WEAVER STUDY GUIDES

Covenant Theology: Obedience, Disobedience, and National Judgment

Study Guide

Covenant Theology

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

Reading assignments refer to the October 9, 2026 opening-heading corrected 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

Richard Cameron

June 10, 2001

Read Chapter 1 in the companion book, pages 9-25 (October 9, 2026 opening-heading corrected edition).

Major Themes

Suffering as a Gift from God

Suffering for Christ is presented not as a curse but as a divine gift, paralleling the gift of faith.

Lecture support: Weaver cites Philippians 1:29: 'For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.'

The Cost of Godly Living

True godliness inevitably leads to persecution, and the lack of suffering may indicate a lack of godliness.

Lecture support: Weaver states, 'One of the problems with us as to why we're not suffering more than we are is probably because we're not living as godly as we should be.'

Christ's Kingship Over the Church

The Scottish Covenanters' central conviction was that Jesus Christ alone is the head of the church, not any earthly monarch.

Lecture support: Weaver explains that the Covenanters 'recognized Jesus Christ as the true King, and Jesus Christ as the true Head of the Church.'

The Nobility of Martyrdom

Dying for the faith is portrayed as a glorious and desirable end, with martyrs receiving a 'crown' and entering heaven's open gates.

Lecture support: Cameron's words: 'For 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.'

The Providence of God in Persecution

God uses persecution for good, as seen in the scattering of Puritans and Covenanters to America, which brought the gospel to the New World.

Lecture support: Weaver notes, 'God in his mercy sent some of the finest expositors of scriptures to this country' through the persecution of Charles I.

The Shame of Modern Complacency

The courage of historical martyrs like Cameron exposes the lukewarmness and apathy of contemporary believers.

Lecture support: Weaver asks, 'Does not the life of Richard Cameron shame us? Does not the courage of his father condemn us?'

Key Arguments

Suffering is integral to the Christian calling

Weaver argues that suffering for Christ is not optional but is given to believers just as faith is given, and it is a mark of being a chosen vessel.

Lecture support: He references Philippians 1:29 and Acts 9:15-16, stating, 'just like faith is God's gift, so likewise suffering is God's gift.'

The right way is often the hard way

Using Moses as an example, Weaver contends that choosing to suffer with God's people is superior to enjoying sinful pleasures, because of the eternal reward.

Lecture support: He cites Hebrews 11:25-26: 'choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.'

Civil disobedience is justified when earthly rulers oppose Christ's authority

Weaver defends the Covenanters' rejection of Charles II as a legitimate act of allegiance to Christ, the supreme ruler.

Lecture support: He states, 'They had disavowed King Charles in the interest of King Jesus. They disowned the unworthy ruler that they might obey the supreme and sovereign ruler, Jesus Christ.'

Self-defense is biblically permissible

Weaver argues that the sixth commandment implies an obligation to defend oneself and others, justifying the Covenanters' armed resistance.

Lecture support: He says, 'the sixth commandment, "Thou shalt not kill," certainly implies, to say the least, the obligation to defend ourselves.'

Persecution can advance the gospel

Weaver demonstrates that the scattering of believers through persecution led to the spread of the gospel, including to American slaves.

Lecture support: He notes that black slaves heard the gospel from white Covenanter slaves, and their spirituals resemble Covenanter psalms.

Modern believers must prepare for coming persecution

Weaver warns that with the rise of humanism, a time of affliction may be approaching, and believers need courage to stand for truth.

Lecture support: He states, 'if God is not merciful to us, the time of eating the bread of affliction is coming again.'

Scripture References

Hebrews 11:32-40

Weaver reads this passage to introduce the theme of unnamed martyrs and heroes of faith, setting the stage for Richard Cameron's story.

Hebrews 11:24-26

Used to illustrate Moses' choice to suffer affliction with God's people rather than enjoy the pleasures of sin, 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

Used to demonstrate that being a chosen vessel, like Paul, involves great suffering for Christ's name.

2 Corinthians 11:24-28

Weaver lists Paul's sufferings to emphasize the extent of his afflictions as a chosen vessel.

1 Samuel 8

Referenced to contrast the Covenanters' rejection of an earthly tyrant with Israel's demand for a king, showing a reversal of that choice.

Genesis 50:20

Alluded to when Weaver says, 'You meant it for evil, but God meant it for good,' regarding Charles I's persecution driving believers to America.

Jeremiah 3:19

Mentioned as one of the texts from which Cameron preached memorably.

Matthew 11:28

Listed among Cameron's sermon texts, emphasizing Christ's invitation to the weary.

Isaiah 32:2

Cited as a text Cameron used, portraying Christ as a hiding place and covert.

Isaiah 49:24

Another of Cameron's sermon texts, questioning whether the prey can be taken from the mighty.

John 5:40

Used by Cameron to preach on the refusal to come to Christ for life.

Psalm 46:10

The text of Cameron's last sermon: 'Be still, and know that I am God.'

2 Samuel 3:38

Alluded to as the text for Cargill's funeral sermon for Cameron: 'Know ye not that there is a prince and a great man fallen this day in Israel?'

Deuteronomy 22

Referenced to support the obligation to help preserve the lives of others, justifying self-defense.

John 16:1-3

Weaver reads this passage to warn that persecution will come, and killers will think they are serving God.

Study notes

Discussion Questions

1. How does the example of Richard Cameron challenge our modern aversion to suffering for the faith?

Consider: Weaver emphasizes that we live in a day when principles are not considered worth suffering for, and Cameron's life rebukes our lukewarmness.

2. In what ways is suffering for Christ a 'gift' according to Philippians 1:29, and how should this shape our perspective on hardship?

Consider: Weaver points out that suffering is given by God just as faith is, and there are degrees of suffering as there are degrees of faith.

3. What does it mean to 'esteem the reproach of Christ greater riches than the treasures of Egypt' in our contemporary context?

Consider: Weaver uses Moses' choice to illustrate valuing Christ above worldly wealth and comfort.

4. How should Christians balance submission to government with allegiance to Christ when the two conflict?

Consider: The Sanquhar Declaration disowned Charles II in the interest of King Jesus, raising questions about civil disobedience.

5. Is armed self-defense biblically justifiable for believers facing persecution?

Consider: Weaver argues that the sixth commandment implies an obligation to defend oneself and others, as some Covenanters did.

6. How can the knowledge that 'he that killeth you will think that he doeth God service' prepare us for future persecution?

Consider: Weaver cites John 16:2 to warn that opposition may come from religious people who believe they are serving God.

7. What can we learn from Allan Cameron's response to his son's martyrdom about trusting God's goodness in tragedy?

Consider: Allan Cameron kissed his son's severed head and blessed the Lord, demonstrating profound faith.

8. How does the history of the Scottish Covenanters connect to the founding of America and the spread of the gospel?

Consider: Weaver explains that persecution drove Covenanters and Puritans to America, bringing the gospel and influencing the nation's spiritual heritage.

Applications

Cultivate a willingness to suffer for Christ

Believers should ask God for courage to be willing to suffer, die, and fight for truth and righteousness, rather than avoiding hardship.

Lecture support: Weaver prays, 'we ought to ask God to give us courage to be willing to suffer, to die, to fight for truth and righteousness.'

Thank God for His mercies and sparing hand

In light of the martyrs' sacrifices, believers should leave with gratitude for what God has given and how He has spared them.

Lecture support: Weaver exhorts, 'We ought to leave this building today, number one, thanking God for what He has done for us, what He has given us, how He has spared us.'

Pursue godliness despite the cost

The lack of persecution may indicate a lack of godliness; believers should strive to live more godly lives, accepting that persecution will follow.

Lecture support: Weaver states, 'One of the problems with us as to why we're not suffering more than we are is probably because we're not living as godly as we should be.'

Value Christ above all earthly treasures

Like Moses, believers should esteem the reproach of Christ as greater riches than any worldly wealth or comfort.

Lecture support: Weaver highlights Moses' choice in Hebrews 11:26, 'esteeming the reproach of Christ greater riches than the treasures in Egypt.'

Prepare for coming persecution

With the rise of humanism, believers should be spiritually prepared for a time when they may face affliction for their faith.

Lecture support: Weaver warns, 'if God is not merciful to us, the time of eating the bread of affliction is coming again.'

Pray for godliness and strength

Weaver models a prayer for godliness, holiness, and grace to serve God acceptably with reverence and godly fear.

Lecture support: He prays, 'We pray for godliness. We pray for holiness. We pray for grace and strength to serve Thee acceptably with reverence and godly fear.'

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

What it Means to Hate God

May 23, 2004

Read Chapter 2 in the companion book, pages 27-46 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Biblical Reality of Hatred Toward God

Scripture repeatedly and plainly declares that men hate God, using the strong Hebrew word 'sone,' leaving no room to soften the concept.

Lecture support: Weaver cites Exodus 20:5, Romans 8:7, and many other passages where 'hate' is used of man's attitude toward God.

Practical Atheism vs. Intellectual Atheism

Most people are practical atheists who may acknowledge God's existence but live as if He has no authority, thereby demonstrating hatred.

Lecture support: Weaver explains the difference between intellectual atheists (who deny God by reasoning) and practical atheists (who live contrary to God).

Hatred Manifested Through Rejection of God's Messengers

Rejecting God's prophets and preachers is a direct manifestation of hating God, as seen in Ahab's treatment of Micaiah.

Lecture support: The account of Ahab imprisoning Micaiah (2 Chronicles 18-19) is used to show that hatred of God's representative equals hatred of God.

Love and Obedience Are Inseparable

Loving God is demonstrated by keeping His commandments; conversely, disobedience proves hatred, not love.

Lecture support: John 14:15, 21, 24; 1 John 2:3-4; and Exodus 20:5-6 are used to show the link between love and commandment-keeping.

Calling Evil Good as Hatred of God

Those who hate God regard and revel in what He prohibits, calling evil good and good evil, which brings a curse.

Lecture support: Isaiah 5:20 is quoted to show the woe upon those who invert moral categories, and Psalm 97:10 commands lovers of God to hate evil.

Rebellion Against God's Sovereign Rule

Hatred is expressed by refusing to submit to God's authority, seeking autonomy, and saying 'We will not have this man to reign over us.'

Lecture support: Psalm 2:1-3, Psalm 81:15, Psalm 83:2, and Luke 19:14 are cited to show rebellion as hatred.

Self-Destruction Through Hating God

Hating God is ultimately self-destructive; those who hate Him wrong their own souls and love death.

Lecture support: Proverbs 8:36 is quoted: 'All they that hate me love death,' and Hosea 13:9 is referenced.

The Necessity of Self-Examination

Listeners are urged to examine whether their lives betray a hatred of God, despite any verbal profession of love.

Lecture support: The example of Peter's speech betraying him (Matthew 26:73) and 1 John 2:4 are used to call for honest self-assessment.

Key Arguments

Hatred of God is a biblical fact, not an exaggeration.

The Bible uses the word 'hate' (sone) over 130 times, including direct statements that men hate God, making it an undeniable doctrine.

Lecture support: Weaver lists numerous verses (Exodus 20:5; Deuteronomy 7:9-10; Psalm 21:8; John 15:23; Romans 1:30) that explicitly say men hate God.

Hatred is primarily demonstrated practically, not verbally.

Most people do not verbally declare hatred for God, but their actions - rejecting His law, loving sin, rebelling - prove their hatred.

Lecture support: Weaver states, 'Most people would never verbalize their hatred of God. And yet, they demonstrate their hatred... by living a life that manifests that extreme hatred.'

Rejecting God's messengers is rejecting God Himself.

Because God identifies with His prophets and preachers, mistreating them is a direct manifestation of hating God.

Lecture support: The story of Ahab and Micaiah (2 Chronicles 18-19) and Matthew 10:40 are used to show that reception or rejection of God's representatives equals reception or rejection of God.

Obedience is the only valid test of love for God.

Jesus and the apostles teach that keeping God's commandments is the evidence of love; failure to obey proves hatred.

Lecture support: John 14:15, 21, 24; 1 John 2:3-4; and 1 John 5:2-3 are cited to establish that love equals obedience and disobedience equals hatred.

