

WEAVER STUDY GUIDES

Genesis: Abraham, Covenant, and Promise

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

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

LESSON 1

Concepts of a Just War

December 01, 1996

Read Chapter 1 in the companion book, pages 5-24.

Major Themes

Biblical Standard for Justice

All actions, including war, must be evaluated by the law and testimony of God's Word, not human opinion.

Lecture support: Isaiah 8:20 is cited as the foundational principle: 'To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.'

Defensive Wars Can Be Unjust

Defensive wars are not automatically just; they become unjust when they exceed moral bounds, defend wickedness, or oppose God's revealed will.

Lecture support: Examples include Simeon and Levi's slaughter of Shechem (Genesis 34), Benjamin's defense of Sodomites (Judges 20), and Zedekiah's resistance to Babylon (Jeremiah 27).

Offensive Wars Can Be Just

Offensive wars are just when initiated by God or fought against tyranny and wickedness, as seen in the conquest of Canaan and the war against Midian.

Lecture support: Numbers 31:1-2: 'And the Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites.'

God's Sovereign Right to Dispossess Nations

God, as owner of the earth, has the right to dispossess nations that refuse to honor Him, often through war.

Lecture support: Psalm 24:1: 'The earth is the Lord's and the fullness thereof'; Matthew 21:33-41 parable of the vineyard.

Divine Approval of Abraham's Offensive War

Abraham's rescue of Lot in Genesis 14 is an offensive war that receives priestly blessing, showing God's approval of aggressive action for justice.

Lecture support: Melchizedek blessed Abraham: 'Blessed be Abram of the Most High God... who hath delivered thine enemies into thine hand' (Genesis 14:19-20).

Resistance to Tyranny as Obedience to God

Historical figures like John Knox and Jonas Clark taught that resisting tyranny, even offensively, is a biblical duty.

Lecture support: Pastor Jonas Clark's actions at Lexington Green: 'resistance to tyranny was obedient to God.'

Obligatory Self-Defense

Scripture mandates self-defense and defense of others; failure to resist an attacker is a violation of the sixth commandment.

Lecture support: Deuteronomy 22:23-27 implies the duty to save a victim crying out; Weaver argues that allowing murder is complicity.

Key Arguments

Not All Defensive Wars Are Just

Defensive wars can be unjust when they overstep justice (Genesis 34), defend wickedness (Judges 20), or contradict God's command (Jeremiah 27).

Lecture support: Simeon and Levi killed an entire city in rage; Benjamin defended Sodomites; Zedekiah resisted God's command to submit to Babylon.

Not All Offensive Wars Are Unjust

Offensive wars are just when God commands them (Numbers 31) or when they are fought to eliminate wickedness and tyranny (1 Samuel 15).

Lecture support: God commanded Moses to 'avenge the children of Israel of the Midianites' and later told Saul to 'utterly destroy' Amalek.

God's Ownership Justifies Dispossession

Because God owns the earth, He has the right to dispossess nations that reject Him, making offensive wars for this purpose just.

Lecture support: Psalm 24:1 and the parable of the vineyard in Matthew 21 show God's sovereign ownership and right to judge.

Abraham's War Was Offensive and Just

Abraham's pursuit and attack on the kings who captured Lot was an offensive war that received divine blessing through Melchizedek.

Lecture support: Genesis 14:14-16 describes Abraham arming 318 trained servants and pursuing the enemy; Melchizedek blessed him afterward.

Historical Precedent for Just Offensive War

John Knox and Jonas Clark taught that wars against tyranny, even if offensive, are just; Clark ensured Lexington was a defensive engagement to align with this teaching.

Lecture support: Clark 'knew his Knox' and wanted to ensure the colonists were in a defensive posture before firing.

Self-Defense Is a Biblical Obligation

Scripture requires individuals to defend their lives and families; failing to do so is a sin against the sixth commandment.

Lecture support: Deuteronomy 22 implies a duty to rescue; Weaver states that allowing murder is assisting in the act.

Scripture References

Isaiah 8:20

Foundation for evaluating all actions by God's Word; used to introduce the message.

Genesis 34:1-31

Example of a defensive action (Simeon and Levi avenging Dinah) that was unjust due to excessive cruelty.

Judges 20:1-14

Benjamin's defensive war to protect Sodomites was unjust because it defended wickedness.

Jeremiah 27:1-11

Zedekiah's defensive war against Nebuchadnezzar was unjust because it opposed God's command to submit.

Deuteronomy 1:24

God authorized reconnaissance for an offensive war to take Canaan.

Numbers 31:1-8

God commanded an offensive war against Midian, showing offensive wars can be just.

Psalms 24:1

God's sovereign ownership of the earth justifies His right to dispossess nations.

Matthew 21:33-41

Parable of the vineyard illustrating God's right to judge and dispossess rebellious tenants.

Genesis 14:1-24

Abraham's offensive war to rescue Lot, blessed by Melchizedek, as the first just war.

Hebrews 7:1-3

Confirms Melchizedek's blessing of Abraham, showing divine approval of his war.

Exodus 17:8

Amalek's initial aggression against Israel, setting the stage for later judgment.

Deuteronomy 25:17-19

God's command to remember Amalek's treachery and later blot them out.

1 Samuel 15:1-3

God's command to Saul to destroy Amalek, an offensive war against wickedness.

Deuteronomy 22:23-27

Implies the duty to rescue a victim, supporting the obligation of self-defense.

Study notes

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Discussion Questions

1. How does Isaiah 8:20 serve as the ultimate standard for determining whether a war is just or unjust?

Consider: Weaver begins by establishing that all actions must align with God's Word.

2. In what ways did Simeon and Levi's defense of Dinah cross the line into injustice, and what principles can we draw from this for modern conflicts?

Consider: Genesis 34 is used as an example of a defensive action that became unjust due to excessive force.

3. Why was Benjamin's defense of the Sodomites in Judges 20 considered unjust, and what does this teach about defending immoral causes?

Consider: The Benjamites defended wickedness, making their defensive war wrong.

4. How does God's command to submit to Nebuchadnezzar in Jeremiah 27 challenge the idea that all defensive wars are justified?

Consider: Zedekiah's resistance was against God's will, showing that obedience to God overrides national defense.

5. What does Abraham's offensive war in Genesis 14 teach us about the legitimacy of using force to rescue the innocent?

Consider: Abraham's rescue of Lot was an aggressive war that received divine blessing.

6. How does the command to destroy Amalek in 1 Samuel 15 illustrate that offensive wars can be just when initiated by God?

Consider: God commanded an offensive war against Amalek for past sins, showing divine sanction.

7. What can we learn from Pastor Jonas Clark's insistence that the British fire first at Lexington about the importance of maintaining a just cause?

Consider: Clark wanted to ensure the colonists were in a defensive posture to align with just war teaching.

8. How does Deuteronomy 22:23-27 support the idea that self-defense and defense of others is a biblical obligation?

Consider: The passage implies a duty to rescue those in danger, which Weaver extends to the obligation of self-defense.

Applications

Evaluate All Actions by Scripture

Believers must test every action, including decisions about war and self-defense, against the law and testimony of God's Word.

Lecture support: Isaiah 8:20 is the standard: 'To the law and to the testimony.'

Avoid Excessive or Immoral Defense

When defending oneself or others, one must not overstep the bounds of justice and morality, as Simeon and Levi did.

Lecture support: Genesis 34 shows that their defensive action was condemned for its cruelty.

Do Not Defend Wickedness

It is unjust to defend or protect those who are guilty of gross immorality, as Benjamin did with the Sodomites.

Lecture support: Judges 20: Benjamin's defense of Sodomites was wrong.

Submit to God's Will Over National Defense

When God clearly commands submission, as in Jeremiah 27, resisting even defensively is sinful.

Lecture support: Zedekiah's defensive war against Babylon was against God's command.

Recognize the Legitimacy of Offensive Action Against Tyranny

Offensive wars to rescue the innocent or overthrow tyranny can be just, following Abraham's example.

Lecture support: Abraham's rescue of Lot was an offensive war blessed by God.

Fulfill the Duty of Self-Defense

Scripture obligates individuals to defend their own lives and the lives of their families, even using lethal force if necessary.

Lecture support: Deuteronomy 22 implies a duty to rescue; failure to defend is a violation of the sixth commandment.

Learn from Historical Examples of Just Resistance

The American Revolution, as led by pastors like Jonas Clark, exemplifies biblical principles of resisting tyranny.

Lecture support: Clark's actions at Lexington were based on the teaching that 'resistance to tyranny was obedient to God.'

Study notes

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Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

Wine, its Condemnation & Commendation

January 22, 2003

Read Chapter 2 in the companion book, pages 25-38.

Major Themes

Sin resides in the heart, not in material things

Nothing material is evil in itself; sin is in the human heart. Abuse of any good thing, including wine, stems from sinful propensities.

Lecture support: Nothing matter or materialistic is evil in and of itself. That is pure paganism. Sin is in the human heart. Sin must be dealt with in the heart. And so money, wine or whatever it is, anything matter or material is not evil and is not sinful in and of itself. All abuse of anything, even food, comes from our evil and sinful propensities.

Condemnation of drunkenness and its consequences

Drunkenness is repeatedly condemned in Scripture. It leads to poverty, pain, and exclusion from God's kingdom. There is no such thing as a Christian drunkard.

Lecture support: Know you not that the unrighteous shall not inherit the kingdom of God... nor drunkards... shall inherit the kingdom of God. And such were some of you. But you are washed... There is no such thing as a Christian drunkard.

Wine as a divine blessing and staple of life

Wine is a necessity, not a luxury. It is a special token of God's blessing, given with grain and oil as a sign of His favor.

Lecture support: Throughout the Bible, wine is regarded as a necessity of life. In no way is it counted as a luxury... Wine in the Bible is bracketed with grain as a basic staple... a blessing is in it.

