WEAVER STUDY GUIDES

False Prophets And A False Gospel

Study Guide

Old Testament Studies

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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.

LESSON 1

False Prophets And A False Gospel

Part One of Two

August 06, 2016

Read Chapter 1 in the companion book, pages 5-25 (October 9, 2026 opening-heading corrected edition).

Major Themes

False Prophets and False Teaching

Modern church leaders, like Ezekiel's false prophets, speak from their own hearts, offering false peace and a false gospel.

Lecture support: Weaver opens with Ezekiel 13, saying false prophets 'prophesy out of their own hearts' and 'have seen vanity and lying divination.'

Biblical Slavery is Not Sinful

Scripture distinguishes man-stealing from regulated slavery; God instituted slavery and never condemned it, so calling it evil accuses God.

Lecture support: Weaver cites Genesis 9, Exodus 21, Leviticus 25, and New Testament passages to show God's regulation and endorsement of slavery.

The Danger of Political Correctness in the Church

The SBC's actions reflect a surrender to political correctness rather than biblical truth, leading to a denial of God's Word.

Lecture support: Weaver states the SBC repudiated the flag and called slavery evil, aligning with 'lost humanistic and politically correct leaders.'

Unity Requires Truth, Not Compromise

True unity cannot be achieved by discarding truth to avoid offense; the gospel itself is offensive, and truth must be taught, not abandoned.

Lecture support: Weaver argues, 'you cannot have unity without truth... you might have union, but you can't have unity.'

The Spirit of Antichrist in Organized Religion

Current events in the professing church manifest the spirit of Antichrist, as leaders reject Scripture and embrace humanistic ideals.

Lecture support: Weaver says, 'the spirit of Antichrist is alive and well' in organized religion that passes for modern Christianity.

God's Judgment on False Teachers

God will destroy false prophets and their followers, as illustrated by the wall of untempered mortar that will fall.

Lecture support: Weaver reads Ezekiel 13:9-16, where God promises to break down the wall and consume the false prophets.

Key Arguments

The SBC's founding was explicitly pro-slavery, making its current repudiation hypocritical and unscriptural.

The SBC was formed in 1845 to defend biblical slavery; now it calls slavery evil, contradicting its own history and Scripture.

Lecture support: Weaver details the 1845 formation, quoting the Alabama committee's statement that abolitionism was 'unscriptural.'

If slavery is sin, then God is the author of sin because He instituted and regulated slavery.

Since God cannot be tempted with evil (James 1:13) and sin is transgression of the law (1 John 3:4), calling slavery sin accuses God.

Lecture support: Weaver argues from Genesis 9, where God curses Canaan to be a slave, and from God's commands to circumcise bought servants.

Jesus and the Apostles never condemned slavery; they regulated it and admitted slaveholders to the church.

The New Testament's silence on condemning slavery, and its instructions to slaves and masters, prove slavery is not inherently sinful.

Lecture support: Weaver cites Luke 7 (the centurion), 1 Corinthians 7:20-21, Ephesians 6, Colossians 3-4, and 1 Timothy 6:1-5.

The SBC's resolution is based on unsubstantiated perception, not fact, and sets a dangerous precedent.

The resolution assumes the flag is a symbol of racism without proof; if perception dictates truth, the gospel itself must be discarded.

Lecture support: Weaver challenges the resolution's 'whereas' statements, noting polls show 94% support the flag and perception is not reality.

The SBC's partnership with the UN as an NGO compromises its biblical witness.

The ERLC's UN status requires supporting UN principles, which are anti-biblical, anti-freedom, and pro-globalism.

Lecture support: Weaver reads from Al Benson's article about the ERLC being an NGO of the UN and the implications of that status.

Scripture References

Ezekiel 13:1-16

Weaver reads extensively from Ezekiel 13 to establish the theme of false prophets who prophesy out of their own hearts and build with untempered mortar.

Isaiah 5:20

Quoted to condemn those who call evil good and good evil, applied to the SBC's stance on the flag and slavery.

Exodus 21:16

Cited to show that man-stealing (kidnapping) merits the death penalty, distinguishing it from biblical slavery.

Deuteronomy 24:7

Reinforces the death penalty for man-stealing, emphasizing the distinction from regulated slavery.

1 Timothy 1:9-10

Lists 'men-stealers' among the lawless, again distinguishing kidnapping from biblical slavery.

Deuteronomy 21:10-14

Shows that captives of war could become slaves, one legitimate means of entering slavery.

2 Kings 5:2

The little Israelite maid was a slave captured in war, illustrating war captivity as a source of slavery.

