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.'

Key Arguments

A godly life must back up a biblical testimony

Paul's manner of life was consistent with his teaching; hypocrisy renders witness worthless.

Lecture support: Acts 20:18: 'Ye know... after what manner I have been with you at all seasons.' Weaver states, 'If our lives are not true, our witness is worthless.'

Purity from blood comes through declaring the whole counsel

Paul was pure from the blood of all men because he did not shrink from declaring all of God's counsel, not by witnessing to every individual.

Lecture support: Acts 20:26-27: 'I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.'

God's Word accomplishes its purpose, whether reconciliation or condemnation

Isaiah 55:11 shows God's Word will not return void; it prospers in the thing for which He sends it, even if that is condemnation.

Lecture support: Isaiah 55:11: 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void...'

Paul's determination was Spirit-led

Whether 'bound in the spirit' refers to Paul's own spirit or the Holy Spirit, his resolve to go to Jerusalem was divinely directed.

Lecture support: Acts 20:22: 'I go bound in the spirit unto Jerusalem.' Weaver cites Matthew Poole and Adam Clarke on the interpretation.

Finishing the course requires not counting one's life dear

Paul did not consider his life precious compared to completing his ministry; believers must prioritize eternal goals over temporary safety or comfort.

Lecture support: Acts 20:24: 'Neither count I my life dear unto myself, so that I might finish my course with joy...'

True believers will continue; apostasy reveals false profession

Those who walk away from the faith show they were never truly of us, as 1 John 2:19 indicates.

Lecture support: 1 John 2:19: 'They went out from us, that it might be made manifest that they were not of us...'

Scripture References

Acts 20:17-31

The primary text of the sermon, Paul's farewell to the Ephesian elders.

James 3:1

Cited to show that teachers will receive greater condemnation, emphasizing higher standards for ministers.

Luke 12:48

To whom much is given, much is required; used to reinforce the greater accountability of those in ministry.

2 Timothy 3:10-11

Paul's manner of life, doctrine, and persecutions are fully known; used to illustrate the word 'manner'.

James 1:23-24

A man beholding his natural face in a mirror and forgetting what manner of man he was; illustrates the word 'manner'.

1 Peter 3:5

Holy women of old adorned themselves after this manner; another use of the word 'manner'.

2 Peter 3:11

What manner of persons ought we to be in all holy conversation and godliness; illustrates 'manner'.

Jeremiah 9:1

Jeremiah's desire for a fountain of tears to weep for his people; compared to Paul's many tears.

Acts 23:12-22

The plot of more than forty Jews to kill Paul, illustrating the temptations he faced.

1 Thessalonians 2:14-16

Paul's description of the Jews who killed the Lord Jesus and persecuted the apostles.

2 Corinthians 2:14-17

Believers are a sweet savor of Christ, either life unto life or death unto death.

Isaiah 55:8-11

God's Word will not return void but will accomplish His purpose.

Acts 9:15-16

God told Ananias that Paul would suffer great things for Christ's name.

1 Corinthians 9:24-27

Paul's discipline to run the race and not be a castaway.

1 John 2:19

Those who leave the fellowship show they were not truly of us.

Romans 8:18

The sufferings of this present time are not worthy to be compared with the glory to be revealed.

2 Corinthians 4:17-18

Light affliction works an eternal weight of glory; we look at unseen eternal things.

2 Timothy 4:6-7

Paul is ready to be offered, having fought the good fight and finished his course.

Acts 21:10-14

Agabus prophesies Paul's binding, and Paul declares his readiness to die in Jerusalem.

1 Corinthians 15:58

Be steadfast, unmovable, always abounding in the work of the Lord.

Discussion Questions

1. What does it mean to be 'moved' in the context of Acts 20:24, and what are some things that commonly move believers away from their faith or ministry?

Consider: Weaver asks repeatedly, 'What moves you?' and lists pride, money, and women as common pitfalls.

-
-
-
-
2. How can we cultivate the kind of humility Paul demonstrated, recognizing that we are not indispensable to God?

Consider: Weaver explains that Paul's humility meant he did not think he was God's gift to the world and understood he needed God.

-
-
-
-
3. In what ways might modern preachers and teachers be tempted to 'shun to declare the whole counsel of God,' and what are the consequences?

Consider: Weaver stresses that Paul kept back nothing profitable and declared all of God's counsel, which is the only way to be pure from blood.

4. How should we understand the dual effect of the gospel as a savor of life unto life and death unto death? How does this affect our expectations in evangelism?

Consider: Weaver explains that sometimes God sends the Word for reconciliation and sometimes for condemnation, citing 2 Corinthians 2:14-17.

5. What does it practically mean to 'not count your life dear' for the sake of finishing your course with joy?

Consider: Paul did not consider his life precious compared to completing his ministry; Weaver applies this to modern believers.

6. Why do some people walk away from ministry or the church, and what does 1 John 2:19 teach us about those who leave?

Consider: Weaver expresses bewilderment at those who abandon their calling and cites 1 John 2:19 to indicate they were never truly of us.

7. How can we develop a readiness to die that enables us to live fearlessly for Christ?

Consider: Weaver states that no man is ready to live until he is ready to die, and Paul was willing to die for the name of the Lord Jesus.

Applications

Examine what moves you

Believers should honestly assess what could cause them to drift from Christ, His Word, or the church, and resolve to be immovable.

Lecture support: Weaver asks, 'What moves you? What would it take to move you away from the Word of God?'

Cultivate humility in service

Like Paul, serve the Lord with a deep sense of one's own smallness and dependence on God, avoiding pride and self-importance.

Lecture support: Weaver explains the Greek word for humility and says, 'I need God. He does not need me.'

Preach and teach the whole counsel of God

Ministers must not shrink from declaring all of Scripture, even difficult truths, to remain pure from the blood of all men.

Lecture support: Acts 20:27 and Weaver's statement: 'If it's in the Scripture, I'm required to preach it and teach it.'

Maintain an eternal perspective on suffering

View present afflictions as light and momentary compared to the eternal weight of glory, focusing on unseen realities.

Lecture support: Weaver cites Romans 8:18 and 2 Corinthians 4:17-18 to encourage looking at eternal things.

Finish your course with joy

Make it your goal to complete the ministry or calling God has given you, not allowing anything to deter you.

Lecture support: Paul's example: 'None of these things move me... that I might finish my course with joy.'

Be ready to die, and thus ready to live

Prepare for death by living faithfully, so that death does not move you from your course but ushers you into glory.

Lecture support: Weaver says, 'No man is really and truly ready to live until he's ready to die.'

Remain steadfast and unmovable

In all circumstances, be steadfast, immovable, always abounding in the work of the Lord, knowing your labor is not in vain.

Lecture support: 1 Corinthians 15:58 is quoted as the concluding exhortation.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 28

Pastor John Weaver - Intimidation, Manipulation and Repentance

September 02, 2018

Read Chapter 28 in the companion book, pages 509-526.

Major Themes

Distinction between human control and divine repentance

Intimidation and manipulation are sinful human tactics to control others, while repentance is a God-commanded, God-given change of mind and conduct.

Lecture support: Weaver states: 'intimidation and manipulation are the acts of men that seek to control your thoughts, your positions, and your actions. Repentance is that which is demanded by God, owed to God...'

Repentance as a gift from God

Though humans are responsible to repent, the ability to repent is a sovereign gift from God, not a human work.

Lecture support: Weaver cites Acts 5:31, Acts 11:18, and 2 Timothy 2:25, emphasizing the Greek word *didomi* meaning 'to bestow a gift.'

Sin defined by God's law, not human opinion

Sin is transgression of God's law (1 John 3:4), so repentance and rebuke are only required for violations of that law, not for disagreements on non-essential matters.

Lecture support: Weaver says: 'I have no obligation to repent unless I violate God's law.'

Christian liberty and charity in non-essentials

Believers must allow liberty in indifferent matters and practice charity, following Augustine's dictum: 'in essentials, unity; in non-essentials, liberty; in all things, charity.'

Lecture support: Weaver recounts the story of Presbyterian and Baptist chaplains cooperating during the Civil War despite differing on baptism.

The danger of a domineering spirit (Diotrephes syndrome)

A spirit that seeks preeminence and controls others through intimidation mirrors Diotrephes (3 John 9-10) and usurps Christ's rightful place.

Lecture support: Weaver reads 3 John 9-10 and notes that 'preeminence' is used only of Christ in Colossians 1:18 and of Diotrephes' sinful desire.

Patient, doctrinal, and meek rebuke

Biblical rebuke must be tied to sin, accompanied by longsuffering, grounded in doctrine, and delivered in meekness, not through force or intimidation.

Lecture support: Weaver expounds 2 Timothy 4:2 and 2:24-25, stressing 'with all longsuffering and doctrine' and 'in meekness instructing.'

Sovereignty of God in illumination

God sovereignly opens eyes to see sin and truth; we cannot force others to see what we see, but must patiently teach and rely on God.

Lecture support: Weaver says: 'God is just as sovereign in illumination as He is in salvation... unless God opens my eyes... I will never see my sin.'

Winning the battle but losing the war

Using intimidation may win an argument but will lose the person; true discipleship requires patient, loving instruction.

Lecture support: Weaver states: 'you may win the argument, but you will lose the disciple. Because no one wants to be intimidated or manipulated.'

Key Arguments

Intimidation and manipulation are sinful human methods, not God's way

Weaver argues that these tactics are used to control others and are contrary to the biblical call to repentance, which is a work of God.

Lecture support: He defines both terms from the Oxford Dictionary and contrasts them with the Greek metanoia.

Repentance is a gift, not a human ability

While God commands all men to repent, the ability to do so is granted by God; responsibility does not equal ability.

Lecture support: Weaver uses the analogy of a debt: one may be responsible to pay but lack the ability, and cites Acts 5:31, 11:18, 2 Timothy 2:25.

Rebuke is only for sin, not for differing opinions

Since sin is transgression of God's law, rebuke is only warranted when God's law is violated, not when someone holds a different interpretation on non-essential matters.

Lecture support: Weaver cites 1 Timothy 5:20: 'Them that sin rebuke before all,' and 1 John 3:4.

Rebuke must be accompanied by longsuffering, doctrine, and meekness

Biblical rebuke is not a one-time demand but a patient, doctrinal, and humble process, recognizing that God may not grant immediate illumination.

Lecture support: Weaver expounds 2 Timothy 4:2 and 2:24-25, emphasizing the need for patience and teaching.

Christians must not seek preeminence or act like Diotrephes

The desire to control and excommunicate those who disagree is a Diotrephes syndrome that usurps Christ's preeminence.

Lecture support: Weaver reads 3 John 9-10 and contrasts Diotrephes' love of preeminence with Christ's in Colossians 1:18.

Tyranny in the church is as wicked as tyranny in the state

Forcing others to conform through intimidation is a form of tyranny that has no place among believers.

Lecture support: Weaver states: 'tyranny in the church is just as wicked as tyranny in the state' and points to Diotrephes as an example.

We can only walk in the light God gives us

No one can demand that another see truth exactly as they do; each person is responsible for the light they have received.

Lecture support: Weaver uses illustrations of a doctor and veterinarian to show that we cannot operate in another's knowledge.

Forceful methods often push people away from truth

Intimidation and manipulation tend to drive people in the opposite direction because of human depravity and resistance to control.

Lecture support: Weaver says: 'if you try to intimidate me and manipulate me... you're going to push me the opposite way.'

Scripture References

Mark 1:15

Weaver introduces the general call to repentance at the start of Jesus' ministry.

1 Thessalonians 1:9

Illustrates repentance as turning from idols to God, showing the negative and positive aspects.

Matthew 12:43-45

Used to show that self-reformation without turning to God is not true repentance.

Luke 13:1-5

A general call to repentance in light of sudden death, emphasizing the universality of the need to repent.

Luke 3:3-14

John the Baptist's preaching of repentance, with specific applications to the people, publicans, and soldiers.

Isaiah 33:22

Establishes God as Judge, Lawgiver, and King, grounding our responsibility to repent in His sovereignty.

Acts 17:30-31

God commands all men to repent because He has appointed a day of judgment through Christ, proven by the resurrection.

Acts 5:30-31

Christ is exalted to give repentance to Israel, showing repentance is a gift.

Acts 11:18

The Jerusalem church acknowledges that God granted repentance to the Gentiles, using the same Greek word for gift.

2 Timothy 2:24-26

Repentance is given by God, leading to acknowledging the truth and escaping the devil's snare.

1 John 3:4

Defines sin as transgression of the law, limiting repentance and rebuke to violations of God's law.

1 Corinthians 8:9

Warns against using Christian liberty as a stumbling block to the weak.

Galatians 5:13-15

Calls believers to serve one another in love and warns against biting and devouring one another.

1 Timothy 5:20

Rebuke is for those who sin, not for differing opinions.

2 Timothy 4:1-2

Rebuke must be done with all longsuffering and doctrine.

2 Timothy 2:24-25

The Lord's servant must be gentle, patient, and instruct in meekness, as God may grant repentance.

3 John 9-10

Diotrephes' love of preeminence and rejection of apostolic authority exemplifies intimidation and manipulation.

Colossians 1:18

Christ alone is to have the preeminence in all things, contrasting with Diotrephes' sinful ambition.

Psalms 36:9

In God's light we see light; illumination is sovereignly given.

Matthew 3:7-8

John the Baptist calls Pharisees and Sadducees a generation of vipers and demands fruits of repentance.

Discussion Questions

1. How can we distinguish between a genuine call to repentance and an attempt to intimidate or manipulate someone in the church?

Consider: Weaver contrasts intimidation/manipulation with repentance, noting that the former seeks to control while the latter is a God-given change.

2. In what ways might we be tempted to demand repentance from others for matters that are not clearly violations of God's law?

Consider: Weaver emphasizes that sin is transgression of the law (1 John 3:4) and that we have no obligation to repent for differing opinions.

3. How does understanding repentance as a gift from God change the way we approach someone we believe is in sin?

Consider: Weaver teaches that God must grant repentance (Acts 5:31; 2 Timothy 2:25), so we must be patient and prayerful.

4. What are some practical ways we can practice 'longsuffering, doctrine, and meekness' when we need to address sin in a brother or sister?

Consider: Weaver expounds 2 Timothy 4:2 and 2:24-25, stressing that rebuke must be patient, doctrinal, and humble.

5. How can we cultivate a church culture that values liberty in non-essentials while maintaining unity in essentials?

Consider: Weaver cites Augustine's dictum and the example of chaplains Lacy and Webb to illustrate cooperation despite differences.

6. What are the signs of a 'Diotrephes spirit' in a church or individual, and how can we guard against it?

Consider: Weaver reads 3 John 9-10 and warns against loving preeminence and controlling others.

7. Why is it often counterproductive to try to force someone to see truth the way we see it?

Consider: Weaver argues that intimidation pushes people away because of human depravity and resistance to control.

8. How does the sovereignty of God in illumination affect our expectations when teaching or correcting others?

Consider: Weaver states that God must open eyes to see sin and truth, so we must rely on Him rather than our own forcefulness.

Applications

Examine your methods of influence

Evaluate whether you are using intimidation or manipulation to get others to conform to your views, rather than patiently teaching and trusting God to grant repentance.

Lecture support: Weaver warns that intimidation and manipulation are acts of men to control others, contrasting with God's way.

Limit rebuke to clear sin

Only rebuke others when there is a clear violation of God's law, not when they simply disagree with you on non-essential matters.

Lecture support: Weaver cites 1 Timothy 5:20 and 1 John 3:4 to show rebuke is for sin, not differing opinions.

Practice patient, doctrinal correction

When addressing sin, do so with longsuffering, grounding your correction in Scripture, and with a meek and humble attitude.

Lecture support: Weaver expounds 2 Timothy 4:2 and 2:24-25, emphasizing patience, doctrine, and meekness.

Respect Christian liberty

Allow fellow believers freedom in areas where Scripture does not clearly command, and do not use your liberty to cause others to stumble.

Lecture support: Weaver quotes Augustine's dictum and cites 1 Corinthians 8:9 and Galatians 5:13.

Guard against a domineering spirit

Avoid the Diotrophes syndrome of loving preeminence and controlling others; instead, seek to serve and build up the body in love.

Lecture support: Weaver reads 3 John 9-10 and contrasts Diotrophes with Christ's preeminence in Colossians 1:18.

Rely on God to grant repentance and illumination

Recognize that you cannot force spiritual change; pray for God to open eyes and grant the gift of repentance.

Lecture support: Weaver emphasizes that repentance is a gift (Acts 5:31) and that God must give light (Psalm 36:9).

Walk in the light you have, not demanding others walk in yours

Accept that others may not see things as you do because God gives light sovereignly; be patient and teachable yourself.

Lecture support: Weaver uses the doctor/veterinarian illustrations to show we can only operate in our own knowledge.

Prioritize winning the person over winning the argument

In disagreements, aim to maintain the relationship and disciple the person through loving instruction rather than winning a debate through force.

Lecture support: Weaver states: 'you may win the argument, but you will lose the disciple.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 29

Theology Does Matter

January 01, 2019

Read Chapter 29 in the companion book, pages 527-541.

Major Themes

Theology Determines Conduct

One's view of God directly shapes how one lives, serves, and worships. Right theology leads to obedience; faulty theology leads to sin and idolatry.

Lecture support: Weaver states, 'Your theology determines how you live. Your theology determines how you serve. Your theology determines how you worship or whether or not you worship.' He uses the unfaithful servant in Luke 19 and the idolaters in Ezekiel 8 as examples.

The Danger of Denying God's Omniscience and Presence

Believing that God does not see or has forsaken the earth leads to moral decay, violence, and idolatry, as seen in Ezekiel's vision.

Lecture support: Ezekiel 8:12 and 9:9 are cited: 'for they say, The Lord seeth us not; the Lord hath forsaken the earth.' Weaver connects this to modern abortion and perversions, saying, 'we've lost our fear of God.'

The Deity of Christ as Central to Faith

Rejecting Christ's deity leads to disobedience and persecution, while acknowledging Him as God incarnate is essential for true faith and service.

Lecture support: Weaver discusses Matthew 22 and John 10, noting that the Pharisees tried to kill Jesus because He claimed to be God. He applies this to modern leaders who do not trust or obey Christ.

Idolatry as Turning One's Back on God

Idolatry is not merely worshiping false gods but rejecting God's law and governance, symbolized by the men facing east with their backs to the temple.

Lecture support: Weaver says, 'Idolatry is turning your back upon God, is rejecting Him, is rejecting His law and His governance.' He references Ezekiel 8:16 and Jeremiah 18.

The Necessity of Seeking a Fuller Knowledge of God

Though perfect knowledge of God is unattainable in this life, believers should diligently study Scripture to grow in their understanding of His person and attributes.

Lecture support: Weaver says, 'just simply because we cannot acquire a perfect knowledge does not mean that that should keep us from seeking to obtain a more accurate, extensive, and fuller knowledge of God.'

Key Arguments

Faulty theology leads to wicked conduct

The idolatry and violence in Ezekiel 8 were directly caused by the people's belief that God does not see or care. Similarly, the unfaithful servant's inaction stemmed from his wrong view of his master.

Lecture support: Weaver says, 'Wrong views of God always lead to idolatry. Wrong views of God not only lead to idolatry, they also lead to every form of violence and perverseness imaginable.' He cites Ezekiel 8:12 and Luke 19:20-21.

Right theology produces faithful living

A biblical understanding of God's omniscience, sovereignty, and character motivates obedience and worship. The faithful servants in Luke 19 prospered because they acted on a right view of their master.

Lecture support: Weaver states, 'If you have a biblical theology, it will indeed determine how you live. It will make you live right.' He illustrates with the story of Mel Trotter and the 'Thou God seest me' sign.

Rejecting Christ's deity is the root of unbelief and disobedience

The Pharisees' failure to acknowledge Jesus as God led to their persecution of Him. Modern rejection of Christ's sovereignty similarly results in distrust and disobedience.

Lecture support: Weaver asks, 'Why then do our political and religious leaders not trust Him, believe Him, and obey Him? ... Because they did not understand and they did not see, nor did they grasp the fact that He is God in the flesh.'

God's judgment is certain despite human denial

Denying God's justice does not nullify it. God will turn His back on those who turn from Him, as He did with Judah in 586 BC.

Lecture support: Weaver cites Jeremiah 18:17: 'I will shew them the back, and not the face, in the day of their calamity.' He says, 'One may deny and disbelieve His judgment and justice, but that is not going to deter it or alter it; it will come.'

Scripture References

Ezekiel 8:12

The key verse showing the faulty theology of the ancients: 'The Lord seeth us not; the Lord hath forsaken the earth.'

Matthew 22:41-46

Jesus questions the Pharisees about the Christ being David's son and Lord, exposing their failure to recognize His deity.

John 10:30-33

Jesus declares 'I and my Father are one,' and the Jews attempt to stone Him for blasphemy, understanding His claim to deity.

Luke 19:12-27

The parable of the pounds, where the unfaithful servant's view of his master as austere leads to his inaction and judgment.

Ezekiel 8:3

Ezekiel is brought in a vision to Jerusalem and sees the image of jealousy at the north gate of the inner court.

Ezekiel 8:5-6

God points out the great abominations, including the image of jealousy, and says He will show even greater abominations.

Ezekiel 8:7-11

Ezekiel digs through a wall and sees seventy elders offering incense to idols portrayed on the walls.

Ezekiel 8:14

Women are seen weeping for Tammuz, a form of nature worship.

Ezekiel 8:16

Twenty-five men worship the sun with their backs toward the temple, symbolizing rejection of God.

Ezekiel 9:9

God reiterates that the iniquity of Israel and Judah stems from their saying 'The Lord hath forsaken the earth, and the Lord seeth not.'

Psalm 10:3-11

The wicked boast and commit violence because they think God has forgotten and will not see.

Jeremiah 18:13-17

God promises to show His back to those who have forgotten Him and turned to idolatry, scattering them before the enemy.

1 John 2:19

Cited to show that those who forsake the faith were never truly of the faith.

Matthew 1:1

Mentioned to confirm that Jesus is the Son of David.

Study notes

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

Discussion Questions

1. How does your personal view of God's character (e.g., His omniscience, justice, love) affect your daily decisions and actions?

Consider: Weaver argues that theology determines conduct. This question invites personal reflection on the sermon's main point.

2. In what ways might modern Christians, like the ancients in Ezekiel 8, functionally deny God's presence or knowledge in certain areas of life?

Consider: The sermon highlights the danger of saying 'The Lord seeth us not' through our actions. This question applies the text to contemporary life.

3. Why is it insufficient to merely acknowledge Jesus as a good teacher or moral example, according to Weaver?

Consider: Weaver emphasizes that the Pharisees' failure to confess Christ's deity led to their rejection of Him. This question probes the necessity of a high Christology.

- 4.** How does the parable of the pounds illustrate the relationship between our view of God and our faithfulness in service?

Consider: The unfaithful servant's inaction was rooted in his perception of his master as harsh. This question explores the parable's application.

- 5.** What are some modern forms of 'idolatry' that might indicate a faulty theology, and how can we guard against them?

Consider: Weaver connects Tammuz worship to environmentalism and sun worship to turning from God. This question encourages cultural discernment.

- 6.** How can we cultivate a more accurate and fuller knowledge of God, even though perfect knowledge is unattainable in this life?

Consider: Weaver urges seeking a fuller knowledge of God through Scripture. This question focuses on practical steps for theological growth.

Applications

Examine your view of God

Evaluate whether your beliefs about God's omniscience, sovereignty, and justice align with Scripture, as faulty views will lead to sinful living.

Lecture support: Weaver says, 'Your theology does matter. It matters how you live, and it makes you either live right or it makes you live wrong.'

Live in light of God's omniscience

Remember that God sees all things, which should deter secret sin and encourage faithful obedience, as illustrated by the 'Thou God seest me' sign.

Lecture support: Weaver tells the story of Mel Trotter and says, 'if you understood that God was omniscient, that He's all-knowing, and God is omnipresent, you cannot escape His presence. It would mean something totally different.'

Acknowledge Christ as God incarnate

Confess Jesus Christ as Lord and God, not merely a good teacher, and let that belief govern your trust, obedience, and worship.

Lecture support: Weaver states, 'What you think of Christ determines whether or not you love Him, whether or not you serve Him, whether or not you believe Him, whether or not you trust Him.'

Study Scripture to know God's attributes

Diligently read the Bible to grow in your understanding of God's person, power, position, and attributes, so that your theology is biblical and life-giving.

Lecture support: Weaver says, 'we can read the Scripture and find out who God is and His attributes and govern our lives accordingly.'

Reject modern idolatry

Identify and turn from any form of idolatry - whether nature worship, materialism, or self - that stems from a low view of God, and worship Him alone.

Lecture support: Weaver warns against worshiping 'mother nature' and says, 'you do not place these things before God, nor do you place them before people.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 30

Pastor John Weaver - Casting God Behind Your Back

August 24, 2019

Read Chapter 30 in the companion book, pages 543-560.

Major Themes

Casting God Behind Your Back

The central theme is the act of despising, disregarding, and forsaking God, His commands, and His worship, which provokes Him to anger.

Lecture support: Weaver defines the phrase using 1 Kings 14:9 and Ezekiel 23:35, and quotes Puritan commentators to explain its meaning.

Idolatry as Rebellion

Idolatry is presented as the natural outcome of rejecting God's Word and law, and it can be active, passive, or ignorant.

Lecture support: Weaver discusses Jeroboam's golden calves, the state religion, and cites 1 Corinthians 10:20 and Colossians 3:5.

The Danger of State Religion

A government that rejects God and His law becomes idolatrous and a god to itself, leading to persecution of the faithful.

Lecture support: Weaver references Amos 7:10-13, Psalm 94:20-21, and the Roman Empire's persecution of Christians.

Rejecting God's Word Provokes Judgment

Casting God behind one's back brings severe judgment, including being left alone to reap the consequences of sin.

Lecture support: Weaver cites 1 Kings 14:10-11, Ezekiel 23:35, and Matthew 15:14 to show God's judgment.

Obedience as the Mark of a True Servant

David is held up as an example of one who kept God's commandments and followed Him with all his heart, in contrast to Jeroboam.

Lecture support: Weaver references 1 Kings 14:8 and 1 Kings 15:5 to show David's general obedience.

Key Arguments

Jeroboam's idolatry was rooted in unbelief and selfishness.