Wine as a symbol of the Messianic age

An extraordinary abundance of wine is a token of the coming Messianic age, when mountains will drop sweet wine.

Lecture support: Behold, the days come, saith the Lord, that the plowman shall overtake the reaper... and the mountain shall drop sweet wine...

Proper use of wine to cheer, heal, and comfort

Wine is given to gladden the heart of man, to serve medicinal purposes, and to comfort the dying and depressed.

Lecture support: He calls it... wine that make it glad the heart of man... use a little wine for thy stomach's sake... Give strong drink unto him that is ready to perish and wine unto those that be of heavy heart.

Exceptional abstinence highlights proper use

Total abstinence was required only for specific groups at specific times (kings in judgment, priests on duty, Nazarites during vow), implying that moderate use was otherwise permitted.

Lecture support: It is not for kings to drink wine... lest they drink and forget the law... Do not drink wine nor strong drink... when you go into the tabernacle... After that the Nazarite may drink wine.

Christian liberty to enjoy all things within God's bounds

All things belong to the Christian, and God gives richly all things to enjoy. Only a Christian can use things like wine without becoming enslaved.

Lecture support: For all things are yours... who giveth us richly all things to enjoy. Only a Christian can use and enjoy food without becoming a glutton. Only a Christian can use wine without becoming a drunkard.

Key Arguments

Drunkards are not Christians

Paul's list in 1 Corinthians 6:9-11 shows that drunkards will not inherit the kingdom. Those who continue in drunkenness give evidence of being unconverted.

Lecture support: There is no such thing as a Christian drunkard, nor is there any such thing as a Christian becoming a drunkard. Because these two are opposites, Paul said, if a man is a drunkard, he shall not inherit the kingdom of God. He's unconverted.

Wine is not inherently evil; abuse is sinful

The Bible condemns the abuse of wine, not wine itself. The abuse is always condemned, but wine in and of itself is commended.

Lecture support: The abuse is always condemned, but not wine in and of itself.

Wine is a blessing, not 'the devil's juice'

Multiple Scriptures call wine a blessing from God. It is wrong to refer to it as 'the devil's juice' when God calls it a blessing.

Lecture support: If the Bible calls wine in so many places the blessing of God... How can then we properly refer to it as the devil's juice? It is not the devil's juice, it is God's gift.

Moderate cheering of the heart by wine is not condemned

Scripture shows that a temperate gladdening of the heart by wine is not considered reprehensible. Many godly people used wine without reproof.

Lecture support: A moderate, a temperate cheering of the heart of man by wine is not condemned, nor is it considered reprehensible... a multitude of godly men and women in the Bible who used wine properly and were not reproved for doing so.

Abstinence was exceptional, not universal

The Bible commands abstinence only for specific people in specific circumstances, implying that moderate use was the norm otherwise.

Lecture support: Wine is commended by expressing in the Bible the exceptional instances of abstinence. There were times when certain people had to abstain.

Jesus used wine in the Lord's Supper

Jesus took the elements from the Passover, which included wine, and instituted the Lord's Supper. Paul did not tell the Corinthians to stop using wine, but to stop abusing it.

Lecture support: Our Lord took the elements, the unleavened bread and the wine, and He began the Lord's Supper. And therefore, the Apostle Paul in 1 Corinthians 11, verse 21, did not tell those Corinthians to stop using wine. Rather, he told them to stop abusing it.

Christians can enjoy all things without enslavement

Only a Christian can use and enjoy all things the way God ordained, because God's grace sustains and directs. All things belong to believers.

Lecture support: Only a Christian can use and enjoy all things the way God has ordained them to be... God has given us all things and in Him it is His grace that keeps us and sustains us.

Scripture References

1 Corinthians 6:9-11

Paul lists drunkards among those who will not inherit the kingdom, but notes that some Corinthians were such before being washed and sanctified.

1 John 2:19

Weaver cites this to argue that those who leave the faith and become drunkards were never truly of the faith.

Proverbs 20:1

Wine is a mocker, strong drink is raging, and whoever is deceived by it is not wise.

Proverbs 23:21

The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.

Proverbs 26:9

As a thorn goes up into the hand of a drunkard, so is a parable in the mouth of fools.

Proverbs 23:29-35

The classic passage describing the woes of the drunkard: woe, sorrow, contentions, wounds, redness of eyes, and the deceptive allure of wine.

Joel 3:3

Some are so enslaved to wine they sell their daughters into prostitution for a drink.

Habakkuk 2:15

God pronounces a curse on those who give alcohol to make others drunk to commit lewd acts.

Genesis 14:18

Melchizedek brought forth bread and wine to Abraham.

Judges 19:19

The Levite had bread and wine for himself and his wife.

Isaiah 65:8

As new wine is found in the cluster, a blessing is in it.

Genesis 27:28

Isaac's blessing includes plenty of corn and wine.

Deuteronomy 7:13

God promises to bless the fruit of the land, including wine.

Amos 9:13-15

Messianic promise of mountains dropping sweet wine and planting vineyards to drink the wine.

Joel 3:18

In that day the mountains shall drop down new wine.

Zechariah 9:16-17

Corn shall make the young men cheerful, and new wine the maids.

Psalms 104:14-15

God gives wine to gladden the heart of man.

Judges 9:13

Wine cheers God and man.

Luke 10:34

The Good Samaritan poured oil and wine on the wounded man's wounds.

1 Timothy 5:23

Paul advises Timothy to use a little wine for his stomach and frequent infirmities.

Discussion Questions

1. How does the principle that 'nothing material is evil in itself' change the way we view alcohol and other potentially abused substances?

Consider: Weaver begins by arguing that sin is in the heart, not in material things.

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2. What does 1 Corinthians 6:9-11 teach about the relationship between drunkenness and salvation? Can a true Christian be a drunkard?

Consider: Weaver asserts there is no such thing as a Christian drunkard.

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3. Why does Proverbs describe wine as a mocker and strong drink as raging? How do these descriptions match modern experiences with alcohol abuse?

Consider: Discussion of Proverbs 20:1 and the effects of intoxication.

4. In what ways does the Bible present wine as a blessing and a staple of life? How should this shape our view of alcohol?

Consider: Weaver surveys Old Testament passages showing wine as a necessity and blessing.

5. What does the Bible mean when it says wine 'cheers God and man'? How can this be reconciled with warnings against drunkenness?

Consider: Examination of Judges 9:13 and Psalm 104:15.

6. Why did God command total abstinence for priests on duty, Nazarites, and kings in judgment? What does this imply about normal use?

Consider: Weaver argues that exceptional abstinence highlights the general permissibility of moderate use.

7. How does 1 Corinthians 3:21-23 ('all things are yours') apply to the use of wine and other potentially controversial practices?

Consider: Weaver uses this passage to argue that Christians have liberty to enjoy all things within God's bounds.

8. What does it mean to 'condemn always the abuse of anything but always commend what God commends'? How can we practice this in our church and personal lives?

Consider: Closing application of the sermon.

Applications

View wine as God's gift, not inherently evil

Recognize that wine is a blessing from God when used properly, and avoid calling it 'the devil's juice.'

Lecture support: It is not the devil's juice, it is God's gift. Men abuse it, but the Bible claims it as the special blessing of God.

Condemn the abuse of alcohol

Always detest and despise the abuse of wine by wicked and sinful men, including drunkenness and its associated vices.

Lecture support: The biblical position in view of wine is to view it as God says it, as His gift and as His blessing. And it is to be used as it is commanded and commended. But at the same time, everyone must detest and despise the abuse of it by wicked and sinful men.

Use wine moderately and biblically

If you choose to drink, do so in moderation, within the framework God has ordained, without becoming enslaved.

Lecture support: On the other hand, as you read through the Bible, you find wine and alcoholic beverages commended. That is, when it is used properly and biblically and within the framework that the Lord has ordained it.

Enjoy all things as gifts from God

Christians can enjoy food, wine, rest, and pleasure without becoming enslaved, because God gives all things richly to enjoy.

Lecture support: Only a Christian can use and enjoy all things the way God has ordained them to be... God has given us all things and in Him it is His grace that keeps us and sustains us.

Maintain a balanced biblical view

Always condemn abuse but commend what God commends, using things as God commands.

Lecture support: Your position, according to the Bible, must be that you must condemn always the abuse of anything But you must always commend what God commends and use in the way that God commands that it be used.

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

Biblical Money & Inflation

February 29, 2004

Read Chapter 3 in the companion book, pages 39-53.

Major Themes

Biblical Definition of Money

Only gold and silver, measured by weight, qualify as real money according to Scripture.

Lecture support: Weaver states: 'Only specie, that is gold and silver, is real money... money is by weight.'

God's Demand for Economic Honesty

God condemns dishonest weights and measures, and any economic system that defrauds is an abomination.

Lecture support: Weaver cites Deuteronomy 25:13-16: 'all that do such things... are an abomination unto the Lord thy God.'

Constitutional Money

The U.S. Constitution mandates gold and silver as the only legal tender, reflecting the Founding Fathers' opposition to paper money.

Lecture support: Weaver reads Article 1, Section 10: 'No state shall... make anything but gold and silver coin a tender in payment of debt.'

Inflation as Monetary Expansion

Inflation is not rising prices but an increase in the money supply, which devalues currency and acts as a hidden tax.

Lecture support: Weaver explains: 'Inflation is increase in the money supply... Inflation is an unseen tax.'

The Fraud of Fiat Money

Paper money is inherently dishonest, and legal tender laws are only needed to force acceptance of worthless currency.

Lecture support: Weaver quotes Salmon Chase: 'The legal tender quality is only valuable for the purposes of dishonesty.'

Historical Warnings Against Paper Money

The hyperinflation of the Continental dollar and the German Deutschmark illustrate the dangers of fiat currency.

Lecture support: Weaver recounts: 'A wagon load of money would scarcely purchase a wagon load of provisions' and the German woman's basket story.

