

WEAVER STUDY GUIDES

Genesis

Study Guide

Old Testament Studies

John Weaver

Weaver Bible College

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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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

Pastor John Weaver - Waiting Upon the Lord

January 26, 2012

Read Chapter 1 in the companion book, pages 7-24.

Major Themes

Dependence on God

Believers must recognize their complete dependence on God for provision, direction, and strength, just as servants depend on their masters.

Lecture support: Weaver states, 'Servants are entirely and completely dependent upon their masters... likewise, we are to be entirely and completely dependent upon the Lord.'

Expectant Faith

Waiting on the Lord involves confident expectation that He will fulfill His promises, as seen in Christ's expectation of victory.

Lecture support: Weaver says, 'When we wait, we must not only wait dependently, we must wait expectantly. That is, we must actually expect to receive our petitions.'

Love as Motivation for Service

The relationship between master and servant was often characterized by love, and our waiting on God should be motivated by love for Him.

Lecture support: Weaver explains, 'It is easy to wait upon someone that you love... We love Him because He first loved us.'

Patience in God's Timing

Believers must learn to wait patiently for God's timing, as impatience is a sin. God makes us wait to show mercy.

Lecture support: Weaver says, 'Each of us wants God to move, but we want Him to move in our time and in our way... We have to learn to wait upon the Lord.'

Obedience While Waiting

Waiting is not passive; it requires active obedience in the duties God has assigned, as the disciples demonstrated in Acts 1.

Lecture support: Weaver states, 'Waiting does not imply idleness... Whatever God called us to do, whatever business He's appointed us, we must be about our Father's ministry.'

Key Arguments

Waiting is a commanded spiritual exercise with promises

Scripture commands waiting on the Lord and attaches promises like renewed strength (Isaiah 40:31) and inheritance (Psalm 37:9).

Lecture support: Weaver says, 'Waiting upon the Lord is a spiritual exercise that is commanded over and over in Scripture... there are a multitude of promises in the Bible given to those who wait upon the Lord.'

Psalm 123:2 provides the model for waiting

The servant-master relationship illustrates how we should look to God: dependently, expectantly, lovingly, patiently, and obediently.

Lecture support: Weaver says, 'David is telling us that there is a relationship that exists... that will reflect light upon what it literally means to wait upon the Lord.'

Dependence is foundational to waiting

Just as servants rely on masters for everything, believers must acknowledge total dependence on God for physical and spiritual needs.

Lecture support: Weaver says, 'Everything that we have, He gave us... you need to acknowledge that you're totally dependent upon Him.'

Expectation is essential; God will not disappoint

Those who wait on the Lord will not be ashamed; their expectations will be fulfilled, unlike the wicked whose hope perishes.

Lecture support: Weaver says, 'No one has ever biblically waited upon the Lord in vain... Our expectations shall be rewarded by the grace and mercy of God.'

Love for God fuels patient, obedient waiting

The bond of love between servant and master (Exodus 21:5-6) mirrors our relationship with Christ, leading to willing, patient service.

Lecture support: Weaver says, 'Our servitude is based upon love... It is easy to wait upon someone that you love.'

Patience is developed through trials and is necessary to receive promises

God uses waiting to teach patience; Hebrews 10:36 says we need patience to receive the promise after doing God's will.

Lecture support: Weaver says, 'Scripture asserts that one reason that we experience all the tests... is to teach us patience.'

Obedience is required while waiting

Waiting is not inactivity; we must be diligent in our God-given duties, as disobedience hinders blessing.

Lecture support: Weaver says, 'If we want to please our Heavenly Father, we must serve Him in the area that He has appointed us.'

Scripture References

Psalms 123:1-4

The primary text; a prayer of waiting on God, lifting eyes to Him as servants look to their master.

Isaiah 40:31

Promise that those who wait on the Lord will renew their strength, mount up with wings as eagles.

Psalms 27:14

Command to wait on the Lord, be of good courage, and He will strengthen your heart.

Psalms 37:9, 34

Evildoers will be cut off, but those who wait on the Lord will inherit the earth.

2 Peter 3:13

Promise of a new heaven and new earth wherein dwells righteousness.

Genesis 15:1-4

Abraham's servant Eliezer would have inherited if Abraham had no son, showing the close bond.

Proverbs 17:2

A wise servant will have rule over a shameful son and share in the inheritance.

Proverbs 29:21

A servant brought up delicately will become like a son.

Proverbs 27:27

The master provides food for the household and maidens.

Proverbs 31:15

The virtuous woman provides food for her household and maidens.

Psalms 145:15-16

The eyes of all wait on God, and He gives them food in due season.

Lamentations 3:25

The Lord is good to those who wait for Him, to the soul that seeks Him.

Hebrews 10:12-14

Christ sat down at God's right hand, expecting until His enemies are made His footstool.

Hebrews 11:6

Without faith it is impossible to please God; we must believe He rewards those who seek Him.

Psalms 62:5

David's soul waits only upon God, for his expectation is from Him.

Psalms 130:5

David waits for the Lord, and in His word he hopes.

Psalms 104:24-27

All creatures wait on God to give them food in due season.

Psalms 25:3

None who wait on the Lord will be ashamed; transgressors will be ashamed.

Psalms 69:6

Let not those who wait on God be ashamed or confounded.

Proverbs 10:28

The hope of the righteous is gladness, but the expectation of the wicked perishes.

Discussion Questions

1. What does it mean to 'wait upon the Lord' in practical terms, and how is it different from passive waiting?

Consider: Weaver emphasizes that waiting is not idleness but involves active dependence, expectation, love, patience, and obedience.

2. How does the servant-master relationship in Psalm 123:2 help us understand our posture toward God?

Consider: The illustration shows we should look to God for direction, provision, and protection, just as servants look to their master's hand.

3. Why is dependence on God foundational to waiting, and how can we cultivate a greater sense of dependence?

Consider: Weaver argues that everything we have comes from God, and we must acknowledge our total dependence on Him.

4. What role does expectation play in waiting on the Lord, and how can we maintain hope when answers are delayed?

Consider: Weaver says we must wait expectantly, trusting God's promises, and that we will not be ashamed.

5. How does love for God transform our waiting from a duty into a delight?

Consider: The sermon highlights that the bond between servant and master was often one of love, and our waiting should be motivated by love for Christ.

6. What are some practical ways to develop patience while waiting on God, especially in trials?

Consider: Weaver identifies impatience as a common sin and says trials are designed to teach patience.

7. How can we balance waiting on God with active obedience in our daily responsibilities?

Consider: The disciples waited in Jerusalem but were not idle; they prayed and made decisions. We must be obedient in our current duties.

8. What promises of God are you personally waiting to see fulfilled, and how does this sermon encourage you?

Consider: Weaver concludes by urging believers to trust God's promises, such as renewed strength and inheritance.

Applications

Acknowledge Total Dependence on God

Recognize that every provision, ability, and breath comes from God, and live in conscious dependence on Him daily.

Lecture support: Weaver says, 'Everything that we have, He gave us... you need to acknowledge that you're totally dependent upon Him.'

Cultivate Expectant Faith

Approach prayer and waiting with confident expectation that God will answer according to His promises, not with doubt.

Lecture support: Weaver says, 'We must actually expect to receive our petitions, our desires, our needs, and our orders.'

Serve God Out of Love

Let love for Christ, rooted in His love for us, be the motivation for all service and waiting, not mere obligation.

Lecture support: Weaver says, 'It is easy to wait upon someone that you love... We love Him because He first loved us.'

Practice Patience in Trials

View delays and difficulties as opportunities to develop patience, trusting that God's timing is perfect and merciful.

Lecture support: Weaver says, 'We have to learn to wait upon the Lord... When the Lord moves, He will not be one day late.'

Remain Obedient in Assigned Duties

While waiting for direction or answers, diligently fulfill known responsibilities and avoid idleness or disobedience.

Lecture support: Weaver says, 'If we want to please our Heavenly Father, we must serve Him in the area that He has appointed us.'

Lift Up Eyes to God in Prayer

Adopt a posture of looking to God continually, as a servant watches the master's hand, through prayer and meditation on His Word.

Lecture support: Weaver says, 'Unto thee lift I up mine eyes... David is taking a place and position of a servant.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

Pastor John Weaver - There They Preached the Gospel

February 01, 2012

Read Chapter 2 in the companion book, pages 25-43.

Major Themes

The Gospel Is Christ Himself, Not Merely Facts

The gospel is the person and work of Jesus Christ in its entirety, not a minimal set of facts about His death and resurrection.

Lecture support: Weaver states, 'The gospel is Christ. Everything about Jesus Christ is the gospel, for He is the gospel.' He argues that 1 Corinthians 15:3-4 is not 'the gospel in a nutshell' but an emphasis on the resurrection due to Corinthian error.

The Whole Bible Is the Gospel

Since all Scripture is profitable and Christ is the central theme of both Testaments, preaching the gospel requires preaching the entirety of God's Word.

Lecture support: Weaver connects 2 Timothy 3:16 ('All Scripture is profitable') with Acts 20:20 ('I kept back nothing that was profitable') to argue Paul preached the whole counsel of God.

Faithfulness in Preaching Despite Circumstances

Persecution, prison, fear, and rejection did not stop Paul and the early disciples from preaching the gospel wherever they were.

Lecture support: Weaver traces Paul's journeys in Acts 13-14, 16, 18, 24, and 28, showing that 'there they preached the gospel' in every situation, including after being stoned and imprisoned.

Blood Guiltiness Comes from Withholding God's Whole Counsel

The biblical concept of blood guiltiness applies to preachers and teachers who fail to declare the full counsel of God, not to those who fail to witness to every individual.

Lecture support: Weaver cites Acts 20:26-27: 'I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.'

Every Believer Is Called to Preach the Word Where They Are

The Great Commission commands teaching/preaching as you go; every Christian, not just pastors, is obligated to share the whole Word of God in their God-appointed place.

Lecture support: Weaver explains Matthew 28:19-20, emphasizing that 'teach' is the imperative, and applies 1 Corinthians 7:21-22 to show that bond or free, all are to preach.

God Uses Persecution to Spread the Gospel

Persecution often serves God's purpose to scatter believers and spread the preaching of the word to new regions.

Lecture support: Weaver points to Acts 8:1-4 and Acts 11:19-21, where persecution after Stephen's death led to believers preaching everywhere they went.