Jeroboam disregarded God's promise and turned to idolatry to secure his kingdom, demonstrating ungratefulness and unbelief.

Lecture support: Weaver explains from 1 Kings 12:26-33 that Jeroboam's concern was only for his kingdom, leading him to make golden calves.

State religion always serves the state, not God.

Whenever a state religion is instituted, it benefits the government and suppresses religious freedom, as seen in Amos 7.

Lecture support: Weaver cites Amos 7:10-13, where Amaziah calls Bethel 'the king's chapel' and 'the king's court.'

Casting God behind your back is a provocation to anger.

The Hebrew word means to excite to indignation; turning one's back on God is like slapping Him in the face.

Lecture support: Weaver explains the Hebrew term and compares it to the insult of someone turning their back while you are speaking passionately.

Rejecting God's law leads to active idolatry.

2 Kings 17 shows that Israel's idolatry began by walking in the statutes of the heathen and rejecting God's commandments.

Lecture support: Weaver reads 2 Kings 17:7-16, tracing the progression from secret sins to open idolatry.

Refusing God's instruction is casting His words behind you.

Psalms 50:16-17 and Nehemiah 9:26 equate hating instruction and casting God's law behind one's back with wickedness.

Lecture support: Weaver reads these passages to show that ignoring God's Word is a form of casting God behind your back.

God's severest judgment is leaving people alone.

When God leaves people to themselves, they reap destruction, as seen in Ezekiel 23:35 and Matthew 15:14.

Lecture support: Weaver explains that being left alone is a judgment, citing Jesus' words 'Let them alone' and the consequences in society.

Scripture References

1 Kings 14:1-12

The main text of the sermon, describing Jeroboam's wife visiting Ahijah and God's judgment on Jeroboam for casting Him behind his back.

1 Kings 11:29-38

God's promise to Jeroboam through Ahijah, giving him ten tribes and promising a sure house if he obeys.

1 Kings 12:26-33

Jeroboam's institution of idolatry, making two golden calves and establishing a counterfeit worship system.

Amos 7:10-13

Amaziah the priest of Bethel tells Amos to flee, calling Bethel the king's chapel and court, illustrating state religion.

Ezekiel 23:35

The second occurrence of 'cast me behind thy back,' where God tells Israel to bear their lewdness because they forgot Him.

Numbers 14:22

Israel provoked God ten times in the wilderness, showing the danger of provoking the Lord.

1 Kings 14:16

God will give Israel up because of the sins of Jeroboam, who made Israel to sin.

2 Kings 17:21

Jeroboam drove Israel from following the Lord and made them sin a great sin.

Psalms 94:20-21

The throne of iniquity frames mischief by a law, showing that a wicked government cannot have fellowship with God.

2 Kings 17:7-16

Israel's progression from secret sins to open idolatry after rejecting God's law and walking in heathen statutes.

1 Corinthians 10:20-21

Gentiles sacrifice to devils, not God; one cannot partake of the Lord's table and the table of devils.

1 Kings 18:18-21

Elijah challenges the people on Mount Carmel, and they answer not a word, illustrating passive idolatry.

Colossians 3:5

Covetousness is idolatry, showing that placing one's desires above God is a form of idolatry.

1 Kings 15:5

David did right in the eyes of the Lord all his days, except in the matter of Uriah the Hittite.

Nehemiah 9:24-26

Israel cast God's law behind their backs after receiving abundant blessings, showing ungratefulness and rebellion.

Psalms 50:16-17

God says to the wicked, 'Thou hatest instruction, and castest my words behind thee.'

Matthew 15:14

Jesus says, 'Let them alone: they be blind leaders of the blind,' illustrating the judgment of being left alone.

Study notes

Discussion Questions

1. What does it mean to 'cast God behind your back' in practical terms today?

Consider: Weaver defines the phrase as despising, disregarding, and forsaking God and His commands.

2. How can a government become idolatrous, and what are the signs of a state religion?

Consider: Weaver discusses Jeroboam's state religion and references Amos 7 and Psalm 94.

3. In what ways might Christians today be guilty of passive or ignorant idolatry?

Consider: Weaver explains passive idolatry as tolerating false worship and ignorant idolatry as covetousness.

4. Why is being 'left alone' by God considered a severe judgment?

Consider: Weaver cites Ezekiel 23:35 and Matthew 15:14 to show that God leaving people to reap what they sow leads to destruction.

5. How does refusing to hear and apply God's Word equate to casting God behind your back?

Consider: Weaver uses Nehemiah 9:26 and Psalm 50:16-17 to show that hating instruction is casting God's words behind you.

Applications

Honor God's Word through reading, study, and obedience.

Weaver challenges listeners to read, study, meditate on, and apply Scripture, rather than casting it behind their backs.

Lecture support: He asks a series of questions about Bible reading, study, and obedience, linking neglect to casting God behind one's back.

Repent of ungratefulness and unthankfulness.

Weaver points to Israel's ingratitude in Nehemiah 9 as a form of casting God behind their backs, urging repentance.

Lecture support: He describes how Israel became fat and delighted in God's goodness, yet rebelled and cast His law behind their backs.

Avoid passive idolatry by taking a stand for God.

Weaver warns against remaining silent in the presence of idolatry, using Elijah's challenge on Mount Carmel as an example.

Lecture support: He notes that the people answered not a word when Elijah asked them to choose between God and Baal.

Recognize that rejecting God's law leads to societal decay.

Weaver argues that governmental corruption, family breakdown, and societal deterioration are fruits of casting God behind our backs.

Lecture support: He lists examples like judicial wickedness, dumbing effects of government education, and destruction of the family.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 31

Pastor John Weaver - Teaching The Word Of God

April 19, 2020

Read Chapter 31 in the companion book, pages 561-577.

Major Themes

The Necessity of Sound Teaching for True Worship

Worship cannot be separated from instruction; God rejects worship from those ignorant of righteousness and justice.

Lecture support: Weaver cites Amos 5:21-24 to show God hated Israel's feasts and sacrifices because they lacked judgment and righteousness, arguing that one cannot worship acceptably without knowing what is righteous.

The Threefold Foundation for Biblical Education

Effective communication of God's Word requires an apt shepherd, an apt subject, and apt students.

Lecture support: Weaver structures the entire sermon around these three points, using Isaiah 28 and other scriptures to argue that all three are essential.

Progressive Learning: Milk Before Meat

Spiritual growth requires starting with foundational truths (milk) before advancing to deeper doctrines (meat).

Lecture support: Weaver explains Isaiah 28:9-10 and Hebrews 5:12-14, emphasizing that one must be weaned from milk to understand doctrine, and that daily Bible reading is necessary to leave spiritual babyhood.

The Danger of Rejecting Truth

Refusing God's Word leads to judgment; the same message that saves also condemns.

Lecture support: Weaver points to Isaiah 28:12-13 and 2 Corinthians 2:14-16, showing that Israel's refusal brought Assyrian invasion, and that preaching is a savor of life or death.

The Responsibility of the Hearer

Listeners must be faithful, teachable, and eager to apply truth; unfaithfulness and pride hinder learning.

Lecture support: Weaver cites 2 Timothy 2:2, Proverbs 12:1, and the example of Cornelius (Acts 10:33) to stress that students must be ready and faithful.

Key Arguments

Expository preaching is essential but often rejected

Many churchgoers avoid expository sermons that challenge them intellectually, preferring emotional messages, which leads to ignorance and shallow worship.

Lecture support: Weaver states, 'They do not want expository sermons... what they want is feel-good and emotional sermons' and links this to a lack of real worship.

A pastor must be 'apt to teach'

The biblical qualification for a pastor includes being fitted and able to teach, analogous to being 'apt for war' - ready and capable.

Lecture support: Weaver examines 1 Timothy 3:2, 2 Timothy 2:24, and Old Testament uses of 'apt' (2 Kings 24:16; 1 Chronicles 7:40) to define the term as fitted and ready.

Scripture must be taught incrementally

Isaiah 28:10,13 prescribes a method of teaching: precept upon precept, line upon line, here a little, there a little, building a foundation before complex doctrines.

Lecture support: Weaver illustrates with kindergarten reading and house foundations, and cites Hebrews 5:12-14 to show the necessity of milk before meat.

Spiritual maturity requires consistent Bible intake

Without daily reading and study of Scripture, believers remain spiritual infants, unable to handle deeper truths.

Lecture support: Weaver shares his own practice of reading through the Bible repeatedly and asserts, 'if you have not developed the habit... you will never leave babyhood.'

Unteachable students nullify even the best teaching

Isaiah faced priests, prophets, and people who were drunk with wine and pride, making them incapable of learning; similarly, unfaithful or arrogant hearers today cannot be taught.

Lecture support: Weaver expounds Isaiah 28:7-8, 12 and 2 Timothy 4:3-4, and gives personal anecdotes of people missing sermons meant for them.

Rejected truth becomes judgment

When God's offer of rest and refreshing is refused, He sends judgment; the Word of God always has a dual effect - life or death.

Lecture support: Weaver connects Isaiah 28:11-13 with the Assyrian invasion (Isaiah 10:5-6) and 2 Corinthians 2:14-16 to show that the same message saves and condemns.

Scripture References

Isaiah 28:7-14

Primary text; describes the drunken priests and prophets, the method of teaching (precept upon precept), and the people's refusal to hear.

Amos 5:21-24

God rejects Israel's worship because they lack judgment and righteousness, showing that worship requires knowledge.

Mark 4:24

Jesus commands, 'Take heed what you hear,' emphasizing responsibility for the content of teaching.

Luke 8:18

Jesus commands, 'Take heed how you hear,' emphasizing the manner of listening.

Acts 20:28

Paul charges elders to feed the church of God, establishing the pastor's duty to teach.

1 Peter 5:2-3

Peter commands elders to feed the flock, reinforcing the teaching role.

Ephesians 4:11

Christ gave some as pastors and teachers, indicating the gift of teaching in the church.

2 Timothy 3:16

All Scripture is profitable for doctrine, reproof, correction, instruction in righteousness.

Acts 20:27

Paul declared the whole counsel of God, modeling comprehensive teaching.

1 Timothy 3:1-2

A bishop must be apt to teach, a key qualification.

2 Timothy 2:24

The servant of the Lord must be apt to teach, patient.

2 Kings 24:16

Men were apt for war, illustrating the meaning of 'apt' as fitted and ready.

1 Chronicles 7:40

Men were apt to the war, further defining 'apt' as capable and prepared.

Ezra 7:6

Ezra was a ready scribe, exemplifying readiness to teach.

Hebrews 5:12-14

Believers who need milk are unskillful; strong meat is for the mature who exercise their senses.

1 Peter 2:2

Newborn babes desire the sincere milk of the word to grow.

Mark 4:33

Jesus spoke the word as they were able to hear it, teaching according to capacity.

Jeremiah 12:5

If you struggle with footmen, how will you contend with horses? Illustrates progressive difficulty.

Acts 10:33

Cornelius and his household were present before God to hear all things commanded, a model of apt students.

Proverbs 12:1

Whoever loves instruction loves knowledge; he who hates reproof is brutish.

Discussion Questions

1. Why do you think many people prefer emotional, feel-good sermons over expository preaching that challenges them intellectually?

Consider: Weaver opens by lamenting that people want to get out of church quickly and avoid sermons that make them think.

2. How does ignorance of God's Word affect our worship, according to Amos 5 and Isaiah 28?

Consider: Weaver argues that worship cannot be separated from instruction; God rejected Israel's worship due to lack of righteousness and judgment.

3. What does it mean for a pastor to be 'apt to teach,' and why is this qualification essential?

Consider: Weaver defines 'apt' as fitted, ready, and able, using Old Testament examples of being apt for war.

4. In what ways can we apply the principle of 'precept upon precept, line upon line' to our own Bible study?

Consider: Weaver explains that biblical truth must be taught foundationally, starting with milk before meat.

5. What are some practical steps to move from spiritual milk to meat, and what hinders that growth?

Consider: Weaver stresses daily Bible reading and listening to expositional sermons, warning that without these habits one remains a babe.

6. How can we cultivate a teachable spirit like Cornelius, and what attitudes make us unteachable?

Consider: Weaver contrasts Cornelius's readiness (Acts 10:33) with the drunkards of Ephraim and the proud who would not hear.

7. What does it mean that the Word of God is a 'savor of life unto life' and 'death unto death'?
How should this affect our response to preaching?

Consider: Weaver cites 2 Corinthians 2:14-16 to show that the same message saves or condemns based on reception.

8. Why is faithfulness in attending to teaching so critical, and what are the consequences of unfaithfulness?

Consider: Weaver notes that he prepared messages for people who then didn't show up, and that truth must be committed to faithful men (2 Timothy 2:2).

Applications

Commit to expository preaching and teaching

Believers should seek out and submit to verse-by-verse teaching of Scripture rather than settling for superficial, emotional messages.

Lecture support: Weaver criticizes the desire for 'feel-good and emotional sermons' and emphasizes the need for 'expositions from the Word of God.'

Develop a daily habit of Bible reading

To grow beyond spiritual infancy, one must read and study the Scriptures consistently, reading through the entire Bible repeatedly.

Lecture support: Weaver states, 'if you have not developed the habit of reading and studying the scriptures daily, you will never leave babyhood.'

Cultivate a teachable and faithful heart

Approach the Word with humility, readiness, and consistency; avoid pride and unfaithfulness that hinder learning.

Lecture support: Weaver points to the unteachable drunkards of Ephraim and the example of Cornelius, and stresses faithfulness in 2 Timothy 2:2.

Heed the dual effect of God's Word

Recognize that the same message can bring life or condemnation; respond with repentance and faith rather than rejection.

Lecture support: Weaver warns that 'the word of grace rejected becomes the word of condemnation' based on 2 Corinthians 2:14-16.

Move beyond elementary doctrines

Once the foundation of basic doctrines is laid, press on to deeper understanding and maturity, not remaining content with milk.

Lecture support: Weaver cites Hebrews 6:1-3, urging believers to leave the principles and go on to perfection.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 32

Bridging the Gap

August 31, 2025

Read Chapter 32 in the companion book, pages 579-598.

Major Themes

Standing in the Gap

God seeks individuals who will interpose themselves between His righteous judgment and a sinful people, executing justice and interceding for the innocent.

Lecture support: Ezekiel 22:30: 'I sought for a man among them that should make up the hedge and stand in the gap before me for the land, that I should not destroy it: but I found none.'

Biblical Hatred of Evil

Believers are commanded to hate evil and love good; this hatred is not sinful when directed at God's enemies and is distinct from personal vengeance.

Lecture support: Psalm 97:10; Amos 5:14-15; Psalm 139:21-22; Ecclesiastes 3:8.

Sovereignty of God in Hatred and War

God is sovereign over human emotions and actions, including hatred, and uses them for His purposes, as seen in His turning the hearts of the Egyptians to hate Israel.

Lecture support: Psalm 105:23-25; Ecclesiastes 3:8.

Preparation for Righteous Action

God prepares His people through providential circumstances for future battles; David's fight with the lion and bear trained him for Goliath.

Lecture support: 1 Samuel 17:34-37; Psalm 144:1.

The Shepherd's Duty to Protect

A true shepherd, unlike a hireling, risks his life to protect the flock; this applies to pastors, fathers, and all who have responsibility for others.

Lecture support: John 10:11-13; 1 Samuel 17:34-35.

The Lesser Magistrate Doctrine

When a higher authority fails to execute justice, a lower authority has a duty to step in; Samuel acted as a spiritual magistrate when Saul disobeyed.

Lecture support: 1 Samuel 15:32-33; reference to lesser magistrate doctrine.

The Need for a Martial Spirit

Modern Christians have lost a fighting mentality; Scripture calls believers to be soldiers of the cross, equipped with spiritual armor for battle.

Lecture support: Ephesians 6; 1 Timothy 6:12; reference to hymns like 'Am I a Soldier of the Cross.'

Quiet Obedience Over Loud Talk

True warriors are often quiet and prepared, not boastful; God uses those who faithfully prepare in obscurity.

Lecture support: Quote: 'Beware the quiet man...'; contrast with David's brothers.

Key Arguments

Submission to Providence Does Not Preclude Fighting Evil

While believers must submit to God's providence, there are times when God calls them to actively resist evil and stand in the gap.

Lecture support: The question from Warren Luke and the entire sermon's premise.

Hatred of Evil Is a Biblical Command

Scripture explicitly commands hatred of evil, and this hatred is consistent with love for God and good.

Lecture support: Psalm 97:10; Amos 5:14-15.

God Is Sovereign Over Times of Love and Hate

Ecclesiastes 3:8 and Psalm 105:25 show that God ordains seasons of hatred and uses even the wrath of man for His glory.

Lecture support: Ecclesiastes 3:1-8; Psalm 105:23-25.

David's Preparation Was Providential

David's victory over Goliath was not spontaneous; God had trained him through defending sheep, teaching him to trust God alone.

Lecture support: 1 Samuel 17:34-37; Psalm 144:1.

Samuel Acted as a Faithful Magistrate

Samuel executed Agag because Saul, the higher magistrate, failed to obey God; Samuel understood his duty under God's law.

Lecture support: 1 Samuel 15:32-33; the concept of lesser magistrate.

Preparation Must Precede Action

Believers must be trained spiritually, mentally, and physically before crises; knowing God's Word and will is essential for righteous action.

Lecture support: Application section: 'If you do not know the will of God... it is too late.'

Quiet Faithfulness Is More Effective Than Boasting

Those who boast about fighting rarely do so; God uses the quiet, prepared, and submissive.

Lecture support: Quote: 'Beware the quiet man...'; contrast with Eliab.

The Church Has Lost Its Martial Spirit

Modern Christianity avoids themes of spiritual warfare and fighting, but Scripture calls believers to be soldiers.

Lecture support: Reference to Ephesians 6, 1 Timothy 6:12, and neglected hymns.

Scripture References

Ezekiel 22:30-31

God sought a man to stand in the gap but found none, so He poured out His wrath.

Psalms 97:10

Ye that love the Lord hate evil.

Amos 5:14-15

Hate the evil and love the good.

Psalms 139:19-24

David's perfect hatred of God's enemies.

Ecclesiastes 3:1-8

A time to love and a time to hate; a time of war and a time of peace.

Matthew 5:21-22

Anger without cause and insulting a brother is akin to murder.

1 John 3:14-15

Whoever hates his brother is a murderer.

Psalms 105:23-25

God turned the Egyptians' hearts to hate His people.

Ezekiel 22:23-29

Corruption of prophets, priests, princes, and people.

Psalms 144:1

God teaches my hands to war and my fingers to fight.

1 Samuel 17:10

Goliath defies the armies of Israel.

1 Samuel 17:45

David comes in the name of the Lord of hosts.

1 Samuel 17:32-37

David recounts killing the lion and bear; Saul sends him to fight Goliath.

John 10:11-13

The good shepherd gives his life for the sheep; the hireling flees.

1 Samuel 17:29

David asks, 'Is there not a cause?'

1 Samuel 17:38-39

David refuses Saul's armor because he has not proved it.

1 Samuel 3:20

All Israel knew Samuel was established as a prophet.

1 Samuel 15:1-3

God commands Saul to utterly destroy the Amalekites.

1 Samuel 15:7-9

Saul spares Agag and the best of the spoil.

1 Samuel 15:32-33

Samuel hews Agag in pieces before the Lord.

Study notes

Discussion Questions

1. How can we discern when God is calling us to 'stand in the gap' versus when we are to submit quietly to His providence?

Consider: The central tension of the sermon: balancing submission with righteous action.

2. In what ways does our culture discourage a biblical hatred of evil, and how can we cultivate a proper hatred without sinning?

Consider: Discussion of Psalm 97:10 and the command to hate evil.

3. What does David's preparation through the lion and bear teach us about how God trains us for future battles?

Consider: David's testimony in 1 Samuel 17:34-37.

4. How does the concept of the 'lesser magistrate' apply to Christians today in various spheres of authority?

Consider: Samuel's execution of Agag as an example of lesser magistrate doctrine.

5. Why do you think the elders of Bethlehem trembled at Samuel's coming, and what does that reveal about his reputation?

Consider: 1 Samuel 16:4-5; the fear of Samuel after he executed Agag.

6. What practical steps can believers take to develop a 'warrior mentality' that is biblically grounded?

Consider: Application section on preparation and mindset.

7. How can we distinguish between righteous hatred of God's enemies and sinful hatred of our personal enemies?

Consider: Discussion of Psalm 139 and Matthew 5:44.

8. In what ways has the modern church lost its 'martial spirit,' and how can we recover it?

Consider: Reference to neglected hymns and Ephesians 6.

Applications

Prepare Spiritually and Practically

Believers must train themselves in God's Word and will now, so they are ready to act righteously when crisis comes.

Lecture support: If you do not know the will of God and the Word of God, now it is too late to try to figure it out in an emergency situation.

Cultivate a Quiet, Faithful Obedience

God uses those who are quietly prepared and submissive, not loud boasters; focus on faithful duty in obscurity.

Lecture support: Beware the quiet man... quiet obedience and preparation are far more important than daydreaming and loud talk.

Embrace the Shepherd's Duty to Protect

As under-shepherds of families and flocks, believers must be willing to risk themselves to defend those under their care.

Lecture support: David's example of retrieving the lamb; John 10:11-13 contrast between shepherd and hireling.

Recognize the Times and the Cause

Believers must be vigilant about tyranny and oppression, understanding when there is a cause to fight for God's honor and the innocent.

Lecture support: David's question 'Is there not a cause?' and the reference to Numbers 10:9 about war in the land.

Trust in God, Not Human Means

Like David refusing Saul's armor, believers must rely on God's proven methods and not worldly systems for protection and victory.

Lecture support: David said, 'I cannot go with these; for I have not proved them.'

Fulfill Your Magisterial Duty

When those in authority fail to execute justice, lower authorities (including spiritual leaders) have a duty to step in according to God's law.

Lecture support: Samuel's execution of Agag as an example of lesser magistrate doctrine.

Hate Evil as God Commands

Develop a biblical hatred for evil, not personal animosity, and align your affections with God's character.

Lecture support: Psalm 97:10; Amos 5:14-15; Psalm 139:21-22.

Stay Informed and Vigilant

Be aware of attacks on the church and increasing hostility, using resources like ChristianWarriorTraining.com to stay informed.

Lecture support: Reference to recent church attacks and the need for vigilance.

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 33

Pastor John Weaver - Vain Worship

April 19, 2020

Read Chapter 33 in the companion book, pages 599-614.

Major Themes

The Vanity of Heartless Worship

Worship that is merely external, ritualistic, or performed without genuine love and mental engagement is useless and rejected by God.

Lecture support: Weaver states: 'Heartless worship is that which is dead, formal, ceremonial, ritualistic, and performed by way of habit, dogma, and tradition... without any thought, without any feeling or any involvement.' He cites Matthew 15:8 and Deuteronomy 6:5.

The Danger of Human Traditions in Worship

Man-made rules and traditions, when elevated to the level of divine command, nullify God's Word and lead to vain worship.

Lecture support: Weaver explains how the Pharisees' Corban tradition allowed them to evade honoring parents, making 'the commandment of God of none effect.' He quotes Matthew 15:3-6 and Mark 7:9-13.

Worship Must Be According to God's Word

God alone has the right to prescribe how He is to be worshiped; any worship not grounded in Scripture is unacceptable.

Lecture support: Weaver says: 'God has the absolute right to demand and determine what is acceptable unto Him in worship. Anything that is contrary to His demands is unacceptable.' He references John 4:24.

The Necessity of Heart Engagement in Worship

True worship involves loving God with all one's heart, soul, mind, and strength, actively thinking about His attributes and blessings.

Lecture support: Weaver points to Psalm 103:1-5 as an example of David blessing God with all that is within him, and cites Deuteronomy 6:5 and Matthew 22:37.

The Insufficiency of Mere Church Attendance

Simply attending a worship service does not equate to worshiping God; many leave without having truly engaged their hearts or minds.

Lecture support: Weaver says: 'Simply attending a church does not equate with worship... Most Christians never really genuinely think about worship.' He describes the typical Sunday routine as heartless.

Key Arguments

Heartless worship is vain because God commands wholehearted love.

Since God commands us to love Him with all our heart, soul, mind, and strength, worship that does not engage the heart and mind is disobedience and vanity.

Lecture support: Weaver argues: 'If God then commands us to love Him with all of our hearts, should our worship of Him be any different?' He cites Deuteronomy 6:5, 10:12, and Matthew 22:37.

Human traditions make God's commandments void.

The Pharisees' Corban rule allowed them to circumvent the fifth commandment, demonstrating how man-made traditions can directly contradict and nullify God's law.

Lecture support: Weaver explains: 'Thus have ye made the commandment of God of none effect by your tradition.' He details the Corban practice from Matthew 15:4-6 and Mark 7:11-13.

Worship not based on Scripture is unacceptable to God.

God rejects worship that follows human inventions rather than His revealed will; such worship is vain regardless of its sincerity or aesthetic appeal.

Lecture support: Weaver quotes John Calvin: 'In vain God is worshiped when the will of men is substituted in the room for doctrine.' He also cites Matthew 15:9.

True worship requires both spirit and truth.

John 4:24 establishes two boundaries for worship: it must be in spirit (heartfelt, Spirit-led) and in truth (according to God's Word). Neglecting either leads to vain worship.

Lecture support: Weaver states: 'God has placed two boundaries on His worship... your worship must be in line with the Word of God.' He quotes John 4:24.

Cursing parents includes neglecting their needs.

The fifth commandment requires not only respectful speech but also practical care for parents; failure to provide for them is a form of cursing that incurs God's judgment.

Lecture support: Weaver cites Matthew Henry: 'Denying service or relief to parents is included in cursing them.' He references Exodus 21:17, Leviticus 20:9, and 1 Timothy 5:4.

Scripture References

Matthew 15:1-9

The primary text of the sermon, where Jesus confronts the Pharisees about their traditions and condemns vain worship.

Isaiah 29:13

Quoted by Jesus in Matthew 15:8-9 to show that the people honor God with their lips but their hearts are far from Him, and their fear is taught by human precepts.

Deuteronomy 6:5

Cited to show that God commands us to love Him with all our heart, soul, and might, which should characterize our worship.

Deuteronomy 10:12

Used to reinforce the command to love and serve God with all the heart and soul.