Practical Wisdom: Invest in Precious Metals

Believers should consistently buy silver and gold as a long-term hedge against the devaluation of paper currency.

Lecture support: Weaver advises: 'You ought to buy silver and gold every month... as a hedge against inflation.'

God's Judgment on Unjust Economic Systems

God condemns nations that debase their currency, as seen in Isaiah 1:22, and rebellion in economics leads to collapse.

Lecture support: Weaver reads Isaiah 1:22: 'Thy silver is become dross, thy wine mixed with water' and warns of civilizational collapse.

Key Arguments

Only gold and silver are biblical money

The Bible consistently uses silver and gold as money, measured by weight, and God condemns dishonest money.

Lecture support: Weaver notes: 'Only specie, that is gold and silver, is real money' and cites Genesis 23:16 and Deuteronomy 25.

The Constitution requires hard money

The Founding Fathers, having experienced hyperinflation, explicitly prohibited paper money and mandated gold and silver as legal tender.

Lecture support: Weaver quotes Article 1, Section 10 and the Coinage Act of 1792, which made debasement a capital offense.

Inflation is caused by government expansion of the money supply

Inflation is not a natural phenomenon but a deliberate policy that steals purchasing power from citizens.

Lecture support: Weaver states: 'Inflation is increase in the money supply... the government is the only one that can produce inflation.'

Paper money is inherently fraudulent

Federal Reserve notes are not money but worthless paper, and legal tender laws force their acceptance.

Lecture support: Weaver calls Federal Reserve notes 'neither Federal, nor Reserve, nor a note' and quotes Chase on legal tender.

A dollar is a unit of measurement of precious metal

The dollar was defined in 1792 as a specific weight of silver or gold, and paper 'dollars' are a misrepresentation.

Lecture support: Weaver explains: 'A dollar is a unit of measurement... 371.25 grains of silver.'

Fiat money leads to economic enslavement

Without gold and silver money, people are enslaved to the creators of paper money, and civilization risks collapse.

Lecture support: Weaver quotes Merrill Jenkins: 'Loss of the right to trade in gold and silver coins enslaves people.'

Investing in silver and gold is a biblical hedge

Consistent, long-term purchase of precious metals protects against the devaluation of paper currency.

Lecture support: Weaver advises: 'You ought to buy silver and gold every month... as a hedge against inflation.'

God judges nations with unjust monetary systems

Isaiah 1:22 shows that debasing currency is rebellion against God, and such nations face collapse.

Lecture support: Weaver reads Isaiah 1:22 and states: 'One cannot flaunt his rebellion in the face of God and expect to survive.'

Scripture References

Genesis 23:1-20

Weaver reads the entire passage about Abraham purchasing the cave of Machpelah for 400 shekels of silver.

Genesis 23:15-16

Weaver highlights these verses to show that money was silver, weighed, and current with the merchant.

Deuteronomy 25:13-16

Weaver reads this passage to show God's demand for honest weights and measures, calling violators an abomination.

Genesis 13:2

Weaver cites this verse to show that Abram's wealth was in cattle, silver, and gold.

Exodus 30:13

Weaver mentions the shekel of the sanctuary as a standard weight.

Numbers 3:47

Weaver mentions this verse in connection with the shekel of the sanctuary.

Ezekiel 45:12

Weaver notes that the shekel equals 20 gerahs.

Isaiah 1:22

Weaver reads this verse to show God's condemnation of debased silver and watered-down wine as rebellion.

Discussion Questions

1. How does the biblical definition of money as silver and gold by weight challenge our modern understanding of currency?

Consider: Weaver argues that only specie is real money based on Genesis 23:16.

2. In what ways does inflation as an increase in the money supply affect our daily lives and financial decisions?

Consider: Weaver defines inflation and explains how it devalues existing currency.

3. Why do you think the Founding Fathers were so opposed to paper money, and how does their reasoning apply today?

Consider: Weaver recounts the Constitutional Convention debates and the hard money clauses.

4. How should Christians respond to the fact that our current monetary system is based on fiat currency rather than gold and silver?

Consider: Weaver calls Federal Reserve notes fraudulent and urges investment in precious metals.

5. What does Isaiah 1:22 teach us about God's view of economic injustice and currency debasement?

Consider: Weaver reads Isaiah 1:22 and connects it to rebellion against God.

6. Is it practical for the average person to invest in silver and gold as Weaver suggests? What are the obstacles?

Consider: Weaver advises monthly purchases of precious metals and provides sources.

7. How does the concept of 'legal tender' relate to honesty and freedom, according to Weaver's quotes?

Consider: Weaver quotes Salmon Chase and Stephen Byington on legal tender laws.

8. What lessons can we learn from historical hyperinflations (Continental currency, Weimar Germany) for our own financial preparedness?

Consider: Weaver gives examples of hyperinflation to warn of paper money's dangers.

Applications

Invest in silver and gold consistently

Weaver urges believers to buy silver and gold every month as a long-term hedge against inflation and currency devaluation.

Lecture support: Weaver says: 'You ought to buy silver and gold every month... as a hedge against inflation.'

Understand the true nature of money

Recognize that only gold and silver are biblical money, and paper currency is fraudulent and will ultimately become worthless.

Lecture support: Weaver states: 'Only specie, that is gold and silver, is real money' and calls Federal Reserve notes 'neither Federal, nor Reserve, nor a note.'

Be honest in all financial dealings

God demands just weights and measures; Christians should avoid any form of economic dishonesty or fraud.

Lecture support: Weaver cites Deuteronomy 25:13-16: 'all that do such things... are an abomination unto the Lord thy God.'

Prepare for economic collapse

Weaver warns that the current fiat money system is unsustainable and will collapse; believers should be prepared with tangible assets.

Lecture support: Weaver says: 'I believe it will collapse. It's just a matter of time.'

Educate yourself on monetary history and policy

Weaver encourages investigation into the monetary system, quoting Hemphill that it is 'the most important subject intelligent persons can investigate.'

Lecture support: Weaver quotes Robert Hemphill: 'It is the most important subject intelligent persons can investigate and reflect upon.'

Hold precious metals for the long term

Weaver advises against quick trading; instead, buy and hold silver and gold with a 20-year perspective.

Lecture support: Weaver says: 'If you buy silver and gold, you ought to buy it with the mentality of twenty years down the road.'

Recognize inflation as a form of theft

Understand that government expansion of the money supply steals purchasing power and is a hidden tax.

Lecture support: Weaver explains: 'Inflation is an unseen tax. Inflation is a way that you and I are stolen from through paper money.'

Use constitutional money as a standard

Weaver implies that believers should advocate for and use gold and silver as money, in line with the Constitution.

Lecture support: Weaver reads Article 1, Section 10: 'No state shall... make anything but gold and silver coin a tender in payment of debt.'

Study notes

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Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

It Pays to Have Godly Friends

June 11, 2006

Read Chapter 4 in the companion book, pages 55-72.

Major Themes

The Essential Nature of Godly Friends and Family

Godly friends and family are not just important but essential for our well-being, prosperity, and health.

Lecture support: Weaver states, 'Friends and family are important. Godly friends and family are essential. I'm going to show you from the Word of God that they are essential for our well-being, prosperity, and health.'

Faithfulness in Friendship

True friends are faithful even when they wound us with rebuke, which is an act of love.

Lecture support: Weaver quotes Proverbs 27:6, 'Faithful are the wounds of a friend; but the kisses of an enemy are deceitful,' and explains that rebuking a friend is an act of love.

The Power of One Godly Person

One godly person can bring blessing, protection, and even national revival through their faithfulness and prayers.

Lecture support: Weaver illustrates with Abraham, Joseph, and Obed-edom, concluding, 'It was due to the faithfulness and godliness of one man that an entire nation was encouraged to follow the Lord biblically.'

Sowing and Reaping in Relationships

To have godly friends, we must be godly friends ourselves, sowing to the Spirit to reap life everlasting.

Lecture support: Weaver cites Galatians 6:7-8 and says, 'If we want godly friends, we need to sow godliness in our lives and faithfulness in our lives.'

Key Arguments

God spares the wicked for the sake of the righteous

Abraham's intercession shows that God is willing to spare an entire city if even ten righteous people are found there.

Lecture support: Weaver says, 'For ten families or for ten godly people, God is willing to spare a city even if that city is as wicked as Sodom and Gomorrah were.'

Lot was spared because of Abraham's prayers

Lot's deliverance was not solely due to his own righteousness but because God remembered Abraham's intercession.

Lecture support: Weaver reads Genesis 19:29, 'God remembered Abraham, and sent Lot out of the midst of the overthrow,' and argues Lot was spared because of Abraham's prayers.

The ungodly are blessed through association with the godly

Potiphar's household was blessed because of Joseph's presence, demonstrating that godly individuals bring blessings to those around them.

Lecture support: Weaver reads Genesis 39:5, 'the LORD blessed the Egyptian's house for Joseph's sake,' and emphasizes Potiphar was an unsaved pagan.

Faithfulness in small tasks leads to great blessing

Obed-edom, a simple doorkeeper, was faithful in caring for the ark, and God blessed him and all he had, which in turn encouraged a nation.

Lecture support: Weaver notes Obed-edom's mundane job and says, 'As mundane as his job was, he was faithful to God, and God blessed him for his faithfulness.'

Scripture References

Genesis 18:16-33

Weaver reads the passage as the primary text for the sermon, detailing Abraham's intercession for Sodom.

Proverbs 18:24

Weaver cites this to show that a man must be friendly to have friends and that a friend can stick closer than a brother.

Proverbs 27:6

Weaver uses this to teach that faithful wounds from a friend are better than deceitful kisses from an enemy.

Leviticus 19:17

Weaver quotes this to support that rebuking a neighbor is an act of love, not hatred.

Proverbs 27:17

Weaver cites this to illustrate that friends sharpen one another like iron sharpens iron.