Loving what God hates is a mark of hating God.

Those who hate God embrace and celebrate what God calls abominable, inverting moral categories and calling evil good.

Lecture support: Isaiah 5:20 pronounces woe on those who call evil good; Psalm 97:10 commands lovers of God to hate evil.

Rebellion against God's authority is rooted in a desire to be one's own god.

The refusal to submit to God's rule stems from the original temptation in Eden - to determine good and evil for oneself.

Lecture support: Genesis 3:5 is referenced: 'Ye shall be as gods, determining good and evil,' explaining the motive behind rebellion.

Hating God is self-destructive.

Those who hate God wrong their own souls and love death; their hatred brings ruin upon themselves.

Lecture support: Proverbs 8:36 is quoted: 'All they that hate me love death,' and Hosea 13:9 is alluded to.

Profession without obedience is self-deception.

Claiming to know God while living in disobedience makes one a liar, according to 1 John 2:4.

Lecture support: 1 John 2:4 is repeatedly cited: 'He that saith, I know him, and keepeth not his commandments, is a liar.'

Scripture References

Exodus 20:5

God visits iniquity on those who hate Him, showing mercy to those who love Him and keep His commandments.

Romans 8:7-8

The carnal mind is enmity against God; those in the flesh cannot please God.

Deuteronomy 7:9-10

God keeps covenant with those who love Him and repays those who hate Him to their face.

Deuteronomy 32:41

God will render vengeance to His enemies and reward them that hate Him.

2 Chronicles 19:2

Jehu asks Jehoshaphat, 'Shouldest thou love them that hate the Lord?'

Psalm 21:8

God's hand will find out His enemies and those that hate Him.

Psalm 68:1

Let God arise, let His enemies be scattered; let them that hate Him flee.

Psalm 69:4

They that hate me without a cause are more than the hairs of my head (applied to Christ in John 15:25).

Psalm 81:15

The haters of the Lord should have submitted themselves unto Him.

Psalm 83:2

Thine enemies make a tumult; they that hate thee have lifted up the head.

Psalm 129:5

Let them be confounded that hate Zion.

Proverbs 8:36

He that sinneth against me wrongeth his own soul; all they that hate me love death.

Matthew 6:24

No man can serve two masters; he will hate the one and love the other; you cannot serve God and mammon.

John 7:7

The world hates Christ because He testifies that its works are evil.

John 15:18, 23

The world hated Christ before it hated believers; he that hateth Christ hateth the Father also.

Luke 19:14

His citizens hated him and said, 'We will not have this man to reign over us.'

Romans 1:30

Among the sins of the reprobate are 'haters of God.'

1 John 2:3-4

We know we know Him if we keep His commandments; he that says he knows Him and keeps not His commandments is a liar.

John 14:15, 21, 24

If you love me, keep my commandments; he that loveth me not keepeth not my sayings.

Isaiah 5:20

Woe unto them that call evil good and good evil.

Study notes

Discussion Questions

1. What is the difference between an intellectual atheist and a practical atheist, and why does the Bible focus on practical hatred of God?

Consider: Weaver distinguishes between those who deny God's existence intellectually and those who live as if He does not exist, emphasizing that practical atheism is the more common manifestation of hatred.

2. How does the story of Ahab and Micaiah illustrate that rejecting God's messengers is equivalent to rejecting God Himself?

Consider: Ahab imprisoned God's prophet Micaiah because he hated his message; Weaver uses this to show that hatred of God is often directed at His representatives.

3. According to 1 John 2:3-4, what is the relationship between knowing God and keeping His commandments? How does this challenge common notions of assurance?

Consider: Weaver repeatedly cites this passage to argue that obedience is the only valid evidence of genuine faith, and that disobedience proves one is a liar.

4. In what ways do people today 'call evil good and good evil'? How should Christians respond to such cultural inversions?

Consider: Isaiah 5:20 is applied to those who celebrate sin; Weaver urges believers to hate evil as God does.

5. Why is rebellion against God's authority ultimately a desire to be one's own god? How does Genesis 3:5 explain this?

Consider: Weaver traces rebellion to the temptation in Eden, where Satan promised that humans could determine good and evil for themselves.

6. How does hating God lead to self-destruction, according to Proverbs 8:36? Can you think of examples where sin has 'wronged one's own soul'?

Consider: The sermon concludes that hatred of God is ultimately self-destructive, loving death rather than life.

7. What does it mean for our lives to 'betray' our profession of faith, as Peter's speech betrayed him? How can we examine ourselves honestly?

Consider: Weaver uses Peter's denial as an analogy for how actions can reveal true loyalties, urging self-examination.

8. How does the sermon's teaching on love and hate challenge the idea that one can be neutral toward God?

Consider: Weaver states that there is no middle ground: 'You either love him or you hate him,' based on Matthew 12:30.

Applications

Examine your life for evidence of hatred toward God.

Listeners are urged to honestly assess whether their actions - disobedience, love of sin, rebellion - betray a heart that hates God, despite any verbal profession.

Lecture support: Weaver says, 'We may say, "No I don't hate God," but our lives can betray us,' and cites 1 John 2:4.

Demonstrate love for God through obedience to His commandments.

True love for God is shown by keeping His commandments; believers should strive to bring their lives into conformity with God's Word.

Lecture support: John 14:15 is quoted: 'If you love me, keep my commandments,' and the sermon emphasizes that love is practical.

Hate what God hates - evil and sin.

Lovers of God are commanded to hate evil; this means refusing to entertain or celebrate what God calls abominable.

Lecture support: Psalm 97:10 is cited: 'Ye that love the Lord hate evil,' and Weaver applies it to avoiding media that glorifies sin.

Submit to God's sovereign authority rather than rebelling.

Instead of seeking autonomy, believers should bow to God's rule, recognizing that rebellion is a mark of hatred.

Lecture support: Psalm 81:15 says 'the haters of the Lord should have submitted themselves unto him,' and Luke 19:14 is referenced.

Do not be deceived by empty professions of faith in others.

Weaver warns that many public figures claim Christianity but live contrary to God's commands; believers should judge by fruit, not words.

Lecture support: He criticizes politicians and movie stars who profess faith but support abortion and sodomy, citing 1 John 2:4.

Recognize that hating God is self-destructive.

Those who persist in sin and rebellion are wronging their own souls and loving death; this should motivate repentance.

Lecture support: Proverbs 8:36 is quoted: 'All they that hate me love death,' and Hosea 13:9 is alluded to.

Receive God's messengers as you would receive God.

How one treats God's preachers and prophets reflects one's attitude toward God Himself; rejection of them is rejection of God.

Lecture support: Matthew 10:40 is referenced: 'He that receiveth you receiveth me,' and the Ahab narrative is used.

Do not call evil good or good evil.

Christians must maintain biblical moral categories and not celebrate or approve of what God condemns.

Lecture support: Isaiah 5:20 pronounces woe on those who invert moral labels; Weaver applies this to cultural issues.

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

Why God Does Not Answer Most Prayers

October 17, 2004

Read Chapter 3 in the companion book, pages 47-66 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Lex Talionis in Prayer

God answers prayer based on whether we listen to Him; if we turn away from His law, He turns away from our prayers.

Lecture support: Weaver states, 'When we do not hear God's words, God does not hear our words.' He cites Proverbs 28:9: 'He that turneth away his ear from hearing the law, even his prayer shall be an abomination.'

Obedience as True Hearing

Hearing God's Word is equated with obeying it; only through obedience do we truly hear and receive more from God.

Lecture support: Weaver says, 'No one ever really hears the Word of God until he obeys the Word of God.' He references 1 Samuel 15:22: 'to obey is better than sacrifice, and to hearken than the fat of rams.'

Prerequisites for Effective Prayer

Six conditions must be met for prayer to be heard: proper association, approach, attitude, asking, apprehension, and affection.

Lecture support: Weaver lists and explains each prerequisite, citing scriptures like John 14:6, James 1:5-6, and 1 John 5:14.

The Example of Josiah

Josiah's tender heart and humility upon hearing God's law led to God hearing his prayer, illustrating the principle.

Lecture support: Weaver points to 2 Kings 22:19: 'Because thine heart was tender... I have also heard thee.'

Spiritual Stagnation from Disobedience

Christians fail to mature because they do not obey the truth they already know; God withholds further revelation.

Lecture support: Weaver explains Mark 4:24: 'Take heed what you hear... unto you that hear shall more be given.'

God's Justice in Not Hearing

God's refusal to hear prayers is an act of perfect justice, not caprice; it mirrors our own rejection of His Word.

Lecture support: Weaver says, 'God is saying He always makes the punishment fit the crime... When you don't listen to me, I don't listen to you.'

Key Arguments

Prayer is not to change God's will but to accomplish it

Prayer is a means ordained by God to fulfill His purposes, not a tool to manipulate Him.

Lecture support: Weaver states, 'Prayer, in and of itself, is an instrument to accomplish the will of God.'

Proper approach to God is only through Jesus Christ

No prayer reaches the Father except through Jesus Christ, as He is the sole mediator.

Lecture support: Weaver cites John 14:6 and Ephesians 2:18, emphasizing dependence on Christ's merits.

Faith is essential for answered prayer

Without faith, it is impossible to please God; doubters should not expect to receive anything.

Lecture support: Weaver references James 1:6-7: 'Let him ask in faith, nothing wavering... let not that man think that he shall receive anything of the Lord.'

Prayers must be according to God's will

Confidence in prayer comes from aligning requests with Scripture; the Holy Spirit helps when we don't know God's will.

Lecture support: Weaver cites 1 John 5:14 and Romans 8:26-27.

Disobedience nullifies prayer

Harboring sin and rejecting God's law makes prayer an abomination to God.

Lecture support: Weaver quotes Psalm 66:18 and Proverbs 28:9.

God's principle of retribution in hearing

God hears those who hear Him; He rejects those who reject His Word, as seen in 1 Samuel 2:30 and Hosea 4:6.

Lecture support: Weaver explains the Lex Talionis and cites these passages.

Obedience is equivalent to hearing

True hearing of God's Word is demonstrated by obedience; without it, there is no real hearing.

Lecture support: Weaver says, 'No one ever really hears the Word of God until he obeys the Word of God.'

Unbelievers cannot presume on God's mercy

Those who reject God's call may find He does not answer when they finally cry out in distress.

Lecture support: Weaver cites Proverbs 1:24-31.

Scripture References

2 Kings 22:1-20

The entire chapter is read as the text for the sermon, detailing Josiah's reign and the finding of the book of the law.

1 Thessalonians 5:17

Cited to show that prayer is a command: 'Pray without ceasing.'

Luke 18:1

Cited to show that men ought always to pray and not faint.

Luke 11:2

Used to illustrate proper association in prayer: 'Our Father who art in heaven.'

Matthew 5:44

Mentioned to show God blesses just and unjust generally, but covenantal bond is with His children.

Luke 11:11-13

Illustrates that God, as a good Father, gives good gifts to His children.

2 Thessalonians 2:16

Cited to emphasize the love and consolation given to believers.

John 14:6

Used to show the proper approach to God is only through Jesus Christ.

Ephesians 2:18

Shows access to the Father is through Christ by the Spirit.

Hebrews 10:19-22

Explains boldness to enter the holiest is by the blood of Jesus.

1 Timothy 2:5

Affirms one mediator between God and man, Christ Jesus.

Matthew 21:22

Cited to show proper attitude of faith: 'Whatsoever ye shall ask in prayer, believing, ye shall receive.'

Mark 11:24

Reinforces the need for faith in prayer.

Hebrews 11:6

Without faith it is impossible to please God.

James 1:5-7

Asking for wisdom must be in faith without wavering; doubters receive nothing.

John 14:13-14

Proper asking is in Jesus' name.

John 16:26

At that day you shall ask in my name.

Matthew 6:7

Warns against vain repetitions in prayer.

James 4:1-3

Prayers not answered because asked amiss to consume on lusts.

1 John 5:14-15

Confidence in prayer comes from asking according to God's will.