Matthew 22:37

Jesus reiterates the greatest commandment to love God with all one's heart, soul, and mind.

Mark 12:30

Another instance of the command to love God with all one's heart, soul, mind, and strength.

Psalms 103:1-5

David's example of wholehearted worship, blessing God with all that is within him and remembering His benefits.

Psalms 71:17

David acknowledges that God has taught him from his youth, contrasting with being taught only by human precepts.

John 6:45

Jesus says that all who are taught of God come to Him, implying that merely human teaching does not lead to saving faith.

1 Thessalonians 4:9

Paul says believers are taught of God to love one another, emphasizing divine instruction.

Job 36:22

Elihu declares that God is the exalted teacher, implying no human teacher compares.

Mark 7:1-13

Parallel account of the confrontation, including the Corban tradition and Jesus' rebuke.

1 Timothy 5:4

Paul instructs that children and grandchildren should learn to show piety at home and repay their parents, which is good and acceptable before God.

Exodus 21:17

The law prescribing death for anyone who curses his father or mother.

Leviticus 20:9

Reiterates the death penalty for cursing parents.

Proverbs 20:20

Warns that whoever curses his parents will have his lamp put out in darkness.

John 4:24

Jesus teaches that God is Spirit, and those who worship Him must worship in spirit and truth.

Study notes

[illegible]

Discussion Questions

1. What are some modern examples of 'heartless worship' that we might fall into, and how can we guard against them?

Consider: Weaver describes heartless worship as dead, formal, and performed without thought or feeling. He challenges the congregation to examine whether their minds are actively engaged during worship.

2. How can we distinguish between helpful traditions and those that 'make void' God's commandments?

Consider: The Pharisees elevated hand-washing and Corban to the level of divine law, nullifying the fifth commandment. Weaver warns against human rules that contradict Scripture.

3. In what ways might we be tempted to worship God according to our own preferences rather than His revealed will?

Consider: Weaver uses the illustration of serving a guest food they dislike to show that worship must please God, not ourselves. He stresses that God alone determines acceptable worship.

4. What does it practically mean to 'requite' our parents, and how does this relate to honoring them?

Consider: Weaver explains from 1 Timothy 5:4 that honoring parents includes repaying them for their care, especially in old age. He contrasts this with the Pharisees' evasion of responsibility.

5. How can we cultivate a habit of actively engaging our minds with God's attributes and blessings during a sermon or worship service?

Consider: Weaver points to Psalm 103 as a model of wholehearted praise, suggesting that we can inwardly thank God for specific truths as they are proclaimed.

Applications

Examine your heart during worship.

Weaver urges believers to ensure their minds and affections are actively engaged in worship, not merely going through motions or planning other activities.

Lecture support: He says: 'We should not be sitting there planning our afternoon's excitement... We should be actively thinking about God and His work of grace in our hearts.'

Reject man-made rules that nullify God's commands.

Believers must be vigilant against traditions or teachings that contradict or undermine Scripture, even if they are widely accepted in religious circles.

Lecture support: Weaver warns: 'Humanistic rules and regulations, while followed to the letter, allow one to violate the law of God with a clear conscience.'

Worship God on His terms, not yours.

Since God is sovereign, He alone determines what pleases Him in worship. We must submit our preferences to His Word.

Lecture support: Weaver states: 'God has the absolute right to demand and determine what is acceptable unto Him in worship. Anything that is contrary to His demands is unacceptable.'

Honor parents through practical care.

The fifth commandment requires more than respectful words; it includes providing for elderly parents' needs as a way of repaying them.

Lecture support: Weaver explains from 1 Timothy 5:4: 'Your parents took care of you when you were young... Now He says, when you're an adult and your parents then are elderly, sickly, need help or assistance, He said, you pay them back.'

Ensure your worship is both spiritual and biblical.

True worship must be in spirit (heartfelt, Spirit-led) and in truth (according to Scripture). Neglecting either boundary leads to vain worship.

Lecture support: Weaver says: 'God has placed two boundaries on His worship... your worship must be in line with the Word of God.' He cites John 4:24.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 34

Pastor John Weaver - Standing Or Falling

July 11, 2020

Read Chapter 34 in the companion book, pages 615-630.

Major Themes

The Importance of Taking a Stand for Christ

Believers are commanded throughout Scripture to stand fast in the faith, and failure to do so aligns one with the enemies of Christ.

Lecture support: Weaver cites 1 Corinthians 16:13, Galatians 5:1, Ephesians 6:11-14, Philippians 4:1, and other passages commanding believers to stand, and states, 'It does matter where you stand, and it does matter with whom you stand.'

The Deceptive Nature of Sin and Hypocrisy

Judas appeared to be a disciple but was a thief and betrayer; his secret sin eventually manifested publicly when he stood with Christ's enemies.

Human Weakness and the Danger of Pride

Peter's denial demonstrates that even the strongest believers are weak and prone to fall when they rely on their own strength and boast in their loyalty.

Lecture support: Weaver points to Peter's vehement declaration in Mark 14:29-31 and his subsequent cursing and denial, citing Proverbs 16:18 and 1 Corinthians 10:12.

The Consequences of Associating with the Ungodly

Standing with the enemies of Christ, as Peter did by the fire, leads to compromise and denial. Psalm 1:1 warns against walking, standing, and sitting with the ungodly.

Lecture support: Weaver explains the progression from taking advice to association to agreement, using Peter's example and quoting 1 Corinthians 15:33.

Obedience to God Over Human Authority

Christians must obey God rather than men, especially when government orders conflict with biblical commands such as assembling for worship.

Lecture support: Weaver references Acts 5:29 and criticizes churches that closed under state orders, arguing that such compliance is a form of denying Christ.

The Sufficiency of God's Grace for Standing

Believers cannot stand in their own strength; they must rely on the grace, mercy, and power of Jesus Christ to remain faithful.

Lecture support: Weaver states, 'Unless God in His grace and mercy gives us courage and strength and power, we will buckle and we will fall.'

Key Arguments

Standing with Christ's enemies identifies one as His enemy

Jesus said, 'He that is not with Me is against Me' (Luke 11:23). Judas stood with the arresting mob, revealing his true opposition to Christ.

Lecture support: Weaver explains that when Judas stood with the band of soldiers, he was no longer with the apostles but with Christ's enemies, proving he was an enemy of Christ.

Even true believers can deny Christ under pressure

Peter, a genuine believer, denied Christ three times while standing with the servants and officers, showing that faith does not guarantee immunity from failure.

Lecture support: Weaver notes that Peter 'stood with our Lord's enemies' and 'while he stood with our Lord's enemies, he denied the Lord Jesus Christ.'

Pride leads to a fall

Peter's boastful confidence that he would never deny Christ was rooted in pride, which led directly to his threefold denial.

Lecture support: Weaver cites Proverbs 16:18 and 1 Corinthians 10:12, and contrasts Peter's earlier vehemence with his later cursing and denial.

Complying with unbiblical government orders is a form of denial

Christians who cease assembling or accept benefits while disobeying God's commands are effectively denying Christ and standing with His enemies.

Lecture support: Weaver asks, 'As Christians, are we being paid not to go to church? Are we being paid not to worship the Lord Jesus Christ?'

Association with the ungodly corrupts good morals

Peter's warming himself at the enemy's fire led to his denial; believers must avoid such associations to prevent spiritual compromise.

Lecture support: Weaver quotes 1 Corinthians 15:33 and explains the progression in Psalm 1:1 from walking to standing to sitting with the ungodly.

God may set aside those who refuse to stand for truth

If believers or nations fail to stand for righteousness, God may reject them as He did Saul, writing 'Ichabod' over them.

Lecture support: Weaver quotes Spurgeon: 'The Lord may decline to use us if we're not prepared in such a time as this to do our very utmost.'

Scripture References

John 18:1-9

The primary text describing Jesus' arrest in the garden, Judas' betrayal, and the soldiers falling back when Jesus says 'I am He.'

John 18:15-18

Peter follows Jesus to the high priest's palace, stands at the door, is let in, and denies being a disciple when questioned by a servant girl.

John 18:25

Peter stands warming himself and denies Christ a second time when asked if he is a disciple.

1 Corinthians 16:13

Command to 'stand fast in the faith, quit you like men, be strong.'

Galatians 5:1

Command to 'stand fast therefore in the liberty wherewith Christ hath made us free.'

Ephesians 6:11-14

Command to put on the whole armor of God to stand against the devil's wiles, and having done all, to stand.

Philippians 4:1

Command to 'stand fast in the Lord.'

1 Thessalonians 3:8

Command to 'stand fast in the Lord.'

2 Thessalonians 2:15

Command to 'stand fast, and hold the traditions which ye have been taught.'

1 Corinthians 15:58

Command to be 'steadfast, unmovable, always abounding in the work of the Lord.'

Luke 11:23

Jesus says, 'He that is not with Me is against Me: and he that gathereth not with Me scattereth abroad.'

John 6:64, 71

Jesus knew from the beginning who would betray Him; Judas Iscariot was the one.

John 13:10-11, 18

Jesus says the disciples are clean but not all, referring to Judas; He knew who would betray Him.

Matthew 26:20-24

At the Last Supper, Jesus announces one will betray Him; each disciple asks, 'Lord, is it I?'

Luke 22:4-6

Judas conspires with the chief priests and seeks an opportunity to betray Jesus in the absence of the multitude.

Matthew 26:48

Judas gives a sign: 'Whomsoever I shall kiss, that same is He: hold Him fast.'

Mark 14:27-31

Jesus predicts all will be offended; Peter insists he will never deny Christ, even if he must die.

Proverbs 16:18

'Pride goeth before destruction, and an haughty spirit before a fall.'

Proverbs 29:23

'A man's pride shall bring him low.'

1 Corinthians 10:12

'Wherefore let him that thinketh he standeth take heed lest he fall.'

Discussion Questions

1. In what ways do we, like Peter, sometimes stand with the enemies of Christ while claiming to follow Him?

Consider: Weaver emphasizes that Peter stood with the servants and officers who arrested Jesus, and in that context denied Him. This question challenges listeners to examine their own associations and compromises.

2. How does pride contribute to our spiritual failures, and what practical steps can we take to guard against it?

Consider: Peter's boastful confidence led to his denial. Weaver cites Proverbs 16:18 and 1 Corinthians 10:12 to warn against self-reliance.

3. What does it mean to 'obey God rather than men' in our current cultural and political climate?

Consider: Weaver applies Acts 5:29 to the issue of church closures and government mandates, arguing that Christians must prioritize biblical commands over human authority.

4. How can we discern when we are taking 'counsel of the ungodly' versus engaging in legitimate witness or cultural engagement?

Consider: Psalm 1:1 warns against walking in the counsel of the ungodly. Weaver distinguishes between witnessing to the lost and treating them as equals in advice and association.

5. What are some modern 'fires' (comforts or benefits from the world) that tempt us to compromise our faith?

Consider: Peter warmed himself at the enemy's fire. Weaver asks whether accepting stimulus checks while refusing to worship is a similar compromise.

6. How does the example of Judas challenge us to examine whether our faith is genuine or merely external?

Consider: Judas appeared to be a disciple but was a thief and betrayer. Weaver notes that secret sin eventually becomes public.

Applications

Examine your associations and where you stand

Believers must evaluate whether they are standing with Christ or with His enemies in their daily lives, relationships, and decisions.

Lecture support: Weaver repeatedly states, 'It does matter where you stand, and it does matter with whom you stand,' using Peter's example as a warning.

Repent of pride and self-reliance

Recognize that human strength is insufficient; rely wholly on God's grace to stand firm in faith.

Lecture support: Weaver says, 'Unless God in His grace and mercy gives us courage and strength and power, we will buckle and we will fall.'

Obey God rather than human authorities when they conflict

When government orders contradict biblical commands (e.g., assembling for worship), Christians must choose obedience to God.

Lecture support: Weaver cites Acts 5:29 and criticizes churches that closed under state orders, calling it a form of denial.

Avoid the progression of compromise

Guard against taking advice from the ungodly, associating with sinners, and ultimately agreeing with them, as outlined in Psalm 1:1.

Lecture support: Weaver explains the three-step progression and warns that 'evil communications corrupt good manners' (1 Corinthians 15:33).

Do not accept worldly benefits at the cost of obedience

Christians should not receive financial or material benefits (like stimulus checks) while disobeying God's commands to work and worship.

Lecture support: Weaver asks, 'As Christians, are we being paid not to go to church? Are we being paid not to worship the Lord Jesus Christ?'

Delight in and meditate on God's law

The antidote to standing with the ungodly is to find delight and counsel in Scripture, meditating on it day and night.

Lecture support: Weaver points to Psalm 1:2-3, where the blessed man's delight is in the law of the Lord, leading to stability and fruitfulness.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 35

Shared Sins

September 21, 2020

Read Chapter 35 in the companion book, pages 631-647.

Major Themes

Shared Sins

Sins are not only individual but can be shared among families, churches, and nations, involving collective responsibility and judgment.

Lecture support: Weaver states, 'We have to understand that each individual is responsible, accountable, and answerable to God, known for his personal and individual sins, but also for the sins in which he shares as well.' (00:12.1-01:41.5) He uses Exodus 32:35 to show that the people were plagued for making the calf that Aaron made.

Generational Consequences of Sin

God visits the iniquity of the fathers on the children to the third and fourth generation, as descendants often inherit both the sins and their consequences.

Lecture support: Weaver cites Exodus 20:5, 34:7, Numbers 14:18, and Deuteronomy 5:9, explaining that 'the sons and the remote descendants inherit the sins as well as the consequences of their father's sins.' (08:50.6-10:00.1)

National Shared Sins

When rulers sin openly and the people do not intervene, the entire nation shares in the guilt and judgment.

Lecture support: Weaver explains, 'When a ruler sins openly and publicly, and the people do not stop him or even attempt to stop him, then the people are judged along with their rulers.' (15:40.5-16:26.9) He gives examples of Manasseh and David's census.

Idolatry as Shared Sin

The golden calf incident demonstrates how idolatry involves both leaders and followers in shared guilt, leading to divine judgment.

Lecture support: Weaver notes, 'The Lord plagued the people, because they made the calf, which Aaron made.' (45:33.2-46:13.4) Both Aaron and the people were responsible.

Reduction of True Worship

Aaron's attempt to syncretize calf worship with the worship of Yahweh represents a reduction of Christianity, where man dictates worship according to his own desires.

Lecture support: Weaver says, 'He's attempting to bring down the true spiritual worship of the one true living God and bring it down on a par and on a level with the worship of the Egyptian idols.' (35:47.2-36:58.3)

Fleshly Worship

The Israelites' worship involved sexual immorality, illustrating how man-centered worship leads to gross sin.

Lecture support: Weaver explains that 'the people sat down to eat and to drink, and rose up to play' (Exodus 32:6) refers to fornication, as seen in the word 'play' and the nakedness in verse 25. (39:51.9-42:55.0)

Rejoicing in Man's Works vs. God's Works

True worship glories in what God has done, while false worship rejoices in human achievements.

Lecture support: Weaver contrasts Acts 7:41 ('rejoiced in the works of their own hands') with 1 Corinthians 1:29-31 ('He that glorieth, let him glory in the Lord'). (47:18.3-48:50.2)

Long-Lasting Consequences of Sin

Even forgiven sins can have enduring consequences that affect future generations and communities.

Lecture support: Weaver points to David's family turmoil and Israel's persistent calf worship under Jeroboam, stating, 'We may be forgiven, but those consequences last for a lifetime, oftentimes.' (49:44.6-51:25.9)

Key Arguments

Sin is never purely individual

All sins affect others, and the Bible teaches that individuals are accountable for shared sins as well as personal ones.

Lecture support: Weaver argues, 'There is no way in the world that you can sin just to yourself... Our sins always affect others.' (04:25.2-05:02.9) He cites Romans 14:7.

God justly visits iniquity on descendants

Descendants inherit sins and consequences because they typically engage in the same sins, making God's judgment just.

Lecture support: Weaver explains, 'The answer is that the sons and the remote descendants inherit the sins as well as the consequences of their father's sins.' (08:50.6-10:00.1) He cites multiple passages.

National judgment comes when people tolerate ruler's sin

A nation is judged for a ruler's open sin when the people fail to oppose it, as seen in Manasseh's case and David's census.

Lecture support: Weaver states, 'God is going to send the entire southern kingdom into captivity... because of Manasseh... not only did they allow what he did, they participated in what he did.' (17:35.9-19:08.8)

Aaron was a willing participant in idolatry

Despite Moses' assumption that Aaron was forced, the text shows Aaron actively directing the idol-making, making him equally guilty.

Lecture support: Weaver notes, 'Aaron receives the golden earrings. He asks for them... it appears that Aaron was indeed a willing participant.' (27:30.4-28:47.6)

Syncretism is a reduction of true worship

Aaron's attempt to worship God through an Egyptian emblem represents the modern tendency to bring God down to man's level and worship according to human preferences.

Lecture support: Weaver says, 'It is a dethroning of God and an enthroning of man... the same idolatry is taking place' in churches today. (36:58.8-37:31.8)

Fleshly worship leads to immorality

The Hebrew word 'play' in Exodus 32:6 implies sexual immorality, showing that man-centered worship quickly degenerates into gross sin.

Lecture support: Weaver connects 'rose up to play' with Isaac 'sporting' with Rebekah (Genesis 26:8) and the nakedness in Exodus 32:25, concluding they were fornicating. (39:51.9-42:55.0)

True worship glories in God, not man

The difference between true and false worship is whether one rejoices in God's works or man's works, as seen in Acts 7:41 and 1 Corinthians 1.

Lecture support: Weaver states, 'Man always rejoices in his own works. God's salvation, we rejoice in what God has done.' (47:18.3-48:50.2)

Modern Christianity often practices shared sins

Many churches and Christians participate in shared sins by supporting compromised worship and prioritizing personal preferences over biblical truth.

Lecture support: Weaver warns, 'When you have churches where the pastor is not interested really in teaching and preaching the word of God... you not only have individual sins, you have shared sins.'
(52:56.7-53:41.6)

Scripture References**Exodus 32:35**

The Lord plagued the people because they made the calf which Aaron made, illustrating shared sin.

Genesis 3:6-7

Adam and Eve's sin was both individual and shared, as Eve ate and gave to Adam.

Romans 5:12

Sin entered the world through one man, Adam, showing the corporate effect of sin.

1 Timothy 2:14

Adam was not deceived, but Eve was, yet both sinned jointly.

Romans 14:7

None of us lives or dies to himself, implying our sins affect others.

Exodus 20:5

God visits the iniquity of the fathers on the children to the third and fourth generation.

Exodus 34:7

God visits iniquity on descendants, showing generational consequences.

Numbers 14:18

The Lord visits iniquity on the children to the third and fourth generation.

Deuteronomy 5:9

God is a jealous God, visiting iniquity on descendants.

Lamentations 5:7

Our fathers sinned and are not, and we have borne their iniquities.

Jeremiah 16:10-13

God judges the people because they did worse than their fathers, fulfilling their sins.

Zechariah 1:3-6

God calls the people not to be like their fathers who did not hearken.

Ezekiel 18:20

The soul that sins shall die; the son shall not bear the iniquity of the father if he repents.

Jeremiah 15:1-4

God judges Judah because of Manasseh's sins, showing national shared sin.

1 Chronicles 21:14

70,000 men died because David's sin of numbering Israel was not opposed.

Exodus 24:14

Moses left Aaron and Hur in charge, setting the stage for Aaron's leadership failure.

Exodus 32:1-6

The people demand gods, Aaron makes the calf, and they worship with feasting and play.

Acts 7:39-41

The fathers turned back to Egypt, made a calf, and rejoiced in their own works.

Joshua 24:14

Joshua commands Israel to put away the gods their fathers served in Egypt.

Ezekiel 20:8

Israel did not forsake the idols of Egypt, showing persistent idolatry.

Discussion Questions

1. How does the concept of shared sins challenge the common belief that sin is only a private matter between an individual and God?

Consider: Weaver argues that all sins affect others and that we are accountable for shared sins.

-
-
-
2. In what ways have you seen the generational consequences of sin in families or communities?

Consider: Weaver discusses how God visits iniquity on the third and fourth generation, using examples like drug-addicted babies.

-
-
-
3. What responsibilities do citizens have when their rulers sin openly? How can we apply the principle from David's census and Manasseh's reign today?

Consider: Weaver explains that when rulers sin publicly and the people do not oppose it, the nation shares in the judgment.

4. Why do you think Aaron was a willing participant in the idolatry, and how does his excuse ('the people are set on mischief') reflect common ways we shift blame?

Consider: Weaver notes that Aaron tried to blame the people, but the text shows he actively directed the idol-making.

5. How does Aaron's attempt to syncretize calf worship with the worship of Yahweh parallel modern attempts to blend worldly practices with Christian worship?

Consider: Weaver calls this a reduction of Christianity and gives examples of churches prioritizing entertainment over biblical truth.

6. What does it mean to 'rejoice in the works of our own hands' in worship, and how can we ensure our worship glories in God alone?

Consider: Weaver contrasts Acts 7:41 with 1 Corinthians 1:29-31, emphasizing that true worship focuses on God's works.

7. How can we avoid participating in shared sins within our churches, especially when the majority may be compromising biblical standards?

Consider: Weaver warns that supporting churches that neglect God's Word makes us sharers in their sins.

8. What are some practical steps to break the cycle of generational sin in our families, based on the call to 'be not as your fathers'?

Consider: Weaver cites Zechariah 1:4 and Ezekiel 18:20, showing that repentance can stop the pattern.

Applications

Recognize the corporate nature of sin

Believers should acknowledge that their sins affect others and that they may be sharing in the sins of their family, church, or nation.

Lecture support: Weaver states, 'Our sins always affect others. It affects our spouses, our children, our family, our church, our friends.' (04:25.2-05:02.9)

Oppose public sin in leadership

Christians have a duty to oppose open sin in rulers and not passively accept it, lest they share in the judgment.

Lecture support: Weaver explains that when David numbered Israel, 'everyone in Israel knew that what David was doing was wrong... and nobody stopped him,' leading to 70,000 deaths. (21:10.1-21:40.6)

Worship God according to His Word, not human preferences

True worship must be in spirit and truth, bounded by Scripture, not by what pleases man.

Lecture support: Weaver warns against churches where 'the pastor and the people endeavor to worship God according to their own desires, their own wills, and their own way.' (37:32.8-38:12.8)

Break generational patterns of sin through repentance

Individuals can stop the cycle of inherited sin by turning to God in obedience, as Ezekiel 18:20 teaches.

Lecture support: Weaver says, 'The only exception would be if one repented and turned to God in obedience.' (14:14.6-14:49.7)

Evaluate church participation carefully

Supporting a church that compromises biblical teaching makes one a sharer in its sins; believers should seek churches that faithfully preach God's Word.

Lecture support: Weaver states, 'the support of those churches is sharing in their sins.' (53:44.1-54:43.6)

Consider the long-term consequences of sin

Even forgiven sins can have lasting effects; believers should weigh the potential generational impact of their actions.

Lecture support: Weaver notes that David's sin led to family turmoil and Israel's calf worship persisted for generations. (49:44.6-51:25.9)

Do not follow the multitude to do evil

When the majority engages in sinful worship or practice, believers must stand apart and worship God rightly, even if alone.

Lecture support: Weaver prays, 'Lord, if a multitude of people are failing to worship thee aright, may we not join with them.' (55:18.0-56:01.4)

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 36

God Manifest Among Us

March 08, 2021

Read Chapter 36 in the companion book, pages 649-667.

Major Themes

God's Manifest Presence

The central theme is that God desires to dwell among His people, and His presence is real and accessible in the present age.

Lecture support: Weaver states, 'the manifest presence of God is here. We are simply unobservant or we are totally ignorant of its reality.'

The Incarnation as Tabernacle

Jesus Christ's body is the true tabernacle, replacing the Old Testament system and providing the perfect sacrifice for sin.

Lecture support: Weaver explains John 1:14: 'the Word was made flesh, and tabernacled among us.'

The Indwelling Holy Spirit

The Holy Spirit's presence in believers is a manifestation of God, guiding them into obedience and holiness.

Lecture support: Weaver says, 'the very fact that the Holy Spirit of God resides in us is indeed the manifest presence of God in us.'

God Speaks Through His Word

God manifests Himself in the church primarily through the preaching and teaching of Scripture.

Lecture support: Weaver asks, 'How does God dwell among His church? And the answer would be through the preaching of His word.'

Humility and Obedience Required

Receiving God's manifest presence requires a humble, contrite, and obedient heart.

Lecture support: Weaver states, 'If you want to know the manifest presence of God, then you must listen to His Word with a humble, contrite, and obedient heart.'

Key Arguments

Continuity of God's Presence

Since God's manifest presence was in the Old Testament and is promised in eternity, it must be available now.

Lecture support: Weaver argues, 'If you had the presence of God in the past and you have the presence of God in the future, then obviously you should have the presence of God here and now.'

Christ's Body as the True Tabernacle

The Old Testament tabernacle was a type of Christ's incarnation, which fulfilled and ended the sacrificial system.

Lecture support: Weaver cites Hebrews 10:5-10 to show that a body was prepared for Christ to replace sacrifices.

The Holy Spirit as Witness

The Holy Spirit witnesses with our spirit that we are God's children by leading us into obedience.

Lecture support: Weaver explains Romans 8:16: 'The Spirit itself beareth witness with our spirit, that we are the children of God.'

The Body as Temple

Believers' bodies are temples of the Holy Spirit, which should deter them from sexual immorality.

Lecture support: Weaver references 1 Corinthians 6:19-20: 'your body is the temple of the Holy Ghost.'

Church Discipline and Christ's Presence

Matthew 18:20's promise of Christ's presence is given in the context of church discipline, emphasizing obedience.

Lecture support: Weaver notes the context of Matthew 18:15-20, showing it relates to binding and loosing in church discipline.

Gifts for Edification

Christ gave pastor-teachers to the church to perfect the saints and build up the body, through which God dwells among them.

Lecture support: Weaver connects Ephesians 4:8-16 with Psalm 68:18, noting the purpose is 'that the Lord God might dwell among them.'

Learning by Listening or Discipline

God teaches His people either through willing obedience or through corrective discipline, as illustrated in Psalm 32:8-9.

Lecture support: Weaver explains, 'You can learn by listening. And you can be obedient. Or God says, I can put a bridle on you.'