Proverbs 27:10

Weaver uses this to emphasize not forsaking one's own friend or a father's friend.

Proverbs 22:24-25

Weaver warns against making friends with an angry man lest one learn his ways and get a snare to the soul.

Proverbs 1:10

Weaver quotes this to caution against consenting when sinners entice.

James 4:4

Weaver cites this to show that friendship with the world is enmity with God.

Psalms 1:1

Weaver uses this to outline three steps to destruction: walking in the counsel of the ungodly, standing with sinners, and sitting with the scornful.

Matthew 26:50

Weaver references Jesus calling Judas 'friend' (hetairos) to distinguish between an acquaintance and a true friend.

Genesis 19:8, 14

Weaver uses these verses to calculate that Lot had at least ten family members, explaining why Abraham stopped interceding at ten.

2 Peter 2:7-9

Weaver reads this to show that Lot was a righteous man vexed by the wickedness around him, and that the Lord knows how to deliver the godly.

Genesis 19:29

Weaver cites this as the key verse showing that God remembered Abraham and sent Lot out of the overthrow.

Genesis 39:1-6

Weaver reads this to show how Joseph found favor with Potiphar and was put in charge of all he had.

Genesis 39:5

Weaver emphasizes that the Lord blessed the Egyptian's house for Joseph's sake.

2 Samuel 6:1-11

Weaver reads the story of Uzzah's death and the ark being placed in Obed-edom's house.

1 Samuel 6:18-21

Weaver references the men of Beth-shemesh being smitten for looking into the ark.

1 Chronicles 13:14

Weaver reads this parallel account emphasizing that the Lord blessed Obed-edom and all he had.

1 Chronicles 15:24

Weaver points out that Obed-edom was a doorkeeper for the ark, highlighting his humble role.

Discussion Questions

1. Why does Weaver say that godly friends and family are 'essential' rather than just important?

Consider: Weaver opens the sermon by stating that godly friends and family are essential for well-being, prosperity, and health.

2. How does the distinction between hetairos and philos affect our understanding of biblical friendship?

Consider: Weaver explains the Greek words for friend, using Jesus' address to Judas as an example of hetairos (acquaintance).

3. Why did Abraham stop interceding at ten righteous people?

Consider: Weaver argues that Abraham knew Lot had at least ten family members in Sodom, so he stopped when he reached the number needed to spare the city.

4. In what ways can one godly person bring blessing to an ungodly environment, as seen in Joseph's life?

Consider: Weaver uses the example of Joseph to show that Potiphar's household was blessed because of Joseph's presence.

5. What does Obed-edom's story teach us about the impact of faithfulness in small tasks?

Consider: Weaver highlights that Obed-edom was a simple doorkeeper, yet his faithfulness led to blessing for his household and encouragement for the nation.

6. How can we practically 'sow godliness' to become the kind of friend we want to have?

Consider: Weaver applies the principle of sowing and reaping from Galatians 6 to the pursuit of godly friendships.

Applications

Seek to be a godly friend to others

Weaver challenges believers to not only desire godly friends but to actively be that kind of friend, sowing godliness and faithfulness.

Lecture support: Weaver says, 'It's one thing to want and need such friends. It's quite another thing for you to be such a friend to someone else.'

Value and maintain long-term friendships

Weaver urges believers not to forsake their own friends or their father's friends, emphasizing the obligation to preserve godly relationships.

Lecture support: Weaver quotes Proverbs 27:10 and laments how quickly people dissolve friendships over flippant things.

Be faithful in small responsibilities

Weaver uses Obed-edom's example to encourage faithfulness in mundane tasks, trusting that God will bless such faithfulness.

Lecture support: Weaver notes Obed-edom was a doorkeeper and says, 'As mundane as his job was, he was faithful to God, and God blessed him for his faithfulness.'

Pray for and intercede for others

Weaver highlights Abraham's intercession for Lot as a model for praying for family and friends, trusting that God hears and answers.

Lecture support: Weaver says, 'Lot was spared because of the prayers of Abraham. It pays to have godly families. It pays to have godly friends.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

Dealing With God's Judgment

August 01, 2010

Read Chapter 5 in the companion book, pages 73-92.

Major Themes

National Judgment

America is under God's escalating judgment due to sin, and this judgment will increase in severity.

Lecture support: Weaver states, 'I believe that our nation not only has been under judgment, it is under judgment, and the judgment is simply going to increase with greater and greater severity.'

The Silence of Preachers

Most preachers are silent on justice, economics, and law, leaving Christians without guidance.

Lecture support: Weaver says, 'the preachers are virtually silent... No one deals with justice anymore. No one deals with economics anymore.'

Seeking the Lord

The primary response to judgment is to seek the Lord with an undivided heart, humility, obedience, and prayer.

Lecture support: Weaver expounds Zephaniah 2:3, 'Seek ye the LORD,' and explains it requires genuine desire, accurate self-estimation, obedience, and crying for help.

Biblical Meekness as Disciplined Strength

Meekness is not weakness but strength under God's control, exemplified by Moses and Christ.

Lecture support: Weaver says, 'Meekness is nothing less than disciplined strength under God,' and illustrates with Moses and the yoke analogy.

The Remnant's Hope of Protection

The obedient remnant may be hidden or spared in the day of God's wrath.

Lecture support: Weaver quotes Zephaniah 2:3, 'It may be ye shall be hid in the day of the LORD's anger,' and cites Psalm 91.

Increasing Holiness in Crisis

In times of judgment, believers must intensify their pursuit of holiness, submission, and obedience.

Lecture support: Weaver says, 'in times of judgment, in times of danger, we have to pay a special attention to being holy and godly and submissive and obedient.'

Key Arguments

God's judgment is real and often unrecognized

People fail to see disasters as God's judgment, attributing them to nature, and even increased severity does not lead to repentance.

Lecture support: Weaver cites Amos 4:6-12, showing God sent famine, drought, blight, pestilence, and war, yet Israel did not return to Him.

The righteous remnant must seek God wholeheartedly

Zephaniah addresses the meek who have already obeyed, urging them to seek the Lord with undivided hearts.

Lecture support: Weaver says, 'My message is for the remnant... Don't worry about those who will not repent... I will tell you what you need to do.'

Seeking God requires humility and accurate self-assessment

We must come to God recognizing we are nothing without Him, as illustrated by Abraham's pagan origins.

Lecture support: Weaver references Isaiah 51:1-2, 'look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.'

Obedience is integral to seeking God

We cannot seek God while disregarding His commands; obedience to known truth is prerequisite for more revelation.

Lecture support: Weaver cites Mark 4:24, 'with what measure ye mete, it shall be measured to you,' and 2 Chronicles 14:4.

Meekness is strength under control, not weakness

Biblical meekness is exemplified by Moses and Christ, who displayed great strength in submission to God.

Lecture support: Weaver says, 'Meekness is nothing less than disciplined strength under God,' and references Numbers 12:3 and Matthew 11:29.

God may spare the obedient in judgment

The promise 'it may be ye shall be hid' encourages obedience, as God does not willingly afflict but responds to submission.

Lecture support: Weaver quotes Zephaniah 2:3 and Lamentations 3:33, 'For he doth not afflict willingly.'

Scripture References

Zephaniah 2:1-3

The primary text: a call to gather and seek the Lord, righteousness, and meekness to be hidden in the day of anger.

Isaiah 56:10

God's watchmen are blind, ignorant, dumb dogs that cannot bark - a rebuke to silent preachers.

Jeremiah 9:12

The wise man should understand and declare what God has spoken.

Malachi 2:7

The priest's lips should keep knowledge; he is the messenger of the Lord.

Psalms 11:3

If the foundations be destroyed, what can the righteous do?

Zephaniah 1:2-18

God's declaration of total judgment on Judah and Jerusalem for idolatry and sin.

Amos 4:6-12

God sent famine, drought, blight, pestilence, and war, yet Israel did not return; therefore, prepare to meet thy God.

Deuteronomy 4:29

If you seek the Lord with all your heart and soul, you will find Him.

Isaiah 55:6

Seek ye the Lord while he may be found, call upon him while he is near.

Jeremiah 29:13

You shall seek me and find me when you search for me with all your heart.

2 Chronicles 12:14

Rehoboam did evil because he prepared not his heart to seek the Lord.

Romans 12:3

Do not think of yourself more highly than you ought, but think soberly.

Isaiah 51:1-2

Look to the rock from which you were hewn; remember Abraham and Sarah's humble origins.

John 15:5

Without me ye can do nothing.

Psalms 66:18

If I regard iniquity in my heart, the Lord will not hear me.

Mark 4:24

Take heed what you hear; with the measure you use, it will be measured to you.

Genesis 18:19

God knew Abraham would command his household to do justice and judgment.

Galatians 6:9

Let us not be weary in well doing, for in due season we shall reap if we faint not.

Numbers 12:3

Moses was very meek, above all men on the face of the earth.

Psalms 91:1-16

A psalm of protection for those who dwell in the secret place of the Most High.

Discussion Questions

1. What evidence do you see that our nation is under God's judgment, and how should that affect our daily lives?

Consider: Weaver describes economic collapse, moral decay, and corrupt leadership as signs of judgment.

2. Why are many preachers silent on issues of justice, economics, and law, and what does God say about such watchmen?

Consider: Weaver cites Isaiah 56:10 and laments the lack of prophetic voice in churches.

3. What does it mean to seek the Lord with an undivided heart, and what obstacles hinder us from doing so?

Consider: Weaver emphasizes wholehearted seeking based on Deuteronomy 4:29 and Jeremiah 29:13.

4. How does an accurate, humble estimation of ourselves affect our approach to God in prayer?

Consider: Weaver uses Isaiah 51:1-2 to show we must remember our lowly origins.