Do Not Be Discouraged by Lack of Visible Fruit

God does not give everyone a ministry of reconciliation; some are given a ministry of condemnation, but preaching Christ is a sweet savor to God whether men believe or reject.

Lecture support: Weaver cites 2 Corinthians 2:14-16, explaining that to some the gospel is a savor of death unto death, but God is honored when Christ is preached regardless of response.

Key Arguments

1 Corinthians 15:3-4 Is Not the Gospel in a Nutshell

Paul emphasized Christ's death and resurrection in 1 Corinthians 15 because some in Corinth denied the bodily resurrection; the gospel is the whole truth about Christ, not a minimal set of facts.

Lecture support: Weaver says, 'If you say that 1 Corinthians 15 verses 3 and 4 is the gospel in a nutshell, then the error is this, that you're suggesting that the gospel is simply facts about Christ.' He points to verses 12ff to show Paul was correcting resurrection denial.

Preaching Christ Requires Preaching the Whole Bible

Since Christ is Creator, the seed of Abraham, and the central focus of the Old Testament, preaching Christ necessarily includes preaching Genesis, the Law, and the Prophets.

Lecture support: Weaver argues, 'If you're going to preach about Christ, that means you've got to preach about creation. You've got to preach about the book of Genesis.'

Paul's 'Determined Not to Know Anything' Was About Dependence on Christ's Power

1 Corinthians 2:2 does not mean Paul only preached Christ's crucifixion to the exclusion of other doctrines; it means he relied on Christ's power rather than human oratory or wisdom.

Lecture support: Weaver explains, 'He said the only thing I'm depending upon is Christ and His power in my preaching and in the conversion of sinners.'

The Great Commission Commands Teaching, Not Going

In Matthew 28:19, 'go' is a participle ('as you are going'), while 'teach' is the imperative; the command is to make disciples wherever you are, not necessarily to relocate.

Lecture support: Weaver states, 'Go is not an imperative in the Greek. It's a participle... As you're going, teach. As you're going, preach.'

Blood Guiltiness Is About Declaring the Whole Counsel, Not Universal Witnessing

Paul declared himself pure from the blood of all men because he preached the whole counsel of God, not because he witnessed to every individual he met.

Lecture support: Weaver contrasts the common guilt-manipulation with Acts 20:26-27: 'I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.'

God Places Believers Exactly Where They Are for a Purpose

Like Esther, every believer is placed by God's providence in their specific circumstances 'for such a time as this' to preach the gospel there.

Lecture support: Weaver applies the story of Esther: 'God in His all-wise providence has placed you exactly where you are for such a time as this.'

Preaching Christ Is a Sweet Savor to God Regardless of Human Response

Whether people believe unto life or reject unto death, the preaching of Christ is a pleasing aroma to God; we honor Him by preaching, not by producing results.

Lecture support: Weaver explains 2 Corinthians 2:14-16: 'If Christ is preached, whether men repent or do not repent is immaterial. We honor God by preaching Jesus Christ.'

Scripture References

Acts 14:7

The key verse of the sermon: 'And there they preached the gospel.' Weaver uses it to show that Paul and Barnabas preached wherever they went.

1 Corinthians 15:1-4

Often called 'the gospel in a nutshell,' but Weaver argues Paul emphasized death and resurrection to correct Corinthian denial of bodily resurrection.

1 Corinthians 15:12-18

Shows why Paul singled out the resurrection: some in Corinth denied the resurrection of the dead.

2 Timothy 4:1-2

Paul charges Timothy to 'preach the word' with reproof, rebuke, and exhortation, indicating preaching includes the whole counsel of God.

Acts 20:17-27

Paul declares he is pure from the blood of all men because he declared the whole counsel of God, not because he witnessed to every individual.

2 Timothy 3:16

All Scripture is profitable; Weaver connects this to Acts 20:20 to argue Paul preached all Scripture.

1 Corinthians 2:1-5

Paul determined to know nothing but Christ crucified, meaning he relied on Christ's power, not human wisdom, in his preaching.

Acts 14:1-6

Paul and Barnabas preached in Iconium, faced persecution, and fled to Lystra and Derbe, where they continued preaching.

Acts 13:49-52

After being expelled from Antioch, Paul and Barnabas went to Iconium, preaching the gospel there.

Acts 14:8-20

In Lystra, Paul healed a cripple, was mistaken for a god, then was stoned and left for dead, but rose and continued preaching.

Acts 18:9-11

God encouraged fearful Paul in Corinth, promising protection and many people; Paul stayed 18 months teaching the word.

1 Thessalonians 2:2

Paul preached the gospel with boldness despite suffering and shameful treatment at Philippi.

Acts 8:1-4

Persecution after Stephen's death scattered believers, who went everywhere preaching the word.

Acts 11:19-21

Those scattered by persecution preached to Jews and Greeks; a great number believed.

Matthew 28:19-20

The Great Commission; 'go' is a participle, 'teach' is the imperative - believers are to make disciples wherever they are.

Philippians 4:22

Saints in Caesar's household; evidence that Paul's imprisonment led to conversions in the palace.

Philippians 1:12-14

Paul's imprisonment furthered the gospel; his chains became known throughout the palace, emboldening others.

Acts 24:27

Paul was kept bound for two years under Felix, during which he preached to governors and kings.

Acts 28:30-31

Paul spent two years in Rome under house arrest, preaching the kingdom and teaching about Jesus with all confidence.

2 Corinthians 2:14-16

Believers are a sweet savor of Christ to God, whether the gospel results in life or death to hearers.

Study notes

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Discussion Questions

1. How does defining the gospel as 'Christ Himself' rather than a set of facts change the way we share our faith?

Consider: Weaver argues that the gospel is the person of Christ, not merely facts about His death and resurrection.

2. In what ways might we be tempted to limit our preaching or teaching to 'safe' parts of Scripture, and how can we overcome that?

Consider: Weaver challenges the tendency to preach only the New Testament and calls for declaring the whole counsel of God.

3. How does the biblical concept of blood guiltiness (Acts 20:26-27) differ from the guilt-manipulation often used in evangelism?

Consider: Weaver contrasts Paul's declaration of innocence with the pressure to witness to every person.

- 4.** What fears or obstacles keep you from preaching the gospel in your current circumstances, and how does God's encouragement to Paul in Acts 18 speak to those fears?

Consider: Weaver notes Paul's fear in Corinth and God's command, 'Be not afraid.'

- 5.** How can we cultivate a mindset of 'as you are going, preach' in our daily routines?

Consider: Weaver explains the Great Commission's emphasis on teaching wherever we are.

- 6.** Why is it important to remember that Paul was not superhuman but experienced fear and weakness?

Consider: Weaver emphasizes Paul's humanity to encourage believers that God uses ordinary, fearful people.

7. How does the truth that preaching Christ is a sweet savor to God regardless of human response free us from discouragement?

Consider: Weaver explains 2 Corinthians 2:14-16, showing that God is pleased when Christ is preached, whether people believe or reject.

Applications

Recognize Your Divine Placement

God has placed you exactly where you are - at home, work, or in difficult circumstances - for the purpose of preaching the gospel there.

Lecture support: Weaver applies Esther's story: 'God in His all-wise providence has placed you exactly where you are for such a time as this.'

Preach the Whole Counsel of God

Faithfulness requires declaring the entirety of God's Word, not just popular or comfortable portions, because all Scripture is profitable and centered on Christ.

Lecture support: Weaver states, 'We are responsible to preach and teach the totality of God's Word.'

Do Not Be Discouraged by Rejection or Lack of Fruit

God does not give everyone a ministry of reconciliation; some are called to a ministry of condemnation, but preaching Christ honors God regardless of response.

Lecture support: Weaver cites 2 Corinthians 2:14-16 and says, 'If Christ is preached, whether men repent or do not repent is immaterial.'

Rely on Christ's Power, Not Human Techniques

Effective gospel ministry depends on the power of Christ, not on oratory, programs, or emotional manipulation.

Lecture support: Weaver explains 1 Corinthians 2:1-5: 'The only thing I'm depending upon is Christ and His power in my preaching.'

Be Faithful in Every Circumstance

Whether in prosperity or persecution, prison or freedom, believers are called to preach the gospel wherever they are.

Lecture support: Weaver summarizes Paul's example: 'Persecution could not stop him. Prison could not silence him. Prosperity did not deter him.'

Share the Word as a Normal Christian Duty

Every believer, not just pastors, is obligated to carry and share the Word of God as God opens doors.

Lecture support: Weaver says, 'If you are a Christian, you're obligated to carry the Word of God as you are traveling, as God opens doors for you.'

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

What do You Want Said at Your Funeral

February 03, 2012

Read Chapter 3 in the companion book, pages 45-64.

Major Themes

The Truthfulness of Eulogies

Modern funerals often overlook sins and exaggerate virtues, but a eulogy should reflect the reality of a person's life and relationship with God.

Lecture support: Weaver describes attending funerals where unsaved men were 'preached right into heaven' and extolled as saints, though he knew their lives did not match the eulogies.

The Danger of Presuming on Deathbed Conversion

It is arrogant to assume one can repent and believe at the last moment, because faith and repentance are gifts from God, not inherent human abilities.

Lecture support: Weaver cites 1 Corinthians 2:14, 2 Thessalonians 3:2, and Acts 5:31 to show that natural man cannot receive spiritual things and that repentance is granted by God.

True Comfort Comes from God Alone

Genuine comfort in bereavement is found in the sovereign God, the Son, the Spirit, the Scriptures, and the saints, not in temporary distractions.

Lecture support: Weaver reads 2 Corinthians 1:3-4 and explains that God is the 'God of all comfort' who comforts us so we can comfort others.

Living a Life That Removes Doubt

Believers should live in such a way that there is no question about their salvation, making it easy for the preacher and family to speak truthfully at their funeral.

Lecture support: Weaver states, 'Don't make it difficult for the preacher to preach your funeral. Don't make it difficult for your family. If you're a child of God, you live it. You demonstrate it.'

Death Is Not the End for the Christian

For believers, physical death is a doorway into glory; they have already passed from death to life and will be present with the Lord.

Lecture support: Weaver cites John 5:24, John 11:25-26, and 2 Corinthians 5:1-8 to show that Christians never truly die but sleep in Jesus and will be raised.