Exodus 21:7-11

Describes selling oneself or a family member into slavery, another biblical means.

Leviticus 25:39-54

Further regulations on selling oneself into slavery, including to a stranger.

Exodus 21:1-6

Describes permanent slavery by choice, with the ear-piercing ceremony, and connects to Christ's servanthood in Isaiah 50:5.

Isaiah 50:5

Used to show Christ as a willing servant/slave, with His ear opened.

Proverbs 22:7

Illustrates economic slavery: the borrower is servant to the lender.

James 1:13-15

God cannot be tempted with evil; if slavery is evil, then God would be the author of evil.

1 John 3:4

Sin is transgression of the law; since God's law regulates slavery, slavery cannot be inherently sinful.

Genesis 9:24-27

Noah's curse on Canaan ordains slavery as a punishment and remedy, showing God's institution of slavery.

Genesis 17:9-14

God commands Abraham to circumcise bought servants, showing God's endorsement of slaveholding.

Genesis 14:14

Abraham had 318 trained servants (slaves) born in his house, indicating a large slaveholding household.

Genesis 20:14

Abimelech gave Abraham male and female servants (slaves).

Genesis 24:35

God gave Abraham menservants and maidservants, directly attributing slave acquisition to God's blessing.

Genesis 26:12-14

Isaac had great store of servants (slaves), and the Philistines envied him.

Study notes

Discussion Questions

1. How does Ezekiel 13's description of false prophets apply to modern church leaders who prioritize cultural acceptance over biblical truth?

Consider: Weaver opens with Ezekiel 13 to frame the SBC's actions as false prophecy.

2. What is the biblical distinction between man-stealing (kidnapping) and the regulated slavery described in the Old and New Testaments?

Consider: Weaver emphasizes Exodus 21:16 and Deuteronomy 24:7 to differentiate.

3. If God instituted and regulated slavery (Genesis 9, Leviticus 25), how should Christians respond to claims that all slavery is inherently sinful?

Consider: Weaver argues that calling slavery evil accuses God of authoring sin.

4. Why did Jesus not condemn the centurion for being a slaveholder, and what does that imply for New Testament ethics on slavery?

Consider: Weaver points to Luke 7 as a missed opportunity for condemnation.

5. How does 1 Timothy 6:1-5 address those who teach against biblical slavery, and what does it say about their character?

Consider: Weaver reads the passage to show God reprobates abolitionist teaching.

6. In what ways does the SBC's partnership with the United Nations as an NGO conflict with biblical principles?

Consider: Weaver discusses the ERLC's UN status and its required alignment with UN principles.

7. Can true Christian unity be achieved by setting aside biblical truth to avoid offending others? Why or why not?

Consider: Weaver argues that unity requires truth, and the gospel itself is offensive.

8. How should believers respond when their denomination officially adopts positions that contradict Scripture?

Consider: Weaver suggests withdrawing from the SBC and choosing God's Word over churchianity.

Applications

Test all teaching by Scripture, not by cultural trends.

Believers must evaluate church leaders' statements against the Bible, rejecting those that contradict God's Word.

Lecture support: Weaver contrasts the SBC's resolution with biblical passages on slavery, urging a choice for Scripture.

Do not call what God has regulated sinful.

Christians should not label biblical slavery as evil, lest they accuse God of authoring sin.

Lecture support: Weaver argues from James 1:13 and 1 John 3:4 that calling slavery sin impugns God's character.

Separate from churches and leaders who deny biblical truth.

If a denomination officially repudiates Scripture, believers should consider leaving for a faithful church.

Lecture support: Weaver mentions emails from individuals and churches withdrawing from the SBC and suggests it may be time to find another church.

Pursue unity based on truth, not compromise.

True unity in the body of Christ requires adherence to biblical truth, not the suppression of offensive doctrines.

Lecture support: Weaver states, 'you cannot have unity without truth' and warns against discarding truth for perceived unity.

Study Scripture to understand difficult topics like slavery.

Believers should diligently study the Bible to grasp the distinction between biblical slavery and man-stealing, rather than relying on cultural assumptions.

Lecture support: Weaver encourages writing down the many scriptures he references because most people are ignorant of them.

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

Pastor John Weaver - False Prophets And A False Gospel

Part Two of Two

August 06, 2016

Read Chapter 2 in the companion book, pages 27-45 (October 9, 2026 opening-heading corrected edition).

Major Themes

False Prophets and Untempered Mortar

Modern church leaders who promote unbiblical principles are like false prophets building with untempered mortar, destined to fall under God's judgment.