5. In what ways does obedience to known truth open the door for more revelation from God?

Consider: Weaver explains Mark 4:24, that God measures truth back to us according to our hearing and obedience.

6. How does the biblical concept of meekness as 'disciplined strength under God' challenge worldly views of meekness?

Consider: Weaver contrasts Moses' and Christ's strength with the world's idea of meekness as weakness.

7. What does it look like practically to 'take Christ's yoke' and submit every area of life to His control?

Consider: Weaver uses the yoke analogy to explain submission and increasing repentance.

8. How should the promise 'it may be ye shall be hid' motivate us to pursue righteousness and meekness?

Consider: Weaver presents the hope of protection as an encouragement to obedience.

Applications

Seek the Lord with wholehearted devotion

In times of judgment, believers must seek God with an undivided heart, not half-heartedly or lackadaisically.

Lecture support: Weaver says, 'You cannot come to God lackadaisically... There must be an undivided heart.'

Cultivate humility and accurate self-assessment

Approach God recognizing that without Him we are nothing, avoiding pride in doctrine or practice.

Lecture support: Weaver states, 'When you come to me, you better come to me with a proper estimation of yourself... we are sinners and we deserve nothing but punishment.'

Obey known truth before expecting more revelation

God will not give more truth until we obey what we already know; disobedience hinders seeking.

Lecture support: Weaver cites Mark 4:24 and says, 'God is not going to give you any more truth until you already obey the truth that He's given you.'

Cry to God for help rather than instructing Him

Seeking the Lord means asking for His help, not dictating what He should do, when, or how.

Lecture support: Weaver says, 'Seeking the Lord means we cry unto him for help. We are not instructing him as to what to do.'

Pursue righteousness and meekness together

Right living must be accompanied by humility and submission; meekness is disciplined strength under God's control.

Lecture support: Weaver says, 'It is impossible to seek righteousness without at the same time seeking meekness or humility.'

Increase in holiness and submission as judgment intensifies

In dangerous times, pay special attention to becoming more holy, godly, submissive, and obedient.

Lecture support: Weaver says, 'in times of judgment, in times of danger, we have to pay a special attention to being holy and godly and submissive and obedient.'

Trust God's willingness to spare the repentant

God does not afflict willingly; He may hide or deal gently with those who demonstrate a submissive, repentant attitude.

Lecture support: Weaver says, 'No parent chastens his child with severity when that child displays a repentant, compliant, and submissive attitude.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

The Son Of Abraham

December 15, 2013

Read Chapter 6 in the companion book, pages 93-109.

Major Themes

Distinction between physical and spiritual seed of Abraham

Weaver emphasizes that physical descent from Abraham does not guarantee spiritual sonship; only those with Abraham's faith are true children.

Lecture support: Romans 9:8: 'They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.'

Jesus Christ as the true Son and Seed of Abraham

All covenant promises to Abraham were made to Christ, the singular seed, and are fulfilled in Him.

Lecture support: Galatians 3:16: 'Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.'

Believers as heirs of the promises through union with Christ

Those who belong to Christ become Abraham's spiritual seed and inherit all things as joint-heirs with Christ.

Lecture support: Galatians 3:29: 'And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'

Circumcision of the heart as the mark of true Israel

True circumcision is inward, of the heart, by the Spirit, not merely outward in the flesh.

Lecture support: Romans 2:29: 'But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter.'

Spiritual relationship transcends physical lineage

Doing the will of God defines spiritual family, not physical descent from Abraham or even Jesus' earthly family.

Lecture support: Matthew 12:50: 'For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'

The Israel of God defined by faith, not ethnicity

The true Israel of God are those who walk according to the rule of faith in Christ, not physical Israelites.

Lecture support: Galatians 6:16: 'And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.'

Key Arguments

Physical descent from Abraham does not make one a child of God

Paul argues in Romans 9 that not all physical Israelites are true Israel; only children of promise are counted as seed.

Lecture support: Romans 9:6-8: 'For they are not all Israel, which are of Israel... That is, They which are the children of the flesh, these are not the children of God.'

The singular 'seed' in Genesis 17:7 refers to Christ

Paul interprets the promise to Abraham's 'seed' as singular, pointing to Christ, not multiple physical descendants.

Lecture support: Galatians 3:16: 'He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.'

Faith, not fleshly circumcision, identifies Abraham's children

Galatians 3:7 states that those of faith are the children of Abraham, and Romans 4:12 says true children walk in Abraham's faith.

Lecture support: Galatians 3:7: 'Know ye therefore that they which are of faith, the same are the children of Abraham.'

Believers are the true circumcision who worship in the Spirit

Philippians 3:3 declares believers are the circumcision who worship God in the Spirit and have no confidence in the flesh.

Lecture support: Philippians 3:3: 'For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.'

Union with Christ makes believers heirs of all things

1 Corinthians 3:21-23 and Romans 8:17 teach that all things belong to believers because they are Christ's and joint-heirs with Him.

Lecture support: 1 Corinthians 3:21-22: 'For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours.'

Scripture References

Matthew 1:1

Introduction of the message; Jesus Christ is the son of David, the son of Abraham.

Genesis 25:1-6

Abraham had many sons by Keturah and concubines, but Isaac was the heir of the promise.

Hebrews 11:17-19

Isaac is a figure or type of Christ; Abraham offered his only begotten son.

Genesis 17:15-21

God establishes His covenant with Isaac and his seed, not Ishmael.

Galatians 4:28

Believers, like Isaac, are children of promise.

1 Corinthians 10:18

There is an Israel after the flesh.

Romans 9:6-8

Not all physical Israel are true Israel; children of promise are counted as seed.

Hebrews 4:1-6

Many Israelites died without faith and did not enter God's rest.

1 Corinthians 10:5-10

Most Israelites who came out of Egypt were overthrown in the wilderness due to unbelief.

John 8:33-44

Physical descendants of Abraham can be children of the devil if they lack Abraham's faith.

Romans 4:12

Abraham is father of those who walk in the steps of his faith.

Galatians 3:7

Those of faith are the children of Abraham.

Romans 2:28-29

A true Jew is one inwardly, with circumcision of the heart.

Deuteronomy 10:16

Command to circumcise the foreskin of the heart.

Jeremiah 4:4

Call to circumcise the heart, addressed to Judah and Jerusalem.

1 Corinthians 7:19

Circumcision is nothing; keeping God's commandments matters.

Galatians 5:6

In Christ, neither circumcision nor uncircumcision avails, but faith working through love.

Colossians 2:11

Believers are circumcised with the circumcision of Christ, made without hands.

Philippians 3:1-3

Believers are the true circumcision who worship in the Spirit and have no confidence in the flesh.

Matthew 12:46-50

Spiritual family is defined by doing God's will, not physical relationship.

Study notes

Discussion Questions

1. Why does Paul insist that not all physical descendants of Abraham are true Israel?

Consider: Based on Romans 9:6-8, Weaver explains that only children of promise are counted as seed.

2. How does Galatians 3:16 change our understanding of the promises to Abraham?

Consider: Weaver highlights that the singular 'seed' refers to Christ, not multiple physical descendants.

3. What does it mean to be a 'true Jew' according to Romans 2:28-29?

Consider: Weaver discusses inward circumcision of the heart versus outward physical circumcision.

4. How does union with Christ make believers heirs of all things?

Consider: Weaver references 1 Corinthians 3:21-23 and Romans 8:17 to show believers inherit everything in Christ.

5. Why does Jesus say that doing the will of God defines spiritual family?

Consider: In Matthew 12:46-50, Jesus prioritizes spiritual obedience over physical family ties.

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

The Son of David

July 01, 2015

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

Major Themes

Christ as the Son of David

Jesus is the true heir to David's throne, fulfilling the Davidic covenant and possessing all authority to rule and reign.

Lecture support: Weaver states, 'As the son of David, Christ is heir to his throne.' He cites Matthew 1:1 and multiple Old Testament passages.

Prophetic Telescoping

Old Testament prophecies often have immediate and distant fulfillments, with some elements referring to Solomon and others exclusively to Christ.

Lecture support: Weaver explains, 'You see what is immediately being discussed, but you also see that which is down the future.' He illustrates with 2 Samuel 7 and Psalm 89.

Christ's Threefold Office

Christ uniquely holds the offices of prophet, priest, and king, executing them perfectly in the world and in the believer's life.

Lecture support: Weaver reads an extended quote: 'He alone was prophet, priest, and king, and possessed and executed these offices in such a supereminent degree...'

Christ's Absolute Authority and Dominion

As the son of David, Christ has all authority in heaven and earth, will conquer all enemies, and will rule with a rod of iron.

Lecture support: Weaver cites Matthew 28:18, Psalm 2, Psalm 110, and 1 Corinthians 15:25, emphasizing Christ's reign until all enemies are under His feet.

God's Faithfulness to His Promises

The opening of the New Testament with 'son of David, son of Abraham' demonstrates that God keeps every promise He made to the patriarchs.

Lecture support: Weaver says, 'The very first verse is teaching us that God is faithful to His promises and that God will make good every word that He has spoken.'

Believers as the True Israel of God

Christians inherit all the promises of Abraham and the throne of David through Christ, possessing the true sacrifice, altar, priest, and temple.

Lecture support: Weaver states, 'We've inherited all the promises of Abraham through Christ, and we've also inherited the throne of David through Christ.' He cites Galatians 3:29 and Acts 15.

Key Arguments

Christ is the fulfillment of the Davidic covenant

The promises in 2 Samuel 7 and Psalm 89 of an eternal throne and kingdom are fulfilled in Jesus, not merely in Solomon.

Lecture support: Weaver points to phrases like 'I will establish the throne of his kingdom forever' and 'I will make him my firstborn, higher than the kings of the earth' as referring exclusively to Christ.

Christ's resurrection proves His enthronement as David's son

Peter's sermon in Acts 2 argues that David prophesied Christ's resurrection and exaltation to the throne, making Him both Lord and Christ.