Christ Must Be Magnified in Life and Death

The ultimate goal of a believer's life and funeral is to magnify Jesus Christ as everything and acknowledge that any good is by His grace alone.

Lecture support: Weaver concludes, 'I want Christ magnified and glorified... I'm nothing but a poor sinner whom He saved by His wonderful, glorious grace.'

Key Arguments

Faith is not inherent in man

Natural man cannot believe the gospel because faith is a gift from God, not a native human capacity.

Lecture support: Weaver cites 1 Corinthians 2:14 ('the natural man receiveth not the things of the Spirit of God') and 2 Thessalonians 3:2 ('all men have not faith') to argue that faith does not reside in man by nature.

Repentance is a gift from God

Just as faith is a gift, so repentance is granted by God; man cannot repent at will.

Lecture support: Weaver points to Acts 5:31 ('Him hath God exalted... to give repentance'), Acts 11:18 ('Then hath God also to the Gentiles granted repentance'), and 2 Timothy 2:25 ('if God peradventure will give them repentance').

Deathbed conversion is possible but not probable

While God can save anyone at any time, Scripture warns that there is a time when God cannot be found, making last-minute presumption dangerous.

Lecture support: Weaver references Isaiah 55:6-7, noting that verse 6 says 'Seek ye the Lord while He may be found,' implying a limited window of opportunity.

Extreme suffering hinders clear thinking about salvation

Stonewall Jackson's testimony illustrates that severe pain and mental distress can prevent an unsaved person from properly understanding the gospel at the point of death.

Lecture support: Weaver quotes Jackson: 'the one who has never made his peace with God would be unable to control his mind under such sufferings so as to understand properly the way of salvation.'

A godly life provides comfort to the bereaved

If you want your family to be comforted at your death, you must live a life of faith and obedience that gives them assurance of your salvation.

Lecture support: Weaver states, 'If you want your family to be comforted in your death, you need to live in such a way as to give them comfort.'

The Christian's death is gain

For the believer, death has lost its sting and is merely a transition to eternal life and the presence of the Lord.

Lecture support: Weaver cites 1 Corinthians 15:55-57 and 2 Corinthians 5:8 to show that to be absent from the body is to be present with the Lord.

Scripture References

Acts 8:2

Introduction to the concept of lamentation; devout men carried Stephen to his burial and made great lamentation.

Genesis 50:10

First occurrence of lamentation in Scripture, at the death of Jacob.

2 Samuel 1:10

David lamented with a lamentation over Saul and Jonathan, giving a eulogy.

2 Corinthians 10:18

Commendation comes from the Lord, not from man; only God's commendation matters.

2 Corinthians 1:3-4

God is the God of all comfort who comforts us in tribulation so we can comfort others.

Luke 23:32-43

The only deathbed conversion in the Bible: the thief on the cross.

1 Corinthians 2:14

The natural man does not receive the things of the Spirit and cannot know them.

2 Thessalonians 3:2

All men have not faith; faith is not inherent in man.

Ephesians 2:8-9

Faith is the gift of God, not of works.

Acts 5:30-31

God exalted Jesus to give repentance to Israel.

Acts 11:17-18

God granted repentance unto life to the Gentiles.

2 Timothy 2:24-26

The servant of the Lord must patiently instruct, if God peradventure will give them repentance.

Isaiah 55:6-7

Seek the Lord while He may be found; the wicked must forsake his way and return to the Lord for mercy.

Hebrews 9:27

It is appointed unto men once to die, and after that the judgment.

2 Samuel 3:31-34

David's lament over Abner: 'Died Abner as a fool dieth?'

Jeremiah 22:13-19

God's pronouncement that Jehoiakim would be buried with the burial of an ass because of his wickedness.

2 Kings 13:14

King Joash's lament over dying Elisha: 'My father, my father, the chariot of Israel.'

2 Kings 13:20-21

A dead man revived when he touched Elisha's bones, illustrating that death is not the end.

John 5:24

He who believes has passed from death unto life.

2 Corinthians 5:1-8

To be absent from the body is to be present with the Lord; we have an eternal building from God.

Discussion Questions

1. Why do you think modern funerals often exaggerate the virtues of the deceased? What does this reveal about our culture's view of death and judgment?

Consider: Weaver notes that when someone dies, 'usually his sins are overlooked, his bad virtues are forgotten, his mistakes are hidden.'

2. How does the biblical teaching that faith and repentance are gifts from God affect the way we share the gospel with unbelievers?

Consider: Weaver argues from 1 Corinthians 2:14 and other passages that natural man cannot believe or repent apart from God's gift.

3. In what ways might a person 'presume upon the grace of God' today? How can we guard against such presumption in our own hearts?

Consider: Weaver warns that many plan on repenting at the last moment but die unexpectedly, calling it 'the height of arrogance.'

- 4.** What does Stonewall Jackson's experience teach us about the importance of settling our relationship with God before a crisis?

Consider: Jackson said that had he not already made peace with God, he could not have controlled his mind to repent in his suffering.

- 5.** How can a believer live in such a way that his or her funeral brings genuine comfort to the family?

Consider: Weaver states, 'If you want your family to be comforted in your death, you need to live in such a way as to give them comfort.'

- 6.** What does it mean that death for the Christian is 'no more than sleep'? How should this truth affect our daily lives and our fear of death?

Consider: Weaver explains that believers have passed from death to life and that physical death is a doorway into glory.

7. If you were to write your own eulogy based on your current life, what would it say? What would you want it to say, and what changes might be needed?

Consider: Weaver shares what he wants said at his funeral and challenges listeners to consider their own legacy.

Applications

Examine your own life for assurance of salvation

Live in such a way that there is no doubt about your salvation, so that your funeral can truthfully honor Christ.

Lecture support: Weaver says, 'Don't make it difficult for the preacher to preach your funeral... If you're a child of God, you live it. You demonstrate it.'

Do not presume upon a future conversion

Do not delay repentance and faith, assuming you can do it later; seek the Lord while He may be found.

Lecture support: Weaver warns, 'It is the height of arrogance and presumption to think that one can repent and believe whenever he pleases.'

Find comfort in God, not in worldly distractions

In times of grief, turn to the sovereign God, the Son, the Spirit, the Scriptures, and the saints for true comfort.

Lecture support: Weaver explains that 'the only comfort is based upon these things' and warns against seeking comfort from pills, bottles, or fleshly lusts.

Live to magnify Christ in all things

Make it your aim that your life and death would glorify Jesus Christ and acknowledge that any good in you is by His grace.

Lecture support: Weaver states, 'I want Christ magnified and glorified... I'm nothing but a poor sinner whom He saved by His wonderful, glorious grace.'

Love your family and express it

Regularly tell your family that you love them, so that your love is known and remembered.

Lecture support: Weaver shares, 'I always tell them that I love them. Before I hang up the phone, I tell them, "I love you. Bye."'

Trust in Christ's victory over death

Rejoice that for the believer, death has lost its sting and is merely a transition to eternal life with the Lord.

Lecture support: Weaver cites 1 Corinthians 15:55-57 and says, 'I don't have any problems lying down and going to sleep. And for the child of God, death is no more than just going to sleep and waking up in glory.'

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

Pastor John Weaver - Reasons for Judgment

February 08, 2012

Read Chapter 4 in the companion book, pages 65-84.

Major Themes

God's Witness Through Judgment

God reveals Himself not only through blessings and creation but also through wrath and judgment, which serve as a negative witness to His character and demands.

Lecture support: Romans 1:18 says 'the wrath of God is revealed from heaven against all ungodliness'; judgment is called God's 'special treasure' in Deuteronomy 32:34-35.

Specific Sins Provoke Specific Judgments

While there is a general curse on creation due to sin, certain sins - transgressing God's law, changing His ordinances, and breaking His covenant - specifically defile a land and bring targeted judgment.

Lecture support: Isaiah 24:5 lists these three sins as the cause of the earth being defiled and the curse devouring it.

The Danger of Replacing God's Law with Man's Law

When civil government changes God's ordinances, it usurps divine authority and leads a nation into idolatry and judgment, as seen in Israel's demand for a king.

Lecture support: 1 Samuel 8 shows the transition from God's rule to man's rule; 2 Kings 17:8 says Israel 'walked in the statutes of the heathen... and of the kings of Israel which they had made.'

Covenant Breaking as Treason

Breaking the everlasting covenant by rejecting God and choosing idols is a monstrous act of treason that brings worse punishment under the new covenant because it tramples the Son of God.

Lecture support: Hebrews 10:28-30 warns of sorer punishment for those who count the blood of the covenant an unholy thing.

America's Parallel with Ancient Israel

America has transgressed God's laws, changed the ordinance, and broken the everlasting covenant, mirroring the sins that brought judgment on Israel and Judah.

Lecture support: The sermon repeatedly draws parallels between Israel's sins and modern American immorality, idolatry, and governmental overreach.

Hope Through Judgment

God's judgments are intended to teach righteousness; when people feel the heat of judgment, they may see the light and turn back to God.

Lecture support: Isaiah 26:9 says 'when thy judgments are in the earth, the inhabitants of the world will learn righteousness.'

Key Arguments

Judgment is always purposeful and from God

God does not afflict willingly; judgment is His work and comes for specific reasons, not as random calamity.

Lecture support: Lamentations 3:33 says God 'doth not afflict willingly'; Isaiah 24:1 says 'the Lord maketh the earth empty.'

Transgressing God's law defiles a land

Violating God's Torah - His authoritative instruction - is a direct affront to His majesty and brings severe judgment.

Lecture support: Jeremiah 5:7-9 asks, 'Shall I not visit for these things? saith the Lord'; Psalm 106:38 says 'the land was polluted with blood.'

Changing the ordinance is a governmental sin

Only civil government has the power to change laws; when it replaces God's law with man's law, it leads to tyranny and idolatry.

Lecture support: 1 Samuel 8 describes the transition to a human king who takes and imposes his own statutes; 2 Kings 17:19 says Judah 'walked in the statutes of Israel which they made.'

Breaking the covenant is deliberate rebellion

Rejecting God's covenant and choosing idols is a knowing, treasonous act that brings desolation.

Lecture support: Jeremiah 44:16-17 shows the people willfully choosing to burn incense to the queen of heaven despite God's warnings.

New covenant judgment is more severe

Those who trample the Son of God and count His blood unholy deserve worse punishment than those who sinned under the old covenant.