Scripture References

Psalm 68:18-19

The primary text, describing God's ascension, leading captivity captive, and receiving gifts so that He might dwell among men.

2 Chronicles 5:14

Illustrates the manifest presence of God at the temple dedication, where priests could not stand to minister because of the glory cloud.

Psalm 113:5-9

Shows God's humility in beholding things in heaven and earth and raising the poor and needy.

Luke 1:46-49

Mary's Magnificat, confessing that God regarded her low estate.

Exodus 25:8

God commands Moses to make a sanctuary so that He may dwell among the Israelites.

Exodus 29:44-46

God promises to dwell among the children of Israel and be their God.

2 Corinthians 6:16

Believers are the temple of the living God, and God will dwell in them.

Revelation 7:15

God will dwell among those who serve Him before His throne.

Revelation 21:3

The tabernacle of God is with men, and He will dwell with them.

Hebrews 10:5-10

Christ's body was prepared to replace the Old Testament sacrifices, fulfilling the tabernacle type.

John 1:1-3, 14

The Word was God and became flesh, tabernacling among us.

Hebrews 2:14-17

Christ took on flesh to destroy the devil and make reconciliation for sins.

1 Timothy 3:16

God was manifest in the flesh, a concise statement of the incarnation.

John 14:8-9

Jesus tells Philip that seeing Him is seeing the Father.

Philippians 2:5-8

Christ, being in the form of God, humbled Himself to death on the cross.

John 14:18-26

Jesus promises to manifest Himself to those who love Him through the Holy Spirit.

Romans 8:16

The Spirit bears witness with our spirit that we are children of God.

Hebrews 10:15-16

The Holy Spirit is a witness to us of the new covenant.

1 Corinthians 6:15-20

Believers' bodies are temples of the Holy Spirit, so they must flee fornication.

Matthew 18:15-20

The promise of Christ's presence among two or three gathered is given in the context of church discipline.

Discussion Questions

1. In what ways might we be 'unobservant or totally ignorant' of God's manifest presence today, as Weaver suggests?

Consider: Weaver claims that God's presence is here but often unrecognized.

-
-
-
-
2. How does understanding Jesus' body as the true tabernacle change your view of the Old Testament sacrificial system?

Consider: Weaver explains that Christ's incarnation fulfilled and ended the tabernacle type.

-
-
-
-
3. What evidence in your life shows that the Holy Spirit is witnessing with your spirit that you are a child of God?

Consider: Weaver discusses the Spirit's role in leading believers into obedience as a witness.

4. How should the truth that your body is a temple of the Holy Spirit affect your daily choices?
Consider: Weaver applies 1 Corinthians 6:19-20 to warn against sexual immorality.

5. Why is church discipline connected to the promise of Christ's presence in Matthew 18:20?
Consider: Weaver emphasizes that the promise is given in the context of binding and loosing.

6. How can we better receive the preached word as the word of God and not merely the word of man?
Consider: Weaver cites 1 Thessalonians 2:13 to show the proper reception of preaching.

7. What does it mean to have a 'humble and contrite heart' when listening to God's Word?
Consider: Weaver applies Isaiah 57:15 to the need for humility in hearing God.

8. In what areas of your life might God be using a 'bit and bridle' rather than willing obedience?

Consider: Weaver uses Psalm 32:8-9 to contrast learning by listening versus discipline.

Applications

Cultivate Awareness of God's Presence

Recognize that God's manifest presence is a present reality, not just a past or future event.

Lecture support: Weaver states, 'the manifest presence of God is here. We are simply unobservant or we are totally ignorant of its reality.'

Honor Your Body as God's Temple

Flee sexual immorality and glorify God in your body, recognizing it as the temple of the Holy Spirit.

Lecture support: Weaver warns, 'if you comprehend this fact... you will then see the awfulness and the wickedness of fornication, adultery, and any and everything that will defile your body.'

Receive Preaching as God's Word

When you hear biblical preaching, receive it not as human opinion but as the very word of God.

Lecture support: Weaver cites 1 Thessalonians 2:13: 'ye received it not as the word of men, but as it is in truth, the word of God.'

Approach God's Word with Humility

Come to Scripture with a humble, contrite, and obedient heart to truly hear God speak.

Lecture support: Weaver says, 'If you want to know the manifest presence of God, then you must listen to His Word with a humble, contrite, and obedient heart.'

Choose Willing Obedience Over Discipline

Learn from God's instruction willingly rather than forcing Him to correct you through hardship.

Lecture support: Weaver explains Psalm 32:8-9: 'You can learn by listening. And you can be obedient. Or God says, I can put a bridle on you.'

Prioritize Corporate Worship

Do not neglect the gathering of the church, for God manifests Himself there through the preaching of His Word.

Lecture support: Weaver asks, 'Do you understand when you miss the preaching and teaching of the Word of God, you're missing the manifest presence of God?'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 37

Pastor John Weaver - A Setup Gone Wrong

May 19, 2021

Read Chapter 37 in the companion book, pages 669-687.

Major Themes

The Nature of Setups and Entrapment

Setups are deliberate attempts to ensnare someone, often with malicious intent. The Pharisees repeatedly tried to trap Jesus with questions to accuse Him.

Lecture support: The sermon opens with examples of setups in life and history, then focuses on the Pharisees' question in Matthew 12:10: 'that they might accuse him.'

Hypocrisy of Religious Leaders

The Pharisees boasted of their knowledge of the law but did not obey it themselves. They were more concerned with their traditions than with mercy or truth.

Lecture support: Romans 2:17-24 is cited to show their hypocrisy. In Luke 13:15, Jesus calls the synagogue ruler a hypocrite for objecting to healing on the Sabbath while caring for animals.

The Lawfulness of Doing Good on the Sabbath

Jesus teaches that works of mercy and necessity are lawful on the Sabbath. The Sabbath was made for man's benefit, not to prevent good deeds.

Lecture support: Matthew 12:12: 'Wherefore it is lawful to do well on the sabbath days.' Jesus argues from rescuing a sheep to healing a man.

The Principle of Contrast: Good vs. Evil

Not doing good when it is in one's power is equivalent to doing evil. Not saving life is akin to killing. This principle exposes the Pharisees' sin.

Lecture support: Mark 3:4: 'Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?' The sermon explains the startling alternative.

Obedience to God Regardless of Consequences

Believers must obey God's commands without calculating the outcome. The bare command of God is sufficient reason for obedience.

Lecture support: Adam Clarke's quote: 'The bare command of God is a sufficient reason for obedience.' Jesus healed the man despite knowing the Pharisees would plot against Him.

Humanity's Natural Rejection of Truth

Man by nature does not love truth but prefers traditions, feelings, and personal satisfaction. Exposing error often provokes anger rather than repentance.

Lecture support: The Pharisees' reaction in Matthew 12:14: they 'held a council against him, how they might destroy him.' The sermon applies this to modern institutions.

The Danger of Hardness of Heart

An unmerciful, uncompassionate spirit grieves and angers the Lord. Believers must guard against hardness of heart.

Lecture support: Mark 3:5: Jesus 'looked round about on them with anger, being grieved for the hardness of their hearts.' Ephesians 4:30 warns against grieving the Holy Spirit.

God's Withdrawal from Rejecters of Truth

When people persistently reject truth, God may leave them to their own devices, which is to their disadvantage.

Lecture support: Matthew 12:15: Jesus 'withdrew himself from thence.' Matthew 15:14: 'Let them alone: they be blind leaders of the blind.'

Key Arguments

The Pharisees' question was a setup, not a sincere inquiry.

The question 'Is it lawful to heal on the sabbath days?' was asked with the explicit purpose of accusing Jesus, not to learn truth.

Lecture support: Matthew 12:10: 'that they might accuse him.' The sermon notes that questions can be used as traps.

Jesus used the lesser-to-greater argument to expose inconsistency.

If they would rescue a sheep on the Sabbath, how much more should a man be healed? This shows their misplaced priorities.

Lecture support: Matthew 12:11-12: 'How much then is a man better than a sheep?'

Not doing good when able is equivalent to doing evil.

By contrast, failing to heal is to do evil; failing to save life is to kill. This principle condemns the Pharisees' inaction.

Lecture support: Mark 3:4 and the sermon's explanation: 'Not to do good... is to do evil. Not to save a life... is to kill.'

Obedience to God's command does not require understanding or ability; faith acts.

The man with the withered hand obeyed Jesus' command to stretch it out, and in the act of obedience, healing came.

Lecture support: Adam Clarke's commentary: 'At the command of our Lord, he made the effort. And in making it, the cure was effected.'

Exposing error often provokes anger, not repentance, in those who reject truth.

The Pharisees responded to Jesus' correction by plotting to kill Him, demonstrating that truth rejected leads to hostility.

Lecture support: Matthew 12:14: 'Then the Pharisees went out, and held a council against him, how they might destroy him.' Luke 6:11: 'they were filled with madness.'

Believers must obey God regardless of the outcome, leaving results to Him.

Duty is ours; results are God's. We cannot control how others react, but we must do what is right.

Lecture support: The sermon states: 'We must give no consideration to the results of our godly, obedient, and biblical actions.'

Hardness of heart grieves and angers the Lord.

Jesus was angry and grieved at the Pharisees' lack of compassion, warning believers to avoid similar attitudes.

Lecture support: Mark 3:5: 'being grieved for the hardness of their hearts.'

God may withdraw from those who persistently reject truth.

Jesus left the Pharisees to their own devices when they rejected Him, illustrating the danger of refusing truth.

Lecture support: Matthew 12:15: 'he withdrew himself from thence.' Matthew 15:14: 'Let them alone.'

Scripture References

Matthew 12:9-15

The main text: Jesus heals a man with a withered hand on the Sabbath, and the Pharisees plot against Him.

Matthew 19:3

Pharisees ask Jesus about divorce to tempt Him, illustrating a setup question.

Matthew 22:15-22

Pharisees and Herodians try to entangle Jesus with the question of paying taxes to Caesar.

Matthew 22:23-33

Sadducees question Jesus about the resurrection using a levirate marriage scenario.

John 8:3-11

The woman taken in adultery is brought to Jesus as a setup to accuse Him.

Romans 2:17-24

Paul rebukes the Jews for boasting in the law while breaking it, illustrating hypocrisy.

Proverbs 12:10

A righteous man regards the life of his beast, supporting the principle of caring for animals.

Mark 3:4-5

Jesus asks if it is lawful to do good or evil on the Sabbath, and looks at them with anger, grieved by their hardness of heart.

Luke 13:10-17

Jesus heals a woman bent over for 18 years on the Sabbath, and the synagogue ruler objects, showing hypocrisy.

Luke 6:11

After the healing, the Pharisees are filled with madness and discuss what to do to Jesus.

Ephesians 4:30

Believers are warned not to grieve the Holy Spirit, connected to hardness of heart.

Matthew 15:12-14

Jesus tells His disciples to let the Pharisees alone because they are blind leaders of the blind.

Psalms 2:4

God laughs at the rebellious kings and brings their schemes down on their own heads.

Mark 7

Jesus rebukes the Pharisees for making void the law of God through their traditions.

Matthew 15

Jesus teaches that traditions can nullify God's law, and that vain worship comes from teaching human commands as doctrines.

Deuteronomy (implied)

The law required two witnesses for the death penalty; in John 8, the accusers left, so Jesus could not condemn the woman.

Numbers (implied)

The law of witnesses is referenced in the context of the woman taken in adultery.

Leviticus (implied)

The ritual of the bitter water for a woman accused of adultery is mentioned as a possible parallel to Jesus writing on the ground.

Study notes

Discussion Questions

1. In what ways do we see 'setups' or entrapment in religious or political contexts today? How should Christians respond?

Consider: The sermon opens with modern examples of setups, such as corrupt police and government sting operations.

-
-
-
-
2. How can we discern whether a question is sincere or a trap? What principles from Jesus' responses can guide us?

Consider: The Pharisees' question in Matthew 12:10 was asked 'that they might accuse him.' The sermon notes that not all questions are simple.

-
-
-
-
3. What does it mean that 'not to do good is to do evil'? Can you think of a situation where inaction was sinful?

Consider: From Mark 3:4, the sermon argues that failing to do good when able is equivalent to doing evil.

4. Why is it difficult to obey God without considering the consequences? How can we grow in trusting God with the results?

Consider: The sermon emphasizes that duty is ours and results are God's, using Jesus' healing as an example.

5. What are some modern 'traditions' that can make void the Word of God, similar to the Pharisees' traditions?

Consider: Jesus rebuked the Pharisees for elevating traditions above God's law (Mark 7, Matthew 15).

6. How does hardness of heart manifest in our lives? What steps can we take to maintain a soft, compassionate heart?

Consider: Mark 3:5 shows Jesus grieved by hardness of heart; Ephesians 4:30 warns against grieving the Spirit.

7. Have you ever experienced anger or defensiveness when your sin was exposed? How can we cultivate a love for truth that welcomes correction?

Consider: The Pharisees reacted with madness and plotted to kill Jesus when their error was exposed.

8. What does it mean for God to 'leave someone alone'? How should this warning affect our pursuit of truth?

Consider: Jesus withdrew from the Pharisees and told His disciples to let them alone (Matthew 12:15; 15:14).

Applications

Perform works of mercy regardless of the day or circumstances.

Works of mercy are necessary and should be done whenever there is a need, even on the Sabbath or when it is inconvenient.

Lecture support: Matthew 12:12: 'Wherefore it is lawful to do well on the sabbath days.' The sermon states, 'works of mercy are indeed works of necessity.'

Obey God's commands without calculating the outcome.

Believers must act on God's Word regardless of potential negative consequences, trusting Him with the results.

Lecture support: The quote from Adam Clarke and the example of the man stretching out his hand. 'We must give no consideration to the results of our godly, obedient, and biblical actions.'

Guard against hardness of heart and an unmerciful spirit.

An uncompassionate attitude grieves the Lord. Believers should cultivate mercy and compassion.

Lecture support: Mark 3:5: Jesus was 'grieved for the hardness of their hearts.' The sermon warns that such attitudes anger God.

Love and pursue truth above traditions and personal preferences.

Man naturally rejects truth, but believers must desire truth more than comfort, tradition, or approval.

Lecture support: The sermon states, 'If you do not want truth, I can assure you our Lord will not give it to you.'

Be willing to expose error, but expect opposition.

Exposing sin and error in institutions or individuals may provoke anger, but it is necessary for truth.

Lecture support: The Pharisees plotted to kill Jesus after He exposed them. The sermon applies this to modern contexts.

Do not be like the Pharisees who demanded obedience from others but did not obey themselves.

Hypocrisy in teaching or leading is condemned. Believers must practice what they preach.

Lecture support: Romans 2:21-23: 'Thou therefore which teachest another, teachest thou not thyself?'

Recognize that not acting when you have the power to do good is sinful.

Inaction in the face of need is equivalent to doing evil. Believers must actively do good.

Lecture support: The principle from Mark 3:4: 'Not to do good... is to do evil.'

Trust that God can cause setups to backfire on the wicked.

God's sovereignty ensures that those who dig pits for others will fall into them. Believers can trust His justice.

Lecture support: Psalm 2:4 and the proverb 'he that diggeth a pit shall fall therein.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 38

Pastor John Weaver - The Perfect Community

November 11, 2021

Read Chapter 38 in the companion book, pages 689-707.

Major Themes

Obedience to God's Law as the Foundation of Community

A community that reflects heaven on earth is built on keeping God's commandments; love is defined as obedience.

Lecture support: Deuteronomy 11:1,8; 1 John 5:3; Romans 13:8-10

The Inseparability of Worship and Obedience

True worship and service to God cannot exist apart from obedience; disobedience is despising God Himself.

Lecture support: Deuteronomy 11:13; 2 Samuel 12:9-10; Isaiah 1:10-17

The Failure of Man-Made Utopias

Historical attempts at perfect societies without God's law have all failed, proving that human sinfulness makes such communities impossible.

Lecture support: Examples of Brook Farm, Oneida, Harmony Society, Fruitlands, New Harmony

The Necessity of Interdependent Christian Community

In times of societal collapse, believers must learn to live and work together, depending on each other and God for survival.

Lecture support: Reference to Selco's experience in Bosnia and the video 'The Way Forward'

Subjugating Emotions to God's Word

Personal feelings and conflicts must be resolved according to Scripture to prevent bitterness and maintain unity.

Lecture support: Deuteronomy 11:16-21; Matthew 5:23-24; Matthew 18:15; Ephesians 4:26-27

Self-Governance as Prerequisite for Dominion

Before believers can exercise dominion or lead others, they must first master their own flesh and bring every thought captive to Christ.

Lecture support: Deuteronomy 11:22-25; Romans 6; 1 Timothy 3:5

Key Arguments

Love is obedience, not sentiment

Weaver argues that biblical love is defined by keeping God's commandments, not by feelings or professions.

Lecture support: 1 John 5:3; 1 John 2:3-4; Romans 13:8-10

Disobedience is despising God

To violate God's law is to despise God Himself, as seen in David's sin; one cannot separate God from His law.

Lecture support: 2 Samuel 12:9-10

Worship without obedience is worthless

God rejects religious rituals when accompanied by disobedience, as illustrated in Isaiah 1.

Lecture support: Isaiah 1:10-17

Unresolved conflict gives place to the devil

Failing to reconcile quickly allows bitterness and resentment to grow, hindering community.

Lecture support: Ephesians 4:26-27; Matthew 5:23-24; Matthew 18:15

Self-rule is essential for ruling others

One cannot govern a church or community without first governing oneself, as taught in 1 Timothy 3.

Lecture support: 1 Timothy 3:5

Every society must choose God's law or man's law

There is no neutral ground; a community will be ruled either by God's law or human law, and only God's law brings success.

Lecture support: Deuteronomy 11:26-28

Scripture References

Deuteronomy 11:21

The promise of days multiplied like heaven on earth, introducing the theme of a perfect community.

Deuteronomy 11:26-28

The blessing and curse set before Israel based on obedience or disobedience.

Philippians 3:18-19

Warning against those whose god is their belly, illustrating false gods of self-will.

Galatians 5:15-17

The works of the flesh lead to biting and devouring one another, destroying community.

Ephesians 4:16

The church as a body fitly joined together, illustrating the need for every part to work together.

Deuteronomy 11:1,8

Commands to love God by keeping His statutes, and that obedience brings strength.

Romans 13:8-10

Love fulfills the law; love works no ill to a neighbor.

James 2:8

The royal law: love your neighbor as yourself.

1 John 5:3

The love of God is keeping His commandments.

1 John 2:3-4

Knowing God is evidenced by keeping His commandments; otherwise one is a liar.

1 John 3:18-22

Confidence toward God comes from keeping His commandments and doing what pleases Him.

Psalm 119:96

God's commandment is exceedingly broad, implying the depth of the law.

Deuteronomy 11:13

Serving God with all heart and soul is tied to hearkening to His commandments.

Hebrews 6:10

God remembers the work of ministering to the saints as service to Him.

1 Thessalonians 4:3-8

The will of God is sanctification, abstaining from fornication; despising this is despising God.

Psalm 66:18

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

2 Samuel 12:9-10

David despised God by despising His commandments.

Isaiah 1:10-18

God rejects the worship of disobedient people; calls for cleansing and obedience.

Deuteronomy 11:14-15

Blessings of rain and harvest promised for obedience.

Acts 14:17

God's witness in giving rain and fruitful seasons, filling hearts with food and gladness.

Study notes

Discussion Questions

1. Why do man-made utopian communities always fail, and what does this reveal about human nature?

Consider: Weaver lists several historical utopias that failed; this question explores the theological reason behind their failure.

2. How does defining love as obedience challenge common cultural or emotional understandings of love?

Consider: Weaver argues that love is keeping God's commandments, not a feeling.

3. In what ways can worship become worthless if not accompanied by obedience, according to Isaiah 1?

Consider: Weaver uses Isaiah 1 to show God's rejection of hypocritical worship.

4. What practical steps can we take to ensure our emotions and conflicts are subservient to God's Word?

Consider: Weaver discusses resolving conflicts biblically (Matthew 5, 18) and not letting the sun go down on anger.

5. Why is self-governance a prerequisite for exercising dominion or leadership in the church and community?

Consider: Weaver cites 1 Timothy 3:5 and Romans 6 to argue that ruling oneself is foundational.

6. How can we cultivate a greater awareness of God's daily blessings and avoid taking them for granted?

Consider: Weaver points out that we often fail to recognize blessings like rain, food, and health.

7. What does it look like for a community to choose God's law over man's law in practical decision-making?

Consider: Weaver concludes that every community must choose whose law will govern it.

Applications

Examine your definition of love

Evaluate whether you equate love with obedience to God's commandments rather than mere feelings or words.

Lecture support: 1 John 5:3; 1 John 2:3-4

Reconcile conflicts quickly

Do not let unresolved anger or misunderstandings fester; go to your brother or sister to reconcile according to Matthew 5 and 18.

Lecture support: Matthew 5:23-24; Matthew 18:15; Ephesians 4:26-27

Practice self-governance

Learn to control your thoughts, emotions, and actions, bringing them into obedience to Christ before seeking to lead or influence others.

Lecture support: Romans 6; 1 Timothy 3:5

Choose God's law as your standard

Consciously reject man-made rules or cultural norms as the basis for your family or community; commit to God's law in all areas.

Lecture support: Deuteronomy 11:26-28

Cultivate gratitude for daily blessings

Regularly thank God for ordinary provisions like food, rain, and health, recognizing them as witnesses to His goodness.

Lecture support: Acts 14:17; Deuteronomy 11:14-15

Submit emotions to Scripture

When hurt or angry, refuse to let feelings dictate your response; instead, apply biblical principles of forgiveness and confrontation.

Lecture support: Deuteronomy 11:16-21; Ephesians 4:26-27

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 39

Pastor John Weaver - Do You Have Anything To Rejoice About?

January 17, 2022

Read Chapter 39 in the companion book, pages 709-725.

Major Themes

Joy as Strength and Command

The joy of the Lord is the believer's strength, and Scripture commands rejoicing; failure to rejoice is sin that leads to weakness.

Lecture support: Nehemiah 8:10 says 'the joy of the Lord is your strength.' Multiple commands to rejoice are cited (Deuteronomy 16:11, Philippians 4:4, etc.).

Suffering as a Gift and Ministry

Suffering is a gracious gift from God (Philippians 1:29) and can be a ministry; believers can rejoice in suffering as the apostles did.

Lecture support: Philippians 1:29 uses *charizomai*, meaning to give graciously. Acts 5:41 shows apostles rejoicing after being beaten.

Rejoicing in Understanding God's Word

God's enabling us to hear and understand Scripture is a primary reason for rejoicing, as seen in Nehemiah 8.

Lecture support: Nehemiah 8:12 says the people rejoiced because they understood the words declared to them.

Rejoicing in Justification and Access to God

Justification by faith brings peace with God and bold access to the Father, which are profound reasons for joy.

Lecture support: Romans 5:1-2 says we have peace with God and access into grace, and we rejoice in hope of the glory of God.

Rejoicing in Christ's Atonement

The atonement of Christ reconciles us to God and is the ultimate ground for rejoicing with unspeakable joy.

Lecture support: Romans 5:11 says we joy in God through our Lord Jesus Christ, by whom we have received the atonement.

Ingratitude as the Root of Joylessness

Christians fail to rejoice because they are ungrateful and do not recognize that all good comes from God.

Lecture support: Calvin quote: until men recognize they owe everything to God, they will never yield Him willing service.

Key Arguments

Joy is a biblical command, not optional

Scripture contains many commands to rejoice; therefore, failure to rejoice is disobedience and sin.

Lecture support: Deuteronomy 16:11, Philippians 4:4, 1 Thessalonians 5:16 are cited as commands.

Suffering is a gift to be received with joy

Philippians 1:29 teaches that suffering is given graciously, just like faith; thus believers can rejoice in it.

Lecture support: The word charizomai in Philippians 1:29 means to give graciously and freely.

Understanding Scripture is a sovereign gift

God must open eyes and hearts to understand His Word; this is a reason for rejoicing, not taking it for granted.

Lecture support: Matthew 13:11 says it is given to disciples to know mysteries; Luke 24:45 says Jesus opened their understanding.

Justification and access to God are grounds for joy

Being justified by faith, having peace with God, and bold access to the Father are foundational reasons for rejoicing.

Lecture support: Romans 5:1-2 and Hebrews 10:19-22 describe justification and access.

Christ's atonement is the ultimate reason for joy

Reconciliation through Christ's atonement should produce unspeakable joy, as our names are written in heaven.

Lecture support: Romans 5:11, 1 Peter 1:8, Luke 10:20 are cited.

Joylessness indicates possible spiritual problem

If a person cannot rejoice in these truths, they may not be a Christian; joy is a mark of genuine faith.

Lecture support: Statement: 'If you cannot rejoice in these things, you may not even be a Christian.'

Scripture References

Nehemiah 8:10

The joy of the Lord is your strength; the central text of the sermon.

Acts 5:40-41

Apostles rejoiced after being beaten for preaching Christ.

Philippians 1:29

Suffering is given as a gift on behalf of Christ.

James 5:10

Prophets as examples of suffering and patience.

Colossians 1:24

Paul rejoices in his sufferings for the church.

1 Peter 2:19-20

Suffering for doing well is acceptable to God.

1 Peter 4:13

Rejoice as partakers of Christ's sufferings.

Matthew 5:11-12

Rejoice when persecuted falsely for Christ's sake.

Deuteronomy 16:11

Command to rejoice before the Lord.

1 Chronicles 16:10

Let the heart of them rejoice that seek the Lord.

Psalms 32:11

Be glad in the Lord and rejoice, ye righteous.

Habakkuk 3:18

Yet I will rejoice in the Lord despite calamity.

Philippians 3:1; 4:4

Rejoice in the Lord always.

1 Thessalonians 5:16

Rejoice evermore.

Deuteronomy 14:22-26

The tithe of rejoicing; spending on oneself to learn to fear the Lord.

Nehemiah 8:1-12

People rejoiced because they understood the Word of God.

Matthew 13:10-17

It is given to disciples to know mysteries; others do not understand.

Luke 24:45

Jesus opened their understanding to understand Scriptures.

Acts 16:14

The Lord opened Lydia's heart to attend to Paul's words.

Romans 5:1-2, 10-11

Justification, peace with God, access, and joy in God through Christ.