Lecture support: Weaver cites Acts 2:29-36, where Peter says God raised Christ to sit on David's throne and made Him Lord and Christ.

Christ's identity as son of David demands submission

The crowd at Pentecost was 'pricked in their heart' when they realized the crucified Jesus was now the enthroned Son of David, holding all power.

Lecture support: Weaver explains, 'Now we are in his hands and he may do to us as he wills.' He contrasts the baby in the manger with the exalted Lion.

Christ will conquer all enemies

Psalm 2 and Psalm 110 depict Christ breaking nations with a rod of iron and making His enemies His footstool, a theme repeated six times in Scripture.

Lecture support: Weaver lists six passages (Psalm 110:1; Matthew 22:44; Mark 12:36; Luke 20:43; Acts 2:35; Hebrews 1:13) that speak of enemies becoming Christ's footstool.

The rebuilding of David's tabernacle is fulfilled in the church

James at the Jerusalem Council applies Amos 9:11 to the inclusion of the Gentiles, showing that Christ rebuilds David's fallen tabernacle through His rule.

Lecture support: Weaver reads Acts 15:13-18 and explains, 'How did God rebuild the tabernacle of David? Through Christ, the true seed of David.'

Scripture References

Matthew 1:1

The opening verse of the New Testament, introducing Jesus as the son of David and son of Abraham.

Matthew 1:17

Summarizes the 42 generations from Abraham to Christ in three sets of 14.

Genesis 12:3

God's promise to Abraham that in him all families of the earth would be blessed.

Genesis 22:18

God reiterates the promise that in Abraham's seed all nations would be blessed.

Galatians 3:16

Paul identifies Christ as the promised seed of Abraham.

Galatians 3:29

Believers are Abraham's seed and heirs according to the promise.

Romans 4:16-17

Abraham is the father of all who believe, both Jews and Gentiles.

James 2:23

Abraham believed God and was called the friend of God.

1 Samuel 13:14

God rejects Saul and seeks a man after His own heart, later revealed as David.

Acts 13:22

God raised up David as king, a man after His own heart.

John 1:18

The only begotten Son has declared the Father, showing Christ as the true prophet.

Matthew 12:23

The people ask if Jesus is the son of David.

Matthew 21:9, 15

The crowds and children cry 'Hosanna to the Son of David.'

Romans 1:3

Jesus Christ was made of the seed of David according to the flesh.

2 Samuel 7:11-16

The Davidic covenant promising an eternal throne and kingdom, with elements referring to Solomon and Christ.

Psalms 89:3-4, 19-37

Reiteration of the Davidic covenant, with promises of an eternal seed and throne fulfilled in Christ.

Psalms 132:11

God swore to David that He would set one of his descendants on his throne.

2 Timothy 2:8

Paul urges Timothy to remember that Jesus Christ, of the seed of David, was raised from the dead.

Acts 2:29-37

Peter's Pentecost sermon proclaiming Jesus as the resurrected son of David, now Lord and Christ.

Luke 23:23-25

The crowd demanded Jesus' crucifixion, delivering Him to their will.

Discussion Questions

1. How does understanding Jesus as the son of David change the way you view His authority in your life?

Consider: Weaver emphasizes that Christ is the true king with all authority, not a helpless baby.

2. What does prophetic telescoping teach us about how to interpret Old Testament prophecies?

Consider: Weaver explains that some promises had immediate fulfillment in Solomon but ultimate fulfillment in Christ.

3. Why were the people at Pentecost 'pricked in their heart' when they heard Peter's sermon?
How should that affect our response to the gospel?

Consider: They realized they had crucified the one God made Lord and Christ.

4. In what ways does Christ function as prophet, priest, and king in the life of a believer today?

Consider: Weaver reads an extended quote about Christ's threefold office in the Christian soul.

5. How does the truth that Christ will conquer all His enemies give you confidence in a world that seems opposed to God?

Consider: Weaver cites Psalm 2 and 1 Corinthians 15 about Christ's ultimate victory.

6. What does it mean for the church to be the rebuilt tabernacle of David, as James interpreted Amos 9?

Consider: Weaver connects the inclusion of Gentiles to the fulfillment of Amos 9:11.

Applications

Trust in God's faithfulness to His promises

The opening of the New Testament with 'son of David, son of Abraham' assures us that God keeps every promise, encouraging us to trust Him completely.

Lecture support: Weaver says, 'The very first verse is teaching us that God is faithful to His promises and that God will make good every word that He has spoken.'

Submit to Christ's authority now

Since Christ is the exalted King, we should willingly bow to His lordship rather than be forced to bow later in judgment.

Lecture support: Weaver warns, 'Christ will conquer every man and every enemy, either in grace and mercy, or in wrath and vengeance.'

Find your identity in Christ, not in national or lineal descent

Believers are the true Israel of God, inheriting all the promises and the throne through faith in Christ.

Lecture support: Weaver states, 'We've inherited all the promises of Abraham through Christ, and we've also inherited the throne of David through Christ.'

Rest in Christ's completed work as prophet, priest, and king

Christ fully reveals God, atones for sin, and reigns over our souls, so we can rest in His sufficient work.

Lecture support: Weaver reads that Christ 'is first a prophet to teach... next a priest to apply that atonement... and lastly, as a king, he leads captivity captive.'

Live without fear of earthly powers

Because Christ will break all opposition with a rod of iron, we can serve Him with confidence, knowing He reigns over all.

Lecture support: Weaver cites Psalm 2: 'Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.'

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

Judgment and Redemption

September 03, 2017

Read Chapter 8 in the companion book, pages 129-144.

Major Themes

Inseparability of Judgment and Redemption

Biblical redemption always involves judgment; one cannot occur without the other. This is seen in Noah's flood, the Exodus, the conquest of Canaan, and supremely in Christ's atonement.

Lecture support: Weaver states, 'Biblically speaking, judgment and redemption go together... it's almost impossible to have one without the other.' He cites Isaiah 1:27 and multiple biblical examples.

God's Judgment on His Own Professing People

God's adversaries and enemies in Isaiah 1 are not pagans but the people of Judah and Jerusalem, who have become corrupt and hypocritical. God will ease Himself by destroying them.

Lecture support: Weaver asks, 'In the context, who are His enemies and who are His adversaries? We're not talking about pagan people... We're talking about Judah and Jerusalem.'

Purification Through Fiery Judgment

God uses judgment like a smelting fire to purge dross (sin) and tin (hypocrisy) from His people, restoring purity and righteous leadership.

Lecture support: Weaver explains Isaiah 1:25: 'The heat and the fire of my judgments will purify and purge you from this dross.'

The Destruction of the Wicked as a Prerequisite for Righteousness

The establishment of the righteous requires the removal of the wicked. This is a consistent biblical pattern, from Jeremiah's commission to the Psalms.

Lecture support: Weaver says, 'The destruction of the wicked is needed and necessary for the establishment of the righteous,' citing Jeremiah 1:10 and Psalm 37.

Judgment as a Friend and Teacher

Judgment is not an enemy but a friend that refines believers and teaches obedience. Affliction leads to learning God's statutes.

Lecture support: Weaver states, 'Judgment is not our enemy. It is our friend. It is by means of judgment that the wicked are purged. And it's by means of judgment that we are refined,' referencing Psalm 119:67,71.

Key Arguments

Redemption (padah) can involve a ransom price or simple deliverance, but in Isaiah 1:27 it is tied to judgment.

The Hebrew word padah is used both for deliverance without payment (Abraham, Reuben) and with payment (Hosea). In Isaiah, redemption is accomplished through judgment on the wicked.

Lecture support: Weaver traces padah in Genesis 14, Genesis 37, and Hosea 3, then applies it to Isaiah 1:27: 'Zion shall be redeemed with judgment.'

God's past dealings show He sends judgment, not revival, when a nation is utterly corrupt.

In Elijah's and Ezekiel's times, God sent drought, famine, and captivity rather than revival. A remnant was preserved, but judgment was the primary divine response.

Lecture support: Weaver observes, 'In Elijah's time, God did not send a revival. He sent judgment... In Ezekiel's time, God did not send a revival. He sent the Babylonian army.'

God's judgments teach righteousness to some, but the wicked refuse to learn.

Isaiah 26:9 says the inhabitants of the world learn righteousness when God's judgments are in the earth, but verse 10 clarifies that the wicked will not learn even when shown favor.

Lecture support: Weaver reads Isaiah 26:8-10 and comments, 'He's not talking about the wicked, because he said in verse 10, let favour be shewed to the wicked, yet will he not learn righteousness.'

God is comforted and eased by destroying His enemies, who are His own rebellious people.

Isaiah 1:24, Ezekiel 5:13, and Deuteronomy 28:63 reveal that God finds easement, comfort, and even rejoicing in executing judgment on the wicked, including those who profess His name.

Lecture support: Weaver cites these verses and states, 'God is calling it an easement when He destroys His enemy. It's a comfort when He destroys His enemy. It's a rejoicing when He destroys His enemies.'

The cross of Christ is the ultimate demonstration that redemption comes through judgment.

Jesus bore God's wrath as our substitute, satisfying divine justice. Our redemption was purchased by His blood, meaning judgment fell on Him so we could be made righteous.

Lecture support: Weaver points to 1 Peter 1:18-19, Romans 3:24-26, and 2 Corinthians 5:21, concluding, 'We were redeemed through judgment.'

Scripture References

Isaiah 1:21-31

The primary text of the sermon, describing Jerusalem's corruption and God's promise to redeem Zion with judgment.

Isaiah 1:27

The key verse: 'Zion shall be redeemed with judgment, and her converts with righteousness.'

Genesis 14:18-20

Melchizedek blesses Abram after God delivered his enemies into his hand; padah translated as 'delivered' without a ransom.

Genesis 37:21

Reuben delivers Joseph from his brothers; padah used for deliverance without a ransom.