Lecture support: Hebrews 10:28-29 argues from lesser to greater: if they died without mercy under Moses' law, how much sorer punishment for despising Christ?

America is under God's judgment

Because America has committed the same three sins as Israel, it is experiencing God's judgment, and the only question is why complete destruction has not yet come.

Lecture support: The sermon states, 'the question that we must ask is not are we under God's judgment. We are.'

Scripture References

Isaiah 24:1-6

Primary text; describes God making the earth empty, the reasons for judgment (transgressing laws, changing ordinance, breaking covenant), and the resulting curse.

Acts 14:17

God's positive witness through rain and fruitful seasons.

Psalms 19:1-5

The heavens declare God's glory as a positive witness.

Romans 1:18-20

God's wrath revealed as a negative witness; creation leaves men without excuse.

Lamentations 3:33

God does not afflict willingly.

Deuteronomy 32:34-35

Judgment is God's treasure; vengeance belongs to Him.

Malachi 3:6

God's immutability means He judges all nations by the same standard.

Isaiah 6:8-12

Isaiah's commission to preach until the land is desolate.

Genesis 3:17-19

The general curse on the ground because of Adam's sin.

Romans 8:19-22

The whole creation groans under the curse, awaiting deliverance.

Leviticus 18:24-25

The land vomits out its inhabitants because of defilement.

Jeremiah 3:2

Idolatry pollutes the land.

Numbers 35:30-34

Bloodshed defiles the land; failure to execute murderers pollutes it.

Romans 3:1-2

The advantage of the Jews was having the oracles of God.

Romans 9:4-5

Israel received the law, covenants, and promises.

Deuteronomy 4:5-8

God's law is Israel's wisdom and understanding before the nations.

2 Chronicles 33:9

Manasseh made Judah do worse than the heathen.

Psalms 106:36-39

Israel served idols, sacrificed children, and polluted the land with blood.

Jeremiah 5:7-9

God asks if He should not avenge Himself on a nation for adultery and idolatry.

Jeremiah 29:23

God witnesses against those who commit villainy and adultery.

Discussion Questions

1. How does God witness to us both positively and negatively, and why is it important to recognize both?

Consider: The sermon opens with the principle that God never leaves Himself without witness, citing Acts 14:17 and Romans 1:18.

2. What are the three specific sins listed in Isaiah 24:5 that defile a land, and how are they evident in our society today?

Consider: The core of the message identifies transgressing laws, changing the ordinance, and breaking the everlasting covenant as reasons for judgment.

3. In what ways does civil government 'change the ordinance' by replacing God's law with man's law, and what are the consequences?

Consider: The sermon argues that only government has the power to change laws, using 1 Samuel 8 and 2 Kings 17 as examples.

- 4.** How does the new covenant make the sin of breaking the everlasting covenant even more serious, according to Hebrews 10?

Consider: The argument from lesser to greater: if old covenant violations brought death, how much worse for trampling the Son of God?

- 5.** What does it mean to 'learn righteousness' through God's judgments, and how can we respond rightly to national or personal calamities?

Consider: Isaiah 26:9 is cited to show that judgment can be a teacher; the sermon asks why God hasn't destroyed America completely.

- 6.** How should Christians navigate the tension between obeying civil authorities and obeying God when laws conflict?

Consider: The final application cites Acts 5:29 and Isaiah 33:22, emphasizing God as ultimate lawgiver and king.

Applications

Recognize America's sin and judgment

Acknowledge that as a nation we have transgressed God's laws, changed the ordinance, and broken the everlasting covenant, and are therefore under God's judgment.

Lecture support: The sermon states, 'we have done exactly like those in Israel. We have sinned in exactly the same way.'

Do not be stubborn like the fathers

Heed the warning of Zechariah 1:4 not to be like the forefathers who refused to hear and turn from evil.

Lecture support: Zechariah 1:4 is quoted: 'Be ye not as your fathers... they did not hear, nor did they hearken unto the Lord their God.'

Learn righteousness through judgment

When experiencing the heat of God's judgment, see it as an opportunity to learn righteousness and turn to God.

Lecture support: Isaiah 26:9: 'When thy judgments are in the earth, the inhabitants of the world will learn righteousness.'

Be thankful for grace, not judgment

Those who have been drawn to God through love and grace should be thankful they learned the easy way rather than through judgment.

Lecture support: The sermon says, 'I had much rather learn the easy way than the hard way.'

Obey God rather than man

When human laws conflict with God's law, Christians must side with God, recognizing Him as the ultimate judge, lawgiver, and king.

Lecture support: Acts 5:29 and Isaiah 33:22 are cited; the sermon concludes, 'we must side with the sovereign God of heaven and earth.'

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

Pastor John Weaver - Swearing Allegiance to the Sovereign State

February 12, 2012

Read Chapter 5 in the companion book, pages 85-101.

Major Themes

God's Sole Sovereignty

Only God is sovereign; all human claims to sovereignty are rebellion. Men deny God's sovereignty to place it in man or the state.

Lecture support: The truth is there can only be one sovereign, one ultimate, and one absolute. And that one sovereign... is God. (03:10.4-03:49.6)

Rejecting Christ Means Choosing Tyranny

When people reject Christ's kingship, they inevitably choose a human sovereign, leading to despotism and loss of liberty.

Lecture support: When you reject Christ, you choose Caesar. When you refuse to bow to the sovereignty of Christ, you are swearing allegiance to the sovereign state. (50:34.0-52:03.0)

The Incompatibility of Serving Christ and Caesar

One cannot be a friend of both Christ and Caesar when Caesar opposes God; loyalty to Christ is seen as opposition to the state.

Lecture support: Pilate understood that he could not be a friend of Christ and a friend of Caesar at the same time. (38:50.6-39:05.7)

Rebellion Against God's Law Leads to Bondage

Forsaking God's law results in praising the wicked and submitting to tyranny, while keeping the law means contending with evil rulers.

Lecture support: They that forsake the law praise the wicked: but such as keep the law contend with them. (54:43.5-55:31.3)

The Consequences of Demanding a Human King

1 Samuel 8 warns that demanding a human king brings standing armies, forced labor, heavy taxation, and loss of freedom.

Lecture support: This will be the manner of the king that shall reign over you: He will take your sons... (27:21.1-27:37.8)

Key Arguments

Sovereignty belongs to God alone

The term 'sovereignty' is theological, not political; only God is absolute and ultimate. Human governments are not sovereign.

Lecture support: Sovereignty is a word that belongs in the realm of theology... God alone is sovereign. (03:10.4-03:49.6)

Nimrod established tyranny by force

Nimrod was the first to subjugate men under a government, using force and rebellion against God, becoming a prototype of all tyrants.

Lecture support: Nimrod was the first in the Bible to reduce men under what you and I would call a form of government. (07:29.2-08:04.4)

Israel's demand for a king was rebellion

In 1 Samuel 8, Israel rejected God as king and chose a human ruler, trading freedom for security and bringing predicted consequences.

Lecture support: They have rejected me, that I should not reign over them. (16:54.8-18:13.8)

The Jews' choice of Caesar over Christ

By declaring 'We have no king but Caesar,' the Jews rejected Christ's sovereignty and embraced the tyranny of Rome.

Lecture support: The chief priests answered, We have no king but Caesar. (43:45.6-44:40.8)

Rejecting Christ leads to swearing allegiance to the state

When people refuse Christ's rule, they automatically submit to a human sovereign, resulting in the same tyranny seen in history.

Lecture support: When you reject Christ, you choose Caesar... you are swearing allegiance to the sovereign state. (50:34.0-52:03.0)

Obedience to God means contending with wicked rulers

Keeping God's law puts believers in opposition to ungodly governments; disobedience to tyrants is obedience to God.

Lecture support: Such as keep the law contend with them. (54:43.5-55:31.3)

Scripture References

John 19:6-16

The trial of Jesus before Pilate, where the Jews demand crucifixion and declare 'We have no king but Caesar.'

Psalms 75:6-7

God is the judge who puts down one ruler and sets up another, demonstrating His sovereignty over all governments.

Genesis 10:8-11

Nimrod, a mighty hunter against the Lord, begins his kingdom by force, becoming the first tyrant.

Genesis 3:5

The serpent's temptation to be as gods, determining good and evil, is the root of man's claim to sovereignty.

1 Samuel 8:6-20

Israel rejects God as king and demands a human king, leading to warnings of tyranny and loss of freedom.

1 Samuel 12:12

Samuel reminds Israel that the Lord their God was their king when they demanded a human ruler.

John 18:38

Pilate declares he finds no fault in Jesus, the first of several declarations of innocence.

John 19:4

Pilate again states he finds no fault in Jesus.

John 19:6

Pilate repeats his finding of no fault in Jesus.

Matthew 12:30

Jesus says whoever is not with Him is against Him, emphasizing the impossibility of neutrality.

Acts 4:12

Peter declares salvation in no other name but Jesus, directly challenging Caesar's claim to lordship.

Proverbs 28:4

Those who forsake God's law praise the wicked, but those who keep the law contend with them.

Acts 5:29

Peter and the apostles declare they must obey God rather than men.

Study notes

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

Discussion Questions

1. What does it mean that God alone is sovereign, and how should that affect our view of human government?

Consider: The sermon opens by defining sovereignty as belonging only to God, not to any state.

2. How does the story of Nimrod illustrate the origins of tyranny, and what parallels do you see today?

Consider: Nimrod is presented as the first tyrant who subjugated men by force.

3. In what ways are modern Christians tempted to 'trade God for a man' like Israel did in 1 Samuel 8?

Consider: Israel demanded a human king to be like other nations and to provide security.

4. Why is it impossible to be a friend of both Christ and Caesar when Caesar opposes God's law?

Consider: Pilate realized he could not release Jesus and remain loyal to Caesar.

5. What does the Jews' declaration 'We have no king but Caesar' reveal about the human heart's rebellion against God?

Consider: The chief priests chose a wicked emperor over the Son of God.

6. How can Christians practically 'contend' with wicked rulers while still honoring God's sovereignty?

Consider: Proverbs 28:4 says those who keep the law contend with the wicked.

7. What are some subtle ways the modern state demands allegiance that competes with loyalty to Christ?

Consider: The sermon applies the principle of swearing allegiance to the sovereign state to contemporary America.

Applications

Recognize God's sole sovereignty

Acknowledge that only God is sovereign and refuse to attribute ultimate authority to any human government or ruler.