Discussion Questions

1. Why does the speaker say that most Christians are the 'whiniest' people, and do you agree?
What evidence do you see?

Consider: Introduction where the speaker diagnoses the problem of joylessness.

2. How can suffering be considered a gift from God, and what does it mean to have suffering as a ministry?

Consider: Discussion of Philippians 1:29 and the concept of suffering as charizomai.

3. What are the three tithes mentioned in Scripture, and what was the purpose of the 'tithe of rejoicing'?

Consider: Explanation of the tithe of rejoicing in Deuteronomy 14.

- 4.** Why is understanding the Word of God a reason for rejoicing, and how can we avoid taking it for granted?

Consider: First reason to rejoice from Nehemiah 8.

- 5.** What does it mean to have 'peace with God' and 'access by faith'? How should these truths affect our daily joy?

Consider: Second reason to rejoice from Romans 5:1-2.

- 6.** How does the atonement of Christ produce 'joy unspeakable'? What does it mean to 'joy in God'?

Consider: Third reason to rejoice from Romans 5:11 and 1 Peter 1:8.

7. The speaker says if you cannot rejoice in these truths, you may not be a Christian. Do you think joy is an essential mark of genuine faith? Why or why not?

Consider: Application section challenging listeners to examine their salvation.

8. What practical steps can we take to 'rejoice evermore' even in difficult circumstances?

Consider: Final applications and call to praise God daily.

Applications

Rejoice in Understanding Scripture

Thank God daily for opening your eyes and heart to understand His Word; do not take it for granted.

Lecture support: Nehemiah 8:12 shows the people rejoiced because they understood the words; Matthew 13:11 says it is given to disciples to know mysteries.

Rejoice in Justification and Access to God

Regularly remind yourself that you are justified, have peace with God, and can boldly approach the Father through Christ.

Lecture support: Romans 5:1-2 and Hebrews 10:19-22 describe these privileges.

Rejoice in Christ's Atonement

Focus on the finished work of Christ and the fact that your name is written in heaven as the ultimate source of joy.

Lecture support: Romans 5:11, Luke 10:20, and 1 Peter 1:8 emphasize joy in salvation.

Combat Discouragement with Praise

When feeling downcast, deliberately praise and thank God for every blessing you can think of; do not give in to negative feelings.

Lecture support: The speaker's personal testimony and exhortation to praise instead of giving in to depression.

View Suffering as a Gift and Ministry

When suffering comes, remember it is graciously given by God and can be used for His glory; seek to rejoice in it as the apostles did.

Lecture support: Philippians 1:29 and Acts 5:41 show suffering as a gift and cause for rejoicing.

Practice Daily Rejoicing

Establish regular times of praise and thanksgiving each day, following David's example of praying three times a day.

Lecture support: The speaker suggests having specific times of praise, referencing David's practice.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 40

A Christian View Of Death

March 12, 2022

Read Chapter 40 in the companion book, pages 727-744.

Major Themes

The Inevitability and Preparation for Death

Death is appointed for all, and wisdom calls for spiritual preparation through faith in Christ, not just practical arrangements.

Lecture support: Weaver cites Hebrews 9:27 and Ecclesiastes 8:8 to stress that no one can escape death, and emphasizes setting one's house in order spiritually.

Death as a Necessary Transition to Glorification

Physical death is required for believers to receive resurrected, glorified bodies and to produce perfect fruit for God.

Lecture support: Using John 12:24 and 1 Corinthians 15:35-44, Weaver explains that like a seed, we must die to be raised in incorruption and glory.

Christ's Victory Over Death

Jesus has removed the sting of death and its power, so believers face only a shadow, not the reality of death's horror.

Lecture support: Weaver points to 1 Corinthians 15:51-57 and Hebrews 2:14-15, declaring that death is a defeated enemy with no fear for Christians.

God's Continual Guidance Through Death

God does not abandon His people at death but guides them through it, as He guided Israel through the wilderness and into Canaan.

Lecture support: Psalm 48:14 and Psalm 23 are used to show that God is our guide even unto death and through the valley of the shadow of death.

Death as Sleep and Reunion for Believers

Scripture portrays death for the Christian as peaceful sleep and a joyful gathering with the family of God.

Lecture support: 1 Thessalonians 4:13-14, John 11:11, and Old Testament phrases like 'gathered unto his people' illustrate this comforting view.

Fearlessness in the Face of Death

Because of Christ's work, believers are delivered from the fear of death and can face it with confidence and even anticipation.

Lecture support: Hebrews 2:14-15 and the analogy of a toothless dog illustrate that death's power is nullified for those in Christ.

Key Arguments

We must follow God's Word into the unknown of death

Just as Israel followed the ark into the Jordan, a path they had never taken, Christians must rely on Scripture to navigate death, which they have never experienced.

Lecture support: Joshua 3:4 says 'you have not passed this way heretofore,' and Weaver applies this to the uncharted territory of death.

Death is necessary for glorification and perfect fruit-bearing

A seed must die to produce fruit; similarly, believers must die to receive glorified bodies and offer untainted worship.

Lecture support: John 12:24 and 1 Corinthians 15:36 are cited to show the principle of death preceding resurrection life.

Believers never truly die

Jesus promised that those who believe in Him will never die; physical death is merely a transition to eternal life.

Lecture support: John 11:25-26 and John 5:24 are quoted to affirm that believers have passed from death to life.

Christ has removed the sting and fear of death

Through His death and resurrection, Jesus defeated Satan, took away sin's penalty, and delivered believers from bondage to the fear of death.

Lecture support: 1 Corinthians 15:55-57 and Hebrews 2:14-15 are used to show death's defeat.

Death is like sleep for the Christian

The New Testament repeatedly refers to deceased believers as 'asleep,' indicating rest and peace, not terror.

Lecture support: 1 Thessalonians 4:13-14, John 11:11, and 1 Thessalonians 5:10 are cited.

Death is a family reunion with the saints

Old Testament phrases 'gathered unto his people' and Hebrews 12:22-24 depict death as joining the assembly of the redeemed.

Lecture support: Genesis 35:29, 49:33; Numbers 20:24; Deuteronomy 32:50; and Hebrews 12:22-24 are referenced.

Scripture References

Joshua 3:3-4

Introduction text: Israel commanded to follow the ark at a distance because they had not passed that way before, illustrating our need to follow God's Word into the unknown of death.

2 Kings 20:1

God's command to Hezekiah to set his house in order because he would die, emphasizing the need for spiritual preparation.

Hebrews 9:27

It is appointed unto men once to die and after this the judgment, underscoring the inevitability of death.

Ecclesiastes 8:8

No man has power over the spirit to retain it in the day of death; there is no discharge in that war.

1 Thessalonians 4:13-18

Believers should not sorrow as those without hope; the dead in Christ will rise first, and we will be caught up together with them.

John 12:20-24

Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much fruit, applied to Christ's death and our need to die to receive glorified bodies.

1 Corinthians 15:35-44

The resurrection body: what is sown is not quickened except it die; sown in corruption, raised in incorruption.

2 Corinthians 5:1-4

Our earthly house (body) dissolved, we have a building from God; we groan to be clothed with our heavenly dwelling.

John 5:24

He who hears Christ's word and believes has everlasting life and has passed from death to life.

John 11:20-27

Jesus declares He is the resurrection and the life; whoever believes in Him will never die.

Hebrews 7:25

Christ is able to save to the uttermost those who come to God through Him, since He ever lives to intercede.

Psalms 48:14

This God is our God forever and ever; He will be our guide even unto death.

Deuteronomy 6:23

God brought Israel out of Egypt to bring them into the promised land, illustrating that He will bring believers through death to Himself.

Psalms 23

The Lord is my shepherd; though I walk through the valley of the shadow of death, I will fear no evil, for You are with me.

1 Corinthians 15:51-57

The mystery of the resurrection: we shall be changed; death is swallowed up in victory; O death, where is your sting?

Hebrews 2:14-15

Christ partook of flesh and blood to destroy the devil and deliver those who through fear of death were subject to bondage.

John 11:11-14

Jesus says 'Our friend Lazarus sleeps,' referring to his death, showing death as sleep for believers.

1 Thessalonians 5:9-10

God has not appointed us to wrath; whether we wake or sleep, we should live together with Christ.

Genesis 35:29

Isaac died and was gathered unto his people, illustrating death as reunion.

Hebrews 12:22-24

Believers have come to Mount Zion, the heavenly Jerusalem, to the general assembly and church of the firstborn.

Study notes

Discussion Questions

1. How does the imagery of Israel following the ark into the Jordan River (Joshua 3:3-4) shape your understanding of facing death as a Christian?

Consider: Weaver uses this passage to illustrate that death is an unknown path we must navigate by trusting God's guidance.

2. In what ways does the seed analogy (John 12:24) change your perspective on physical death and the hope of resurrection?

Consider: The sermon argues that death is necessary for glorification, just as a seed must die to produce fruit.

3. How can believers practically 'comfort one another' (1 Thessalonians 4:18) with the truths about death presented in this sermon?

Consider: Weaver emphasizes that the Word of God is a comforter, and we are to use these truths to encourage fellow Christians.

- 4.** What does it mean that death for the Christian is merely a 'shadow' and not the reality? How does this affect fear of death?

Consider: Based on Psalm 23:4 and 1 Corinthians 15, Weaver explains that Christ took the real sting of death.

- 5.** How does the biblical portrayal of death as 'sleep' and 'family reunion' provide comfort in times of loss?

Consider: The sermon highlights these metaphors from 1 Thessalonians, John 11, and Old Testament phrases.

- 6.** Why is it important to prepare for death spiritually, not just practically (wills, etc.)? What steps can one take?

Consider: Weaver stresses setting one's house in order involves mental, emotional, and spiritual readiness through faith in Christ.

7. How does the truth that 'we go as we came' (Ecclesiastes 5:15) influence your attitude toward material possessions and earthly achievements?

Consider: The application section reminds believers that we leave everything behind at death.

8. In what ways can meditating on Christ as our Advocate and Intercessor (Hebrews 7:25) alleviate anxiety about dying?

Consider: Weaver points to Christ's ongoing intercession as assurance that believers are secure beyond death.

Applications

Trust God's guidance through the unknown of death

Just as Israel followed the ark, believers should rely on Scripture and God's leading when facing death, knowing He will not abandon them.

Lecture support: Weaver says, 'we've never done this before... the Word of God, if we listen to its instruction, will alleviate that apprehension.'

Prepare spiritually for death by faith in Christ

Setting one's house in order involves making peace with God through Jesus Christ, not just arranging wills and deeds.

Lecture support: Weaver states, 'unless one has made his peace with God... he's not prepared to die.'

View death as a beneficial transition to glorification

Recognize that death is necessary to receive a resurrected body and to offer perfect worship; it is a friend, not an enemy.

Lecture support: Weaver explains, 'the only way we can receive our resurrected glorified bodies is through death.'

Reject the fear of death

Because Christ has removed death's sting and delivered us from bondage, believers can face death without terror.

Lecture support: Weaver says, 'we're no longer in bondage to the fear of death. He's delivered us.'

Comfort others with the hope of resurrection

Use the truths of Scripture to encourage fellow believers who are grieving, reminding them that separation is temporary.

Lecture support: Weaver cites 1 Thessalonians 4:18, 'Wherefore comfort ye one another with these words.'

Detach from earthly possessions

Since we leave everything behind at death, live with an eternal perspective, not clinging to material things.

Lecture support: Weaver quotes Ecclesiastes 5:15, 'As he came forth... naked shall he return.'

Rest in Christ's finished work

Salvation is by Christ's righteousness alone, not our works; this assurance removes fear of judgment after death.

Lecture support: Weaver concludes, 'We're only saved by His work and not our work, His righteousness and not our righteousness.'

Anticipate the heavenly reunion

Look forward to being gathered with the saints and seeing Christ, which transforms death into a welcome event.

Lecture support: Weaver asks, 'Who does not want to see their family and friends?' and points to Hebrews 12:22-24.

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 41

Pastor John Weaver - A Study In Contrasts

March 12, 2022

Read Chapter 41 in the companion book, pages 745-762.

Major Themes

The Hermeneutical Principle of Contrast

Contrast is a vital tool for interpreting Scripture, helping to clarify what is taught and what is not, and how to apply truth.

Lecture support: Weaver states, 'The message today could be an introduction to that, or it could be added to it, but it's dealing with basically a hermeneutical principle, and that is the law of contrast.'

The Wicked Cannot Please God

Everything the unsaved do, including worship, is an abomination because it flows from a carnal mind at enmity with God.

Lecture support: Weaver cites Romans 8:7-8: 'So then they that are in the flesh cannot please God.'

True Worship Requires Regeneration and Faith

Only the upright, those who are righteous by faith, can worship acceptably; the wicked's sacrifices are a stench to God.

Lecture support: Weaver says, 'It is impossible to worship God in the way that He demands without being a saint... because John 4 and verse 24 tells us that God is a Spirit, and they that worship Him must worship Him in spirit and in truth.'

The Interconnection of Words, Walk, and Worship

If our words and conduct are sinful, our worship is unacceptable, even for believers, as seen in Psalm 66:18.

Lecture support: Weaver states, 'If our words are unacceptable, if our walk is unacceptable, then our worship is unacceptable.'

Judgment by Fruit, Not Profession

True character is revealed by actions (fruit), not by claims; Jesus taught that false prophets are known by their fruits.

Lecture support: Weaver references Matthew 7:15-20: 'By their fruits you shall know them.'

The Importance of Applying Biblical Truth

Truth must be applied to life; knowing without doing is useless. Weaver emphasizes asking how a passage applies personally.

Lecture support: Weaver says, 'Truth is not just to be known, it is to be applied.'

Key Arguments

Contrast is a fundamental biblical principle

The Bible frequently uses opposites to teach truth, as seen in the word 'contrary' and in passages like Proverbs 15.

Lecture support: Weaver shows multiple verses using 'contrary' (Leviticus 26, Romans 16, Galatians 5, 1 Timothy 1) and states, 'Contrasts are important.'

The wicked's worship is an abomination

Proverbs 15:8 declares that even the sacrifices of the wicked are detestable to God because they lack faith and obedience.

Lecture support: Weaver quotes Proverbs 15:8 and explains, 'The sacrifice of the wicked is an abomination to the Lord.'

The unsaved cannot please God in any way

Romans 8:7-8 teaches that the carnal mind is hostile to God and cannot submit to His law, making all deeds sinful.

Lecture support: Weaver reads Romans 8:7-8 and concludes, 'So there is not one thing that a sinner can do to please God.'

God delights in the prayer of the upright

In contrast to the wicked's abominable sacrifices, the simple prayer of a righteous person brings God pleasure.

Lecture support: Weaver emphasizes Proverbs 15:8b: 'The prayer of the upright is his delight.'

The way of the wicked is an abomination

Proverbs 15:9 shows that the entire course of life of the wicked is detestable to God, while He loves those who pursue righteousness.

Lecture support: Weaver explains, 'The way or the manner of life or the conduct or the conversation of the wicked is an abomination to the Lord.'

Words reveal the heart and will be judged

Speech flows from thoughts; idle words will be accounted for, and by words we are justified or condemned.

Lecture support: Weaver cites Matthew 12:35-37 and Proverbs 15:2, 28 to show the connection between heart, words, and judgment.

Unacceptable words and walk make worship unacceptable

Even for saints, if our speech and conduct are sinful, our worship is hindered, as David said in Psalm 66:18.

Lecture support: Weaver states, 'When our words and our walk are contrary to God, our worship is unacceptable.'

Scripture References

Proverbs 15:1-9

The primary text for the message, highlighting contrasts between the righteous and wicked in speech, worship, and walk.

Leviticus 26:21, 24, 27, 40

Used to show the concept of walking 'contrary' to God, meaning in opposition, leading to judgment.

Romans 16:17

Paul warns to mark those who cause divisions contrary to sound doctrine.

Galatians 5:17

The flesh and Spirit are contrary to each other, illustrating the law of opposites.

1 Thessalonians 2:14-15

The Jews are described as contrary to all men, opposing God and the gospel.

1 Timothy 1:8-10

The law is for the lawless; anything contrary to sound doctrine is listed as sin.

Matthew 7:15-20

False prophets are known by their fruits; a corrupt tree cannot bring forth good fruit.

Luke 6:46

Jesus asks why people call Him Lord but do not obey, emphasizing that profession without obedience is empty.

1 Samuel 15:10-11, 26

Saul's disobedience showed he had turned from following God, leading to his rejection as king.

1 Corinthians 10:20-21

The wicked sacrifice to devils, not God, and cannot partake of both the Lord's table and the table of devils.

John 4:24

God is Spirit, and true worshipers must worship in spirit and truth, impossible for the unsaved.

Proverbs 21:27

The sacrifice of the wicked is an abomination, especially when brought with a wicked mind.

Proverbs 21:4

Even the plowing of the wicked is sin because it is not of faith.

Isaiah 66:3

The wicked's sacrifices are as abominable as murder or offering swine's blood.

Romans 8:6-8

The carnal mind is enmity against God and cannot please Him.

Psalms 1:6

The Lord knows the way of the righteous, but the way of the ungodly shall perish.

Philippians 3:13

Paul forgets what is behind and presses toward the mark, illustrating following after righteousness.

Proverbs 23:7

As a man thinks in his heart, so is he, showing the link between thoughts and actions.

Matthew 12:35-37

Out of the heart the mouth speaks; by words we are justified or condemned.

Psalm 66:18

If I regard iniquity in my heart, the Lord will not hear me, showing the link between walk and worship.

Study notes

Discussion Questions

1. How does the principle of contrast help you better understand Scripture? Can you think of other biblical contrasts not mentioned in this message?

Consider: Weaver introduces the law of contrast as a hermeneutical tool.

-
-
-
2. Why is the worship of the wicked an abomination to God, even if it follows biblical forms?

Consider: Discussion of Proverbs 15:8 and the requirement of faith and regeneration.

-
-
-
3. In what ways might our words and walk hinder our worship, even as believers?

Consider: Weaver connects words, walk, and worship, citing Psalm 66:18.

4. How can we discern false prophets or false professions of faith today, based on Jesus' teaching in Matthew 7?

Consider: Weaver applies 'by their fruits you shall know them' to modern contexts like politics.

5. What does it mean to 'follow after righteousness'? How is this different from trying to earn salvation?

Consider: Weaver explains Proverbs 15:9 and the pursuit of righteousness by the saint.

6. Why will we give an account for every idle word? How should this affect our daily speech?

Consider: Weaver references Matthew 12:36-37 and the connection between thoughts and words.

7. How does the concept of 'contrary' in Leviticus 26 and other passages shape our understanding of God's response to obedience and disobedience?

Consider: Weaver shows that walking contrary to God brings judgment.

8. What practical steps can we take to ensure our worship is acceptable to God?

Consider: Weaver concludes with the need for self-examination and application.

Applications

Examine your words, walk, and worship for consistency

Believers must ensure their speech and conduct align with their profession, or their worship will be hindered.

Lecture support: Weaver states, 'If our words are unacceptable, if our walk is unacceptable, then our worship is unacceptable.'

Apply the three hermeneutical questions to Scripture

When reading the Bible, ask what it teaches, what it does not teach, and how it applies to your life.

Lecture support: Weaver says, 'There are three things that you should ask yourself. Number one, what does this passage teach? ... Number two, what does this passage not teach? ... The third question you need to ask is this: how does this passage apply to my life?'

Evaluate professions of faith by fruit, not words

Do not accept someone's claim to be a Christian if their actions contradict God's commands; look for obedience.

Lecture support: Weaver warns, 'If you are going to disobey and reject the Word of God, you really and truly have no right to call yourself a believer.'

Pursue righteousness actively

Though perfection is unattainable, believers should continually seek to follow after righteousness, as Paul did.

Lecture support: Weaver explains, 'The phrase "he followeth after" means this: he stays on its trails. He seeks righteousness. He seeks holiness. He seeks obedience.'

Guard your speech

Since words flow from the heart and will be judged, believers should be careful to speak wisely and avoid idle words.

Lecture support: Weaver cites Proverbs 13:3 and 21:23 about keeping the mouth to preserve life and avoid trouble.

Worship with a pure heart

Approach God in prayer and worship with sincerity, knowing that He delights in the prayer of the upright.

Lecture support: Weaver says, 'If we really want to delight the Lord, if we really want to please the Lord, number one, we should be obedient because it's the prayer of the upright... And the second thing, we should pray.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 42

Pastor John Weaver - Humility And Revival

July 05, 2022

Read Chapter 42 in the companion book, pages 763-781.

Major Themes

Humility as the Prerequisite for Revival

Biblical humility must precede prayer, seeking God, and repentance; without it, there can be no personal, corporate, or national revival.

Lecture support: Weaver states, 'If there is no humility, there is no prayer. If there is no humility, there's no seeking the face of God. If there is no humility, there's not going to be any repentance whatsoever.'

The Nature of Biblical Humility

True humility involves a tender heart, godly sorrow, confession of sin, acknowledgment of God's righteousness, and a willingness to obey God despite ridicule.

Lecture support: Weaver summarizes from multiple Old Testament examples: 'biblical humility involves a tenderness, a godly sorrow, a concern for the Word of God, a confession that God is righteous, that God is just. Biblical humility is willing to endure mockery and ridicule.'

The Destructive Consequences of Pride

Pride is an abomination to God and leads to increased sin, refusal to hear God's Word, and eventual judgment.

Lecture support: Weaver says, 'The absence of biblical humility not only leads to pride and arrogance and haughtiness, but it also leads to all kinds of sin and wickedness.'

Humility as the Mind of Christ

Jesus Christ is the ultimate example of humility, emptying Himself, taking the form of a servant, and becoming obedient to death, which led to His exaltation.

Lecture support: Weaver reads Philippians 2:5-11 and comments, 'Jesus Christ humbled himself to obey. He humbled himself to suffer, bleed and die. Wherefore God also highly exalted him.'

God's Grace and Exaltation for the Humble

God resists the proud but gives grace to the humble, and He promises to lift up those who humble themselves.

Lecture support: Weaver cites James 4:6 and 1 Peter 5:5-6, emphasizing, 'if we want more grace, God says he gives it only unto the humble.'

The Necessity of a Broken and Contrite Heart

A humbled heart is one that is genuinely broken over sin, and God dwells with and revives the contrite and humble.

Lecture support: Weaver quotes Psalm 51:17 and Isaiah 57:15, stating, 'a humbled heart is one that is genuinely broken over sins, wickedness, and rebellion.'

Key Arguments

Humility precedes all aspects of revival in 2 Chronicles 7:14

The structure of the verse shows that humbling oneself comes before praying, seeking God's face, and turning from wicked ways, making humility foundational.

Lecture support: Weaver says, 'I find it absolutely astonishing that when you look at this verse, humility precedes prayer. Humility precedes seeking God's face. Humility precedes turning from our wicked ways.'

Old Testament examples demonstrate that humility brings reprieve from judgment

Kings like Josiah, Rehoboam, and Hezekiah received mercy and deliverance when they humbled themselves before God.

Lecture support: Weaver notes, 'in each of these instances where God gave a reprieve to these kings and to these nations, it was because they humbled themselves before God.'

Lack of humility leads to increased sin and rejection of God's Word

Ammon trespassed more and more because he did not humble himself, and Zedekiah refused to listen to Jeremiah because he lacked humility.

Lecture support: Weaver states, 'the reason Ammon trespassed more and more, the reason he sinned more and more, was because he did not humble himself.'

The remnant of Judah in Jeremiah 44 exemplifies unhumbled hearts

They were not humbled, feared not God, disobeyed His clear command, and persisted in idolatry, resulting in destruction.

Lecture support: Weaver reads Jeremiah 44:10 and explains, 'God says they're not humbled because they have not been humbled. There is no fear of God before their eyes because they have not humbled themselves.'

New Testament consistently teaches humility as essential for grace and exaltation

Jesus taught childlike humility for entering the kingdom, and apostles taught that God gives grace to the humble and exalts them.

Lecture support: Weaver summarizes, 'Humility is the reception of truth as a little child. Humility is the avenue to receive more grace. Humility is the position in which one is to be lifted up.'

Christ's incarnation and death are the supreme model of humility

Philippians 2 shows that Jesus humbled Himself to the point of death, and therefore God highly exalted Him, establishing the pattern for believers.

Lecture support: Weaver reads Philippians 2:5-11 and concludes, 'He that exalteth himself shall be abased. He that abaseth himself shall be exalted.'

Revival is impossible without biblical humility

No amount of scheduled meetings or conferences can produce revival; only a humble, contrite spirit opens the way for God to revive His people.

Lecture support: Weaver declares, 'We may host all the revival meetings that we wish to host. We may hold all the Bible conferences that we desire. But the truth of the matter is, there will never, ever be a revival or restoration apart from biblical humility.'

Pride sets individuals and nations up for destruction

Proverbs 16:18 and the example of Nebuchadnezzar show that pride goes before destruction, and God is able to abase the proud.

Lecture support: Weaver says, 'Pride sets us up for destruction. Everyone in this room can probably quote Proverbs 16:18: Pride goeth before destruction, and an haughty spirit before a fall.'

Scripture References

2 Chronicles 7:14

The foundational text for the message; God's promise to hear, forgive, and heal if His people humble themselves, pray, seek His face, and turn from wicked ways.

Psalms 113:4-6

Referenced to illustrate the humility of God, who condescends to behold things in heaven and earth.

2 Kings 22:18-19

Josiah's tender heart and humility before God led to God hearing him; example of humility producing godly sorrow.

2 Corinthians 7:10

Godly sorrow works repentance; cited to connect humility with godly sorrow.

2 Chronicles 12:6-7

Rehoboam and the princes humbled themselves, confessing God's righteousness, and God granted deliverance.

2 Chronicles 12:12

When Rehoboam humbled himself, God's wrath turned and things went well in Judah.

2 Chronicles 30:11-12

People from the northern tribes humbled themselves to come to Jerusalem despite ridicule, and God gave them one heart to obey.

2 Chronicles 32:25-26

Hezekiah humbled himself for the pride of his heart, and God's wrath was postponed.

Proverbs 6:16-17

Seven things God hates, beginning with a proud look; pride is an abomination.

Proverbs 16:5

Everyone proud in heart is an abomination to the Lord; though hand join in hand, they shall not be unpunished.