Study notes

Discussion Questions

1. How does the principle of Lex Talionis (eye for an eye) apply to prayer, and what does it reveal about God's justice?

Consider: Weaver explains that God answers prayer based on whether we listen to Him, citing 1 Samuel 2:30 and Hosea 4:6.

2. In what ways might we be 'hearing' God's Word without truly obeying it, and how can we move from hearing to obedience?

Consider: Weaver emphasizes that hearing means obeying, using 1 Samuel 15:22 and Mark 4:24.

3. Why is it important to examine our hearts for 'iniquity' before praying, and how can we practically do this?

Consider: Psalm 66:18 is cited: 'If I regard iniquity in my heart, the Lord will not hear me.'

4. How does the story of Josiah challenge our approach to Scripture and prayer?

Consider: Josiah rent his clothes and humbled himself upon hearing the law, leading to God's response.

5. What are the six prerequisites for answered prayer, and which one do you find most challenging?

Consider: Weaver lists proper association, approach, attitude, asking, apprehension, and affection.

6. How does the role of the Holy Spirit in prayer (Romans 8:26-27) provide comfort when we don't know God's will?

Consider: Weaver explains the Spirit intercedes with groanings according to God's will.

7. Why does Weaver say that most Christians remain spiritually immature, and what is the solution?

Consider: He argues that failure to obey known truth stunts growth, referencing Mark 4:24-25.

8. How should the warning in Proverbs 1:24-31 affect our urgency in sharing the gospel with unbelievers?

Consider: God says He will not answer those who persistently reject His call.

Applications

Examine your life for unconfessed sin before praying

Weaver urges believers to not harbor iniquity, as it hinders prayer (Psalm 66:18).

Lecture support: He says, 'We cannot harbor sin and lawlessness and iniquity without violating the law of God... If we had listened to God, we wouldn't have that in our lives.'

Obey the truth you already know to grow spiritually

Apply God's Word to your life; otherwise, God will not reveal more truth.

Lecture support: Weaver states, 'Why in the world would God give you any more truth if you're not going to obey the truth that He's already given you?'

Pray according to God's revealed will in Scripture

Align your prayers with the Bible to have confidence they are heard.

Lecture support: Weaver says, 'If our prayers are in agreement with the revealed will of God, that is His written word, then certainly they are in line with the will of God.'

Approach God only through Jesus Christ

Depend solely on Christ's merits, not your own works, when praying.

Lecture support: Weaver emphasizes, 'If you come to God depending on anything other than Jesus Christ, your approach is wrong.'

Cultivate a tender heart like Josiah

Humble yourself and weep over sin, as Josiah did, to be heard by God.

Lecture support: Weaver points to Josiah's response: 'he rent his clothes... and wept before me.'

Set your affection on things above

Love God's will and seek His glory above all else in prayer.

Lecture support: Weaver cites Colossians 3:1-2 and the Lord's Prayer: 'Hallowed be Thy name.'

Do not pray selfishly

Avoid asking for things merely to consume on your own lusts (James 4:3).

Lecture support: Weaver warns, 'We must not ask selfishly and greedily and lustfully.'

Listen to God's Word daily

Make hearing and obeying Scripture a priority to ensure your prayers are not an abomination.

Lecture support: Weaver concludes, 'If we want to be heard by our Heavenly Father, we must hear Him.'

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 4

The Marks of a True Christian

May 28, 2006

Read Chapter 4 in the companion book, pages 67-85 (October 9, 2026 opening-heading corrected edition).

Major Themes

Teachability as the Mark of a True Christian

The defining characteristic of a genuine believer is a teachable spirit - a desire to hear, read, study, and apply God's Word.

Lecture support: Weaver states, 'the one characteristic that will stand out for every true Christian is his teachableness' and 'they sat down at thy feet. Every one shall receive of thy words.'

Fruit as Evidence of Genuine Faith

True Christians are known by their fruits, not by their profession; a good tree produces good fruit, and a corrupt tree cannot produce good fruit.

Lecture support: Weaver cites Matthew 7:17-20 and Titus 1:16, emphasizing 'by their fruits you shall know them,' not by their profession.

The Word of God as an Expression of God's Love

God demonstrates His love by giving His law/Word to His people, both in the Old and New Covenants.

Lecture support: Weaver says, 'How did God express His love to His people? He gave them His word' and points to Deuteronomy 33:3 and Romans 3:1-2.

The New Covenant: Law Written on the Heart

Under the new covenant, God writes His law on the hearts of believers, causing them to know and obey Him.

Lecture support: Weaver references Jeremiah 31:31-34, Ezekiel 36:25-27, and Hebrews 8:10 to show the gospel promise of internalized law.

Love Defined as Obedience to God's Commandments

Biblical love is not a feeling but the keeping of God's commandments; the Holy Spirit sheds this love abroad in our hearts.

Lecture support: Weaver quotes 1 John 5:3, 'this is the love of God, that we keep His commandments,' and Romans 5:5.

The Necessity of Continuing in the Word

True disciples are those who continue in Christ's word, not merely profess faith; this is the mark of genuine belief.

Lecture support: Weaver expounds John 8:31-32, 'If you continue in my word, then are you my disciples indeed,' and John 17:6-8.

Key Arguments

Profession without commensurate fruit is worthless

A mere claim to know God is invalid if not accompanied by a changed life and good works; true faith produces fruit.

Lecture support: Weaver cites Titus 1:16, 'They profess that they know God, but in works they deny Him,' and Matthew 7:20.

A true Christian inevitably desires the Word of God

Just as a living baby craves milk, every believer - whether babe, young man, or father - craves the Word as spiritual food.

Lecture support: Weaver references 1 Peter 2:1-2, Psalm 19:9-11, and Jeremiah 15:16 to show the universal hunger for Scripture.

God's giving of His law is a demonstration of His special love

In Deuteronomy 33:3, God's love is shown by giving His word; this is a privilege not given to all nations.

Lecture support: Weaver points to Romans 3:1-2, 'unto them were committed the oracles of God,' and Deuteronomy 33:3.

The new covenant promise is the internalization of God's law

God's love in the New Testament is expressed by writing His law on believers' hearts, ensuring they know and obey Him.

Lecture support: Weaver cites Jeremiah 31:33, Ezekiel 36:26-27, and Hebrews 8:10 to show the continuity of God's love through His word.

The Holy Spirit sheds the love of God as obedience to the Word

The love of God shed abroad in our hearts (Romans 5:5) is not a feeling but the knowledge and keeping of God's commandments.

Lecture support: Weaver connects Romans 5:5 with 1 John 5:3 and John 14:21 to define love as obedience.

Continuing in Christ's word is the proof of true discipleship

Jesus Himself taught that only those who continue in His word are truly His disciples; this is the mark of authenticity.

Lecture support: Weaver expounds John 8:31, 'If you continue in my word, then are you my disciples indeed,' and John 17:6-8.

Scripture References

Deuteronomy 33:1-3

The primary text; Moses blesses Israel, and verse 3 shows that God's love is expressed by giving His word and making His people teachable.

Matthew 7:17-20

Jesus teaches that good trees produce good fruit and by their fruits true believers are known, not by profession.

Titus 1:16

Paul warns that some profess to know God but deny Him by their works, showing that profession without fruit is worthless.

2 Corinthians 5:17

If anyone is in Christ, he is a new creation; salvation produces a changed life.

1 Peter 2:1-2

Newborn babes in Christ desire the sincere milk of the Word to grow, illustrating the natural hunger for Scripture.

Psalm 19:9-11

David as a young man desired God's Word more than gold and sweeter than honey.

Jeremiah 15:16

Jeremiah as a mature man ate God's words and they were his joy and rejoicing.

Deuteronomy 1:2

The journey from Horeb to Kadesh Barnea was eleven days, but Israel's disobedience made it forty years.

Numbers 10:11-12

The cloud rested in the wilderness of Paran, showing God's guidance of Israel.

1 John 3:16-18

Love is demonstrable; we know God's love because He laid down His life, and we should love in deed and truth.

John 10:28-30

Jesus' sheep are secure in His hand and the Father's hand; no one can pluck them out.

Romans 3:1-2

The chief advantage of the Jews was that they were entrusted with the oracles of God, showing God's special love.

Deuteronomy 6:1-3, 24-25

God commanded His statutes to be taught for Israel's good and preservation.

Jeremiah 31:31-34

The new covenant promise: God will write His law on hearts and all will know Him.

Ezekiel 36:25-27

God will give a new heart and spirit, causing His people to walk in His statutes.

2 Corinthians 3:2-3

Believers are an epistle of Christ written not on stone but on hearts by the Spirit.

Hebrews 8:10

The new covenant: God puts His laws in minds and writes them on hearts.

Hebrews 10:16

Reiteration of the new covenant promise of internalized law.

John 6:44-45

Those drawn by the Father are taught of God and come to Christ; this is the effectual call.

Romans 5:5

The love of God is shed abroad in our hearts by the Holy Spirit.

Discussion Questions

1. Why is a teachable spirit considered the primary mark of a true Christian, and how does it relate to the fruit mentioned in Matthew 7?

Consider: Weaver argues that teachability is the root characteristic that produces all other fruits of obedience and love.

2. How does the distinction between profession and fruit challenge the way we assess our own faith and the faith of others?

Consider: Weaver warns against accepting anyone as a Christian based solely on their claim, citing Titus 1:16.

3. In what ways does the new covenant promise of the law written on the heart (Jeremiah 31, Ezekiel 36) change our motivation for studying Scripture?

Consider: Weaver explains that under the new covenant, God internalizes His law, causing believers to know and obey Him.

4. How does defining love as obedience to God's commandments (1 John 5:3) reshape common cultural or emotional understandings of love?

Consider: Weaver contrasts sentimental love with biblical love, which is the fulfilling of the law.

5. What practical steps can we take to 'sit at Jesus' feet' daily, and what obstacles might hinder this discipline?

Consider: Weaver applies the message by urging believers to prioritize time in the Word and to be faithful students.

6. According to John 8:31-32, what does it mean to 'continue' in Christ's word, and how does this relate to assurance of salvation?

Consider: Weaver emphasizes that true disciples are those who persevere in the Word, not just those who make a one-time profession.

Applications

Be a man of the Book

The clearest mark of a Christian is a consistent, teachable engagement with Scripture - reading, studying, and applying it.

Lecture support: Weaver states, 'The clearest mark and the clearest characteristic of a Christian is that he is a man of the book.'

Sit at the Lord's feet daily

Believers must prioritize daily time in the Word, patiently learning and asking God to speak, as Mary did.

Lecture support: Weaver says, 'we need to learn to sit at our Lord's feet. Sitting implies time. Patience.'

Count it a privilege to learn and obey

We should view the opportunity to study Scripture and have the Holy Spirit teach us as an honor, not a burden.

Lecture support: Weaver exhorts, 'we must count it a privilege and an honor to sit at our Lord's feet.'

Be faithful to seek truth consistently

True Christians will be faithful in pursuing the Word, not sporadic; they will want to be where the Word is taught.

Lecture support: Weaver says, 'You want the truth consistently. And you will want to be taught, you will want to be where the word of God is.'

Obey what you know from Scripture

Obedience is only possible based on knowledge; therefore, learning the Word is essential to living it out.

Lecture support: Weaver states, 'You cannot obey that which you do not know. You can only obey that which you do know.'

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

When God's People Become His Enemies

August 23, 2015

Read Chapter 5 in the companion book, pages 87-107 (October 9, 2026 opening-heading corrected edition).

Major Themes

God's Immutability in Judgment

Because God does not change, He will fight against His New Testament people just as He fought against Israel when they rebel.

Lecture support: Isaiah 63:10 shows God turned to be Israel's enemy. Malachi 3:6 and Hebrews 13:8 affirm God's unchanging nature.

Rejection of God's Law as Rebellion

Disobeying God's law is equivalent to rejecting God Himself and makes believers His enemies.

Lecture support: Hosea 4:6 links destruction to rejecting knowledge and forgetting God's law. 2 Kings 17:7-19 shows Israel's captivity resulted from walking in heathen statutes.