Lecture support: God alone is sovereign. The truth is there can only be one sovereign... (03:10.4-03:49.6)

Choose Christ over Caesar

Make a conscious decision to serve Christ as King rather than submitting to the state when it opposes God's law.

Lecture support: We must make a choice. We will either serve the sovereign Christ or the sovereign state. (52:22.7-53:44.7)

Obey God rather than men

When government commands what is unbiblical, follow the example of the apostles in Acts 5:29 and obey God.

Lecture support: We must obey God rather than men. (55:33.0-56:12.7)

Contend with wickedness by keeping God's law

Fight against tyranny not through violence but by faithfully obeying God's law, which puts you in opposition to evil rulers.

Lecture support: Such as keep the law contend with them. (54:43.5-55:31.3)

Find happiness in Christ's kingship

Delight in being subject to the royal authority of Jesus Christ, loving His law, kingdom, and worship.

Lecture support: It is and it should be the sole happiness of the godly to be subject to the royal authority of Jesus Christ. (54:43.5-55:31.3)

Repent of trusting in government for security

Turn from the temptation to look to the state for protection and provision, which leads to loss of freedom.

Lecture support: What Israel wanted was security... they found by giving up their freedom, they lost both their freedom and eventually their security. (21:24.2-22:21.5)

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

Pastor John Weaver - Theology and Culture

February 17, 2012

Read Chapter 6 in the companion book, pages 103-120.

Major Themes

Theology precedes culture

Every cultural change is the result of a prior theological change; a society's beliefs about God determine its moral and social order.

Lecture support: Weaver states, 'A theological change always precedes a cultural change... it is impossible to have a change in culture or society without having a change in theology.'

Spiritual warfare

Christians are in a constant war against forces that seek to destroy God's truth and Christian culture.

Lecture support: From 2 Timothy 2:3-4, Weaver says, 'We have been at war, we are at war, and we will continue to be at war... there is no discharge in that war.'

Cultural decline as theological apostasy

America's moral decay - abortion, homosexuality, loss of respect - is directly linked to abandoning biblical doctrine.

Lecture support: Weaver asks, 'Why has our culture changed?... Our culture and our theology have changed.'

The Reformation as a model

The 16th-century Reformation demonstrates how a return to biblical theology transforms culture.

Lecture support: Weaver says, 'There was a change in theology in the 1500s, and it produced a momentous change in culture.'

The War of Northern Aggression as theological war

The Civil War was fundamentally a conflict between Northern humanism and Southern biblical conservatism.

Lecture support: Weaver quotes Thornwell: 'The parties involved... are atheists, socialists, communists... on the one side... and the friends of order and regulated freedom on the other.'

Reclaiming culture through the church

Cultural renewal begins with the church reclaiming Christ and applying His Word to every area of life.

Lecture support: Weaver quotes Tom Ascol: 'Our real need is to reclaim the church for Christ... then his body can't help but make an impact on culture.'

Key Arguments

Theology determines culture

You cannot change a culture without first changing its theology; all cultural shifts are theological at root.

Lecture support: Weaver says, 'If you have a change in theology for the better, then your culture and your society is going to be better. If you have a change in your theology for the worse, then your culture and your society is going to be worse.'

America's founding was biblical

The U.S. Constitution was designed for a moral and religious people; it cannot function without that foundation.

Lecture support: Weaver quotes John Adams: 'Our constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.'

Abortion results from rejecting the cultural mandate

When society rejects God's command to be fruitful and multiply, abortion becomes accepted as birth control.

Lecture support: Weaver says, 'A rejection of this cultural mandate, a rejection of this theology, has resulted in abortion, euthanasia, and genocide.'

Homosexuality is judgment for rejecting God

Romans 1 shows that when people change the truth of God into a lie, God gives them over to vile affections.

Lecture support: Weaver reads Romans 1:21-28 and says, 'How did you get a society of perverts? By rejecting true theology, by rejecting the Word of God.'

The church must lead cultural reformation

Cultural change will not come through politics or force but through a church that loves Christ and applies His Word.

Lecture support: Weaver says, 'We must learn to love the Lord our God... and then learn to apply that word and His truth to every area of our lives, and as we do that, we will be changing our culture.'

Scripture References

2 Timothy 2:1-5

Paul's charge to Timothy to be strong in grace, commit truth to faithful men, and endure hardness as a soldier.

John 8:44

Jesus says the devil has no truth in him; all truth is God's truth.

Ecclesiastes 3:8

There is no discharge in war; the spiritual war is continuous.

1 Timothy 1:3-5

Paul commands Timothy to charge some to teach no other doctrine; the end of the commandment is love from a pure heart.

Psalms 11:3

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

Isaiah 58:12

Those who repent will rebuild the old waste places and restore the foundations.

Proverbs 23:7

As a man thinks in his heart, so is he; belief shapes action.

Psalms 116:10

I believed, therefore have I spoken; faith produces outward expression.

1 Corinthians 10:31

Whether you eat or drink, do all to the glory of God; all of life is worship.

1 Timothy 6:1-5

Paul's instruction to withdraw from those who teach otherwise; referenced in the context of church division over slavery.

Genesis 1:27-28

God created man in His image and commanded them to be fruitful, multiply, and have dominion.

Psalm 127:3-5

Children are a heritage from the Lord; blessed is the man whose quiver is full.

Romans 1:21-32

When people reject God, He gives them over to a reprobate mind, leading to homosexuality and all unrighteousness.

Proverbs 8:35-36

Whoever finds Christ finds life; those who hate Him love death.

Study notes

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

Discussion Questions

1. In what ways have you seen cultural changes in your lifetime that reflect a prior change in theology?

Consider: Weaver asks listeners to consider how values, ethics, and morality have changed.

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2. How does the principle 'theology precedes culture' challenge common explanations for societal problems?

Consider: Weaver argues that political, economic, or military solutions cannot change culture without theological change.

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3. What does it mean to 'endure hardness as a good soldier of Jesus Christ' in today's cultural battles?

Consider: Weaver opens with 2 Timothy 2:3 and emphasizes the ongoing spiritual war.

4. How should the church respond to the cultural mandate of Genesis 1:28 in a society that devalues children?

Consider: Weaver connects abortion to the rejection of the command to be fruitful and multiply.

5. What lessons can we learn from the Reformation about applying biblical truth to transform culture?

Consider: Weaver describes how the Reformation changed every area of life when believers applied Scripture to all of life.

6. Why is it insufficient to merely 'reclaim America' without first reclaiming the church?

Consider: Weaver quotes Tom Ascol to emphasize that cultural impact flows from a Christ-exalting church.

Applications

Recognize the spiritual war

Christians must wake up to the reality that they are in a war for truth and culture, not merely living for comfort.

Lecture support: Weaver says, 'Most Christians are totally unaware of what is happening until it is too late... the average professing Christian, all he wants to do is to have a color TV and a comfortable couch.'

Return to biblical theology

To reverse cultural decline, believers must repent and return to the Word of God as the foundation for all of life.

Lecture support: Weaver says, 'If we want our culture back, we must go back to the Word of God.'

Apply Scripture to every area of life

Like the Reformers, Christians should see all of life - work, family, government - as worship and apply God's Word to it.

Lecture support: Weaver says, 'Everything that you do in word or deed... you do all for God's honor and God's glory.'

Value children as a blessing

Reject the world's view of children as inconveniences; embrace them as a heritage from the Lord and raise them for dominion.

Lecture support: Weaver says, 'The reason we do not value children is because we've lost our theology.'

Fight for theological truth in the church

Cultural reformation begins with the church reclaiming Christ and sound doctrine, not with political activism.

Lecture support: Weaver quotes Ascol: 'Our real need is to reclaim the church for Christ.'

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

Stand Still This Will Take a While

March 05, 2012

Read Chapter 7 in the companion book, pages 121-136.

Major Themes

The Necessity of Stillness Before God

Spiritual understanding and worship require deliberate stillness and silence, as commanded in Scripture (Psalm 46:10; Habakkuk 2:20).

Lecture support: Weaver says, 'In order to hear God and observe His works and His Word, there must be stillness and there must be silence.'

The Greatness of Salvation by Grace

Salvation is entirely God's work, given by grace to those who are undeserving and hell-deserving, not based on human merit.

Lecture support: Weaver explains, 'Grace is given to those who are not only positively undeserving, but who are also positively hell deserving.'

God's Revelation in Creation

Creation declares God's glory and majesty, and believers should take time to consider His wondrous works in nature.

Lecture support: Weaver reads Psalm 19: 'The heavens declare the glory of God and the firmament showeth His handiwork.'

The Cost of Learning God's Word

Understanding Scripture requires time, study, and meditation; God measures truth to us according to the effort we invest.

Lecture support: Weaver states, 'God says, to the same degree that we give in learning the Word of God, God is going to measure truth back to us in that same degree.'

The Idolatry of Busyness

Modern life's busyness causes people to neglect God, family, and the enjoyment of His gifts, prioritizing non-essentials.

Lecture support: Weaver says, 'Most folks are so busy making a living they've actually forgotten how to live.'

Time as Our Only Gift to God

Since God owns everything, the only thing we can truly give Him is our time, which we should use to worship and enjoy Him.

Lecture support: Weaver asks, 'Has it ever really entered your mind that the only thing that in reality that we can give to God is our time?'

Key Arguments

Salvation is entirely by grace, not works

Paul argues in Romans 11:5-6 that election and salvation must be by grace alone, not a mixture of grace and works.

Lecture support: Weaver says, 'Paul's argument here is simply this, that election and salvation must be by grace. It cannot be by works, nor can it be a combination of works and grace.'

Grace is more than unmerited favor; it is favor to the hell-deserving

We were not just undeserving but actively rebellious and hateful toward God when He saved us (Romans 5:6-8; Ephesians 2:1-3).

Lecture support: Weaver says, 'Grace is given to those who are not only positively undeserving, but who are also positively hell deserving.'

God's works in creation demand our contemplation

Elihu commands Job to 'stand still and consider the wondrous works of God' (Job 37:14), which include weather, stars, and all nature.

Lecture support: Weaver reads Job 37:14 and comments on God's control over storms and His naming of the stars.

Learning Scripture requires personal study, not just academic knowledge

One cannot learn the Bible in the fast lane or merely through Bible school; it requires personal study and meditation over time.