2 Chronicles 33:21-23

Ammon did evil and humbled not himself, leading to increased trespass.

Romans 3:18

There is no fear of God before their eyes; linked to lack of humility.

2 Chronicles 36:11-12

Zedekiah did evil and humbled not himself before Jeremiah, speaking from the mouth of the Lord.

Jeremiah 44:10

God's indictment: they are not humbled, neither have they feared, nor walked in His law.

Jeremiah 44:1-12

Context of the remnant's idolatry and refusal to humble themselves despite God's warnings.

Jeremiah 42:3-6

The people promise to obey whatever God says through Jeremiah.

Jeremiah 42:9-19

God's clear command not to go to Egypt, with promises of blessing if they stay.

Jeremiah 43:1-7

The proud men reject Jeremiah's word, accuse him of falsehood, and disobey God.

Psalms 51:16-17

The sacrifices of God are a broken spirit; a broken and contrite heart God will not despise.

Psalms 69:32

The humble shall see and be glad; your heart shall live that seek God.

Discussion Questions

1. Why does humility precede prayer, seeking God, and repentance in 2 Chronicles 7:14? How does this order challenge our typical approach to revival?

Consider: Weaver emphasizes that humility is the first step and without it, the other actions will not follow.

2. In what ways did Josiah, Rehoboam, and Hezekiah demonstrate biblical humility? What can we learn from their examples about godly sorrow and confession?

Consider: Weaver examines these kings to illustrate the components of true humility.

3. How does the story of the remnant in Jeremiah 42-44 illustrate the consequences of refusing to humble ourselves before God's Word?

Consider: Weaver uses this narrative to show that lack of humility leads to disobedience and judgment.

4. What does it mean to have a 'broken and contrite heart'? How can we cultivate such a heart in our own lives?

Consider: Weaver connects the Hebrew word 'daka' to Psalm 51 and the sacrifices God accepts.

5. How does the New Testament teaching on humility (e.g., childlikeness, servanthood, the mind of Christ) deepen our understanding of 2 Chronicles 7:14?

Consider: Weaver surveys multiple New Testament passages to show the consistent call to humility.

6. Why is pride so dangerous, both personally and nationally? How have you seen pride lead to destruction in your own experience or observations?

Consider: Weaver warns that pride sets us up for destruction and cites Nebuchadnezzar as an example.

7. What practical steps can we take to 'clothe ourselves with humility' in our daily interactions and church life?

Consider: Weaver references 1 Peter 5:5 and the command to be clothed with humility.

8. How does the promise of Isaiah 57:15 - that God dwells with the humble and contrite to revive them - encourage you to pursue humility?

Consider: Weaver closes with this verse as a promise for those who humble themselves.

Applications

Seek personal revival through humility

Recognize that personal revival begins with humbling ourselves before God, confessing sin, and acknowledging His righteousness.

Lecture support: Weaver states, 'If there is no humility, there is no prayer... there's not going to be any repentance whatsoever.'

Cultivate a broken and contrite heart

Ask God to give you a genuine sorrow over sin and a heart that is crushed and contrite, which He will not despise.

Lecture support: Weaver prays, 'We're not broken. We're not crushed. We're not grieved. And we're in no state for a real, genuine revival. But we ask thee, O Lord, to prepare our hearts and give us, Lord, a broken and contrite heart.'

Obey God's Word even when it brings ridicule

Be willing to endure mockery and disobey human authorities if necessary to obey God, as the northern tribes did in Hezekiah's day.

Lecture support: Weaver says, 'if you have biblical humility, you will be willing to endure the mockery and the ridicule and do whatever is necessary to obey God.'

Clothe yourself with humility daily

Make humility a pervasive attitude in all your interactions, following Christ's example of servanthood and lowliness.

Lecture support: Weaver quotes 1 Peter 5:5 and says, 'we're to be clothed with humility. That is, it is to pervade our minds, our bodies, our spirits, our attitudes, everything about us.'

Reject pride in all its forms

Understand that pride is an abomination to God and leads to destruction; actively humble yourself to receive grace.

Lecture support: Weaver warns, 'Pride sets us up for destruction... God hates it.'

Listen to biblical preaching with a humble heart

Receive correction and exhortation from God's Word with meekness, not pride, recognizing your own vulnerability to sin.

Lecture support: Weaver says, 'Biblical humility listens to those who are preaching the Word of God. Biblical humility will always listen to the Scripture.'

Pursue corporate humility for church and national revival

Understand that revival is not scheduled by men but comes when God's people collectively humble themselves, pray, and turn from wickedness.

Lecture support: Weaver states, 'We may host all the revival meetings that we wish to host... but the truth of the matter is, there will never, ever be a revival or restoration apart from biblical humility.'

Emulate the mind of Christ in humility

Adopt the same attitude as Jesus, who emptied Himself, took the form of a servant, and humbled Himself to death, trusting God for exaltation.

Lecture support: Weaver says, 'Humility is to have the mind of Jesus Christ. Because the mind of Christ was a mind of lowliness and a mind of obedience.'

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.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 43

Pastor John Weaver - How Far Are You Willing To Go?

October 09, 2022

Read Chapter 43 in the companion book, pages 783-800.

Major Themes

Obedience to God vs. Pleasing Self

The sermon contrasts the pursuit of personal pleasure with the call to obey and please God, emphasizing that the two are mutually exclusive.

Lecture support: Weaver states, 'It is impossible to please God and to please yourself at the same time,' citing Galatians 5:16-17.

The Temporary Nature of Sin's Pleasures

Sin offers temporary pleasure but leads to destruction, as illustrated by Moses choosing affliction over the pleasures of Egypt.

Lecture support: Weaver references Hebrews 11:25 and Luke 8:14, noting the Greek word *hēdonē* (hedonist).

The Standard of God's Law

Our standard - God's objective law or our subjective desires - determines how far we go in righteousness or sin.

Lecture support: Weaver says, 'There is indeed what you and I would call an objective standard, and that objective standard happens to be the law of God.'

Compromise with Evil for Power and Favor

Felix and Festus compromised justice to please the ruling elite, mirroring modern political and social pressures.

Lecture support: Weaver examines Acts 24:27 and 25:9, showing they 'willing to show the Jews a pleasure' at the expense of an innocent man.

The Identity of 'the Jews' as a Ruling Cabal

Weaver argues that 'the Jews' in Acts often refers to a specific controlling elite - the chief priests and elders - not all Jewish people.

Lecture support: He traces the term through Acts 23-26 and 1 Thessalonians 2:14-15, identifying them as those who killed Jesus and the prophets.

Standing for Truth Amidst Persecution

Believers must be willing to rebuke evil and suffer reproach, as Christ did, rather than remain silent or lukewarm.

Lecture support: Weaver cites Amos 5:10, Psalm 94:16, and Hebrews 13:12-13, calling for courage to 'go forth unto him without the camp.'

The Call to Prayer and Action

Christians have power through persistent prayer, and God will avenge His elect who cry out to Him day and night.

Lecture support: Weaver references Luke 18:1-8, emphasizing that the problem is not God's unwillingness but our lack of persistent prayer.

Rejection of Lukewarmness

God despises lukewarmness and calls for wholehearted commitment, as seen in the letter to Laodicea.

Lecture support: Weaver quotes Revelation 3:14-16, warning that God will spew the lukewarm out of His mouth.

Key Arguments

Sin's pleasures are temporary and lead to death

Weaver argues that while sin offers pleasure, it is fleeting and ends in destruction, using Moses as an example of choosing affliction over temporary enjoyment.

Lecture support: He cites Hebrews 11:25 and Luke 8:14, explaining the Greek word *hēdonē*.

God forbids not only sin but everything leading to it

The seventh and eighth commandments illustrate that God prohibits the steps toward sin, such as lust or covetousness.

Lecture support: Weaver states, 'When God forbids any sin, at the same time He forbids any and everything that would lead up to that sin.'

It is impossible to please both God and the flesh

Galatians 5:16-17 shows the irreconcilable conflict between the Spirit and the flesh, meaning we cannot serve both.

Lecture support: Weaver reads Galatians 5:16-17 and concludes, 'You cannot please your flesh and God at the same time.'

'The Jews' in Acts refers to a ruling elite, not all Jewish people

Through a detailed study of Acts and other passages, Weaver demonstrates that 'the Jews' often denotes the chief priests, elders, and council - a cabal with power.

Lecture support: He traces the term from Acts 5:17-18 through Acts 26, showing it is the high priest and elders who persecute Paul.

Compromising with evil to retain power is condemned

Felix, Festus, and Pilate all compromised justice to please the ruling elite, a pattern repeated today in politics and society.

Lecture support: Weaver compares Acts 24:27 and Matthew 27:17-20, noting Pilate knew Jesus was innocent but released Barabbas to please the crowd.

Believers must actively stand against wickedness

Christians are called to rise up against evildoers, rebuke sin, and not claim ignorance, as God sees the heart.

Lecture support: Weaver cites Psalm 94:16, Proverbs 24:10-12, and Amos 5:10, urging action and warning that ignorance is no excuse.

Persistent prayer is the key to seeing God's justice

The parable of the unjust judge teaches that God will avenge His elect who cry out to Him persistently.

Lecture support: Weaver references Luke 18:1-8, stating, 'The problem is not on His part. It's on our part. We're not crying day and night.'

Christians must be willing to bear reproach with Christ

Hebrews 13:12-13 calls believers to go outside the camp with Jesus, bearing His reproach, rather than seeking acceptance.

Lecture support: Weaver reads Hebrews 13:12-13 and applies it: 'If you're willing to do that which is right... you will be hated, despised, denounced.'

Scripture References

Acts 24:27

The sermon's key text: Felix left Paul bound to please the Jews.

Hebrews 11:25

Moses chose affliction over the pleasures of sin, which are temporary.

Luke 8:14

The pleasures of this life choke the word; 'pleasures' is hēdonē.

Titus 3:3

We were once hedonists, serving various lusts and pleasures.

Colossians 1:10

We are to walk worthy of the Lord, fully pleasing Him.

1 Thessalonians 4:1

Paul taught how to walk and please God.

2 Timothy 2:4

A soldier avoids civilian affairs to please his commander.

Hebrews 11:6

Without faith it is impossible to please God.

1 John 3:22

We receive what we ask because we keep His commandments and please Him.

Luke 9:23

Deny yourself, take up your cross, and follow Christ.

Luke 14:27

Whoever does not bear his cross cannot be Christ's disciple.

Galatians 5:16-17

The flesh and Spirit are contrary, so we cannot do what we want.

Acts 26:21

Paul says the Jews caught him in the temple to kill him.

Acts 5:17-18

The high priest and Sadducees arrested the apostles.

Acts 13:42-50

Contrast between common Jews who followed Paul and the ruling Jews who persecuted him.

Acts 23:12-15

Certain Jews conspired to kill Paul, involving the chief priests.

Acts 24:1

Ananias the high priest and elders accused Paul before Felix.

Acts 25:1-9

Festus, willing to do the Jews a pleasure, asked Paul to go to Jerusalem.

1 Thessalonians 2:14-15

The Jews killed Jesus and the prophets and persecuted the church.

Matthew 26:59

The chief priests and council sought false witness against Jesus.

Study notes

Discussion Questions

1. In what areas of your life are you most tempted to please yourself rather than God?

Consider: Weaver argues that it is impossible to please both God and self, based on Galatians 5:16-17.

2. How does the principle that God forbids everything leading to sin change the way you view 'small' compromises?

Consider: Weaver explains that the seventh and eighth commandments prohibit not just the act but the thoughts and steps toward sin.

3. What modern 'ruling elites' or cultural pressures tempt you to compromise your convictions?

Consider: Weaver draws parallels between the Jewish ruling cabal in Acts and contemporary political/social elites.

4. How can we cultivate a persistent prayer life that cries out for justice day and night?

Consider: Weaver references Luke 18:1-8, emphasizing that the lack of persistent prayer is our problem, not God's unwillingness.

5. What does it practically mean to 'go forth unto him without the camp bearing his reproach' in your context?

Consider: Weaver concludes with Hebrews 13:12-13, calling believers to accept rejection and persecution for Christ.

6. In what ways might we be guilty of 'playing ignorant' about injustice, as warned in Proverbs 24:10-12?

Consider: Weaver cites this passage to show that God holds us accountable for failing to act when we know about evil.

7. How does the temporary nature of sin's pleasures help you resist temptation?

Consider: Weaver uses Moses' example in Hebrews 11:25 to contrast fleeting pleasure with eternal reward.

8. What steps can you take to move from lukewarmness to wholehearted devotion to Christ?

Consider: Weaver warns from Revelation 3:14-16 that God rejects the lukewarm.

Applications

Examine your standard for decisions

Evaluate whether your choices are based on God's law or your own desires, as your standard determines how far you go in righteousness or sin.

Lecture support: Weaver states, 'What is our standard? Because it's our standard that's going to determine how far we're willing to go.'

Avoid the steps that lead to sin

Since God forbids everything leading to sin, actively remove temptations and early compromises in areas like lust, covetousness, or dishonesty.

Lecture support: Weaver says, 'When God forbids any sin, at the same time He forbids any and everything that would lead up to that sin.'

Choose to please God over self

Recognize that you cannot serve both the flesh and the Spirit; make a conscious decision to obey God even when it costs you pleasure or comfort.

Lecture support: Weaver concludes from Galatians 5:16-17, 'You cannot please your flesh and God at the same time.'

Refuse to compromise with evil for favor

Like Felix and Festus, we are tempted to do wrong to retain power, position, or popularity; resolve not to 'go along to get along.'

Lecture support: Weaver asks, 'Are you willing to do that which is wicked and wrong and evil in order to retain the favor of the wicked?'

Stand up and speak out against injustice

God calls us to rise up against evildoers and rebuke sin in the public square, even though it will bring hatred and persecution.

Lecture support: Weaver quotes Psalm 94:16 and Amos 5:10, urging believers to 'rebuke and reprove and expose sin and wickedness.'

Persist in prayer for justice

Follow the example of the persistent widow by crying out to God day and night for Him to avenge His elect and bring righteousness.

Lecture support: Weaver references Luke 18:1-8, saying, 'The problem is not on His part. It's on our part. We're not crying day and night.'

Accept reproach for Christ's sake

Be willing to go 'outside the camp' with Jesus, bearing the shame and rejection that comes from identifying with Him rather than the world.

Lecture support: Weaver applies Hebrews 13:12-13: 'Let us go forth therefore unto him without the camp bearing his reproach.'

Reject lukewarmness in your faith

Examine whether you are hot or cold in your devotion; God despises half-heartedness and calls for wholehearted commitment.

Lecture support: Weaver quotes Revelation 3:14-16, warning that God will spew the lukewarm out of His mouth.

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 44

Pastor John Weaver - Foundations Are Important

February 03, 2023

Read Chapter 44 in the companion book, pages 801-820.

Major Themes

The Necessity of Foundations

Foundations are indispensable for a stable life, church, and worldview. Without a proper foundation, everything collapses.

Lecture support: Psalm 11:3; Matthew 7:24-27; 'If the foundations be destroyed, what can the righteous do?'

Jesus Christ as the Divine Foundation

Jesus Christ is the only foundation for salvation and the church. No other foundation can be laid.

Lecture support: 1 Corinthians 3:10-11; Isaiah 28:16; 'For other foundation can no man lay than that is laid, which is Jesus Christ.'

The Importance of Sound Doctrine

Doctrine forms understanding, choices, and worldview. Lack of doctrine leads to failure; pastors must teach the whole counsel of God.

Lecture support: Acts 20:26-27; 1 Timothy 4:13,16; 2 Timothy 4:1-3; 'Take heed unto thyself, and unto the doctrine.'

Duty Based on Doctrine

Duty is a debt owed to God, known only through doctrine. Steadfast service flows from doctrinal truth like the resurrection.

Lecture support: Ecclesiastes 12:13; Luke 17:7-10; 1 Corinthians 15:58; 'We are unprofitable servants: we have done that which was our duty to do.'

Worldview and Foundation Breakup

A humanistic worldview leads to devastation; what is called a nervous breakdown is actually a foundation breakup when problems are not resolved biblically.

Lecture support: Proverbs 23:7; 'It is not a nervous breakdown. It is a foundation breakup.'

The Whole Counsel of God

Pastors must declare the whole counsel of God to be pure from the blood of men; withholding truth brings bloodguilt.

Lecture support: Acts 20:26-27; Ezekiel 3, 33; 'I have not shunned to declare unto you all the counsel of God.'

Key Arguments

Foundations are plural and essential

The psalmist uses plural 'foundations' because there are multiple indispensable foundations in life (health, marriage, economic, educational, political, theological).

Lecture support: Psalm 11:3; 'the word foundations is plural because there's really and truly more than one foundation.'

A nervous breakdown is a foundation breakup

When people fall apart, it is not their nerves breaking down but their worldview and foundation disintegrating because they cannot resolve problems biblically.

Lecture support: 'It is not a nervous breakdown. It is a foundation breakup.'

Jesus Christ is the only foundation for the church

Paul laid the foundation of the Corinthian church as Jesus Christ; no other foundation can be laid. Without Christ, there is no church.

Lecture support: 1 Corinthians 3:10-11; 'For other foundation can no man lay than that is laid, which is Jesus Christ.'

Doctrine determines duty

One cannot know what duty is without knowing doctrine. Duty is a debt owed to God, and steadfastness comes from doctrinal knowledge.

Lecture support: Ecclesiastes 12:13; Luke 17:10; 1 Corinthians 15:58; 'Your duty is based upon your doctrine.'

Pastors must teach the whole counsel of God

Paul declared he was pure from the blood of all men because he did not shrink from declaring the whole counsel of God. Pastors who fail to do so have blood on their hands.

Lecture support: Acts 20:26-27; 'I have not shunned to declare unto you all the counsel of God.'

Sound doctrine is rejected in the last days

People will not endure sound doctrine but will heap up teachers to suit their own lusts, a condition already present.

Lecture support: 2 Timothy 4:1-3; 'For the time will come when they will not endure sound doctrine.'

Scripture References

Psalms 11:1-7

The entire psalm is read as the text for the sermon, focusing on verse 3 about foundations.

Psalms 11:3

The key verse: 'If the foundations be destroyed, what can the righteous do?'

Matthew 7:24-27

Jesus' parable of the wise and foolish builders, illustrating the importance of a proper foundation.

1 Corinthians 3:10-11

Paul states that he laid the foundation which is Jesus Christ, and no other foundation can be laid.

Isaiah 28:16

God lays in Zion a foundation stone, a tried stone, a precious cornerstone; quoted in the New Testament as referring to Christ.

Romans 9:31-33

Israel stumbled at the stumblingstone, quoting Isaiah 28:16, applied to Christ.

1 Peter 2:3-6

Christ is the living stone, disallowed by men but chosen by God, the cornerstone.

Ephesians 2:20

Believers are built on the foundation of the apostles and prophets, Christ himself being the chief cornerstone.

Psalm 82:6-7

God says 'Ye are gods' to civil magistrates, but they will die like men; referenced in context of tyrannical leaders.

Psalm 9:20

Put them in fear, O Lord, that the nations may know themselves to be but men.

Proverbs 23:7

As a man thinks in his heart, so is he; used to show that doctrine determines character.

Psalm 116:10

I believed, therefore have I spoken; what you believe you will speak.

Acts 20:17-27

Paul's charge to the Ephesian elders, declaring he kept back nothing profitable and is pure from blood because he declared the whole counsel of God.

2 Timothy 3:16

All Scripture is profitable for doctrine, reproof, correction, instruction in righteousness.

Deuteronomy 32:1-3

My doctrine shall drop as the rain; teaching should be like consistent, gentle rain.

Proverbs 4:2

I give you good doctrine, forsake not my law.

1 Timothy 4:12-13,16

Timothy is to be an example and give attention to reading, exhortation, doctrine; take heed to thyself and the doctrine.

Colossians 1:28

Preaching, warning, and teaching are necessary to present every man mature in Christ.

Titus 2:1

Speak the things which become sound doctrine.

2 Timothy 4:1-3

Preach the word; the time will come when they will not endure sound doctrine.

Discussion Questions

1. What does it mean that 'foundations' is plural in Psalm 11:3, and what are some of the foundations mentioned in the sermon?

Consider: The speaker notes that the word is plural, indicating multiple foundations (health, marriage, economic, etc.).

2. How does the speaker redefine a 'nervous breakdown' as a 'foundation breakup'? Do you agree with this perspective?

Consider: He argues that when people fall apart, it's because their worldview and problem-solving methods fail, not their nerves.

3. Why is Jesus Christ the only foundation for the church, and what happens when a church is built on another foundation?

Consider: 1 Corinthians 3:11 states no other foundation can be laid; without Christ, there is no true church.

4. According to Acts 20:26-27, how did Paul become 'pure from the blood of all men'? What does this imply for pastors today?

Consider: Paul declared he did not shrink from declaring the whole counsel of God; failure to do so brings bloodguilt.

5. What does it mean that doctrine should 'drop as the rain' (Deuteronomy 32:2)? How should this shape our approach to teaching and learning?

Consider: Teaching should be consistent, gentle, and soaking, not torrential; hearing should be equally consistent.

6. How is duty based on doctrine? Give an example from the sermon.

Consider: The speaker uses 1 Corinthians 15:58 to show that steadfast service is motivated by the doctrine of resurrection.

7. Why do you think many Christians today lack doctrinal knowledge, and what can be done to remedy this?

Consider: The speaker laments that few Christians can discuss doctrine or even find books of the Bible.

8. What is the relationship between the divine foundation, doctrinal foundation, and dutiful foundation? How do they build on each other?

Consider: The sermon concludes that duty is based on doctrine, and doctrine is based on Christ.

Applications

Examine your foundation and worldview regularly

Just as you wouldn't check a child's seatbelt during a crash, you must consistently examine your foundation and worldview to ensure they are biblical, not waiting until crisis.

Lecture support: 'When you're in it up to your eyeballs and your foundation is cracking... then it's not the time to examine yourself.'

Build your life on the divine foundation of Jesus Christ

Ensure that your salvation and church membership rest on Christ alone, not on human ideas or traditions.

Lecture support: 1 Corinthians 3:11; 'Without Jesus Christ, there is no salvation. Without Jesus Christ, there is no church.'

Pursue sound doctrine through consistent teaching and learning

Believers must give attention to reading, exhortation, and doctrine, and be willing to be taught and corrected.

Lecture support: 1 Timothy 4:13; 'Give attendance to reading, to exhortation, to doctrine.'

Fulfill your duty to God based on biblical doctrine

Recognize that duty is a debt owed to God, known through Scripture, and serve without expecting praise.

Lecture support: Luke 17:10; 'We are unprofitable servants: we have done that which was our duty to do.'

Pastors must preach the whole counsel of God

Those who teach must not shrink from declaring all of God's Word, even unpopular truths, to be free from bloodguilt.

Lecture support: Acts 20:26-27; 'I have not shunned to declare unto you all the counsel of God.'

Depart from iniquity as evidence of genuine faith

Those who truly belong to Christ will depart from known sin, demonstrating the foundation of God stands sure.

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 45

The Same Message

August 24, 2023

Read Chapter 45 in the companion book, pages 821-838.

Major Themes

The Necessity of Repetition in Learning Spiritual Truth

Repetition is a God-ordained method for mastering truth, as seen in Jesus' teaching and the need for repeated hearing and application.

Lecture support: Weaver states, 'Oftentimes we need to hear the same message over and over... repetition does indeed aid learning.' He cites Mark 10:1 where Jesus taught the people 'again' and shares his experience teaching fourth graders.

The Unity of God and Scripture

There is one God and one Bible; the Old and New Testaments are a unified revelation. Rejecting one part is rejecting the whole.

Lecture support: Weaver says, 'We have one Bible, not two Bibles... the God of the Old Testament is the God of the New Testament.' He refutes Richard Dawkins' attack on the Old Testament God.

Idolatry as a Heart Condition

Idols are not merely physical statues but anything in the heart that takes God's place, such as covetousness, lust, or self-will.

Lecture support: Weaver points to Ezekiel 14:3, 'these men have set up their idols in their heart,' and Colossians 3:5, 'covetousness, which is idolatry.' He explains that even mental lust is idolatry.

The Call to Remember and Repent

God commands His people to remember their former devotion and their sins, and to repent by turning from idols back to Him.

Lecture support: Weaver emphasizes Ezekiel 14:6, 'Repent, and turn yourselves from your idols,' and Revelation 2:5, 'Remember therefore from whence thou art fallen, and repent.'

The Consequence of Unrepentance: Divine Removal

If God's people do not remember and repent, He will set His face against them, make them an example, and remove their influence or even their lives.

Lecture support: Weaver cites Ezekiel 14:8, 'I will set my face against that man... and I will cut him off,' and Revelation 2:5, 'I will remove thy candlestick out of his place.'

The Danger of Losing First Love

Believers and churches can lose their initial fervor and love for Christ, replacing it with works or complacency, which leads to spiritual decline.

Lecture support: Weaver expounds Revelation 2:4, 'thou hast left thy first love,' and warns that labor and patience cannot replace love. He applies this to modern churches losing influence.

The Parallel Between Israel and the Church

The same message given to Israel in Ezekiel is given to the church in Revelation, showing that God's standards and warnings are consistent across covenants.

Lecture support: Weaver directly compares Ezekiel 14 with Revelation 2:1-5, stating, 'the very same message that God gave to Israel... is exactly the same message that he gives to the church.'

Complacency and Trust in Government as Modern Idolatry

Being at ease and trusting in human institutions rather than God is a form of idolatry that leads to judgment, as seen in Amos 6:1.

Lecture support: Weaver says, 'Woe to them that are at ease in Zion, that trust in government... We have allowed the government to take over and to steal God's honor.'

Key Arguments

Repetition is essential for spiritual growth because truth must be applied to be possessed.

Weaver argues that unless truth is used and applied, it is lost. He bases this on Mark 4:24-25, where Jesus teaches that those who have will be given more, and those who have not will lose even what they seem to have.

Lecture support: Weaver states, 'Unless we can apply the truth, we really do not possess the truth... If you do not use the truth, you will lose the truth.' He references Mark 4:23-25.

The Old Testament is not irrelevant; it is essential for understanding the New Testament.

Weaver contends that the New Testament is concealed in the Old and the Old is revealed in the New. He cites the hundreds of Old Testament quotations and allusions in the New Testament to prove its foundational role.