Lecture support: Weaver reads Ezekiel 13:10-16 and applies it to Russell Moore and the SBC, saying 'preaching lies and serving a personal agenda... is the same as building with untempered mortar.'

Religious Liberty vs. God's Law

True freedom is not absolute but is found in obedience to God's law; elevating freedom above God is idolatry.

Lecture support: Weaver states, 'Freedom is not primary. God and His law are primary. Whenever anyone substitutes freedom as the primary object... it is idolatry.'

Islam as a Geopolitical Threat

Islam is portrayed as a geopolitical movement seeking to impose Sharia law and destroy Western civilization, not merely a religion deserving First Amendment protection.

Lecture support: Weaver quotes Gerald Harris: 'Islam may be more of a geopolitical movement than a religion... their goal politically is to destroy the Constitution... and to replace it with Sharia law.'

Biblical Prohibition of Pagan Worship

Old Testament law forbade pagan worship and required one law for all inhabitants; Christians should not support the building of mosques or temples to false gods.

Lecture support: Weaver cites Exodus 12:49, Leviticus 24:22, Numbers 15:16,29 and Deuteronomy 23:3-6 to argue that Israel did not allow pagan temples or seek the peace of hostile nations.

Denominational Apostasy

The SBC and other denominations are compromising with unbelief, as seen in the ERLC's UN ties and support for a mosque, and may follow the Presbyterian Church USA into open apostasy.

Lecture support: Weaver details the ERLC's NGO status with the UN and the Presbyterian Church USA allowing a Muslim prayer, asking 'Will the Southern Baptist Convention go as far as the Presbyterian Church USA?'

Historical Christian Nation Concept

America was founded as a Christian nation where only Christian worship was protected; modern pluralism is a departure from this heritage.

Lecture support: Weaver quotes Bishop Hopkins: 'I can find no right for the public exercise of any religious faith under our great federal charter which does not acknowledge the divine authority of the Christian Bible.'

Key Arguments

The Confederate flag is a Christian symbol, not a symbol of injustice.

Weaver argues the Confederate battle flag carries the cross of St. Andrew and was designed as a Christian flag; injustices against African Americans were committed under the U.S. flag.

Lecture support: Weaver says, 'the Confederate battle flag, is a Christian flag. It carries the cross of St. Andrew... The battle flag did not commit any injustices at all against African-Americans.'

The ERLC's UN NGO status indicates compromise with globalism.

The ERLC's classification as an NGO of the UN requires support for UN principles, which Weaver equates with globalism and humanism, undermining national sovereignty.

Lecture support: Weaver states, 'the ERLC is a non-governmental organization of the United Nations... the NGO must support the principles of the Charter of the United Nations.'

Supporting a mosque contradicts the gospel and aids idolatry.

Helping build a mosque promotes a false religion that denies Christ; Christians should not aid the ungodly in their error.

Lecture support: Weaver asks, 'How can you proclaim that there is none other name under heaven given among men whereby we must be saved other than Jesus Christ, and then turn around and encourage idolatry?'

Freedom without God's law leads to anarchy and slavery to sin.

Absolute freedom results in anarchy; true liberty is found in serving God and obeying His law, as sin enslaves.

Lecture support: Weaver says, 'When you take liberty or freedom and you try to make it an absolute, then the result is not freedom. It is rather anarchy.'

Old Testament law forbade allowing pagan worship in Israel.

God commanded one law for all in Israel and specifically prohibited seeking the peace or prosperity of hostile nations like Ammon and Moab.

Lecture support: Weaver cites Deuteronomy 23:6: 'Thou shalt not seek their peace nor their prosperity all thy days for ever.'

Jesus would not support building a mosque or temple to Baal.

Jesus always did what pleased the Father, who does not share His glory with idols; therefore, Jesus would oppose a mosque.

Lecture support: Weaver says, 'Jesus Christ only did and He only does those things that please the Father... My glory will I not give to another, neither My praise to graven images.'

Modern denominations are apostatizing by embracing false religions.

The Presbyterian Church USA allowed a Muslim prayer, and the SBC's support for a mosque indicates a similar trajectory away from biblical Christianity.

Lecture support: Weaver reads the report of the Presbyterian Church USA's opening prayer by a Muslim and asks, 'Why would the Southern Baptist Convention support the building of a mosque to deny the gospel?'

Scripture References

Ezekiel 13:10-16

Read at the beginning to compare false prophets to modern leaders who build with untempered mortar.

John 8:34

Used to show that committing sin makes one a slave to sin, not free.