Lecture support: Weaver says, 'The only way you can learn the Bible is to study it yourself. You're going to have to study and meditate and think and seek God for enlightenment.'

God measures truth to us according to our effort

Mark 4:24 teaches that the measure we use in seeking truth will be the measure God uses to give us understanding.

Lecture support: Weaver says, 'God says, I'm going to measure truth to you to the same degree that you give in learning truth.'

We must be willing to wait for answers from God

Moses told the people to 'stand still' while he inquired of the Lord (Numbers 9:8), illustrating the need for patience in seeking God's will.

Lecture support: Weaver says, 'How many times have we had questions and we even asked those questions, but we were unwilling to wait for an answer?'

Scripture References

1 Samuel 9:27

Samuel tells Saul to stand still so he may show him the word of God; the foundational text for the sermon.

Luke 14:16-20

The parable of the great supper, where invited guests make excuses because they are too busy with everyday life.

Psalms 46:10

Be still and know that I am God; cited to emphasize the need for stillness to know God.

Habakkuk 2:20

The Lord is in His holy temple, let all the earth keep silence before Him; used to stress silence before God.

Hebrews 2:3

How shall we escape if we neglect so great a salvation; used to introduce the greatness of salvation.

Exodus 14:13

Moses tells Israel to stand still and see the salvation of the Lord; a type of the greater salvation in Christ.

Romans 11:5-6

Election is by grace, not works; if by grace, it is no more of works.

Romans 5:6-8

Christ died for the ungodly while we were yet sinners; demonstrates God's love for the undeserving.

Romans 8:7-8

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

Ephesians 2:1-3

We were dead in sins, children of wrath by nature; describes our state before salvation.

1 John 4:10

Herein is love, not that we loved God, but that He loved us and sent His Son as propitiation.

Jonah 2:9

Salvation is of the Lord; emphasizes monergistic salvation.

John 15:16, 19

You have not chosen me, but I have chosen you; I have chosen you out of the world.

2 Thessalonians 2:13

God hath from the beginning chosen you to salvation; Paul's gratitude for election.

Job 37:14

Elihu tells Job to stand still and consider the wondrous works of God.

Psalms 111:2

The works of the Lord are great, sought out of all them that have pleasure therein.

Psalms 19:1-6

The heavens declare the glory of God; creation reveals God's majesty.

Genesis 1:16

God made two great lights and the stars also; cited to show God's creation of the stars.

Psalms 147:4

He telleth the number of the stars; He calleth them all by their names.

Mark 4:23-25

Take heed what you hear; with what measure you mete it shall be measured to you.

Discussion Questions

1. What are some practical ways we can 'stand still' in our daily lives to hear from God?

Consider: Weaver emphasizes the need for stillness and silence to observe God's works and Word.

2. How does understanding salvation as entirely by grace change the way we view ourselves and others?

Consider: Weaver explains that we were hell-deserving sinners when God saved us.

3. In what ways does creation declare God's glory, and how can we be more attentive to it?

Consider: Weaver discusses Psalm 19 and Job 37, urging contemplation of God's works in nature.

4. Why is personal Bible study essential, and what obstacles keep us from it?

Consider: Weaver argues that the Bible cannot be learned in the fast lane or through academics alone.

5. What does it mean that God measures truth to us according to the measure we give?

Consider: Weaver explains Mark 4:24, linking our effort in study to God's revelation.

6. How can we cultivate patience in waiting for God's answers to our questions?

Consider: Weaver references Moses in Numbers 9:8, who told the people to stand still while he inquired of the Lord.

7. What are some 'non-essentials' in our lives that crowd out time for God and family?

Consider: Weaver notes that we determine what is essential and often neglect the truly important.

8. How can we practically give God our time as an offering?

Consider: Weaver concludes that time is the only thing we can truly give God, since He owns everything else.

Applications

Prioritize stillness and silence before God

Deliberately set aside time to be still and silent in order to hear God and observe His works.

Lecture support: Weaver says, 'In order to hear God and observe His works and His Word, there must be stillness and there must be silence.'

Meditate on the greatness of salvation

Take time to consider the wonder of God's grace in saving undeserving sinners, which humbles and produces gratitude.

Lecture support: Weaver says, 'If you really want to be humbled, if you really, genuinely want to know where you stand, you have to honestly ask yourself this question. Who am I that God would choose me and save me?'

Contemplate God's creation

Regularly observe and reflect on the natural world as a revelation of God's glory and majesty.

Lecture support: Weaver says, 'Have you ever really considered the work of God in creation? Have you stood still long enough to behold His works?'

Commit to personal Bible study

Invest time in studying Scripture personally, not relying solely on sermons or academic learning.

Lecture support: Weaver says, 'The only way you can learn the Bible is to study it yourself. You're going to have to study and meditate and think and seek God for enlightenment.'

Give God your time

Recognize that time is the primary offering we can give God, and use it to worship and enjoy Him.

Lecture support: Weaver says, 'Really and truly, the only thing that we can give Him is our time.'

Enjoy God's gifts in the present

Slow down to appreciate family, friends, and simple blessings before life passes.

Lecture support: Weaver says, 'We need to learn to slow down, take time to live and enjoy all that God has given unto us.'

Be patient in seeking answers from God

When you have questions, be willing to wait on the Lord and study His Word rather than expecting instant answers.

Lecture support: Weaver says, 'How many times have we had questions and we even asked those questions, but we were unwilling to wait for an answer?'

Evaluate your priorities

Examine whether you are too busy with non-essentials to make time for God and His Word.

Lecture support: Weaver says, 'We set our own priorities... We don't have time for coffee, roses, or holiness.'

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 8

Pastor John Weaver - An Unexpected Warrior

July 22, 2013

Read Chapter 8 in the companion book, pages 137-154.

Major Themes

The Danger of Worldly Compromise

Lot's gradual move toward Sodom illustrates how small compromises lead to spiritual decline and loss.

Lecture support: Weaver traces Lot from pitching his tent toward Sodom (Gen 13:12) to dwelling in Sodom (Gen 14:12), warning that leaving God's fellowship leaves only the wicked.

God's Sovereignty in Victory

Although Abram used strategy and fought bravely, the victory was ultimately given by God.

Lecture support: Weaver cites Melchizedek's blessing in Genesis 14:20: 'Blessed be the Most High God, which hath delivered thine enemies into thine hand.'

The Call to Courageous Faith

Believers are called to be bold as lions, trusting God in battle regardless of numbers.

Lecture support: Weaver quotes Proverbs 28:1 and the example of Jonathan in 1 Samuel 14:6, emphasizing that the battle belongs to the Lord.

The Consequences of Idolatry

Lot's loss of his goods demonstrates that whatever we prioritize above God will be taken away.

Lecture support: Weaver states, 'It was his goods that caused him to separate from Abraham... and now he has lost all of his goods.'

Preparedness for Spiritual Warfare

Abram trained his servants in times of peace, modeling the need for spiritual readiness.

Lecture support: Weaver notes that Abram's men were 'trained' and 'catechized' in both war and biblical principles, citing Genesis 18:19.

Key Arguments

Abram acted out of mercy, not self-interest

Abram's military expedition was motivated purely by a desire to rescue Lot, not by greed or ambition.

Lecture support: Weaver states, 'He did not engage in military tactics to enrich himself but only to rescue his nephew Lot.'

Lot's choices led to his capture

Lot's decision to move toward Sodom resulted in his being taken captive and losing his goods.

Lecture support: Weaver points out that Genesis 14:12 specifically notes they took Lot and his goods, linking it to his earlier choices.

Abram's servants were trained in righteousness

The 318 men were not only skilled in war but also catechized in God's ways, as seen in Genesis 18:19.

Lecture support: Weaver interprets 'trained' as 'catechized' and cites God's commendation of Abraham for commanding his household.

Strategy and faith work together

Abram used military strategy (night attack, divided forces) but relied on God for the victory.

Lecture support: Weaver says, 'Abram had to fight. Abram had to use strategy. Abram had to plan. But it was God who gave the victory.'

Christians are called to be unexpected warriors

Just as Abram was an unlikely warrior, believers will one day rise up to fight for Christ's crown rights.

Lecture support: Weaver states, 'The world will one day see many unexpected and unexplained warriors that will fight wonderfully for Christ.'

Scripture References

Genesis 14:1-16

The main passage read at the beginning, describing the war of the kings and Abram's rescue of Lot.

Genesis 13:1-11

Background on the separation of Abram and Lot due to strife and wealth.

Genesis 13:12

Lot pitched his tent toward Sodom, showing his gradual move toward wickedness.

Genesis 14:12

Specifically notes that Lot and his goods were taken, emphasizing the consequence of his choices.

Genesis 19:1-11

Lot's ineffective rebuke of the men of Sodom, showing his compromised witness.

2 Peter 2:6-8

Describes Lot as a righteous man vexed by the wickedness of Sodom, yet he influenced no one.

Genesis 18:19

God's testimony that Abraham would command his household to keep the way of the Lord, showing his training in righteousness.

Genesis 14:18-20

Melchizedek blesses Abram and attributes the victory to God.

1 Samuel 17:47

David's declaration that the battle is the Lord's, used to illustrate that God gives victory.

Proverbs 28:1

The wicked flee when no one pursues, but the righteous are bold as a lion.

1 Samuel 14:6

Jonathan's statement that God can save by many or by few, showing faith in God's power.

1 John 5:4

The victory that overcomes the world is our faith, applied to Abram's victory.

Study notes

Discussion Questions

1. How does Lot's gradual move toward Sodom serve as a warning for believers today?

Consider: Weaver traces Lot from pitching his tent toward Sodom to living there, showing the danger of small compromises.

2. In what ways can we prepare ourselves spiritually during times of peace for future battles?

Consider: Abram trained his servants in both warfare and biblical principles before the conflict arose.

3. What does Abram's immediate response to Lot's capture teach us about acting on biblical principles without hesitation?

Consider: Abram did not rationalize or delay but armed his servants and pursued the enemy.

4. How can we balance using practical strategy with trusting God for victory in our spiritual battles?

Consider: Abram used a night attack and divided forces, yet the victory was attributed to God.

5. Why is it significant that Lot is called 'righteous' in 2 Peter despite his failures, and what does this mean for our view of struggling believers?

Consider: Weaver notes that God called Lot righteous even though he was vexed and compromised.

Applications

Be willing to be used by God regardless of your background

God can use anyone in His battles; you don't need to be a military genius, just willing and surrendered.