Hypocritical Worship Provokes God

God hates worship that is merely external and ritualistic when the heart is far from Him.

Lecture support: Isaiah 29:13 and Matthew 15:7-9 call such worship vain. Amos 5:21-23 says God despises their feast days and will not accept their offerings.

Worldliness as Enmity with God

Friendship with the world system is direct opposition to God and makes one His enemy.

Lecture support: James 4:4 explicitly states that friendship with the world is enmity with God. Jehoshaphat's alliance with Ahab brought God's wrath (2 Chronicles 19:2).

The Modern Church's Apostasy

The contemporary church has abandoned biblical standards, becoming pragmatic and entertainment-focused, thus positioning itself as God's enemy.

Lecture support: Weaver describes churches as entertainment centers, psychological dens, and political committees, noting that biblical Christians are often expelled.

Obedience as the Foundation of Worship and Friendship with God

True worship and friendship with God require obedience to His commands, not mere lip service.

Lecture support: John 15:14 says we are Christ's friends if we do what He commands. Isaiah 1 calls for ceasing evil and doing good before acceptable worship.

Key Arguments

God fights against His own people when they rebel.

Isaiah 63:10 and Jeremiah 21:5 show God actively fighting against Israel. Since God is immutable, He will do the same to the church today if it rebels.

Lecture support: Isaiah 63:10: 'Therefore he was turned to be their enemy and he fought against them.' Jeremiah 21:5: 'I myself will fight against you.'

Rejecting God's law is rejecting God.

God's law expresses His will; to cast it away is to despise Him. This brings His judgment.

Lecture support: Isaiah 5:24: 'They have cast away the law of the Lord of hosts.' Hosea 4:6: 'Thou hast forgotten the law of thy God, I will also forget thy children.'

Hypocritical worship is vain and hated by God.

Worship without heart obedience is useless and provokes God to judgment.

Lecture support: Matthew 15:8-9: 'In vain do they worship me.' Amos 5:21: 'I hate, I despise your feast days.'

Friendship with the world makes one God's enemy.

James 4:4 explicitly equates worldliness with enmity against God. Worldliness is characterized by lust, pride, and self-seeking.

Lecture support: James 4:4: 'Whosoever therefore will be a friend of the world is the enemy of God.'

The modern church has lost its power because it has become God's enemy.

The church's defeat and irrelevance stem from God fighting against it due to its disobedience and worldliness.

Lecture support: Weaver states the church is 'helpless, worthless, and useless' and has lost its power and position, paralleling Israel's judgment.

Thinking unbiblically leads to acting unbiblically, making us enemies in our minds.

Colossians 1:21 says we were enemies in our minds by wicked works. Wrong thinking produces wrong living, which opposes God.

Lecture support: Colossians 1:21: 'Enemies in your mind by wicked works.' Proverbs 23:7: 'As a man thinketh in his heart, so is he.'

Scripture References

Isaiah 63:10

But they rebelled and vexed his Holy Spirit; therefore he was turned to be their enemy and he fought against them.

Isaiah 28:21

The Lord shall rise up... that he may do his work, his strange work, and bring to pass his act, his strange act.

Isaiah 63:7-10

I will mention the lovingkindnesses of the Lord... But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy.

Malachi 3:6

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Hebrews 13:8

Jesus Christ the same yesterday, and to day, and for ever.

Jeremiah 21:1-6

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

Lamentations 1:1-9

How doth the city sit solitary... the Lord hath afflicted her for the multitude of her transgressions.

Colossians 1:21

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

Proverbs 23:7

For as he thinketh in his heart, so is he.

Philippians 3:18

For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.

Hosea 4:1-6

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee... seeing thou hast forgotten the law of thy God, I will also forget thy children.

Deuteronomy 8:10-14

Beware that thou forget not the Lord thy God, in not keeping his commandments... lest when thou hast eaten and art full... thine heart be lifted up, and thou forget the Lord thy God.

Isaiah 5:1-7, 24-25

They have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people.

Jeremiah 5:1-2, 7-9, 23-31

Run ye to and fro... if ye can find a man... that seeketh the truth; and I will pardon it... Shall I not visit for these things? saith the Lord.

2 Kings 17:7-19

They walked in the statutes of the heathen... they rejected his statutes, and his covenant... Therefore the Lord was very angry with Israel, and removed them out of his sight.

Micah 6:13-16

For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation.

Isaiah 29:13-14

This people draw near me with their mouth... but have removed their heart far from me... therefore, behold, I will proceed to do a marvellous work among this people.

Matthew 15:7-9

Ye hypocrites, well did Esaias prophesy of you, saying... in vain they do worship me, teaching for doctrines the commandments of men.

Isaiah 1:10-17

To what purpose is the multitude of your sacrifices unto me? ... Wash you, make you clean; put away the evil of your doings from before mine eyes.

Amos 5:21-27

I hate, I despise your feast days... Take thou away from me the noise of thy songs... But let judgment run down as waters, and righteousness as a mighty stream.

Study notes

Discussion Questions

1. In what ways might the modern church be offering 'hypocritical and ritualistic worship' similar to Israel in Isaiah 1 and Amos 5?

Consider: Weaver argues that God hates worship that is merely external when hearts are far from Him.

2. How can we discern whether we are befriending the world system and thus becoming enemies of God, according to James 4?

Consider: James 4:4 warns that friendship with the world is enmity with God; Weaver describes worldliness as covetousness, pride, and self-seeking.

3. What does it mean that God's law is an expression of His will, and how does rejecting it equate to rejecting God Himself?

Consider: Weaver explains that a king rules by his law; to cast away God's law is to despise Him (Isaiah 5:24).

4. Why is it dangerous to assume that God will not judge His New Testament people as He did Israel, given His immutability?

Consider: Weaver cites Malachi 3:6 and Hebrews 13:8 to argue that God's character does not change.

5. How should the story of Richard Wurmbrand's gratitude challenge our own thankfulness and worship?

Consider: Wurmbrand loudly thanked God in a restaurant after years of eating rats in prison, contrasting with our often ungrateful attitudes.

6. What practical steps can we take to ensure our worship is 'in spirit and in truth' rather than mere ritual?

Consider: John 4:24 requires worship in spirit and truth; Weaver emphasizes that obedience is the foundation of acceptable worship.

Applications

Examine your obedience to God's law.

Believers must evaluate whether they are rejecting or disobeying God's commands, as this makes them His enemies.

Lecture support: Hosea 4:6: 'Thou hast forgotten the law of thy God, I will also forget thy children.'

Repent of hypocritical worship.

Worship must be heartfelt and obedient, not merely external ritual. God hates empty ceremonies.

Lecture support: Amos 5:21-23: 'I hate, I despise your feast days... Take thou away from me the noise of thy songs.'

Separate from worldliness.

Christians must not befriend the world system; instead, they should submit to God and resist the devil.

Lecture support: James 4:4, 7-8: 'Submit yourselves therefore to God. Resist the devil, and he will flee from you.'

Cultivate gratitude and thankfulness.

Like Richard Wurmbrand, believers should continually thank God for His blessings, avoiding the forgetfulness warned of in Deuteronomy 8.

Lecture support: Deuteronomy 8:10-14 warns against forgetting God when blessed. Wurmbrand's example illustrates grateful worship.

Pursue friendship with Christ through obedience.

Jesus said we are His friends if we obey His commands. This requires active submission to His will.

Lecture support: John 15:14: 'Ye are my friends, if ye do whatsoever I command you.'

Fear fighting against God.

Recognize the folly of opposing an omnipotent God; instead, submit to Him with reverence.

Lecture support: Weaver's personal story illustrates the absurdity of fighting someone overwhelmingly stronger, applied to 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 6

Christians Who Despise God

June 05, 2017

Read Chapter 6 in the companion book, pages 109-125 (October 9, 2026 opening-heading corrected edition).

Major Themes

Despising God through Disobedience

Disobedience to God's commandments is equated with despising God Himself, as seen in David's adultery and murder.

Lecture support: Weaver states, 'when you despise God's commandments, when you despise God's law, you're despising God' (17:27.7-18:01.2).

Unity of God and His Word

God and His law are inseparable; rejecting God's Word is rejecting God, as Jesus taught in John 12:48.

Lecture support: Weaver says, 'God and his law cannot be separated. They are one' (17:27.7-18:01.2).

Spiritual Fornication and Profanity

Using the body unlawfully or disregarding God's authority constitutes spiritual fornication and profanity, as exemplified by Esau.

Lecture support: Weaver explains, 'Fornication is an unlawful use of the body... a profane person is someone who is outside of the temple or outside of the law of God' (25:37.8-28:06.7).

Old Testament Warnings for New Testament Believers

The Old Testament examples of Israel despising God serve as warnings for Christians today, as taught in Romans 15:4 and 1 Corinthians 10.

Lecture support: Weaver cites Romans 15:4: 'whatsoever things were written aforetime were written for our learning' (38:03.0-39:15.0).

Consequences of Despising God

Despising God leads to destruction, unanswered prayer, and being lightly esteemed, while honoring God brings blessing.

Lecture support: Weaver quotes 1 Samuel 2:30: 'them that honor me I will honor, and those that despise me shall be lightly esteemed' (43:20.4-45:01.6).

Key Arguments

Actions reveal true beliefs

Profession of love for God is meaningless if one's walk is perverse; a righteous walk demonstrates fear of the Lord.

Lecture support: Weaver says, 'It's how you live that counts... your actions and your conversation will always reveal what you really believe' (03:53.6-04:10.6).

David despised God despite being a man after God's heart

David's adultery, murder, and cover-up were acts of despising God's commandment and thus despising God, proving even the godly can fall into this sin.

Lecture support: God says to David, 'Wherefore hast thou despised the commandment of the Lord... because thou hast despised me' (14:42.7-15:52.1).

Despising God's gifts is despising God

When Israel despised the Promised Land and God's provision, they were despising God Himself.

Lecture support: Numbers 14:31: 'they shall know the land which you have despised' (34:12.2-35:33.2).

Murmuring against God's providence is despising Him

Complaining about circumstances is equivalent to despising the Lord, as Israel did in the wilderness.

Lecture support: Numbers 11:20: 'because that you have despised the Lord who is among you' (31:02.3-32:09.5).

Despising God's Word brings destruction

Proverbs 13:13 and 19:16 warn that those who despise God's word or ways will be destroyed or die.

Lecture support: Weaver quotes Proverbs 13:13: 'Whoso despiseth the word shall be destroyed' (43:37.4-45:01.6).

Scripture References

2 Chronicles 36:15-16

God sent messengers to His people, but they mocked and despised His words, leading to judgment.

Proverbs 14:2

He who walks uprightly fears the Lord, but he who is perverse in his ways despises Him.

Matthew 7:16, 20

You shall know them by their fruits; profession is validated by actions.

Proverbs 4:23

Keep your heart with all diligence, for out of it are the issues of life.

Hebrews 10:28-29

Those who despised Moses' law died without mercy; how much worse punishment for trampling the Son of God and despising the Spirit of grace.

Isaiah 49:7

The Lord says to Him whom man despises and the nation abhors, kings shall see and arise.

Isaiah 53:3

He is despised and rejected of men; we hid our faces from Him and esteemed Him not.

Matthew 6:24

No man can serve two masters; he will hate one and love the other, or cling to one and despise the other.

Acts 13:22

God testified that David was a man after His own heart, who would fulfill all His will.

2 Samuel 11:26-27

David's adultery with Bathsheba and murder of Uriah displeased the Lord.

2 Samuel 12:7-10

Nathan confronts David: 'Wherefore hast thou despised the commandment of the Lord... because thou hast despised me.'

Psalm 138:2

God has magnified His word above all His name.

John 12:48

He who rejects Jesus and does not receive His words has a judge: the word He spoke will judge him in the last day.

Hebrews 12:15-17

Lest there be any fornicator or profane person like Esau, who sold his birthright for one morsel of meat.

1 Corinthians 6:13-20

The body is for the Lord; flee fornication; your body is the temple of the Holy Ghost.