Romans 6:17-18

Cited to show that believers are freed from sin to become servants of righteousness.

Isaiah 33:22

Quoted to establish God as Judge, Lawgiver, and King.

James 4:12

Used to affirm there is one Lawgiver.

Psalm 119:45

David's statement that he walks at liberty because he seeks God's precepts.

Exodus 12:49

One law for the homeborn and the stranger.

Leviticus 24:22

One manner of law for stranger and countryman.

Numbers 15:16

One law and one manner for you and the stranger.

Numbers 15:29

One law for sins of ignorance for Israelite and stranger.

Deuteronomy 25:17-19

Command to blot out Amalek and not forget their cowardice.

Deuteronomy 23:3-6

Ammonites and Moabites banned from the congregation and their peace not to be sought.

Deuteronomy 17:15

Command not to set a stranger as king over Israel.

Exodus 22:21

Command not to vex or oppress a stranger.

Judges 17:6

Every man did what was right in his own eyes, illustrating anarchy.

2 Chronicles 19:2

Jehu's rebuke to Jehoshaphat for helping the ungodly.

2 Kings 10

Jehu's destruction of Baal worship and temple.

1 Kings 18

Elijah's slaughter of the prophets of Baal.

John 8:29

Jesus always does what pleases the Father.

Isaiah 42:8

God will not give His glory to another or praise to graven images.

Study notes

Discussion Questions

1. How does Ezekiel 13's imagery of untempered mortar apply to modern church leaders who promote unbiblical principles?

Consider: Weaver uses this passage to critique the SBC's actions.

2. Is the Confederate battle flag a Christian symbol, and how should Christians evaluate historical symbols?

Consider: Weaver argues the flag is Christian and not a symbol of injustice.

3. What are the implications of a Christian denomination's political arm being an NGO of the United Nations?

Consider: Weaver reveals the ERLC's UN status and its requirement to support UN principles.

4. How should Christians balance religious liberty for all with the command to avoid aiding false religions?

Consider: Weaver argues that supporting a mosque aids idolatry and violates biblical commands.

5. In what sense is freedom under God's law true liberty, and how does absolute freedom lead to anarchy?

Consider: Weaver teaches that freedom without God's law is slavery to sin.

6. Does the Old Testament model of one law for all inhabitants apply to modern nations, and how?

Consider: Weaver cites Exodus, Leviticus, and Numbers to argue for God's law as the standard.

7. How should Christians respond to the claim that Islam is a geopolitical movement rather than just a religion?

Consider: Weaver quotes Gerald Harris on Islam's goal to impose Sharia law.

8. What lessons can we learn from Jehoshaphat's alliance with Ahab about partnering with unbelievers?

Consider: Weaver uses 2 Chronicles 19:2 to warn against helping the ungodly.

Applications

Evaluate church leaders by biblical standards

Believers should test the teachings and actions of church leaders against Scripture, rejecting those who promote unbiblical principles.

Lecture support: Weaver says, 'preaching lies and serving a personal agenda... is the same as building with untempered mortar.'

Prioritize God's law over human concepts of freedom

Christians must not elevate religious liberty above obedience to God; true freedom is found in serving God according to His law.

Lecture support: Weaver states, 'Freedom is not primary. God and His law are primary.'

Do not aid false religions

Supporting the building of mosques or temples to false gods is contrary to the gospel and helps keep people in error.

Lecture support: Weaver asks, 'How can you proclaim that there is none other name... and then turn around and encourage idolatry?'

Understand the threat of Islam

Recognize Islam as a geopolitical ideology that seeks to impose Sharia law and oppose it, rather than facilitating its spread.

Lecture support: Weaver quotes Harris: 'Their goal politically is to destroy the Constitution... and to replace it with Sharia law.'

Repent and return to biblical foundations

The church and nation must repent of sin and apply Scripture to avoid judgment and cultural collapse.

Lecture support: Weaver says, 'If we want our country... we must repent of our sins and come to our senses and start believing the scripture.'

Separate from apostate denominations

Believers should be wary of denominations that compromise with false religions, as seen in the Presbyterian Church USA's Muslim prayer.

Lecture support: Weaver warns, 'Will the Southern Baptist Convention go as far as the Presbyterian Church USA?'

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: False Prophets And A False Gospel - Part One of Two

Lecture JW01439

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01439&transcript=ai&pc_view=formatted

Lesson 2: Pastor John Weaver - False Prophets And A False Gospel - Part Two of Two

Lecture JW01440

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01440&transcript=ai&pc_view=formatted

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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.