Hosea 1:2-3

God commands Hosea to marry an impure woman to illustrate Israel's unfaithfulness.

Hosea 3:1-3

Hosea buys back Gomer from the slave market, illustrating redemption with a ransom price.

Isaiah 1:1-15

Overview of Judah's rebellion, corruption, and God's rejection of their hypocritical worship.

Isaiah 1:16-20

God's call to reason, promising cleansing for the obedient and destruction for the rebellious.

Isaiah 26:8-12

The righteous wait for God's judgments, which teach the inhabitants of the world righteousness, but the wicked refuse to learn.

Isaiah 1:24-26

God promises to ease Himself of His adversaries, purge dross, and restore righteous judges.

Ezekiel 5:13

God says He will be comforted when His fury is accomplished upon the wicked.

Deuteronomy 28:63

As the Lord rejoiced to do good, so He will rejoice to destroy the disobedient.

Isaiah 63:9-10

God redeemed Israel, but they rebelled, so He turned to be their enemy and fought against them.

Jeremiah 1:10

Jeremiah is set over nations to root out, pull down, destroy, and then to build and plant.

Psalms 34:21

Evil shall slay the wicked, and those who hate the righteous shall be desolate.

Psalms 37:10-11, 17, 20, 28, 38

The wicked will be cut off, their arms broken, and they will perish, while the meek inherit the earth.

Psalms 92:7

The wicked spring up and flourish only to be destroyed forever.

2 Thessalonians 1:7-10

Christ will return in flaming fire, taking vengeance on those who do not know God, bringing judgment and redemption.

1 Peter 1:18-20

We were redeemed not with silver and gold but with the precious blood of Christ.

Romans 3:24-26

Christ is our propitiation, satisfying God's justice, so that He is just and the justifier of believers.

Study notes

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

Discussion Questions

1. Why do you think Christians often separate judgment and redemption, and how does Isaiah 1:27 challenge that separation?

Consider: Weaver opens by noting that the average Christian does not associate judgment and redemption, but the Bible joins them.

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2. How does the dual usage of the Hebrew word *padah* (deliverance with or without a ransom) help us understand the nature of redemption in Isaiah 1?

Consider: Weaver explains *padah* from Genesis and Hosea, showing it can mean simple deliverance or a paid ransom.

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3. In what ways does the description of Judah in Isaiah 1:2-15 mirror the spiritual condition of modern nations or churches?

Consider: Weaver draws parallels between Judah's rebellion, hypocrisy, and corruption and contemporary America.

4. Why did God send judgment instead of revival in Elijah's and Ezekiel's days, and what does that imply for us today?

Consider: Weaver points out that God sent drought, famine, and captivity rather than revival when the nation was utterly corrupt.

5. How can God be 'comforted' or 'eased' by destroying His enemies, especially when those enemies are His own professing people?

Consider: Weaver cites Isaiah 1:24, Ezekiel 5:13, and Deuteronomy 28:63 to show God's response to persistent rebellion.

6. What does the smelting imagery in Isaiah 1:25 teach us about the purpose and process of divine judgment?

Consider: Weaver explains that God purges dross (sin) and tin (hypocrisy) through the fire of judgment to purify His people.

7. How does the cross of Christ serve as the ultimate proof that redemption and judgment are inseparable?

Consider: Weaver argues that Christ bore God's judgment as our substitute, so our redemption was accomplished through judgment.

8. Is it truly righteous to pray for the destruction of the wicked, and how should such a prayer shape our own holiness?

Consider: Weaver commends Psalm 7:9 as a righteous prayer and urges believers to live more holily in light of God's judgments.

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

God's Law As The Standard and Teacher of God's Social Order

August 26, 2022

Read Chapter 9 in the companion book, pages 145-170.

Major Themes

Theonomy vs. Autonomy

The choice is between God's law (theonomy) and man's law (autonomy). Rejecting God's law inevitably leads to self-made law and moral chaos.

Lecture support: So the issue really resolves, or comes down to this, boils down to this, it's either theonomy or autonomy. (251.0-293.7s)

Law as Religious

All law is inherently religious because it is based on a determination of right and wrong, which stems from one's theology or ultimate authority.

Lecture support: And law, of course, is very obviously inescapably religious. When I say that, you have to understand this, that every law that is passed is a religious law. (443.5-481.0s)

Biblical Restitution vs. Humanistic Legal Theories

God's law of restitution is contrasted with unbiblical approaches: reformation (rehabilitation), regulation (control), and redistribution (legal plunder).

Lecture support: So very quickly, tonight, I'm going to give you four ideas concerning law. I will tell you up front, I cannot give you any scripture for the first three, except scriptures against them, because the first three are unbiblical. (636.1-673.5s)

Personal Responsibility and Accountability

God's law teaches that individuals are responsible for their actions, whether deliberate or accidental, and must make restitution for harm caused.

Lecture support: Do you understand that God's law is teaching us responsibility and accountability? (2657.8-2686.0s)

Restitution as Gospel Foundation

Salvation is based on restitution: Christ satisfied God's justice on behalf of sinners. Rejecting restitution is rejecting the gospel.

Lecture support: If you don't like restitution, then you don't like God's salvation. Because the salvation that we have is only by restitution. (4490.2-4522.9s)

Key Arguments

Rejecting God's law leads to moral anarchy

When God's law is denied, individuals and societies establish their own laws, resulting in everyone doing what is right in their own eyes.

Lecture support: And whenever you deny God's law, inevitably you're going to install your law, or at least someone's law. (293.7-331.4s)

Humanistic legal theories are ineffective and unjust

Reformation, regulation, and redistribution fail to achieve justice; only biblical restitution provides a just and equitable solution.

Lecture support: So, there's law basically as reformation, which is totally and completely humanistic and ineffectual. (885.7-939.2s)

Restitution ratios reflect the value and usefulness of property

The varying restitution amounts (double, fourfold, fivefold, sevenfold) are based on the value, training, and usefulness of what was stolen.

Lecture support: So the ratio is based upon the value and the usefulness of that which is stolen. (2255.4-2317.2s)

Self-defense is permitted under biblical law

Killing a thief breaking in at night is lawful because of the threat to life and inability to identify the intruder; daytime theft does not justify lethal force.

Lecture support: So, according to God's law then, if someone is breaking into your house at night, it is lawful for you to take his life. (2317.6-2359.0s)

Seduction is a form of theft requiring restitution

Fornication and seduction violate both the seventh and eighth commandments; the man must marry the woman or pay a dowry as restitution.

Lecture support: Do you understand that seduction and fornication is not just a violation of the seventh commandment. It's also a violation of the eighth commandment as well. (3491.3-3548.1s)

Crime pays under humanistic law, not under biblical law

Modern legal systems punish victims multiple times while criminals face little consequence; biblical restitution ensures crime does not pay.

Lecture support: When you follow humanistic law, crime does pay. That's why we have so many criminals. (4244.3-4290.9s)

Scripture References

Exodus 22:1-17

Read as the primary text on restitution laws, covering theft, property damage, custody, and seduction.

Genesis 6:8

Noah found grace in the eyes of the Lord, showing grace in the Old Testament.

Ephesians 6:1-3

Children obey your parents; the first commandment with promise, showing law in the New Testament.

Genesis 3:5

The temptation to be as gods, knowing good and evil, representing autonomy.

Judges 17:6; 21:25

Every man did that which was right in his own eyes, illustrating moral chaos without God's law.

Galatians 3:21

The law cannot give life; righteousness is not by the law, refuting salvation by law.

Deuteronomy 25:1-3

Judges justify the righteous and condemn the wicked; punishment by beating, not imprisonment.

Proverbs 6:27-35

A thief who steals to satisfy hunger must restore sevenfold; adultery brings destruction.

Exodus 30:11-16

The half-shekel offering: rich and poor give equally, showing equal interest in justice.

Leviticus 6:1-7

Restitution plus a fifth for theft or fraud, along with a trespass offering to God.

Genesis 20:14

Abimelech made restitution to Abraham by giving sheep, oxen, and servants after taking Sarah.

Exodus 11:2

Israelites asked Egyptians for gold and silver, receiving restitution for their slavery.

2 Samuel 12:5-6

David condemned the rich man to restore fourfold, unknowingly condemning himself.

2 Chronicles 36:21

The Babylonian captivity fulfilled the land's sabbaths, making restitution for violated sabbaths.

1 Thessalonians 4:3-8

Abstain from fornication; defrauding a brother in the matter is theft, violating the eighth commandment.

Deuteronomy 22:28-29

A man who lies with an unbetrothed virgin must pay fifty shekels and marry her, never divorcing.

Deuteronomy 17:8-13

Difficult cases brought to priests and judges; the man who acts presumptuously shall die.

Romans 3:25-26

Christ as propitiation, demonstrating God's righteousness; referenced as the basis of restitution in salvation.

Acts 3:21

The restitution of all things at Christ's return.

Discussion Questions

1. How does the concept of theonomy vs. autonomy manifest in today's legal and cultural debates?

Consider: Weaver argues that rejecting God's law leads to man's law and moral chaos.

2. In what ways do modern legal systems reflect the humanistic theories of reformation, regulation, and redistribution?

Consider: Weaver critiques these unbiblical approaches and contrasts them with restitution.

3. How should Christians think about self-defense and the use of lethal force in light of Exodus 22:2-3?

Consider: Weaver explains the distinction between nighttime and daytime theft regarding self-defense.

4. What does the Bible's teaching on seduction as theft (Exodus 22:16-17; 1 Thessalonians 4:6) imply about sexual ethics today?

Consider: Weaver connects fornication to the eighth commandment and the need for restitution.

5. How does the principle of restitution shape our understanding of the atonement and the gospel?

Consider: Weaver states that salvation is only by restitution, with Christ making restitution for sinners.