Leviticus 26:13-15, 43

If you despise My statutes and abhor My judgments, I will punish you; they despised My judgments and hated My statutes.

Numbers 11:18-20

You shall eat meat until it comes out of your nostrils because you have despised the Lord who is among you.

Numbers 14:31

Your little ones shall know the land which you have despised.

Numbers 15:29-31

The soul that sins presumptuously reproaches the Lord and shall be cut off because he has despised the word of the Lord.

Isaiah 5:20-24

Woe to those who call evil good; they have cast away the law of the Lord and despised the word of the Holy One.

Discussion Questions

1. In what ways might a genuine Christian unknowingly despise God through their daily actions?

Consider: Weaver argues that Christians can despise God regularly through disobedience and neglect of His Word.

2. How does David's example challenge the notion that a person after God's own heart cannot fall into serious sin?

Consider: David, a man after God's heart, despised God's commandment through adultery and murder.

3. What does it mean that God and His law are one, and how should that affect our view of Scripture?

Consider: Weaver emphasizes the inseparability of God and His Word from John 12:48.

4. How can complaining about our circumstances be a form of despising God?

Consider: Israel's murmuring for meat was called despising the Lord in Numbers 11.

5. What are some modern examples of 'spiritual fornication' or profanity in the church today?

Consider: Weaver defines fornication as unlawful use of the body and profanity as living outside God's law.

6. Why does God sometimes not answer the prayers of those who despise Him?

Consider: Weaver connects unanswered prayer to dishonoring God, citing 1 Samuel 2:30.

7. How can we practically honor God in our daily walk to avoid the sin of despising Him?

Consider: The sermon concludes with a call to honor God through obedience, using the illustration of the cowboy boots.

Applications

Examine your walk for evidence of despising God

Evaluate whether your actions and attitudes reveal a contempt for God's commandments, as a perverse walk indicates despising Him.

Lecture support: Weaver states, 'he that is perverse in his ways despises them' (05:16.4-05:41.3).

Repent of murmuring against God's providence

Stop complaining about circumstances, as murmuring is equated with despising the Lord, like Israel in the wilderness.

Lecture support: Numbers 11:20: 'because that you have despised the Lord who is among you' (31:02.3-32:09.5).

Honor God through obedience to His Word

Commit to obeying God's commandments, recognizing that honoring Him brings His honor and blessing in return.

Lecture support: 1 Samuel 2:30: 'them that honor me I will honor' (43:20.4-45:01.6).

Avoid spiritual fornication by using your body for God's purposes

Recognize that using your body unlawfully - whether in sexual sin or neglecting God-given duties - is spiritual fornication against God.

Lecture support: Weaver explains, 'Fornication is an unlawful use of the body' (25:37.8-26:38.8).

Heed Old Testament warnings as examples for today

Learn from Israel's judgment for despising God, as these things were written for our admonition.

Lecture support: 1 Corinthians 10:11: 'all these things happened to them for ensamples... written for our admonition' (40:10.2-41:12.0).

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

Grieving God

July 24, 2017

Read Chapter 7 in the companion book, pages 127-143 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Grief of God

God is a personal being who can be grieved, vexed, and nauseated by the persistent rebellion and sin of His people, both in the Old and New Testaments.

Lecture support: Psalm 95:10: 'Forty years long was I grieved with this generation.' The Hebrew word means to loathe or make disgusted. Ephesians 4:30: 'Grieve not the Holy Spirit of God.'

The Sin of Erring in Heart

Grieving God stems from a heart that errs - willfully straying from God's truth due to depravity, pride, and a lack of desire for God, not mere intellectual ignorance.

Lecture support: Psalm 95:10: 'It is a people that do err in their heart.' The Hebrew for 'err' means to go astray, stagger like a drunkard. Ephesians 4:17-18 links ignorance to depravity.

Rejecting God's Ways

Not knowing God's ways means refusing to walk in His righteous, holy paths, which is tantamount to lying against God and exalting one's own will above His.

Lecture support: Psalm 95:10: 'They have not known my ways.' Isaiah 59:13: 'In transgressing and lying against the Lord.' Psalm 119:21: 'Thou hast rebuked the proud... which do err from my commandments.'

Continuity of Grieving God from Old to New Testament

The same attitudes and actions that grieved God in the Old Testament - rebellion, unholiness, disobedience - grieve the Holy Spirit in the New Testament era.

Lecture support: Ephesians 4:20-32 contrasts the old man and new man, concluding with 'grieve not the Holy Spirit.' The sins listed (lying, anger, theft, corrupt speech) mirror Israel's rebellion.

The Consequences of Persistent Grief

God's patience has limits; persistent rebellion can lead to severe judgment, including physical death, as seen in Israel's wilderness generation and the New Testament 'sin unto death.'

Lecture support: Psalm 95:11: 'I swear in my wrath that they should not enter into my rest.' 1 John 5:16: 'There is a sin unto death.' 1 Corinthians 11:30: 'For this cause many are weak and sickly among you, and many sleep.'

The Call to Holiness and Obedience

Believers must put off the old man, be renewed in mind, and walk in God's ways through His Word to avoid grieving Him and to honor His love.

Lecture support: Ephesians 4:22-24: 'Put off... the old man... be renewed... put on the new man.' Psalm 119:9-11: 'Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.'

Key Arguments

Human grief illustrates divine grief

Since humans understand the grief caused by rebellious loved ones, they should recognize that their sin can similarly grieve God.

Lecture support: Weaver describes human grief over children and spouses, then asks, 'Has it ever occurred to you that God could be grieved?'

Israel's error was willful, not intellectual

The 'erring in heart' was a moral and spiritual straying rooted in depravity and pride, not a lack of information, as they had God's Word and miracles.

Lecture support: Weaver explains the Hebrew words for 'err' and 'heart,' and cites Romans 3:1-2 and 9:4 to show Israel's advantages.

Rejecting God's ways is lying against God

To prefer one's own way over God's is to call God a liar, asserting that one's will is superior to His omniscient, righteous ways.

Lecture support: Isaiah 59:13: 'In transgressing and lying against the Lord.' James 3:14: 'Lie not against the truth.'

The old man's conduct grieves the Holy Spirit

Ephesians 4:30 is contextualized by the preceding verses commanding believers to put off sins like lying, anger, and theft, which are the old man's ways.

Lecture support: Weaver reads Ephesians 4:20-32 and states, 'In the context, how do we grieve the Holy Spirit? ...by not putting off the old man.'

God's judgment on persistent grief is severe

God's response to Israel's forty-year grief was death in the wilderness, and the New Testament warns of a sin unto death for unrepentant believers.

Lecture support: Psalm 95:11; 1 John 5:16; 1 Corinthians 11:30-32.

Scripture References

Psalm 95:9-11

The primary text: God's grief over Israel's rebellion and His oath that they would not enter His rest.

Genesis 26:34-35

Esau's Hittite wives were a grief of mind to Isaac and Rebekah, illustrating human grief.

Genesis 27:46

Rebekah's desperation over her daughters-in-law, weary of life.

Judges 16:16

Delilah's nagging vexed Samson's soul unto death, illustrating a type of grief.

Psalm 78:40

Israel provoked and grieved God in the desert; the Hebrew word 'asab' means to displease, hurt, vex.

Isaiah 63:10

Israel rebelled and vexed God's Holy Spirit, causing Him to become their enemy.

Psalm 78:17

They sinned yet more against God by provoking the Most High in the wilderness.

Isaiah 1:2-6

God's indictment of Israel as a sinful nation that rebelled despite His nourishment; they are dumber than animals.

Ephesians 4:30

The New Testament command not to grieve the Holy Spirit, by whom believers are sealed.

1 Timothy 1:13

Paul obtained mercy because he acted ignorantly in unbelief, showing intellectual ignorance.

Matthew 22:29

Jesus told the Pharisees they err not knowing the Scriptures or the power of God.

Romans 3:1-2

The chief advantage of the Jews was that they were entrusted with the oracles of God.

Romans 9:4

Israelites had the adoption, glory, covenants, law, service, and promises.

Hebrews 3:10

Quotes Psalm 95:10, emphasizing that they always err in heart and have not known God's ways.

Ephesians 4:17-18

Gentiles walk in vanity of mind, having understanding darkened, alienated from God through ignorance due to blindness of heart.

1 Peter 1:13-14

Believers are not to fashion themselves according to former lusts in their ignorance (unsaved state).

Psalm 78:37

Their heart was not right with God, neither were they steadfast in His covenant.

Psalm 10:4

The wicked, through pride, will not seek after God; God is not in all his thoughts.

Psalm 119:21

God rebukes the proud who are cursed, who err from His commandments.

Psalm 119:29

David prays, 'Remove from me the way of lying, and grant me thy law graciously.'

Study notes

Discussion Questions

1. In what ways do our actions and attitudes today mirror the 'erring in heart' of Israel that grieved God?

Consider: Weaver explains that erring in heart is a willful straying from God due to pride and depravity, not mere ignorance.

2. How can we discern whether we are truly walking in God's ways versus our own ways?

Consider: The sermon emphasizes that God's ways are righteous and holy, and that we must learn them from His Word (Psalm 119).

3. What does it mean to 'lie against the truth' in our daily conduct, and how can we avoid it?

Consider: Weaver connects transgressing and departing from God to lying against Him, citing Isaiah 59:13 and James 3:14.

4. How does the command in Ephesians 4:30 to not grieve the Holy Spirit relate to the specific sins listed in the surrounding verses?

Consider: The context of Ephesians 4:20-32 lists sins of the old man (lying, anger, theft, corrupt speech) that grieve the Spirit.

5. What is the 'sin unto death' mentioned in 1 John 5:16, and how should this warning affect our view of persistent sin?

Consider: Weaver applies the wilderness generation's death and 1 Corinthians 11:30-32 to show that God may judge unrepentant believers with physical death.

6. How does understanding God's grief over sin deepen our appreciation of His love and mercy?

Consider: Weaver reflects that it is only God's great love and mercy that we are not destroyed, despite grieving Him.

Applications

Examine your heart for pride and rebellion

Believers must honestly assess whether they are erring in heart through pride, refusing to seek God and obey His commandments.

Lecture support: Psalm 10:4: 'The wicked, through the pride of his countenance, will not seek after God.' Psalm 119:21: 'Thou hast rebuked the proud that are cursed, which do err from my commandments.'

Put off the old man and put on the new man

To avoid grieving the Holy Spirit, believers must actively put away sins like lying, anger, theft, and corrupt speech, and instead practice truth, kindness, and forgiveness.

Lecture support: Ephesians 4:22-32: 'Put off... the old man... put on the new man... grieve not the Holy Spirit... let all bitterness... be put away.'

Learn and walk in God's ways through His Word

The only way to know God's righteous ways and avoid error is to diligently study and obey Scripture, as modeled in Psalm 119.

Lecture support: Psalm 119:9-11: 'Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word... Thy word have I hid in mine heart, that I might not sin against thee.'

Fear the consequences of persistent sin

Recognize that unrepentant sin can lead to severe divine discipline, even physical death, and therefore repent quickly.

Lecture support: 1 John 5:16: 'There is a sin unto death.' 1 Corinthians 11:30-32: 'For this cause many are weak and sickly among you, and many sleep.'

Respond to God's love with obedience and worship

Because God is love and has shown great mercy, believers should honor Him by obeying His commands, worshiping Him, and giving Him the glory due His name.

Lecture support: Weaver's closing exhortation: 'If we love Him, we must honor Him. We must worship Him. We must adore Him. We must obey Him.'

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 Sin Every Christian Admits Daily

May 10, 2018

Read Chapter 8 in the companion book, pages 145-164 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Sin of Not Hearing God's Word

The central sin addressed is refusing to truly hear and obey God's Word, which Weaver says every Christian commits daily, especially on Sundays.

Lecture support: Weaver states: 'It is the sin of refusing to hear the word of God. You see, we attend the preached word, we sit and we listen, and somehow we never really hear and we never really get changed by the word of God.'

Two Types of Hearing

There is external, audible hearing and internal, spiritual hearing. True spiritual hearing always produces obedience; without obedience, one has not truly heard.