Lecture support: Weaver says, 'It's impossible for you to know the New Testament apart from the Old Testament... there are approximately 295 direct quotations from the Old Testament in the New Testament.'

God's refusal to hear the prayers of those who harbor iniquity is a consistent biblical principle.

Weaver argues that God will not be inquired of by those who set up idols in their hearts, citing Psalm 66:18 and Ezekiel 14:3-4. This principle applies to both Israel and the church.

Lecture support: Weaver quotes Psalm 66:18, 'If I regard iniquity in my heart, the Lord will not hear me,' and applies it to the elders in Ezekiel 14.

Idolatry is fundamentally a heart issue, not merely external worship of images.

Weaver argues that the idols in Ezekiel 14 were 'in their heart,' making idolatry an internal spiritual condition. He extends this to New Testament teaching on covetousness and lust as idolatry.

Lecture support: Weaver points to Ezekiel 14:3, 'these men have set up their idols in their heart,' and Colossians 3:5, 'covetousness, which is idolatry.'

God's judgment on unrepentant idolaters is severe and serves as a warning to others.

Weaver argues that God's threat to make the idolater 'a sign and a proverb' means He will make an example of them to deter others from hypocrisy. He quotes Matthew Henry to reinforce the certainty of this judgment.

Lecture support: Weaver reads Ezekiel 14:8 and quotes Matthew Henry: 'God will make him a sign and a proverb, will inflict such judgments upon him as shall make him remarkable and contemptible.'

The message to the church in Revelation 2 is identical to the message to Israel in Ezekiel 14.

Weaver argues that the call to remember, repent, and the warning of removal are the same in both passages, demonstrating the consistency of God's dealings with His people.

Lecture support: Weaver states, 'the very same message that God gave to Israel and Judah in Ezekiel 14 is exactly the same message that he gives to the church in Revelation 2 verses 1 through 5.'

Losing first love is a gradual process that can happen even while maintaining religious activities.

Weaver argues that the church at Ephesus had good works but had left their first love, showing that outward service does not compensate for a cold heart. This applies to modern believers who may still labor but lack joy and devotion.

Lecture support: Weaver comments on Revelation 2:2-4, noting that despite their works, Christ had something against them because they left their first love.

Complacency and trust in human systems rather than God is a form of idolatry that leads to removal.

Weaver argues that being 'at ease in Zion' and trusting in government (the mountain of Samaria) is a modern parallel to Israel's idolatry. This complacency causes believers to lose their reliance on God and invites judgment.

Lecture support: Weaver cites Amos 6:1 and applies it to Christians who prefer comfort and government provision over personal responsibility and trust in God.

Scripture References

Ezekiel 14:1-8

The primary text of the sermon. God commands the elders to remember their heart idols, repent, or face removal.

Mark 10:1

Used to show that Jesus taught the people 'again,' emphasizing the principle of repetition in teaching.

Mark 4:23-25

Cited to prove that truth must be applied to be kept; those who do not use truth will lose it.

Deuteronomy 6:4-5

Referenced to show the Old Testament emphasis on the unity of God.

John 5:21-23

Used to demonstrate that the Father and Son are equally honored, supporting the unity of God.

John 12:48

Cited to show that rejecting Christ's words brings judgment, emphasizing the unity of God's word.

1 Corinthians 2:14

Quoted to explain that the natural man cannot understand spiritual things, applied to Richard Dawkins.

Psalms 66:18

Cited to support the principle that God does not hear those who regard iniquity in their hearts.

Jeremiah 25:4

Shown as an example of God sending prophets repeatedly to warn Israel, but they would not listen.

Jeremiah 29:19

Another instance of God sending prophets early and often, but Israel refused to hear.

Jeremiah 32:32-33

God taught Israel early, but they turned their backs and would not receive instruction.

Jeremiah 35:15

God sent prophets to call Israel to return from evil ways, but they did not incline their ear.

Jeremiah 44:4

God sent prophets to warn against abominable things He hates, but they did not listen.

Jeremiah 2:1-3, 27

God remembers Israel's early devotion and contrasts it with their later idolatry, turning to stocks and stones.

Colossians 3:5

Used to define covetousness as idolatry, connecting heart sins to the idolatry condemned in Ezekiel.

Matthew 5:27-28

Cited to show that lust in the heart is equivalent to adultery, reinforcing the internal nature of idolatry.

Revelation 2:1-5

The New Testament parallel to Ezekiel 14, where Christ calls the church to remember, repent, or face removal of their candlestick.

Revelation 1:20

Explained to identify the stars as angels/messengers and candlesticks as churches in Revelation 2.

1 Samuel 4:19-22

The story of Ichabod, illustrating the departure of God's glory when His people are unfaithful.

Amos 6:1

Woe to those at ease in Zion, applied to modern complacency and trust in government.

Study notes

Discussion Questions

1. Why is repetition so important in learning and applying spiritual truth? How have you experienced this in your own walk with God?

Consider: Weaver emphasizes that repetition aids learning and that the Holy Spirit uses it. He shares his teaching experience and Mark 10:1.

2. In what ways do people today, even Christians, set up idols in their hearts? How can we identify and tear down these idols?

Consider: Weaver explains that idols are internal - anything that takes God's place, such as money, pride, or lust. He references Ezekiel 14:3 and Colossians 3:5.

3. What does it mean to 'lose your first love' for Christ? What are the signs that this has happened in an individual or a church?

Consider: Weaver discusses Revelation 2:4 and the danger of maintaining works while losing fervent love for Jesus.

- 4.** How does the message of Ezekiel 14 apply to the modern church? In what ways have we, like Israel, turned our backs on God?

Consider: Weaver draws parallels between Israel's idolatry and America's departure from its Christian heritage, as well as the church's loss of influence.

- 5.** What does it mean for God to 'set His face against' someone? How should this warning affect our attitude toward sin?

Consider: Weaver expounds Ezekiel 14:8 and quotes Matthew Henry on God making the sinner a sign and a proverb.

- 6.** Why is it impossible to repent without remembering specific sins? How can we practice biblical remembrance and repentance?

Consider: Weaver argues that God commands remembrance so that repentance can be specific and genuine, turning from known idols.

7. How does complacency and trust in government or comfort become a form of idolatry? What are practical ways to resist this?

Consider: Weaver cites Amos 6:1 and warns against being 'at ease in Zion' and relying on human systems instead of God.

8. What can we learn from the story of Ichabod about the consequences of persistent sin in the church?

Consider: Weaver uses 1 Samuel 4 to illustrate the departure of God's glory when His people are unfaithful, applying it to churches today.

Applications

Examine your heart for idols

Believers must identify and repent of anything that has taken God's rightful place in their hearts, whether it be money, relationships, comfort, or self-will.

Lecture support: Weaver states, 'An idol can be anything that comes between you and your God... It could be your own will, because you want your will more than the will of God.' He references Ezekiel 14:3 and Colossians 3:5.

Remember your first love for Christ

Christians should intentionally recall the joy, love, and devotion they had when first saved, and seek to return to that fervency.

Lecture support: Weaver says, 'We must remember our first espousals. We must remember the joy, the happiness, the love, and the thankfulness that we had when we first turned to the Lord.' He bases this on Revelation 2:4-5.

Repent specifically and turn from sin

Repentance requires turning from specific sins, not just a general feeling of remorse. Believers must actively turn away from their idols and abominations.

Lecture support: Weaver explains, 'It is impossible to repent unless there's something specific that you are to turn from... God is encouraging them to remember their sins so they can turn from those sins.' He cites Ezekiel 14:6.

Apply the truth you hear

Hearing God's Word is not enough; believers must obey and apply it, or they will lose the truth they have received.

Lecture support: Weaver warns, 'If you do not use the truth, you will lose the truth... Why in the world should God give you truth if you're not going to obey it?' He references Mark 4:24-25.

Guard against complacency and trust in human systems

Christians must resist the temptation to be at ease and rely on government or comfort instead of actively trusting and depending on God.

Lecture support: Weaver applies Amos 6:1, saying, 'Woe to them that are at ease in Zion, that trust in government... We have allowed the government to take over and to steal God's honor.'

Heed God's warnings before it is too late

The threat of removal - whether of individual blessing or church influence - should motivate immediate repentance and return to God.

Lecture support: Weaver warns from Revelation 2:5, 'or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' He applies this to churches losing their impact.

Do not separate the Testaments; embrace the whole counsel of God

Believers should study and obey both Old and New Testaments, recognizing they reveal the same God and the same message.

Lecture support: Weaver states, 'We have one Bible, not two Bibles... the God of the Old Testament is the God of the New Testament.' He emphasizes the unity of Scripture.

Trust in the Lord with all your heart

In times of hardship, believers must learn to rely fully on God rather than their own understanding or human resources.

Lecture support: Weaver suggests that hard times may come 'so we can learn once again to trust in the Lord with all of our heart and lean not to our own understanding.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 46

Pastor John Weaver - For The Lord's Sake

July 20, 2024

Read Chapter 46 in the companion book, pages 839-855.

Major Themes

The Primacy of God's Glory

All things, including redemption, providence, and judgment, are ultimately for God's honor and glory, not merely for human benefit.

Lecture support: Weaver states, 'Whatever God does in redemption, in providence, or in judgment, He does for His name's sake.'

Praying for the Lord's Sake

Believers should model their prayers after Daniel, asking for deliverance and blessings not for selfish reasons but for God's name, truth, and honor.

Lecture support: Weaver asks, 'When is the last time you've asked anything for the Lord's sake? For his truth's sake, for his own honor and his own glory.'

God's Faithfulness to His Word in Judgment

God judges His people to uphold the integrity of His word and to sanctify His name when they profane it, as seen in the Babylonian captivity.

Lecture support: Weaver explains, 'God judged them to restore the honor of his word and his righteousness and his holiness, which they had profaned.'

The Danger of Anthropocentric Prayer

Most prayers are self-centered, focusing on personal needs and desires, rather than being theocentric and seeking God's kingdom and righteousness first.

Lecture support: Weaver observes, 'Your prayers normally, usually, center upon yourself, your needs, your wants, and your desires.'

Liberty for the Purpose of Worship

The biblical reason to desire freedom from tyranny is not personal autonomy but the ability to worship and serve God without hindrance.

Lecture support: Weaver says, 'We should desire liberty and freedom and an end of tyranny and wickedness and injustice for the Lord's sake... that we might serve Him more efficiently and more effectively.'

Sanctifying the Lord in Obedience

Failure to honor God's commands, as seen in Moses striking the rock and the Corinthians abusing the Lord's Supper, results in severe consequences because it fails to sanctify Him.

Lecture support: Weaver cites Deuteronomy 32:51 and 1 Corinthians 11:30 to show that God chastens those who do not sanctify Him.

Key Arguments

God is the chief good and must act for His own glory

Since God alone is good, He must live for Himself; if He acted for any lesser good, He would not be living for the chief good.

Lecture support: Weaver argues, 'God is the chief good, and since he is the chief good, he has to live for himself, because if he did not, since we are not good... then obviously he would not be living for the chief good.'

Daniel's prayer was motivated by God's reputation

Daniel's plea for Jerusalem's restoration was explicitly 'for the Lord's sake,' linking the city and people to God's own name and honor.

Lecture support: Weaver points to Daniel 9:17-19, where Daniel says, 'cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake... defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.'

Moses interceded based on God's honor, not Israel's merit

In Exodus 32, Moses appealed to God's reputation among the Egyptians and His covenant promises, effectively praying for the Lord's sake without using the phrase.

Lecture support: Weaver notes, 'Moses said, Lord, you brought this people out. Your honor, your glory is involved... the Egyptians will say, Well, you brought them out, but you were not able to bring them in.'

God's judgment is an act of self-sanctification

When God's people profane His name, He judges them to demonstrate His holiness and to show the nations that He is not like His sinful people.

Lecture support: Weaver quotes Ezekiel 36:23, 'I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them.'

Desiring liberty for personal comfort is unbiblical

Christians should not seek freedom merely to escape taxation or do as they please, but to honor God and obey His law without interference.

Lecture support: Weaver asks, 'Should we desire to have liberty and freedom and be out from under tyranny just so that we can do what we want to do unrestrained? And the answer... happens to be no.'

The New Testament reinforces the principle of sanctifying the Lord

The Corinthians' sickness and death resulted from failing to discern the Lord's body in the Supper, paralleling the Old Testament principle of sanctifying God.

Lecture support: Weaver states, 'For this cause many are weak and sickly among you, and many sleep... It is a failure to sanctify the Lord.'

Scripture References

Daniel 9:12-15

Weaver reads the opening passage of Daniel's prayer, confessing Israel's sin and God's righteous judgment.

Daniel 9:16-19

Weaver reads the climax of Daniel's prayer, where he pleads for restoration 'for the Lord's sake' and 'for thine own sake.'

Joel 1:14

Weaver cites this verse from the previous week's message on calling a solemn assembly and crying unto the Lord.

Joel 2:12-13

Weaver quotes this passage on rending the heart and turning to God with fasting and weeping.

Revelation 4:11

Weaver uses this verse to show that all things were created for God's pleasure and glory.

Romans 11:36

Weaver cites this to demonstrate that all things are of, through, and to God for His glory.

Mark 10:17-18

Weaver references the rich young ruler to illustrate that only God is good.

Psalm 138:2

Weaver quotes this to show God magnifies His word above His name, emphasizing truth's sake.

Exodus 32:9-14

Weaver reads Moses' intercession, where he appeals to God's honor and covenant promises.

2 Chronicles 6:32-33

Weaver cites Solomon's prayer for the stranger who comes 'for thy great name's sake.'

Joshua 7:9

Weaver quotes Joshua's plea, 'what wilt thou do unto thy great name?' after the defeat at Ai.

1 Samuel 12:22

Weaver reads the promise that God will not forsake His people 'for his great name's sake.'

Psalm 25:11

Weaver quotes David's prayer, 'For thy name's sake, O Lord, pardon mine iniquity.'

Psalm 109:21

Weaver cites David's request for deliverance 'for thy name's sake.'

Psalm 115:1

Weaver quotes, 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.'

Matthew 6:33

Weaver references seeking first God's kingdom and righteousness as the theocentric priority.

Luke 11:2

Weaver alludes to the Lord's Prayer, emphasizing 'Hallowed be thy name' as putting God first.

Ezekiel 20:44

Weaver quotes God's declaration that He works 'for my name's sake, not according to your wicked ways.'

Ezekiel 36:22

Weaver reads, 'I do not this for your sakes... but for mine holy name's sake.'

Romans 8:28

Weaver mentions that all things work for good, but primarily for God's glory.

Study notes

Discussion Questions

1. How does understanding that God acts 'for His name's sake' change the way you view both answered and unanswered prayers?

Consider: Weaver emphasizes that God's primary motivation is His own glory, not our comfort.

-
-
-
-
2. In what ways have your prayers been more anthropocentric (man-centered) than theocentric (God-centered)? What practical steps can you take to reorient them?

Consider: Weaver challenges the congregation to examine the self-centered nature of most prayers.

-
-
-
-
3. Why is it wrong to desire liberty merely for personal comfort or to do whatever we want? How does 'for the Lord's sake' transform our pursuit of freedom?

Consider: Weaver argues that biblical freedom is for serving God without hindrance.

4. How does the example of Moses interceding for Israel in Exodus 32 model praying for God's honor even when we are frustrated with others?

Consider: Weaver highlights Moses' appeal to God's reputation and covenant rather than Israel's worthiness.

5. What does it mean to 'sanctify the Lord' in our daily lives, and what are the consequences of failing to do so, as seen in Moses and the Corinthians?

Consider: Weaver connects the Old and New Testament examples of failing to honor God's holiness.

6. How should the truth that 'the earth is the Lord's' affect our view of property taxes, government overreach, and our ultimate allegiance?

Consider: Weaver critiques property tax as unbiblical because the earth belongs to God.

7. In what areas of your life are you most tempted to seek your own kingdom rather than God's?
How can Daniel's prayer inspire you to seek God's glory first?

Consider: Weaver applies Matthew 6:33 to the need for a theocentric life.

8. How can we cultivate a genuine confession like Daniel's that acknowledges God's righteousness and our sin, rather than merely complaining about tyranny?

Consider: Weaver reviews Daniel's admission of sin and rebellion as the starting point for restoration.

Applications

Examine your prayer motives

Evaluate whether your prayers are primarily self-centered or whether you regularly ask for things 'for the Lord's sake,' seeking His honor and glory above personal comfort.

Lecture support: Weaver asks, 'When is the last time you've asked anything for the Lord's sake?'

Desire liberty for God's glory

Reframe your desire for political and economic freedom as a means to worship and serve God without hindrance, not as an end in itself.

Lecture support: Weaver states, 'We should desire liberty and freedom... for the Lord's sake... that we might serve Him more efficiently.'

Sanctify the Lord in obedience

Take seriously the call to honor God in all areas of life, recognizing that failure to obey His Word profanes His name and invites chastening.

Lecture support: Weaver warns from 1 Corinthians 11 that not discerning the Lord's body leads to weakness, sickness, and death.

Begin with solemn confession

Follow Daniel's example by approaching God with serious, heartfelt confession of sin, acknowledging His righteousness and our rebellion, before petitioning for national or personal deliverance.

Lecture support: Weaver reviews Daniel's use of fasting, sackcloth, and ashes, and his admission of sin.

Trust God's faithfulness in judgment

Recognize that when God brings or allows hardship, He is acting to uphold His Word and sanctify His name, and respond with repentance rather than complaint.

Lecture support: Weaver explains, 'God judged them to restore the honor of his word and his righteousness.'

Live as God's possession

Remember that you are bought with a price and belong to God; therefore, refuse to be enslaved to human systems or to live for yourself.

Lecture support: Weaver quotes 1 Corinthians 7:23, 'Ye are bought with a price; be not ye the servants of men.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 47

Pastor John Weaver - Is it Possible to Know Jesus and Not Be Saved

July 20, 2024

Read Chapter 47 in the companion book, pages 857-875.

Major Themes

Three Kinds of Faith

Weaver distinguishes demon's faith (intellectual), dead faith (profession without works), and divine faith (God-given, living, and fruitful).

Lecture support: He states: 'So, first of all, I'm going to give you three things today. But first one, in verse 19 is what I'm going to call a demon's faith... there is also a dead faith... there is indeed a divine faith.'

Insufficiency of Intellectual Knowledge

Knowing facts about Jesus, even accurately, does not save; demons have such knowledge and tremble, yet are lost.

Lecture support: He says: 'Demons know that Jesus Christ is the Son of God... they tremble... Most professing Christians do not even have the faith of a demon.'

Faith Evidenced by Works

Genuine saving faith inevitably produces good works; a faith without works is dead, as shown by Abraham and Rahab.

Lecture support: James 2:17-26 is expounded: 'Even so faith, if it hath not works, is dead being alone... Seest thou how faith wrought with his works.'

Salvation as Sovereign Work of God

Salvation is impossible with men; it is a divine act of regeneration, creation, and resurrection, not human effort.

Lecture support: He cites Mark 10:27, John 3, 2 Corinthians 4:6, Ephesians 2:1: 'With men it is impossible, but not with God.'

Eternal Life as Intimate Relationship

Eternal life is not mere endless existence but a personal, intimate knowledge of God through Christ (John 17:3).

Lecture support: He explains *ginōskō*: 'Eternal life is an intimate, personal relationship with God the Father through the Lord Jesus Christ.'

Key Arguments

Demons believe and tremble but are not saved

James 2:19 shows that intellectual belief in God's oneness does not save; demons have accurate knowledge and shudder, yet remain condemned.

Lecture support: He reads James 2:19 and says: 'The devils also believe and tremble... they're absolutely assured of the fact that Jesus Christ is God. They know it. They confess it. And they tremble at that knowledge.'

Faith without works is dead

James 2:14-26 argues that a professed faith lacking works is dead and cannot save, illustrated by Abraham's offering of Isaac and Rahab's protection of the spies.

Lecture support: He states: 'Even so, faith, if it hath not works, is dead being alone... Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?'

Works do not save but evidence faith

The Greek word *dikaioō* in James 2 means 'to show or evidence one is righteous,' not to declare righteous forensically; works demonstrate the reality of faith.

Lecture support: He explains: 'The Greek word is *dikaioō*, and it simply means to show, to exhibit, to evidence one is righteous, that one is truly what he declares to be.'

Salvation is impossible with men

Jesus taught that salvation is humanly impossible (Mark 10:27); it requires a divine revelation (Matthew 11:27) and is pictured as birth, creation, and resurrection.

Lecture support: He quotes Mark 10:27: 'With men it is impossible, but not with God,' and Matthew 11:27: 'No man knoweth the Son, but the Father...'

Eternal life is knowing God intimately

John 17:3 defines eternal life as *ginōskō*, an intimate, personal knowledge of God, not mere intellectual awareness.

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

Accurate knowledge does not save (Agrippa)

King Agrippa was an expert in Jewish customs and questions, yet he was only 'almost persuaded' and remained lost.

Lecture support: He cites Acts 26:3,28: 'Especially because I know thee to be an expert in all the customs and questions which are among the Jews... Almost thou persuadest me to be a Christian.'

Scripture References

James 2:19

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

Matthew 8:28-29

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

Mark 1:23-24, 34

Unclean spirit confesses Jesus as the Holy One of God; demons knew Him.

Mark 5:1-7

Demoniac worships Jesus and calls Him Son of the Most High God.

Luke 4:33-34

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

Luke 8:28

Demon falls before Jesus, calling Him Son of God most high.

James 2:14-17

What doth it profit if a man say he hath faith and have not works? Can faith save him? Faith without works is dead.

Titus 1:16

They profess that they know God, but in works they deny him.

Galatians 2:16

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

Titus 3:5

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

James 2:18-26

Show me thy faith without thy works, and I will show thee my faith by my works. Abraham and Rahab justified by works.

Joshua 2:9-11

Rahab confesses the Lord your God is God in heaven above and earth beneath.

Titus 2:7, 14

Showing thyself a pattern of good works; zealous of good works.

Titus 3:8, 14

Be careful to maintain good works; learn to maintain good works.

Ephesians 2:8-10

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

Mark 10:17-27

Rich young ruler; with men salvation is impossible, but not with God.

Matthew 11:27

No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him.

John 3:3, 7

Except a man be born again (from above), he cannot see the kingdom of God.

James 1:18

Of his own will begat he us.

2 Corinthians 4:6

God who commanded light to shine out of darkness hath shined in our hearts.

Discussion Questions

1. What is the difference between a demon's faith, a dead faith, and a divine faith?

Consider: Weaver outlines three types of faith based on James 2 and other scriptures.

2. How can we discern whether our faith is a living, saving faith or merely an intellectual acknowledgment?

Consider: The sermon emphasizes that true faith produces works and a changed life.

3. Why do demons tremble, and what does their response teach us about the nature of true fear of God?

Consider: James 2:19 says demons believe and tremble; Weaver notes most professing Christians lack this trembling.

4. In what ways do Abraham and Rahab demonstrate that faith is shown by works?

Consider: James uses these two Old Testament figures to illustrate living faith.

5. How does the biblical teaching that salvation is impossible with men affect our evangelism and prayer?

Consider: Mark 10:27 and the illustrations of birth, creation, and resurrection show salvation is God's work alone.

6. What does it mean to 'know' God in the sense of John 17:3, and how does that differ from mere factual knowledge?

Consider: Weaver explains ginōskō as intimate, personal knowledge.

7. How should the reality of a dead faith challenge those who profess Christ but show no evidence of good works?

Consider: The sermon applies James 2 to professing Christians whose lives contradict their profession.

Applications

Examine your faith

Listeners are urged to test whether their faith is merely intellectual (demon's faith), professing but fruitless (dead faith), or a God-given, living faith that produces obedience.

Lecture support: He asks: 'Is it possible to know Jesus Christ and not be saved? And the answer is yes, if all you have is a demon's faith or all you have is a dead faith.'

Look for works as evidence

True saving faith will manifest itself in a pattern of good works, zeal for good works, and a life that departs from iniquity.

Lecture support: He cites 2 Timothy 2:19: 'Let every one that nameth the name of Christ depart from iniquity,' and emphasizes maintaining good works.

Do not trust in head knowledge alone

Accurate doctrinal knowledge, like that of King Agrippa or the demons, does not save; one must have a personal, intimate knowledge of God through Christ.

Lecture support: He says: 'You may be an expert in the truths of the Bible... but unless you have been begotten of God, you're not saved.'

Recognize salvation as God's work

Salvation is impossible with men; it requires a divine revelation and regeneration. This should produce humility and dependence on God.

Lecture support: He states: 'With men it is impossible, but not with God... Salvation is indeed the act of God.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 48

Pastor John Weaver - Are You Blameless?

September 29, 2024

Read Chapter 48 in the companion book, pages 877-893.

Major Themes

Human Blameworthiness

All people are responsible for their own sins and naturally shift blame, but Scripture holds individuals accountable for their hearts and actions.

Lecture support: Weaver says, 'the sin is still ours... because we fail to keep our hearts' and cites Proverbs 4:23.

Divine Command and Choice for Blamelessness

God has chosen believers in Christ to be blameless and commands them to live blamelessly, using terms like **amōmos** and **amemptos**.

Lecture support: He references Ephesians 1:4 and Philippians 2:15-16, explaining the Greek words.

The Holy Spirit's Confirmation

True confirmation is not a church rite but the Spirit's work of sealing believers, giving gifts, and ensuring they lack nothing until Christ's return.

Lecture support: Weaver contrasts religious confirmation with 1 Corinthians 1:6-7 and Ephesians 1:13-14.

Blamelessness Through Christ's Righteousness

Believers will be blameless on judgment day not by their own merit but by standing in the perfect righteousness of Christ, who propitiated their sins.

Lecture support: He cites Colossians 1:22 and Philippians 3:9, stating 'we are standing in him.'

God's Faithfulness as Guarantee

The faithfulness of God ensures that He will complete the work He began, confirming believers to the end and presenting them blameless.

Lecture support: Weaver points to 1 Corinthians 1:8-9 and Philippians 1:6, saying 'God is faithful.'

Key Arguments

We are to blame for our sins despite external influences.

Even if others encourage or start a problem, we are responsible because we fail to keep our hearts, as Proverbs 4:23 teaches.

Lecture support: Weaver states, 'the sin is still ours... because we fail to keep our hearts.'