6. What are practical ways Christians can practice restitution in personal relationships and business dealings?

Consider: Weaver gives examples of borrowing, accidental damage, and the need to make things right.

7. How does the modern prison system compare to biblical justice, and what reforms might align with God's law?

Consider: Weaver notes that biblical law had no prison system but used restitution, whipping, or death.

Applications

Personal Responsibility

Believers must take responsibility for their actions, making restitution for wrongs even when accidental.

Lecture support: Do you understand that God's law is teaching us responsibility and accountability? (2657.8-2686.0s)

Restitution in Relationships

When we borrow or damage others' property, we should restore it fully, reflecting God's justice.

Lecture support: So God says, if I borrow something from you, and you're not with it and it breaks, I'm responsible to restore it. (3031.7-3088.2s)

Sexual Purity and Accountability

Sexual sin is not only a violation of purity but also a form of theft requiring restitution; believers should uphold God's standard.

Lecture support: Do you understand that seduction and fornication is not just a violation of the seventh commandment. It's also a violation of the eighth commandment as well. (3491.3-3548.1s)

Gospel-Centered Restitution

Recognizing Christ's restitution for our sins should motivate us to make restitution to others as evidence of conversion.

Lecture support: If you don't like restitution, then you don't like God's salvation. (4490.2-4522.9s)

Rejecting Legal Plunder

Christians should oppose systems of legal plunder that take from some to give to others unjustly.

Lecture support: See if the law takes from some persons what belongs to them and gives it to other persons to whom it does not belong. (1436.9-1490.5s)

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

You Have to be a Sheep to Hear the Shepherd's Voice

January 11, 2024

Read Chapter 10 in the companion book, pages 171-186.

Major Themes

Identification with Christ

Believers are identified with Christ in His death, burial, and resurrection, as illustrated by the shepherd-sheep relationship and Romans 6.

Lecture support: Weaver says, 'we have been identified with Jesus Christ in His death, in His burial, in His resurrection...' and links this to John 10.

The Voice of God in Scripture

God speaks today through His written Word, not through new revelations; Jesus Christ is the full and final revelation of God.

Lecture support: Weaver states, 'God's voice is heard in and through His Word' and cites Hebrews 1:1-2 to show that diverse ways of speaking have ceased.

Perseverance of the Saints

True sheep never become goats; those who leave the faith were never genuinely converted, as 1 John 2:19 teaches.

Lecture support: Weaver says, 'a sheep is a sheep, and a sheep does not become a goat' and quotes 1 John 2:19.

Chastening as a Means of Grace

God may chasten believers to keep them from wandering, likened to a shepherd breaking or braking a sheep's leg to bring it closer.

Lecture support: Weaver describes the shepherd breaking or braking a leg and says, 'I do not want our Lord applying either one of them to me... I do not want to be chastised by him.'

Rejecting the Messenger is Rejecting Christ

To despise the preaching of God's Word is to despise Christ and the Father, as seen in Matthew 10:40 and Luke 10:16.

Lecture support: Weaver quotes Luke 10:16: 'He that heareth you heareth me; and he that despiseth you despiseth me...'

The Necessity of Hearing and Following

Sheep hear the shepherd's voice and follow; failure to hear and obey indicates one is not a sheep and faces judgment.

Lecture support: Weaver says, 'if you refuse to hear the word of God... it is just evident that you're not one of His sheep' and cites John 10:26.

Key Arguments

Sheep know the shepherd's voice and follow him

The Greek word for 'follow' indicates continuous action; true believers persistently follow Christ because they know His voice.

Lecture support: Weaver explains *akoloutheō* as present active indicative, meaning 'something that is happening now and continues to happen.'

Those who leave the faith were never sheep

1 John 2:19 proves that apostates were never truly converted; a sheep does not become a goat.

Lecture support: Weaver quotes 1 John 2:19 and says, 'anyone who really leaves the faith is just evidencing... they were never in the faith to begin with.'

God's voice is now exclusively in Scripture

Hebrews 1:1-2 shows that God's former diverse ways of speaking have ceased; Jesus is the final revelation, and His voice is in the written Word.

Lecture support: Weaver says, 'the various and sundry ways that God spoke in times past has ceased' and 'God's voice is heard in and through His Word.'

Rejecting the Word proves one is not a sheep

John 10:26 and John 8:47 teach that unbelief and refusal to hear God's words indicate one is not of God.

Lecture support: Weaver quotes John 10:26: 'ye believe not, because ye are not of my sheep' and John 8:47: 'He that is of God heareth God's words.'

Chastening is for the sheep's good

God chastens believers to prevent wandering and draw them closer, like a shepherd breaking or braking a leg.

Lecture support: Weaver says, 'when God does chasten us... it's so that he might teach us and bring us closer to himself.'

Preachers speak in Christ's stead

Ambassadors for Christ beseech people on His behalf; receiving or rejecting them is receiving or rejecting Christ.

Lecture support: Weaver cites 2 Corinthians 5:20 and explains hyper means 'in the place of.'

Scripture References

John 10:1-12

Read at the beginning as the primary text, describing the shepherd and the sheep.

2 Timothy 2:19

Cited to show the Lord knows those who are His.

Romans 6:3-6

Used to illustrate identification with Christ in death, burial, and resurrection.

Isaiah 53:6

Quoted to show that all we like sheep have gone astray.

Psalms 23

Referenced regarding the rod and staff comforting the sheep.

Psalms 94:12

Cited to show blessed is the man whom God chastens.

1 John 2:19

Quoted to prove that those who leave were never truly of the faith.

John 20:11-16

Used to illustrate Mary recognizing Jesus' voice when He called her name.

Genesis 3:8,10

Referenced to show Adam and Eve heard God's voice audibly.

Genesis 12:1

Cited to show God spoke to Abraham, though not necessarily audibly.

Genesis 15:1

Shows God spoke to Abraham in a vision.

Genesis 26:5

Indicates Abraham obeyed God's voice, which included commandments.

Exodus 5:1-2

Shows God's voice to Pharaoh came through Moses and Aaron.

Deuteronomy 4:5-15

Read to show Israel heard God's voice at Horeb but His laws were given in writing.

Exodus 15:26

Equates hearkening to God's voice with obeying His commandments.

Exodus 19:5

Obeying God's voice is linked to keeping His covenant.

Deuteronomy 27:10

Obeying God's voice means doing His commandments and statutes.

Hebrews 1:1-2

Used to argue that God's diverse ways of speaking have ceased; He now speaks through His Son.

John 5:22-24

Shows the Father committed all judgment to the Son so that all should honor the Son.

John 6:60,66-69

Many disciples left Jesus, but Peter confessed He has the words of eternal life.

Discussion Questions

1. What does it mean to be identified with Christ in His death, burial, and resurrection, and how does that affect our daily walk?

Consider: Weaver connects John 10 with Romans 6 to show our union with Christ.

2. How can we discern whether we are truly hearing the Shepherd's voice versus the voice of strangers?

Consider: The sermon emphasizes that sheep know the shepherd's voice and flee from strangers.

3. In what ways might God 'break' or 'brake' our legs today to keep us from wandering, and how should we respond to such chastening?

Consider: Weaver uses the shepherd illustrations to explain divine chastening.

4. Why is it dangerous to seek God's voice through dreams, visions, or new revelations instead of Scripture?

Consider: Weaver argues that God now speaks exclusively through His Son and the written Word.

5. How does the truth that 'a sheep does not become a goat' provide assurance, and how does it challenge superficial professions of faith?

Consider: Weaver cites 1 John 2:19 to teach perseverance and the reality of false converts.

6. What is the relationship between rejecting the preached Word and rejecting Christ Himself?

Consider: Weaver explains that ambassadors speak in Christ's stead, so despising them is despising Christ.

7. How should the warning of Hebrews 12:25 ('See that ye refuse not him that speaketh') impact our attitude toward Scripture and preaching?

Consider: The sermon concludes with this warning about refusing God's voice.

Applications

Examine whether you hear and follow Christ's voice

Weaver challenges listeners to ask if Christ has called them by name and if they follow Him, implying self-examination for assurance.

Lecture support: He asks, 'Has our Lord called you by name? Do you follow him? Do you know his voice?'

Consistently read and obey Scripture as God's voice

Weaver urges that to demonstrate we are sheep, we must be consistently reading, studying, and applying God's Word.

Lecture support: He says, 'we must be consistently, constantly reading, studying, applying so that we follow our Lord obediently.'

Do not seek extra-biblical revelations

Weaver warns against relying on dreams or new revelations, insisting that Scripture is sufficient.

Lecture support: He says, 'if you're trying to tell me today that God is giving someone new information... then Jesus Christ is not the full and final revelation of God.'

Receive God's messengers as receiving Christ

Weaver applies Matthew 10:40 to teach that how we treat those who bring God's Word reflects our reception of Christ.

Lecture support: He says, 'if I come to you preaching the word of Jesus Christ, and you receive me and his word, you receive Christ.'

Tremble if you refuse God's Word

Weaver warns that refusing to hear and obey Scripture indicates one is not a sheep and faces judgment.

Lecture support: He says, 'if you refuse to hear and heed and obey the word of God, then you should be trembling... it means you're lost.'

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: Concepts of a Just War

Lecture JW01162

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Lesson 2: Wine, its Condemnation & Commendation

Lecture JW01060

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Lesson 3: Biblical Money & Inflation

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Lesson 4: It Pays to Have Godly Friends

Lecture JW00928

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Lesson 5: Dealing With God's Judgment

Lecture JW00730

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Lesson 6: The Son Of Abraham

Lecture JW00591

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Lesson 7: The Son of David

Lecture JW00537

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Lesson 8: Judgment and Redemption

Lecture JW00443

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Lesson 9: God's Law As The Standard and Teacher of God's Social Order

Lecture JW00203

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Lesson 10: You Have to be a Sheep to Hear the Shepherd's Voice

Lecture JW00126

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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.