Lecture support: Weaver explains: 'there are two distinct types of hearing. There is the external and audible hearing... But then there is that internal and spiritual hearing.'

Obedience as the Proof of Hearing

Obedience is better than sacrifice, and to hearken is better than the fat of rams. True hearing is synonymous with obeying.

Lecture support: Weaver cites 1 Samuel 15:22: 'Behold, to obey is better than sacrifice, and to hearken than the fat of rams.'

The Worthlessness of Disobedient Professing Believers

God compares those who refuse to hear to a marred, rotten girdle that is good for nothing. They become useless and face judgment.

Lecture support: Weaver reads Jeremiah 13:10: 'This evil people, which refuse to hear my words... shall even be as this girdle, which is good for nothing.'

God's Persistent Call and Man's Persistent Refusal

Throughout Scripture, God repeatedly sent prophets, rising early and speaking, but His people refused to incline their ear and obey.

Lecture support: Weaver cites Jeremiah 7:25-26: 'Since the day that your fathers came forth... I have even sent unto you all my servants the prophets... Yet they hearkened not unto me.'

Judgment for Not Hearing

God sends judgments - famine, drought, plague, war - to get His people's attention, but they still do not return to Him.

Lecture support: Weaver reads Amos 4:6-12, where God recounts various judgments and repeatedly says, 'yet have ye not returned unto me, saith the Lord.'

The Example of the Rechabites

The Rechabites obeyed their human father's difficult commands, while Judah refused to obey God's holy commands, highlighting the shame of disobedience.

Lecture support: Weaver summarizes Jeremiah 35: 'These Rechabites honored the instructions of their father... And here is God, who's giving commandments that are holy, righteous, godly, and for our good. And yet they would not hear.'

Pride and Walking After One's Own Imagination

Refusing to hear God leads to walking after the imagination of one's own heart, which is idolatry. God will mar the pride of those who do so.

Lecture support: Weaver states: 'If you're just walking after the imagination of your heart, that is idolatry. Because instead of obeying God... you're doing what you think best.'

Key Arguments

True hearing is inseparable from obedience

Weaver argues that no one really hears God's Word until they obey it. External hearing without obedience is not genuine hearing.

Lecture support: Weaver says: 'So no one really hears the word of God until he obeys.'

Disobedience is rejection of God's Word

When Saul disobeyed, God considered it a rejection of His Word. Disobedience is equated with rebellion and stubbornness.

Lecture support: Weaver cites 1 Samuel 15:23: 'Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.'

Professing believers who do not obey are 'good for nothing'

God calls those who refuse to hear 'an evil people' and compares them to a worthless, marred girdle. They are unprofitable and face judgment.

Lecture support: Weaver reads Jeremiah 13:10 and comments: 'I think it's proper to talk about good-for-nothing Christians.'

God persistently calls His people to hear, but they refuse

Throughout Jeremiah, God says He sent prophets 'rising up early and sending them,' yet the people would not incline their ear.

Lecture support: Weaver cites Jeremiah 25:3-4: 'the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.'

Judgment is the consequence of not hearing

God sent various calamities to get Israel's attention, and when they still refused to hear, He brought destruction. Failure to hear leads to chastisement.

Lecture support: Weaver reads Amos 4:6-12 and concludes: 'He's saying, "I've done this. You would not pay attention. You would not hear. You would not listen."'

Walking after one's own imagination is idolatry

When believers ignore God's Word and do what they think best, they elevate their own thoughts above God, which is a form of idolatry.

Lecture support: Weaver states: 'If you're just walking after the imagination of your heart, that is idolatry. Because instead of obeying God... you're doing what you think best.'

The Rechabites' obedience shames disobedient believers

The Rechabites obeyed their father's difficult, human commands, while God's people refuse His holy commands. This contrast highlights the sin of not hearing.

Lecture support: Weaver summarizes Jeremiah 35: 'They listen to that man, but you won't listen to your God.'

Pride will be marred either by repentance or destruction

God will mar the pride of those who refuse to hear. This can happen through humble repentance or through devastating judgment.

Lecture support: Weaver says: 'Our pride is either going to be marred to the extent that we humble ourselves before God... Or it can be marred when God takes our nose and just rubs it in our pride and destroys us.'

Scripture References

Jeremiah 13:1-11

The primary text: God commands Jeremiah to bury a linen girdle, which becomes marred and worthless, symbolizing the pride of Judah and Jerusalem who refuse to hear God's words.

Romans 3:1-2

Paul states that the chief advantage of the Jews was that they were entrusted with the oracles of God.

Romans 9:4-5

Paul lists the advantages of the Israelites: adoption, glory, covenants, the law, service of God, promises, and the fathers.

1 Samuel 15:21-23

Samuel rebukes Saul for disobedience, declaring that to obey is better than sacrifice and that rebellion is as witchcraft. Saul's disobedience is considered rejection of God's word.

Luke 6:46-49

Jesus asks why people call Him Lord but do not obey. He compares those who hear and obey to a house built on a rock, and those who hear but do not obey to a house without a foundation that falls.

John 10:27

Jesus says His sheep hear His voice and follow Him, indicating that true hearing results in following.

2 Chronicles 36:15-17

God sent messengers to His people because He had compassion, but they mocked and despised His words until there was no remedy, leading to the Babylonian conquest.

Jeremiah 7:25-26

God sent prophets daily, but the people did not hearken or incline their ear; they hardened their neck and did worse than their fathers.

Jeremiah 11:7-8

God earnestly protested to the fathers to obey His voice, but they did not obey or incline their ear, walking in the imagination of their evil heart.

Jeremiah 25:3-4

Jeremiah spoke God's word for 23 years, but the people did not hearken; God sent all His servants the prophets, but they did not incline their ear.

Jeremiah 26:4-6

God warns that if they will not hearken to His law and the words of the prophets, He will make the temple like Shiloh and the city a curse.

Jeremiah 29:19

God says they have not hearkened to His words which He sent by His servants the prophets, rising up early and sending them.

Jeremiah 32:33

They turned their back to God and not their face; though He taught them, they did not hearken to receive instruction.

Jeremiah 35:1-19

The Rechabites obeyed their father Jonadab's command not to drink wine, while Judah refused to obey God. God blesses the Rechabites and pronounces judgment on Judah.

Jeremiah 44:4-5

God sent prophets to tell them not to do abominable things, but they did not hearken or incline their ear to turn from wickedness.

Amos 4:6-12

God sent famine, drought, blight, plague, and war, yet Israel did not return to Him. Therefore, they are called to prepare to meet their God.

Isaiah 1:3

The ox knows its owner and the donkey its master's crib, but Israel does not know or consider. Animals have more sense than God's people.

Jeremiah 36:20-24

King Jehoiakim cuts and burns the scroll of Jeremiah's prophecies, showing no fear or repentance, refusing to hear God's word.

James 4:17

To him who knows to do good and does not do it, to him it is sin. Most believers know what is right but refuse to do it.

John 8:29

Jesus said He always does those things that please the Father. Believers should aim to do always what pleases God.

Study notes

Discussion Questions

1. What is the difference between external hearing and internal, spiritual hearing? How can we know if we are truly hearing God's Word?

Consider: Weaver distinguishes between two types of hearing and argues that true hearing always results in obedience.

2. Why does God consider disobedience equivalent to rejecting His Word? How does this challenge our view of 'minor' disobedience?

Consider: Weaver uses Saul's example in 1 Samuel 15 to show that disobedience is rebellion and rejection of God's Word.

3. In what ways might we be 'good-for-nothing Christians'? What does it mean to be profitable or unprofitable to God?

Consider: Weaver applies the marred girdle metaphor to believers who hear but do not obey, calling them good for nothing.

4. How does walking after the imagination of our own heart become a form of idolatry? Can you identify areas where you are doing this?

Consider: Weaver explains that doing what we think best instead of obeying God is idolatry, elevating our thoughts above God.

5. What can we learn from the Rechabites' obedience to their father's difficult commands? How does their example shame our disobedience to God?

Consider: Weaver contrasts the Rechabites' obedience to human commands with Judah's disobedience to God's holy commands.

6. Why does God sometimes send judgments like famine, drought, or war? How should we respond when we face difficulties?

Consider: Weaver reads Amos 4 to show that God uses judgments to get His people's attention and call them to return.

7. How can we cultivate a heart that truly hears and obeys God's Word, rather than just listening externally?

Consider: Weaver concludes with a call to hear, obey, and be conformed to Christ, praying for hearing ears and obedient hearts.

8. What does it mean that 'to obey is better than sacrifice'? How does this principle apply to our religious activities today?

Consider: Weaver emphasizes that God desires obedience more than any offering we could give, citing 1 Samuel 15:22.

Applications

Examine whether you are truly hearing God's Word

Weaver challenges believers to assess whether their lives are being changed by the preaching they hear. True hearing results in obedience and transformation.

Lecture support: Weaver asks: 'How is it that we can come to church so often, hear so much, and know so little?'

Obey what you already know

Believers often know what is right but fail to do it. Weaver urges immediate obedience to known truth, citing James 4:17.

Lecture support: Weaver says: 'the truth of the matter is most of us know better. We know what's right. We just refuse to do it.'

Humble yourself before God marrs your pride

God will mar pride either through repentance or judgment. Believers should humble themselves, confess, and acknowledge God's ways are right.

Lecture support: Weaver states: 'Our pride is either going to be marred to the extent that we humble ourselves before God... Or it can be marred when God... destroys us.'

Do not walk after the imagination of your own heart

Instead of doing what seems right in our own eyes, we must submit to God's Word. Self-will is idolatry.

Lecture support: Weaver warns: 'If you're just walking after the imagination of your heart, that is idolatry.'

Aim to always please God like Jesus did

Weaver holds up Jesus' example in John 8:29 as the goal for every believer: to always do what pleases the Father.

Lecture support: Weaver says: 'Our goal should be to be like Jesus Christ and to do always those things which please the Father.'

Do not be a 'good-for-nothing' Christian

Believers who refuse to hear and obey become useless and unprofitable to God. Weaver calls for a decisive break from this pattern.

Lecture support: Weaver says: 'You need to determine that you are not going to be a good-for-nothing Christian.'

Listen to God's Word with the intent to obey

Approach every sermon and Scripture reading with a heart ready to obey, not just to hear. Without obedience, hearing is worthless.

Lecture support: Weaver concludes: 'You listen. You hear. You obey. You bring your life in conformity to the word of God.'

Confess the sin of not hearing

Weaver leads in prayer confessing failure to hear and obey, modeling repentance for this sin.

Lecture support: Weaver prays: 'O Lord, we have to confess, we have failed to hear. We failed to obey.'

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 9

Leading Christ into Captivity

May 02, 2021

Read Chapter 9 in the companion book, pages 165-181 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Captivity of Christ

Jesus Christ, though sovereign God, was led into captivity by both enemies and friends, and continues to be led captive when His authority is subordinated.

Lecture support: Weaver states, 'He was led into captivity. And He is still being led into captivity, not only by His enemies, but by His friends as well.'

Covenantal Union and Sin

Because believers are united to Christ as His body, their sins involve Christ, making Him serve with their sins, as seen in Isaiah 43:24 and 1 Corinthians 6.

Lecture support: Weaver says, 'since Jesus Christ is our head and we're His body, when we sin, we make Him to serve with our sins.'

Sphere Sovereignty and Delegated Authority

God created three institutions (family, church, civil government) with limited, delegated authority; each must operate only within its God-ordained sphere.

Lecture support: Weaver explains, 'each one of these institutions, He gave a limited sphere of authority... once it leaves that proper sphere, it does not carry its authority with it.'

Christ's Absolute Lordship vs. State Idolatry

Jesus Christ possesses all authority in heaven and earth; any submission of the church to the state is a denial of His headship and a form of leading Him into captivity.

Lecture support: Weaver declares, 'to submit the church of Jesus Christ to the state... is to submit Jesus Christ to the state and civil government since He is the head.'

The War of the First Century Repeating Today

The conflict between Christ and Caesar over ultimate lordship is recurring, with religious leaders today delivering the church to state control.