No human is inherently blameless; all are sinners.

Paul, Zechariah, and all pastors and deacons have faults; claiming blamelessness is heretical, as external righteousness does not equate to internal purity.

Lecture support: Weaver says, 'There's absolutely no pastor or any deacon that happens to be blameless.'

Biblical confirmation is a divine act, not a human ceremony.

The Holy Spirit confirms the testimony of Christ in believers as a one-time, passive event, sealing them and giving gifts sovereignly.

Lecture support: He explains the aorist passive in 1 Corinthians 1:6 and contrasts it with Catholic and Lutheran rites.

Confirmation leads to blamelessness at Christ's coming.

The Spirit's ongoing confirmation will result in believers being unprovable on the day of judgment, as they are in Christ.

Lecture support: Weaver links 1 Corinthians 1:8 with Romans 8:33-34 and Colossians 1:22.

God's faithfulness is the ultimate guarantee of blamelessness.

Because God is faithful, He will complete the confirmation process, ensuring believers stand blameless; otherwise, God would be unfaithful.

Lecture support: He argues from 1 Corinthians 1:9 and Philippians 1:6, 'The very faithfulness of God is at stake.'

Scripture References

1 Corinthians 1:1-9

The primary text; Paul greets the Corinthian church and assures them of God's confirming work to make them blameless.

Proverbs 4:23

Used to argue that we are responsible for our sins because we fail to keep our hearts.

Ephesians 1:4

Shows God chose believers to be holy and without blame before Him in love.

Philippians 2:15-16

Commands believers to be blameless and harmless, shining as lights in the world.

1 Thessalonians 5:23

Prays for believers to be preserved blameless in spirit, soul, and body at Christ's coming.

1 Timothy 3:1-2, 10

Requires bishops and deacons to be blameless.

1 Timothy 5:7

Instructs that widows and others in the church be blameless.

Titus 1:6-7

Elders and bishops must be blameless as stewards of God.

2 Peter 3:14

Commands all believers to be found without spot and blameless.

Ephesians 1:13-14

Explains the sealing of the Holy Spirit as the earnest of our inheritance.

1 Corinthians 12:4-11

Describes the diversity of spiritual gifts given by the Spirit as He wills.

Romans 8:33-34

Asserts that no charge can be laid against God's elect because Christ justifies and intercedes.

Colossians 1:22

Christ presents believers holy, unblameable, and unreprouceable through His death.

Ephesians 5:25-27

Christ will present the church to Himself without spot or blemish.

Philippians 3:9

Paul desires to be found in Christ, having righteousness through faith, not the law.

Philippians 1:6

God who began a good work will perform it until the day of Jesus Christ.

Study notes

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

Discussion Questions

1. Why do we naturally shift blame, and how does Proverbs 4:23 challenge that tendency?

Consider: Weaver discusses blame shifting as a result of depravity and emphasizes keeping the heart.

2. How can God command us to be blameless when we are clearly blameworthy?

Consider: He presents the paradox of divine command versus human sinfulness.

3. What is the difference between religious confirmation rites and the biblical confirmation by the Holy Spirit?

Consider: Weaver contrasts Catholic and Lutheran practices with the Spirit's sealing work.

4. How does the Holy Spirit's confirmation ensure we are not lacking in any gift?

Consider: He explains that the Spirit sovereignly gives gifts so believers are not behind.

5. In what way will believers be blameless on the day of judgment?

Consider: Weaver points to standing in Christ's righteousness, not our own.

6. Why is God's faithfulness the ultimate guarantee of our blamelessness?

Consider: He argues that if God is unfaithful, He would cease to be God.

7. How should the promise of future blamelessness motivate our present conduct?

Consider: Weaver concludes with a call to pursue holiness by God's grace.

Applications

Take responsibility for personal sin

Instead of shifting blame, acknowledge that we are accountable for our own hearts and actions, as Proverbs 4:23 teaches.

Lecture support: Weaver says, 'the sin is still ours... because we fail to keep our hearts.'

Rest in the Spirit's confirming work

Trust that the Holy Spirit has sealed you and given you gifts, so you lack nothing needed for godliness.

Lecture support: He explains that confirmation means 'ye come behind in no gift.'

Look forward to blamelessness in Christ

Anticipate the day when you will stand before God without rebuke, clothed in Christ's righteousness.

Lecture support: Weaver states, 'we will be blameless before our heavenly Father and before his law.'

Pursue holiness motivated by God's faithfulness

Because God guarantees your blamelessness, strive to live blamelessly now by His grace.

Lecture support: He says, 'it ought to motivate us to be as blameless as we can while we can by the grace of God.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

Pastor John Weaver - Preaching That Will Get You Killed

July 27, 2025

Read Chapter 49 in the companion book, pages 895-913.

Major Themes

The Danger of Preaching Truth

Preaching God's truth, especially His sovereignty, can provoke violent opposition and even death, as seen in Scripture and modern times.

Lecture support: Weaver cites Jeremiah, Uriah, Isaiah, and a recent pastor murdered in Arizona, stating 'preaching is a dangerous occupation because you can make people so angry with the truth.'

God's Absolute Sovereignty

God does as He pleases, owing nothing to anyone; He is free to show mercy to one and not another, as illustrated by Elijah and Elisha.

Lecture support: Weaver says, 'God does not owe you anything... God is not our debtor. We are his debtors.' and references Psalm 115:3 and Matthew 20.

Human Unbelief and Rejection of Christ

The people of Nazareth rejected Jesus because of familiarity and unbelief, limiting the blessings they could receive.

Lecture support: Weaver explains, 'They did not receive any of his blessings because of their contempt of him and their unbelief.'

Christ's Unique Authority as Teacher

Jesus taught with divine authority because He is God in the flesh, knowing all things perfectly without study.

Lecture support: Weaver states, 'He didn't have to study. He knew everything and he knew it instantly and he knew it perfectly.'

The World's Hatred of Christ and His Followers

The world hated Jesus without cause, and believers will also be persecuted for His name's sake.

Lecture support: Weaver quotes John 15:18-21, 'If the world hate you, ye know that it hated me before it hated you.'

Key Arguments

Preaching God's sovereignty provokes murderous anger

The sermon in Nazareth moved from marvel to murder because Jesus implied God owes nothing to His own people and can bless outsiders.

Lecture support: Weaver says, 'It went quickly from marvel to murder, from wonder to wrath and wickedness, and from admiration to anger.'

God is not obligated to anyone

God does not owe salvation, health, or blessings; He is free to give or withhold as He pleases.

Lecture support: Weaver states, 'God does not owe you salvation. God does not owe you life. God does not owe you health.'

Familiarity breeds contempt and unbelief

The people of Nazareth rejected Jesus because they knew His family and could not accept that a carpenter's son could be the Messiah.

Lecture support: Weaver says, 'Familiarity breeds contempt. The more familiar you are with a person, sometimes the easier it is to hold contempt for that individual.'

Unbelief, not God's inability, limits miracles

Jesus did not do many mighty works in Nazareth because of their unbelief, not because He lacked power.

Lecture support: Weaver references Matthew 13:58, 'And he did not many mighty works there because of their unbelief.'

God may bypass the disobedient to bless others

God sent Elijah and Elisha to foreigners because Israel was worshiping Baal and rejecting His prophets.

Lecture support: Weaver says, 'When we are too busy worshiping false gods... God is just as free to disgrace us as he did Israel by sending his word and his prophets to another country.'

Scripture References

Luke 4:15-30

The main text of the sermon, describing Jesus' preaching in Nazareth and the attempt to kill Him.

Jeremiah 18:18

The people plot against Jeremiah, saying they will smite him with the tongue and not heed his words.

Jeremiah 26:11-15

The priests and prophets declare Jeremiah worthy of death for prophesying against Jerusalem.

Jeremiah 38:4, 15-16

Princes ask the king to put Jeremiah to death; Jeremiah fears telling the king the truth because he might be killed.

Hebrews 11:32-38

Describes the sufferings of the prophets, including being sawn asunder, possibly referring to Isaiah.

Mark 10:1

Jesus taught the people again as was His custom.

Mark 4:34

Jesus expounded all things to His disciples when they were alone.

Job 36:22

Who teacheth like God?

Mark 1:22

Jesus taught as one having authority, not as the scribes.

Matthew 15:1-9

Jesus rebukes the Pharisees for transgressing God's commandment by their tradition.

Matthew 22:23-33

Jesus answers the Sadducees' question about the resurrection, showing they err not knowing the Scriptures.

John 11:47-48

The chief priests and Pharisees plot against Jesus, fearing loss of their place and nation.

John 15:25

They hated Jesus without a cause, fulfilling the law.

Isaiah 61:1-2

The passage Jesus read in the synagogue, proclaiming the acceptable year of the Lord.

Matthew 13:54-58

Jesus is rejected in His own country; they are offended at Him and He does not many mighty works there because of their unbelief.

1 Kings 17

Elijah and the widow of Zarephath.

2 Kings 5

Naaman the Syrian healed by Elisha.

Psalms 115:3

Our God is in the heavens; He hath done whatsoever He hath pleased.

Matthew 20:1-16

Parable of the laborers in the vineyard, illustrating God's sovereign right to do as He wills with His own.

Romans 11:33-36

Who hath first given to God? For of Him, and through Him, and to Him, are all things.

Discussion Questions

1. Why does preaching God's sovereignty often provoke anger or opposition?

Consider: Weaver argues that the people of Nazareth tried to kill Jesus because He implied God owes them nothing.

2. In what ways do we act as if God owes us something?

Consider: Weaver lists things God does not owe us: salvation, life, health, success.

3. How does familiarity with Jesus or the gospel sometimes lead to contempt or unbelief?

Consider: The people of Nazareth knew Jesus as Joseph's son and were offended at His claims.

4. What can we learn from the examples of Elijah and Elisha about God's freedom to bless outsiders?

Consider: God sent Elijah to a widow in Sidon and healed Naaman the Syrian while bypassing Israel.

5. How should we respond when we see others receiving blessings we desire?

Consider: Weaver references Matthew 20 and the landowner's right to do as he pleases with his own.

6. What does it mean that God is not our debtor, but we are His debtors?

Consider: Weaver emphasizes that we cannot put God in our debt; we owe Him everything.

7. How can we cultivate gratitude rather than entitlement toward God?

Consider: Weaver concludes by urging thanksgiving for God's unmerited blessings.

Applications

Recognize God's sovereignty and our indebtedness

We must acknowledge that God owes us nothing and we owe Him everything, leading to humility and gratitude.

Lecture support: Weaver says, 'God does not owe you anything... We are his debtors.'

Examine our hearts for unbelief and contempt

Like Nazareth, we may limit God's work in our lives through unbelief and familiarity; we should repent and believe.

Lecture support: Weaver states, 'They did not receive any of his blessings because of their contempt of him and their unbelief.'

Thank God for His unmerited blessings

We should constantly thank God for life, health, and all mercies, recognizing we deserve none of them.

Lecture support: Weaver quotes Jacob: 'I am not worthy of the least of all the mercies.'

Expect opposition when preaching truth

If we preach God's sovereignty and man's indebtedness, we will face hatred, just as Christ did.

Lecture support: Weaver says, 'If you want a small ministry and the hatred and dislike of the people... all you have to do is preach that God doesn't owe you anything.'

Trust God's freedom to bless whom He will

We should not envy others' blessings but trust God's sovereign choices, as He is free to do as He pleases.

Lecture support: Weaver references Matthew 20: 'Is it not lawful for me to do what I will with mine own?'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 50

Pastor John Weaver - What Does it Mean to Forget God

August 13, 2025

Read Chapter 50 in the companion book, pages 915-933.

Major Themes

Forgetting God leads to forsaking Him

The central thesis: when we forget God, we inevitably forsake Him, as illustrated by human examples and repeatedly shown in Jeremiah.

Lecture support: Jeremiah 2:32; illustrations of forgotten wife and baby; Deuteronomy 8:11-19; multiple Jeremiah passages (1:16; 2:13,17,19; 5:19; 9:13; 15:6; 16:11; 17:13).

The mind as the battleground

The root of forgetting God is not having Him in our thoughts. Psalm 10:4 shows that the wicked are wicked because God is not in their thoughts; Christians similarly neglect serious thoughts of God.

Lecture support: Psalm 10:4; Proverbs 23:7; quotes from John Trapp and Stephen Charnock on the absence of God in thoughts.

Idolatry as self-worship

Forgetting God results in idolatry, which is not limited to bowing to idols but includes stubbornness, covetousness, and any sin that dethrones God and enthrones self.

Lecture support: Jeremiah 18:13-15; 1 Samuel 15:23; 1 Corinthians 10:1-14; Colossians 3:5.

Inseparability of God and His Word

God has magnified His Word above His name; Jesus is the living Word. To reject God's Word is to reject God, and to forget His commandments is to forget Him.

Lecture support: Psalm 138:2; John 1:1,14; John 12:48.

Divine retribution and chastisement

God responds to being forgotten and forsaken with corresponding treatment: for the wicked, utter forsaking; for believers, temporary chastisement like unanswered prayer and loss of joy, but with mercy.

Lecture support: Jeremiah 23:39-40; Psalm 66:18; Psalm 51:12; Isaiah 54:7-8.

The remedy: saturating the mind with Scripture

To avoid forgetting God, believers must fill their minds with His Word through daily reading, meditation, and memorization, thereby keeping God in their thoughts.

Lecture support: Colossians 3:1-3; practical challenge to read a short book daily for 30 days.

Key Arguments

Forgetting equals forsaking

Weaver argues from human experience and Scripture that forgetting someone or something inevitably results in forsaking them. This principle applies to God: when we forget Him, we forsake His authority and commandments.

Lecture support: Illustrations of forgotten wife and baby; Jeremiah 2:32; Deuteronomy 8:11-19; multiple Jeremiah passages.

Sin requires forgetting God

Every act of sin involves conveniently forgetting God's law and His sovereign authority. One cannot sin without first pushing God's commandments out of mind.

Lecture support: Father-son illustration; examples of theft, adultery, idolatry requiring forgetting specific commandments.

Idolatry is broader than bowing to idols

Idolatry includes stubbornness, covetousness, and any self-will that rejects God's authority. 1 Samuel 15:23 equates stubbornness with idolatry; Colossians 3:5 calls covetousness idolatry.

Lecture support: 1 Samuel 15:23; 1 Corinthians 10:1-14; Colossians 3:5.

God and His Word are inseparable

Since God magnifies His Word above His name and Jesus is the Word incarnate, one cannot love God and despise His Word, or vice versa. Forgetting God's Word is forgetting God.

Lecture support: Psalm 138:2; John 1:1,14; John 12:48; analogy of loving a husband but hating his wife.

Consequences mirror the offense

God's response to being forgotten and forsaken is to forget and forsake in return - utterly for the wicked, temporarily for believers - so they experience the pain of separation.

Lecture support: Jeremiah 23:39-40; Psalm 66:18; Isaiah 54:7-8.

Scripture References

Jeremiah 2:32

The foundational text: God asks if a maid can forget her ornaments or a bride her attire, yet His people have forgotten Him days without number.

Deuteronomy 8:11-19

Warning against forgetting God in prosperity, linking forgetfulness to not keeping commandments and ultimately to serving other gods and perishing.

Jeremiah 1:16

God's judgment on those who have forsaken Him and burned incense to other gods, showing the link between forgetting and forsaking.

Jeremiah 2:13

My people have committed two evils: they have forsaken Me, the fountain of living waters, and hewed out broken cisterns.

Jeremiah 2:17

You have procured this to yourself by forsaking the Lord your God when He led you by the way.

Jeremiah 2:19

Your own wickedness shall correct you; it is an evil and bitter thing that you have forsaken the Lord your God.

Jeremiah 5:19

When they ask why all these things happen, the answer: as you have forsaken Me and served strange gods, so you shall serve strangers in a foreign land.

Jeremiah 9:13

Because they have forsaken My law which I set before them, and have not obeyed My voice.

Jeremiah 15:6

You have forsaken Me, says the Lord, you have gone backward; therefore I will stretch out My hand against you.

Jeremiah 16:11

Because your fathers have forsaken Me and walked after other gods, and have not kept My law.

Jeremiah 17:13

All who forsake You shall be ashamed; they have forsaken the Lord, the fountain of living waters.

Psalms 10:2-11

Description of the wicked, culminating in verse 4: 'God is not in all his thoughts,' which explains their wickedness.

Proverbs 23:7

As a man thinks in his heart, so is he. The heart (mind) determines conduct.

Jeremiah 18:13-15

My people have forgotten Me; they have burned incense to vanity and stumbled from the ancient paths.

1 Samuel 15:23

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

1 Corinthians 10:1-14

Examples of Israel's idolatry, fornication, tempting Christ, and murmuring, written for our admonition; flee from idolatry.

Colossians 3:5

Mortify your members: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

Psalms 138:2

You have magnified Your word above all Your name.

John 1:1,14

In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh and dwelt among us.

John 12:48

He that rejects Me and receives not My words has one that judges him: the word that I have spoken shall judge him in the last day.

Study notes

Discussion Questions

1. In what practical ways do we 'forget' God in our daily lives, even as believers?

Consider: Weaver argues that forgetting God is not necessarily wiping Him from memory but conveniently ignoring His commandments when we want to sin.

2. How does the statement 'when you forget, you forsake' change your understanding of sin?

Consider: The sermon emphasizes that every sin involves a temporary forsaking of God's authority.

3. Why is it impossible to separate God from His Word, and what implications does this have for how we treat Scripture?

Consider: Psalm 138:2 and John 12:48 show the inseparable link; Weaver uses the analogy of loving a husband but hating his wife.

4. In what ways might modern Christians be guilty of idolatry without bowing to physical idols?

Consider: Weaver expands idolatry to include stubbornness, covetousness, and any self-will that dethrones God.

5. How have you experienced the consequences of forgetting God, such as a sense of unanswered prayer or loss of joy?

Consider: Psalm 66:18 and Psalm 51:12 are cited as examples of divine chastisement for regarding iniquity.

6. What practical steps can you take to keep God in your thoughts throughout the day?

Consider: Weaver challenges believers to read a short book of the Bible daily for 30 days to internalize Scripture.

Applications

Examine your thought life

Evaluate how often God is in your thoughts. If your mind is filled with worldly concerns and rarely meditates on God's perfections, commandments, or promises, you are forgetting Him.

Lecture support: Psalm 10:4; quotes from Trapp and Charnock; Proverbs 23:7.

Recognize sin as forsaking God

When tempted to sin, realize that you are not just breaking a rule but are actively forgetting and forsaking God's authority. This perspective should deter sin.

Lecture support: Father-son illustration; examples of theft, adultery, idolatry.

Guard against subtle idolatry

Identify areas of stubbornness or covetousness where you are dethroning God and enthroning your own desires. Confess these as idolatry.

Lecture support: 1 Samuel 15:23; Colossians 3:5.

Treasure God's Word as God Himself

Since God magnifies His Word above His name, treat Scripture with the same reverence you would give to God. Neglecting the Bible is neglecting God.

Lecture support: Psalm 138:2; John 12:48.

Accept chastisement as God's mercy

If you experience a sense of God's absence or unanswered prayer, examine your heart for unconfessed sin. God's temporary forsaking is meant to restore you.

Lecture support: Isaiah 54:7-8; Psalm 66:18; Psalm 51:12.

Commit to daily Scripture saturation

Implement the 30-day reading challenge: choose a short book of the Bible and read it in its entirety every day for a month to internalize God's Word and keep Him in your thoughts.

Lecture support: Colossians 3:1-3; practical challenge.

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

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

Lesson 1: God is a Warrior

Lecture JW01167

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01167&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01167&transcript=ai&pc_view=formatted

Lesson 2: The Revival in the Confederate Armies

Lecture JW00955

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00955&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00955&transcript=ai&pc_view=formatted

Lesson 3: The Purpose of Scripture

Lecture JW00828

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00828&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00828&transcript=ai&pc_view=formatted

Lesson 4: Refusing the Enemy's Testimony

Lecture JW00737

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00737&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00737&transcript=ai&pc_view=formatted

Lesson 5: So, You Got What You Wanted

Lecture JW00678

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00678&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00678&transcript=ai&pc_view=formatted

Lesson 6: Pastor John Weaver - Adorning the Doctrine of God

Lecture JW01199

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01199&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01199&transcript=ai&pc_view=formatted

Lesson 7: Pastor John Weaver - When Sacrifice is Sin

Lecture JW01209

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01209&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01209&transcript=ai&pc_view=formatted

Lesson 8: The Role of Books in the Life of the Man of God

Lecture JW00646

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00646&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00646&transcript=ai&pc_view=formatted

Lesson 9: Mad at Christ

Lecture JW01304

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01304&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01304&transcript=ai&pc_view=formatted

Lesson 10: The Biblical and Historical Significance of the Beard

Lecture JW01315

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01315&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01315&transcript=ai&pc_view=formatted

Lesson 11: The Present Truth

Lecture JW00535

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00535&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00535&transcript=ai&pc_view=formatted

Lesson 12: Pastor John Weaver - Worship as Warfare

Lecture JW01318

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01318&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01318&transcript=ai&pc_view=formatted

Lesson 13: Pastor John Weaver - Richard Cameron The Lion of The Covenant

Lecture JW01325

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01325&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01325&transcript=ai&pc_view=formatted

Lesson 14: Dead Letter Christians

Lecture JW00481

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00481&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00481&transcript=ai&pc_view=formatted

Lesson 15: Prerequisites For Loving The Lord

Lecture JW01331

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01331&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01331&transcript=ai&pc_view=formatted

Lesson 16: The Necessity of Community

Lecture JW01340

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01340&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01340&transcript=ai&pc_view=formatted

Lesson 17: Where Is Your Heart?

Lecture JW01346

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01346&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01346&transcript=ai&pc_view=formatted

Lesson 18: Preaching as Entertainment

Lecture JW00441

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00441&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00441&transcript=ai&pc_view=formatted

Lesson 19: How Deep Is Your Faith?

Lecture JW01361

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01361&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01361&transcript=ai&pc_view=formatted

Lesson 20: Pastor John Weaver - The Disappearing God

Lecture JW01374

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01374&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01374&transcript=ai&pc_view=formatted

Lesson 21: Will it happen again?

Lecture JW01392

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01392&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01392&transcript=ai&pc_view=formatted

Lesson 22: The Present Truth

Lecture JW01398

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01398&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01398&transcript=ai&pc_view=formatted

Lesson 23: Secession Made Plain And Simple

Lecture JW01419

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01419&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01419&transcript=ai&pc_view=formatted

Lesson 24: Pastor John Weaver - Dead Letter Christians Or Word Only Christians

Lecture JW01452

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01452&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01452&transcript=ai&pc_view=formatted

Lesson 25: Pastor John Weaver - Will It Happen Again?

Lecture JW01461

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01461&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01461&transcript=ai&pc_view=formatted

Lesson 26: Great Revival in the Confederate Armies

Lecture JW00150

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00150&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00150&transcript=ai&pc_view=formatted

Lesson 27: What Moves You?

Lecture JW00093

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00093&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00093&transcript=ai&pc_view=formatted

Lesson 28: Pastor John Weaver - Intimidation, Manipulation and Repentance

Lecture JW01511

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01511&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01511&transcript=ai&pc_view=formatted

Lesson 29: Theology Does Matter

Lecture JW01525

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01525&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01525&transcript=ai&pc_view=formatted

Lesson 30: Pastor John Weaver - Casting God Behind Your Back

Lecture JW01553

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01553&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01553&transcript=ai&pc_view=formatted

Lesson 31: Pastor John Weaver - Teaching The Word Of God

Lecture JW01574

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01574&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01574&transcript=ai&pc_view=formatted

Lesson 32: Bridging the Gap

Lecture JW00034

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00034&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00034&transcript=ai&pc_view=formatted

Lesson 33: Pastor John Weaver - Vain Worship

Lecture JW01575

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01575&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01575&transcript=ai&pc_view=formatted

Lesson 34: Pastor John Weaver - Standing Or Falling

Lecture JW01581

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01581&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01581&transcript=ai&pc_view=formatted

Lesson 35: Shared Sins

Lecture JW01591

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01591&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01591&transcript=ai&pc_view=formatted

Lesson 36: God Manifest Among Us

Lecture JW01608

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01608&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01608&transcript=ai&pc_view=formatted

Lesson 37: Pastor John Weaver - A Setup Gone Wrong

Lecture JW01613

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01613&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01613&transcript=ai&pc_view=formatted

Lesson 38: Pastor John Weaver - The Perfect Community

Lecture JW01634

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01634&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01634&transcript=ai&pc_view=formatted

Lesson 39: Pastor John Weaver - Do You Have Anything To Rejoice About?

Lecture JW01644

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01644&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01644&transcript=ai&pc_view=formatted

Lesson 40: A Christian View Of Death

Lecture JW01647

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01647&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01647&transcript=ai&pc_view=formatted

Lesson 41: Pastor John Weaver - A Study In Contrasts

Lecture JW01649

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01649&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01649&transcript=ai&pc_view=formatted

Lesson 42: Pastor John Weaver - Humility And Revival

Lecture JW01665

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01665&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01665&transcript=ai&pc_view=formatted

Lesson 43: Pastor John Weaver - How Far Are You Willing To Go?

Lecture JW01675

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01675&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01675&transcript=ai&pc_view=formatted

Lesson 44: Pastor John Weaver - Foundations Are Important

Lecture JW01689

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01689&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01689&transcript=ai&pc_view=formatted

Lesson 45: The Same Message

Lecture JW01717

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01717&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01717&transcript=ai&pc_view=formatted

Lesson 46: Pastor John Weaver - For The Lord's Sake

Lecture JW01753

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01753&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01753&transcript=ai&pc_view=formatted

Lesson 47: Pastor John Weaver - Is it Possible to Know Jesus and Not Be Saved

Lecture JW01755

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01755&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01755&transcript=ai&pc_view=formatted

Lesson 48: Pastor John Weaver - Are You Blameless?

Lecture JW01759

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01759&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01759&transcript=ai&pc_view=formatted

Lesson 49: Pastor John Weaver - Preaching That Will Get You Killed

Lecture JW01791

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01791&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01791&transcript=ai&pc_view=formatted

Lesson 50: Pastor John Weaver - What Does it Mean to Forget God

Lecture JW01804

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01804&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01804&transcript=ai&pc_view=formatted

Source information

Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.