Lecture support: Weaver states, 'One does not need to be a military genius or military leader to be used of God in battle.'

Cultivate courage through biblical truth

Christianity tends to make men courageous and bold; the righteous are as bold as a lion.

Lecture support: Weaver quotes Proverbs 28:1 and says, 'The true Christian is the true hero.'

Trust God's protection when fighting for a righteous cause

Those who venture in a good cause with a right motive are under God's special protection.

Lecture support: Weaver says, 'When God is in the fight, numbers do not matter,' citing Jonathan's example.

Prepare for spiritual warfare in times of peace

Just as Abram trained his servants beforehand, believers must be disciplined and ready before conflict comes.

Lecture support: Weaver emphasizes, 'It's too late to train when the conflict is upon you.'

Avoid the idolatry of possessions

Whatever we place ahead of God we will ultimately lose, as Lot lost his goods.

Lecture support: Weaver warns, 'We will discover that whatever we place ahead of God, we will ultimately lose.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 9

Pastor John Weaver - How Deep is Your Faith - Part 3 of 4 (Do Thorns Bother You?)

August 25, 2013

Read Chapter 9 in the companion book, pages 155-171.

Major Themes

Half-hearted Hearing of God's Word

The thorny ground hearer represents those who receive the Word superficially but are choked by worldly concerns, never producing fruit.

Lecture support: Weaver states: 'the thorny ground hearer is sometimes referred to as a half-hearted hearer' and 'he half-heartedly receives it' (142.8-177.3s, 3022.9-3078.9s).

The Danger of Worldly Cares and Riches

Anxiety over daily needs and the deceitfulness of wealth can choke spiritual life, preventing true discipleship.

Lecture support: Weaver explains the thorns as 'the cares of this world, and the deceitfulness of riches' (1366.7-1445.1s) and illustrates with Matthew 6 and 1 Timothy 6.

Necessity of Repentance from Sin

Salvation requires turning from sin, not just a desire to escape judgment; without dealing with sin, there is no genuine conversion.

Lecture support: Weaver says: 'Christ did not come to save us in our sins. He came to save us from our sins' (1149.7-1180.8s) and 'sins must be dealt with' (3283.4-3368.6s).

Fruitlessness as Evidence of an Unsaved State

The thorny ground hearer yields no fruit, indicating a lack of genuine salvation; only the good ground hearer bears fruit.

Lecture support: Weaver notes: 'the thorny ground hearer is unsaved as well... he brings forth no fruit' (3151.7-3229.5s).

The Deceptiveness of Small Sins and Neglect

Neglect and seemingly minor sins can be as destructive as flagrant sins, slowly choking spiritual life.

Lecture support: Weaver states: 'Neglect will destroy you just as easily as those atrocious sins' and 'little sins will destroy your soul as easily and as quickly as great sins' (3283.4-3368.6s).

Key Arguments

Thorns represent pre-existing, unrepented sins that choke the Word.

The seed fell among thorns that were already rooted, symbolizing sins never dealt with, which overpower the Word and prevent fruit.

Lecture support: Weaver says: 'the thorns were already there. They were deeply rooted... The ground had not been prepared' (1068.5-1105.5s).

The thorny ground hearer wants salvation from hell, not from sin.

This hearer desires to escape judgment but refuses to repent and turn from sin, making his faith half-hearted and ineffective.

Lecture support: Weaver states: 'Here's a man who wants to be saved in his sins and not from his sins' (1106.2-1148.6s).

Worldly cares, even over lawful things, can become thorns.

Anxiety over food, clothing, property, or family can consume a person to the neglect of God, as illustrated by the excuses in Luke 14.

Lecture support: Weaver explains: 'when those things consume your life to the point that you neglect the things of God, it's a thorn' (2277.6-2315.1s).

Riches are deceitful and can lead to destruction.

The love of money and trust in wealth can drown men in perdition, and God warns the rich not to be high-minded but to use riches for good.

Lecture support: Weaver cites 1 Timothy 6:9: 'they that will be rich fall into temptation and a snare... which drown men in destruction and perdition' (2460.9-2489.8s).

Lust for other things includes any consuming passion that replaces God.

The Greek word for 'other things' means the rest or residue, indicating that after cares and riches, any remaining desire can become a thorn.

Lecture support: Weaver says: 'He talks about the lust for whatever is left... I've known people who are consumed by sports' (2767.7-2801.7s, 2802.1-2856.0s).

Pleasures of this life lead to hedonism and forsaking God.

The Greek word for pleasures (hedone) implies a life lived for maximum pleasure, which can cause one to love the world like Demas.

Lecture support: Weaver notes: 'A hedonist is someone who lives for pleasure... Demas hath forsaken me, having loved this present evil world' (2857.0-2915.7s).

Only the good ground hearer is genuinely saved.

Three of the four soils represent lost hearers; only the one that bears fruit is truly converted, emphasizing the necessity of a whole heart.

Lecture support: Weaver states: 'three out of four are lost... The only way that you can ever benefit from the Word of God is with a whole heart' (3151.7-3229.5s).

True repentance produces visible fruit.

Genuine repentance is evidenced by a changed life and works that demonstrate turning from sin to God.

Lecture support: Weaver quotes Acts 26:20: 'that they should repent and turn to God and do works meet for repentance' and explains 'works evidencing, demonstrating, manifesting repentance' (3405.0-3483.4s).

Scripture References

Mark 4:7

The seed falling among thorns and being choked, yielding no fruit.

Mark 4:18-19

Jesus' interpretation: the thorny ground hearer is choked by cares, riches, and lusts.

Genesis 3:17-18

The curse on Adam, bringing forth thorns and thistles as a distraction.

Proverbs 15:19

The way of the slothful is as a hedge of thorns.

Proverbs 22:5

Thorns and snares are in the way of the froward.

Isaiah 32:13

Thorns and briars come upon the land of God's people as judgment.

Jeremiah 12:13

They have sown wheat but shall reap thorns.

Isaiah 34:13

Thorns, nettles, and brambles in the fortresses as a sign of desolation.

Hosea 2:6

God will hedge up the way with thorns as judgment.

Hosea 9:6

Nettles and thorns shall possess their tabernacles.

Nahum 1:10

They are folded together as thorns and shall be devoured.

Matthew 1:21

Jesus shall save His people from their sins.

John 8:24

You shall die in your sins if you do not believe that I am He.

Matthew 13:22

The thorny ground hearer is choked by cares and deceitfulness of riches.

Luke 8:14

The thorny ground hearer is choked with cares, riches, and pleasures.

Matthew 6:24-32

Do not be anxious about food, drink, or clothing; seek first the kingdom.

Luke 10:40-42

Martha is anxious about many things, but Mary has chosen the good part.

Philippians 4:6

Be careful for nothing; in everything by prayer let your requests be made known.

Luke 14:16-20

Excuses of those invited to the great supper: property, oxen, marriage.

1 Timothy 6:7-9, 17-19

We brought nothing into the world; the love of money is a snare; charge the rich to trust in God and do good.

Study notes

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

Discussion Questions

1. What are some modern examples of 'cares of this world' that can choke the Word in a believer's life?

Consider: Weaver discusses anxiety over food, clothing, and daily needs (Matthew 6), and how lawful things can become thorns.

2. How can we discern if our pursuit of wealth has become a 'deceitfulness of riches' thorn?

Consider: Weaver warns that riches can lead to trusting in money rather than God, citing 1 Timothy 6.

3. What 'other things' (hobbies, interests, relationships) might be competing with God for our affection?

Consider: Weaver explains the lust for other things as any consuming passion, such as sports or hunting.

4. In what ways does our culture promote a hedonistic lifestyle, and how can Christians resist it?

Consider: Weaver defines hedonism as living for pleasure and mentions Hugh Hefner as an example.

5. Why is it dangerous to assume we are saved if our lives show no spiritual fruit?

Consider: Weaver argues that the thorny ground hearer is unsaved because he brings forth no fruit.

6. What does genuine repentance look like, and how can we know if we have truly turned from sin?

Consider: Weaver emphasizes that repentance must be evidenced by works, citing Acts 26:20.

7. How can we 'break up our fallow ground' and avoid sowing among thorns in our spiritual lives?

Consider: Weaver references Jeremiah 4:3 as counsel for dealing with thorns before receiving the Word.

Applications

Deal with sin honestly and thoroughly.

We must not coddle or ignore sin but genuinely repent, turning from it to God, as salvation requires dealing with sin.

Lecture support: Weaver says: 'sins must be dealt with... without true genuine repentance, without dealing with these thorns, the thorns will overpower the Word' (3283.4-3368.6s).

Guard against anxiety over daily needs.

Believers should not be overly anxious about food, clothing, or other necessities, but trust God and prioritize His kingdom.

Lecture support: Weaver explains from Matthew 6: 'We're not to be overly concerned with eating all the time... God knows that we have need of these things' (1772.9-1801.6s).

Use wealth for God's purposes, not selfish ends.

If God gives riches, they should be used for good works and to bless others, not trusted in or hoarded.

Lecture support: Weaver cites 1 Timothy 6:17-19: 'that they do good, that they be rich in good works, ready to distribute' (2566.1-2642.5s).

Examine your passions and pleasures.

Evaluate whether hobbies, entertainment, or other pursuits have become consuming lusts that choke spiritual growth.

Lecture support: Weaver warns: 'your hobby can be the lust of other things... their life is consumed with that' (2802.1-2856.0s).

Do not neglect spiritual disciplines.

Neglect of Bible reading, prayer, and church attendance can be as destructive as overt sins, leading to a fruitless life.

Lecture support: Weaver states: 'All you have to do is neglect Christ, neglect the Bible, neglect prayer, neglect the preaching of the Word, and you'll be destroyed' (3283.4-3368.6s).

Pursue wholehearted devotion to God.

Strive to be a good ground hearer by receiving the Word with a whole heart, which alone produces fruit and evidences salvation.

Lecture support: Weaver concludes: 'You should want to be a good ground hearer. Because according to the Word of God, that's the only one that is genuinely converted' (3484.9-3542.6s).

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

Pastor John Weaver - Praising The Wicked

June 19, 2016

Read Chapter 10 in the companion book, pages 173-190.

Major Themes

The Inseparability of God and His Law

To forsake God's law is to forsake God Himself; the law expresses His will and reign.