Lecture support: Weaver states, 'the war of the first century has become the war of this century... Who is Lord? Christ or Caesar?'

Key Arguments

God can be made to serve through covenantal relationship

Weaver argues from Isaiah 43:24 that Israel's sins forced God to serve, using the Hebrew word 'abad,' and applies this to New Testament believers united to Christ.

Lecture support: He says, 'Thou hast made me to serve with thy sins... it is the same word that is used here in Isaiah 43 and verse 24.'

Sin unites Christ to the sinner

Using 1 Corinthians 6:15-17, he contends that since believers are one spirit with the Lord, their sins involve Christ, making Him serve with their sins.

Lecture support: Weaver states, 'when we sin, we unite Jesus Christ to that sin... he that is joined unto the Lord is one spirit.'

All authority outside of God is delegated and limited

He asserts that Christ has all authority (Matthew 28:18; Ephesians 1:20-22), and any other authority is delegated, finite, and cannot override God's absolute authority.

Lecture support: Weaver says, 'delegated power, delegated authority, delegated jurisdiction cannot usurp, overrule, override, or overthrow absolute power, authority, and jurisdiction.'

Civil government has no authority over the church in its God-ordained sphere

He argues that civil government's jurisdiction is limited to justice; it cannot dictate to the church regarding worship, meeting, or practices unless the church violates God's law.

Lecture support: Weaver states, 'Civil government has absolutely no authority to dictate to the church as to when, or how, or where it can meet.'

Religious leaders today are delivering Christ to the state

Weaver claims that by complying with state mandates like lockdowns and vaccines, church leaders are leading Christ into captivity, just as the Sanhedrin delivered Jesus to Pilate.

Lecture support: He says, 'our religious leaders are delivering the church of Jesus Christ bound into captivity to the state... they're delivering Jesus Christ into captivity.'

The confession 'Jesus is Lord' is a direct challenge to state idolatry

He parallels the first-century baptismal confession 'Jesus is Lord' with Peter's declaration in Acts 4:12, which countered Caesar's claim to be the only savior.

Lecture support: Weaver notes, 'Peter took that and put it here in Acts 4 and verse 12... He was denying the emperor cult.'

Scripture References

Luke 22:54

Weaver reads this verse as the text for the message, describing Jesus being led to the high priest's house.

Exodus 1:13

Used to define the Hebrew word 'abad' (to serve with rigor) in the context of Israel's captivity in Egypt.

Deuteronomy 28:45-48

Cited to show that God sends captivity as judgment for disobedience, making His people serve enemies.

Proverbs 22:7

Used to illustrate economic captivity: the borrower is servant (slave) to the lender.

John 8:34

Quoted to show that whoever commits sin is the servant (slave) of sin.

Romans 6:16

Cited to reinforce that yielding to sin makes one a slave to sin.

Isaiah 43:24

Key verse showing God saying Israel made Him serve with their sins, using the word 'abad.'

1 Corinthians 6:15-20

Used to argue that believers' bodies are members of Christ, so sinning unites Christ to that sin.

Matthew 28:18

Quoted to establish that all authority in heaven and earth is given to Christ.

Ephesians 1:15-23

Read to show Christ's exaltation far above all principality and power, and His headship over the church.

Colossians 1:15-19

Cited to affirm Christ as head of the body, the church, and that all things were created by Him.

Proverbs 8:15-16

Used to show that by Christ kings reign and princes decree justice.

Psalm 75:5-7

Quoted to demonstrate that God is the judge who puts down one and sets up another.

John 18:2-3

Referenced to explain that Judas knew the place where Jesus often prayed, and came with a band of men.

Matthew 26:50

Mentioned to note that Jesus called Judas 'hetairos' (acquaintance), not a true friend.

Luke 22:63-65

Read to describe the mocking and smiting of Jesus during the night at the high priest's house.

Luke 22:66-68

Cited to show Jesus being led into the council and questioned about being the Christ.

John 11:47-48

Used to reveal the council's motive: to preserve their place and nation against Roman threat.

Luke 23:1

Read to show the multitude leading Jesus to Pilate, delivering Him to civil authority.

John 19:6-7, 10-11

Cited to show the chief priests demanding crucifixion and Jesus telling Pilate his power is given from above.

Discussion Questions

1. In what ways might believers today unknowingly lead Christ into captivity by their actions or allegiances?

Consider: Weaver argues that Christ is still led into captivity by His friends when they submit His authority to other powers.

2. How does the concept of covenantal union with Christ change our view of personal sin?

Consider: He explains that because we are Christ's body, our sins involve Him, making Him serve with our sins.

3. What are the practical implications of sphere sovereignty for the church's relationship with civil government today?

Consider: Weaver teaches that civil government has no authority over the church in matters of worship and meeting unless the church violates God's law.

4. How should the church respond when civil government mandates conflict with biblical commands?

Consider: He cites examples of churches being shut down and pastors arrested, and argues that obedience to Christ must come first.

5. In what ways do modern religious leaders parallel the Sanhedrin in delivering Christ to the state?

Consider: Weaver criticizes leaders who comply with state mandates like vaccine passports, comparing them to the council that handed Jesus to Pilate.

6. What does it mean to confess 'Jesus is Lord' in a culture that increasingly demands allegiance to the state?

Consider: He draws parallels to the first-century confession that cost believers their lives, and asks who we truly confess as Lord.

7. How can we discern when civil government has overstepped its God-ordained jurisdiction?

Consider: Weaver explains that government's sphere is justice, and it leaves its authority when it dictates to family or church.

8. What lessons can we learn from the early church's resistance to Caesar worship for our own context?

Consider: He describes how Christians refused to say 'Caesar is Lord' and faced persecution, emphasizing the cost of discipleship.

Applications

Do not deliver Christ's authority to the state

We must not submit the church or Christ's Word to civil government or religious institutions in a way that denies His absolute authority and jurisdiction.

Lecture support: Weaver states, 'we cannot and we must not lead or deliver our Lord Jesus Christ and His Word over to the state... to denounce, deny, or denigrate His authority.'

Confess Jesus as Lord regardless of cost

Believers must be prepared to confess Christ as Lord even if it leads to loss of property, freedom, or life, as in the first century.

Lecture support: Weaver says, 'when you confessed that Jesus Christ was Lord, you needed to prepare yourself because you would either be incarcerated, executed, or you'd end up losing everything.'

Obey Christ's commands, not just call Him Lord

Genuine confession of Christ's lordship is demonstrated by doing what He says, not merely verbal acknowledgment.

Lecture support: He quotes Luke 6:46 and says, 'Our lives, our lips, our actions will be very telling, because they will reveal who we genuinely confess to be Lord.'

Recognize the limits of civil government authority

Understand that civil government's authority is limited to justice and does not extend to dictating church worship or family life.

Lecture support: Weaver explains, 'Civil government has no authority to dictate to families how they're to raise their children... or to the church as to when, or how, or where it can meet.'

Resist state idolatry

Believers must reject any claim by the state to ultimate authority, recognizing that Christ alone is Lord and God.

Lecture support: He warns against the state being 'touted as God' and says, 'Jesus Christ alone is 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 10

The Mark of a Tyrant

October 09, 2022

Read Chapter 10 in the companion book, pages 183-201 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Nature of Tyranny

Tyranny is defined as oppressive, unrestrained power, often exercised by those who use lawful authority unlawfully.

Lecture support: Weaver defines tyrant as 'a sovereign or other ruler who uses power oppressively or unjustly' and notes that a tyrant may use 'lawful power unlawfully.'

Rejection of God's Authority

A tyrant's first mark is disregarding God and His commands, viewing himself as independent and a law unto himself.

Lecture support: Weaver states, 'if he will not obey God and His word, he is a tyrant... he views himself as independent of God.'

Self-Preservation of Power

Tyrants are primarily concerned with maintaining their rule, willing to sacrifice innocence and truth.

Lecture support: Saul's attempt to kill David is motivated by his desire to secure the kingdom for Jonathan, as seen in 1 Samuel 20:31.

Distortion of Truth

Tyrants manipulate facts and reality to serve their own interests, often playing the victim.

Lecture support: Saul falsely claims no one told him about Jonathan's covenant with David, though he knew of it (1 Samuel 22:8).

Scapegoating and False Accusations

Tyrants readily accept false witness and shift blame to others for their own failures.

Lecture support: Saul believes Doeg's lie about Ahimelech and condemns the innocent priests (1 Samuel 22:9-16).

Murderous Disregard for Life

Tyrants are willing to commit mass murder without conscience to eliminate perceived threats.

Lecture support: Saul orders the killing of 85 priests and the entire city of Nob, including women and children (1 Samuel 22:18-19).

Usurping Divine Authority

The ultimate mark of a tyrant is claiming the power to nullify God's law and judgment.

Lecture support: Saul swears by the Lord that the witch will not be punished, contradicting God's command (1 Samuel 28:10).

Divine Judgment on Tyrants

God is the enemy of tyrants and will ultimately bring them to account.

Lecture support: Samuel tells Saul, 'the Lord is departed from thee, and is become thine enemy' (1 Samuel 28:16).

Key Arguments

Disobedience to God is the root of tyranny

Saul's rejection of God's command in 1 Samuel 15 marks the beginning of his tyranny, as disobedience reveals a heart that has turned from God.

Lecture support: Weaver cites 1 Samuel 15:11: 'he is turned back from following me, and hath not performed my commandments.'

Tyrants prioritize their own power above all else

Saul's attempts to kill David and his rage at Jonathan demonstrate that a tyrant's primary concern is preserving his dynasty.

Lecture support: Saul says to Jonathan, 'as long as the son of Jesse liveth... thou shalt not be established, nor thy kingdom' (1 Samuel 20:31).

Tyrants manipulate facts to create false narratives

Saul distorts reality by claiming ignorance of Jonathan's covenant and accusing David of conspiracy, despite evidence to the contrary.

Lecture support: Weaver points out Saul's lie in 1 Samuel 22:8, noting Saul already knew of the covenant from 1 Samuel 18.

Tyrants use scapegoats to evade responsibility

Saul accepts Doeg's false report and blames Ahimelech for his own failures, showing a tyrant's willingness to sacrifice the innocent.

Lecture support: Weaver highlights that Ahimelech was entirely innocent, yet Saul condemned him based on a lie (1 Samuel 22:9-16).

Tyranny progresses to mass murder without conscience

Saul's order to kill 85 priests and the city of Nob reveals the ultimate fruit of tyranny: the destruction of innocent life.

Lecture support: Weaver reads 1 Samuel 22:18-19, emphasizing the slaughter of women, children, and animals.

Tyrants claim authority to override God's law

Saul's oath to the witch of Endor that she will not be punished is a direct usurpation of God's judgment, showing the tyrant's belief in his own supremacy.

Lecture support: Weaver exclaims, 'He swears by God!' and notes Saul's claim that 'there shall no punishment happen to thee' (1 Samuel 28:10).

Modern tyrants mirror Saul's rebellion

Weaver applies the marks to contemporary politicians who legalize sin and believe their laws nullify God's judgment.

Lecture support: He cites Psalm 94:20-21 and mentions abortion and sodomy as examples of legalized sin.

God actively opposes and judges tyrants

Samuel's declaration that God has become Saul's enemy assures that all tyrants will face divine retribution.

Lecture support: Weaver quotes 1 Samuel 28:16 and Deuteronomy 32:35 to affirm God's vengeance.

Scripture References

1 Samuel 28:6-19

The primary text, read at the opening, describing Saul's consultation with the witch of Endor and Samuel's prophecy of judgment.

Galatians 6:17

Paul speaks of bearing 'the marks of the Lord Jesus' in his body, illustrating the concept of marks.

2 Corinthians 11:23-28

Paul lists his sufferings, showing the physical marks he bore for Christ.

John 20:24-28

Thomas's demand to see the print of the nails in Jesus' hands, highlighting the marks of Christ.

John 15:18-20

Jesus warns that the world will hate His followers, indicating the stigma of true Christianity.

Hebrews 13:12-13

Believers are called to go forth bearing Christ's reproach.

Matthew 7:20

Jesus says, 'by their fruits ye shall know them,' applied to identifying tyrants by their works.

1 Samuel 15:1-3

God's command to Saul to utterly destroy Amalek, which Saul disobeys.

1 Samuel 15:15, 20-21

Saul blames the people for sparing the spoil, revealing his disobedience.

1 Samuel 15:17-19

Samuel rebukes Saul for flying upon the spoil and disobeying God.

1 Samuel 15:10-11

God regrets making Saul king because he has turned back from following Him.

1 Samuel 15:26-29

Samuel declares the kingdom torn from Saul and given to a neighbor.

1 Samuel 20:28-33

Saul's anger at Jonathan for defending David, revealing his concern for his dynasty.

1 Kings 12:26-28

Jeroboam's idolatry to secure his kingdom, paralleling Saul's tyranny.

John 11:47-50

The chief priests plot to kill Jesus to preserve their place and nation.

1 Samuel 22:7-8

Saul accuses his servants of conspiracy and plays the victim.

1 Samuel 18:1-4

Jonathan's covenant with David, which Saul later claims ignorance of.

1 Samuel 22:9-16

Doeg's false report and Saul's accusation of Ahimelech.

1 Samuel 22:16-19

Saul orders the slaughter of the priests and the city of Nob.

Psalm 94:20-21

The throne of iniquity frames mischief by law, condemning the innocent.

Study notes

Discussion Questions

1. How does Saul's progression from disobedience to outright usurpation of God's authority illustrate the nature of tyranny?

Consider: Weaver traces Saul's decline from 1 Samuel 15 to 28, showing how small compromises lead to greater evil.

2. In what ways do modern politicians exhibit the marks of a tyrant described in this sermon?

Consider: Weaver applies the marks to contemporary issues like legalized sin and distortion of facts.

3. What does it mean for a Christian to bear the 'stigma' of following Christ in today's culture?

Consider: Weaver discusses the stigma of biblical Christianity and the world's hatred.

4. How should believers respond when civil authorities frame 'mischief by a law' (Psalm 94:20)?

Consider: Weaver cites Psalm 94 to show that wicked governments legalize sin.

5. Why is it significant that Saul swore 'by the Lord' when promising the witch no punishment?

Consider: Weaver highlights this as the ultimate act of tyranny, using God's name to defy God's law.

6. What lessons can we learn from the fact that God became Saul's enemy?

Consider: Weaver emphasizes that God actively opposes tyrants and will bring judgment.

7. How does the example of Doeg illustrate the danger of those who enable tyrants?

Consider: Weaver notes that when people of conscience refuse, there will always be a Doeg to carry out evil.

Applications

Recognize the marks of tyranny

Believers must be able to identify the marks of a tyrant in leaders, especially disregard for God's law and distortion of truth.

Lecture support: Weaver states, 'We need to know the marks, and we need to watch.'

Choose the stigma of Christ over worldly approval

Christians should embrace the reproach of following Christ rather than seek praise from a wicked world.

Lecture support: Weaver says, 'I had much rather be a believer... and be hated... than to be praised by a wicked... world.'

Understand that legalization does not remove sin's guilt

Do not be deceived into thinking that sins made legal by government are free from God's judgment.

Lecture support: Weaver warns, 'fallen man believes... sins are not sins if they are declared legal.'

Trust in God's judgment on tyrants

Believers can rest in the certainty that God will hold tyrants accountable and bring justice.

Lecture support: Weaver cites Deuteronomy 32:35: 'To me belong vengeance and recompense.'

Refuse to enable tyranny

Like the Israelite soldiers who refused to kill the priests, believers must not obey wicked commands.

Lecture support: Weaver notes, 'the service of the king would not put forth their hand to fall upon the priest of the Lord.'

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

Christians Who Despise God

June 12, 2016

Read Chapter 11 in the companion book, pages 203-220 (October 9, 2026 opening-heading corrected edition).

Major Themes

Disobedience as Despising God

The central thesis: when a Christian disobeys God's Word, he is not merely breaking a rule but actively despising God Himself, because God and His law are inseparable.

Lecture support: Proverbs 14:2; 2 Samuel 12:9-10; 1 Thessalonians 4:8; John 12:48.

Actions Over Professions

True fear of the Lord is demonstrated by a life of uprightness, not by verbal claims. Conduct reveals the heart's posture toward God.

Lecture support: Matthew 7:16,20; Proverbs 4:23; Proverbs 14:2.

The Inseparability of God and His Word

One cannot love God and despise His Word; rejecting the Bible is rejecting Christ, and rejecting Christ is rejecting the Father.

Lecture support: Psalm 138:2; John 12:48; Luke 10:16.

The Danger of Presumptuous Sin

Willful, premeditated sin is a direct despising of God's commandment and brings severe consequences, as seen in David's life and Israel's history.

Lecture support: Numbers 15:30-31; 2 Samuel 12:9-10; Psalm 19:13.

Honor and Dishonor Principle

God honors those who honor Him and lightly esteems those who despise Him. Disobedient Christians should not expect blessings or answered prayers.

Lecture support: 1 Samuel 2:30; Malachi 1:6; Proverbs 13:13.

Despising God's Messengers

Rejecting or mocking those who faithfully preach God's Word is equivalent to despising God and Christ who sent them.

Lecture support: 2 Chronicles 36:15-16; Luke 10:16.

Greater Accountability Under the New Covenant

Those who trample Christ's blood and despise the Spirit of grace face a punishment far worse than the death penalty under Moses' law.

Lecture support: Hebrews 10:28-29.

Key Arguments

A Christian can genuinely despise God through disobedience.

Weaver argues that even a true believer like David can despise God by willfully breaking His commandments, proving that profession of love is not enough.

Lecture support: 2 Samuel 12:9-10; Proverbs 14:2.

God and His law are one; rejecting the law is rejecting God.

Because God's law expresses His will and character, despising His commandments is the same as despising Him personally.

Lecture support: Psalm 138:2; John 12:48; 1 Thessalonians 4:8.

Presumptuous sin is a direct act of despising God.

When a person knowingly and premeditatedly violates God's law, he is despising the word of the Lord and reproaching God.

Lecture support: Numbers 15:30-31; Psalm 19:13.

Despising God's messengers is despising God.

Jesus taught that those who reject His sent preachers reject Him and the Father, making contempt for faithful ministers a serious offense.

Lecture support: Luke 10:16; 2 Chronicles 36:15-16.

Disobedient Christians forfeit God's honor and blessing.

God's principle is to honor those who honor Him and lightly esteem those who despise Him, explaining why many Christians' prayers go unanswered.

Lecture support: 1 Samuel 2:30; Malachi 1:6; Proverbs 13:13.

New Testament believers face greater judgment for despising grace.

Hebrews 10:28-29 warns that those who trample Christ's blood and despite the Spirit of grace deserve a punishment far worse than physical death.

Lecture support: Hebrews 10:28-29.

Scripture References

Proverbs 14:2

The foundational text: walking in uprightness fears the Lord, but perverseness despises Him.

Matthew 7:16

You shall know them by their fruits; actions reveal true character.

Matthew 7:20

By their fruits you shall know them.

Proverbs 4:23

Keep your heart with all diligence, for out of it are the issues of life; conduct reveals the heart.

Isaiah 49:7

Christ is the one whom man despises.

Isaiah 53:3

He is despised and rejected of men; we esteemed him not.

Matthew 6:24

No man can serve two masters; he will hate one and love the other, or hold to one and despise the other.

Acts 13:22

God's testimony that David was a man after His own heart.

2 Samuel 11:26-27

David's adultery with Bathsheba and murder of Uriah displeased the Lord.

2 Samuel 12:5-10

Nathan confronts David: 'Thou art the man... thou hast despised the commandment of the Lord... thou hast despised me.'

Psalm 138:2

God has magnified His word above all His name.

John 12:48

He that rejects Christ and receives not His words will be judged by those words.

Hebrews 12:15-17

Esau, a fornicator and profane person, sold his birthright for one morsel of meat.

1 Corinthians 6:13-20

The body is for the Lord; fornication is sin against the body, which is the temple of the Holy Ghost.

Leviticus 26:14-15,43

If you despise my statutes and abhor my judgments, I will bring terror; they despised my judgments.

Numbers 11:20

You have despised the Lord who is among you by complaining about His provision.

Numbers 14:31

Your little ones shall know the land which you have despised.

Numbers 15:30-31

The soul that sins presumptuously reproaches the Lord and despises His word; shall be cut off.

Isaiah 5:24

They have cast away the law of the Lord and despised the word of the Holy One of Israel.

Romans 15:4

Whatsoever things were written aforetime were written for our learning.

Discussion Questions

1. In what ways might a professing Christian today be 'perverse in his ways' and thus despising God without realizing it?

Consider: Based on the definition of perverseness as crooked, devious, and disobedient living.

2. How does David's example challenge the notion that a genuine believer cannot fall into serious sin that despises God?

Consider: David was a man after God's own heart yet committed adultery and murder, which God called despising Him.

3. Why is it impossible to love Christ but neglect or reject the Bible? How does John 12:48 support this?

Consider: Weaver argues that God and His Word are inseparable; rejecting the Word is rejecting Christ.

4. In what ways might Christians today be like Esau, trading spiritual blessings for immediate bodily satisfaction?

Consider: Esau despised his birthright for a bowl of pottage; Weaver applies this to unlawful use of the body.

5. What is the difference between a sin of ignorance and a presumptuous sin, and why is the latter considered despising God?

Consider: Numbers 15:30-31 defines presumptuous sin as willful, premeditated disobedience that reproaches the Lord.

6. How should the principle 'them that honor me I will honor, and they that despise me shall be lightly esteemed' affect our daily choices?

Consider: 1 Samuel 2:30 establishes a direct correlation between our treatment of God and His treatment of us.

7. What does it mean to despise God's messengers today, and how can we guard against that attitude?

Consider: Luke 10:16 and 2 Chronicles 36:16 show that rejecting faithful preachers is rejecting God.

8. How does Hebrews 10:28-29 raise the stakes for New Testament believers who treat Christ's blood as unholy?

Consider: The passage warns of a punishment worse than physical death for trampling the Son of God.

Applications

Examine your walk, not just your words.

Evaluate whether your daily conduct demonstrates fear of the Lord or perverse despising of Him, because actions reveal the heart.

Lecture support: Proverbs 14:2; Matthew 7:16,20.

Repent of presumptuous sins.

Identify areas of willful, premeditated disobedience and repent, recognizing that such sin is a direct despising of God's commandment.

Lecture support: Numbers 15:30-31; Psalm 19:13.

Honor God by obeying His Word.

Since God honors those who honor Him, make obedience to Scripture a priority in every area of life to receive His blessing.

Lecture support: 1 Samuel 2:30; Proverbs 13:13.

Do not despise God's messengers.

Receive and heed the preaching of God's Word from faithful ministers, understanding that rejecting them is rejecting Christ.

Lecture support: Luke 10:16; 2 Chronicles 36:15-16.

Do not treat worship and service as worthless.

Avoid the attitude of the priests in Malachi who counted God's service as vile; prioritize corporate worship and personal devotion.

Lecture support: Malachi 1:6; Hebrews 10:25.

Fear the severe consequences of despising grace.

Take seriously the warning of Hebrews 10:29 that trampling Christ's blood brings sorer punishment, and live in reverent obedience.

Lecture support: Hebrews 10:28-29.

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: Richard Cameron

Lecture JW01084

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Lesson 2: What it Means to Hate God

Lecture JW01018

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Lesson 3: Why God Does Not Answer Most Prayers

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Lesson 5: When God's People Become His Enemies

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Lesson 6: Christians Who Despise God

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Lesson 7: Grieving God

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Lesson 8: The Sin Every Christian Admits Daily

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Lesson 9: Leading Christ into Captivity

Lecture JW00272

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Lesson 10: The Mark of a Tyrant

Lecture JW00195

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Lesson 11: Christians Who Despise God

Lecture JW01432

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Source information

Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.