Lecture support: In 1 Samuel 8:7, God says Israel's request for a king is a rejection of Him, that He should not reign over them. In 2 Samuel 12:9-10, David's sin is called despising God's commandment and despising God.

Living by Principle vs. Feeling

Believers must be governed by unchanging biblical principles, not by fluctuating emotions or circumstances.

Lecture support: The speaker states, 'Most professing Christians and most real Christians are not guided by principle. They're guided by their feelings, by their emotions, by situations, by circumstances.'

The Consequences of Forsaking God's Law

Forsaking the law leads to praising the wicked, siding with them, and bringing judgment upon oneself.

Lecture support: Proverbs 28:4 says, 'They that forsake the law praise the wicked.' The speaker explains this means commending and exalting the wicked.

The Duty to Contend with the Wicked

Keeping God's law involves actively fighting against the wicked, not tolerating or condoning evil.

Lecture support: Proverbs 28:4 says, 'But such as keep the law contend with them.' The word 'contend' means to stir oneself up, strive, or wage war.

The Necessity of Preaching God's Law

Without the public proclamation of God's law, people are left defenseless and perish.

Lecture support: Proverbs 29:18 is interpreted as 'Where there is no public preaching of the law, the people are made naked.' The word 'perish' is linked to being made bare or vulnerable.

Unintended Consequences of Sin

Sin often produces results beyond what was intended, such as a drunk driver killing others or Demas apostatizing.

Lecture support: The speaker illustrates with a man who intends only to get drunk but causes a fatal accident, and Demas who loved the world and departed, likely not intending to apostatize.

Key Arguments

Forsaking God's law inevitably leads to praising the wicked.

When we abandon God's law, we side with the wicked and commend them, effectively calling God wrong.

Lecture support: Proverbs 28:4 states, 'They that forsake the law praise the wicked.' The speaker explains that praising means to make praiseworthy, boast, commend.

Keeping God's law requires active contention against the wicked.

The Hebrew word for 'keep' means to guard and protect, and 'contend' means to fight; thus obedience involves warfare against evil.

Lecture support: The speaker defines 'keep' (shamar) as to guard, and 'contend' as to stir oneself up or wage war. Examples: David fighting Goliath, Asa removing his idolatrous mother.

Rejecting God's law is rejecting God Himself.

God and His law are inseparable; to despise the law is to despise God.

Lecture support: 1 Samuel 8:7 shows Israel's request for a king was a rejection of God's reign. 2 Samuel 12:9-10 equates despising God's commandment with despising God.

Sin produces unintended consequences beyond the sinner's intent.

Actions have ripple effects; a person may not intend the full outcome, but is still responsible.

Lecture support: Illustrations: a drunk driver kills a family; a robber murders a clerk; Demas's love of the world led to apostasy.

Without the preaching of God's law, people are defenseless and perish.

Proverbs 29:18 teaches that the lack of public proclamation of the law leaves people naked and vulnerable to destruction.

Lecture support: The speaker links 'vision' to public preaching, and 'perish' to being made naked (Exodus 32:25), illustrating vulnerability.

Disobedience to God's law hinders prayer.

Turning away from hearing God's law makes one's prayers an abomination to God.

Lecture support: Proverbs 28:9: 'He that turneth away his ear from hearing the law, even his prayer shall be abomination.'

Scripture References

Proverbs 28:4

The central text: 'They that forsake the law praise the wicked: but such as keep the law contend with them.'

Exodus 23:1-2

Commands not to raise a false report, put hand with the wicked, or follow a multitude to do evil.

Psalms 94:16

God asks who will rise up for Him against evildoers.

Amos 5:15

Command to hate evil, love good, and establish judgment in the gate.

Psalms 7:11-16

God is angry with the wicked every day and prepares instruments of death for them; their mischief returns on their own head.

Habakkuk 1:13

God cannot look upon iniquity approvingly.

Psalms 111:2

The works of the Lord are great, sought out by those who have pleasure in them.

Proverbs 25:2

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

Galatians 6:7-8

Principle of sowing and reaping: whatever a man sows, that he will also reap.

Romans 14:7

None of us lives to himself, and no one dies to himself.

Jude 1:3

Exhortation to earnestly contend for the faith once delivered to the saints.

Romans 5:12

By one man sin entered the world, and death by sin; all sinned in Adam.

2 Timothy 4:10

Demas forsook Paul, having loved this present world.

Genesis 18:17-19

God knew Abraham would command his household to keep the way of the Lord.

James 2:23

Abraham believed God and was called the Friend of God.

Hebrews 3:1-5

Moses was faithful in all his house as a servant.

1 Corinthians 4:2

It is required in stewards that a man be found faithful.

1 Samuel 8:6-7

Israel's request for a king was a rejection of God's reign over them.

2 Samuel 12:9-10

David's sin is called despising God's commandment and despising God.

Luke 11:24-26

An unclean spirit returns with seven others, making the last state worse; sin produces more sin.

Discussion Questions

1. What does it mean to 'praise the wicked' in practical terms today, and how might Christians unknowingly do this?

Consider: The sermon warns that forsaking God's law leads to praising the wicked, even unintentionally.

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2. How can we distinguish between living by biblical principles and living by feelings or circumstances?

Consider: The speaker contrasts two lifestyles and their fruits.

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3. In what ways does keeping God's law involve actively contending or fighting against evil?

Consider: The Hebrew word for 'contend' implies warfare; examples include David and Asa.

4. Why is the public preaching of God's law essential for the well-being of a society?

Consider: Proverbs 29:18 is explained as showing that without it, people are made naked and perish.

5. How does the principle of unintended consequences affect our daily decisions and moral responsibility?

Consider: Illustrations of drunk driving and Demas show that actions have far-reaching results.

6. What does it mean that God and His law are inseparable, and how should that shape our view of obedience?

Consider: 1 Samuel 8 and 2 Samuel 12 show that rejecting God's law is rejecting God Himself.

7. How can we cultivate a heart that 'searches out' the principles of God's Word as kings?

Consider: Proverbs 25:2 says it is the honor of kings to search out a matter.

8. What are some modern examples of 'the vilest men are exalted' and how should Christians respond?

Consider: Psalm 12:8 is cited regarding the exaltation of vile men leading to wickedness abounding.

Applications

Live by biblical principles, not feelings.

Believers must govern their lives by the unchanging principles of God's Word rather than by fluctuating emotions or circumstances.

Lecture support: The speaker states, 'Most professing Christians and most real Christians are not guided by principle. They're guided by their feelings...' and calls for principle-based living.

Guard and obey God's law to contend against evil.

Keeping God's law means treasuring, obeying, and protecting it, which results in actively fighting against wickedness.

Lecture support: The word 'keep' (shamar) means to guard; 'contend' means to fight. Examples: David fighting Goliath, Asa removing his idolatrous mother.

Do not cooperate with or praise the wicked.

Christians must not join hands with the wicked or commend them, as this sides with evil against God.

Lecture support: Exodus 23:1-2 commands not to put hand with the wicked; Proverbs 28:4 says forsaking the law praises the wicked.

Search out and apply biblical principles.

It is the duty and honor of believers to diligently seek out the principles in Scripture and apply them to every situation.

Lecture support: Proverbs 25:2 says it is the honor of kings to search out a matter; Psalm 111:2 says the works of the Lord are sought out by those who delight in them.

Do not hinder your prayers through disobedience.

Turning away from hearing God's law makes one's prayers an abomination; obedience is linked to effective prayer.

Lecture support: Proverbs 28:9: 'He that turneth away his ear from hearing the law, even his prayer shall be abomination.'

Recognize that rejecting God's law is idolatry and leads to death.

When we establish our own law, we dethrone God and bring destruction on ourselves, our families, and our nation.

Lecture support: The speaker says, 'When we refuse to live by these principles, it is idolatry... we're destroying ourselves.' Proverbs 8:36: 'All they that hate me love death.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 11

Sola Gratia

Part One of Two

November 03, 2017

Read Chapter 11 in the companion book, pages 191-205.

Major Themes

Sola Gratia (Grace Alone)

Salvation is entirely by God's grace, without any human merit, will, or works; the word 'alone' is crucial to distinguish the true gospel from false gospels.

Lecture support: Ephesians 2:8-9 is cited as the key text; Weaver states, 'the totality of our salvation is by grace alone.'

Monergism vs. Synergism

Monergism (God alone works in salvation) is contrasted with synergism (God and man cooperate); synergism is shown to undermine all the solas.

Lecture support: Weaver defines the terms and argues that synergism 'destroys sola gratia' and forces God to share His glory.

The Aseity (Independence) of God

God is self-existent, self-sufficient, and needs nothing from creation; this truth is foundational to understanding that His saving acts are purely gracious.

Lecture support: Psalm 50:9-12, Acts 17:24-25, and the confessions are cited; Weaver says, 'God doesn't need you.'

Free Grace as Uncaused Grace

Grace is 'free' not merely in the sense of being unearned, but in the sense that there is nothing in man that causes God to bestow it.

Lecture support: Romans 3:24 and John 15:25 are used to show that 'freely' means 'without a cause' in the Greek.

The Necessity of Divine Illumination

Understanding spiritual truth, including sola gratia, requires God to open our eyes; human study must be accompanied by God's gift of understanding.

Lecture support: 2 Timothy 2:7 is expounded: 'Consider what I say and the Lord give thee understanding.'

God's Sovereignty in Salvation

God's choice to create, redeem, and save is based solely on His good pleasure, not on any foreseen human response or need.

Lecture support: Quotes from Boyce and the confessions emphasize election 'without any foresight of faith or good works.'

Key Arguments

Synergism destroys the gospel

If man must cooperate with God for salvation, then grace is no longer alone, faith is no longer alone, Christ is not sufficient, and God shares His glory.

Lecture support: Weaver states, 'synergism not only destroys sola gratia, it also destroys sola fide... solus Christus... and soli Deo gloria.'

Adding anything to grace constitutes works

Any human addition - whether circumcision, law-keeping, or the exercise of the will - turns grace into a works-based system.

Lecture support: Acts 15:5 is used to show that requiring circumcision was adding works to faith.

God's independence means salvation must be by grace alone

Because God needs nothing and gains nothing from creation, His decision to save cannot be motivated by any need or merit in man; it is pure grace.

Lecture support: Psalm 50:9-12 and Acts 17:24-25 are cited; Weaver says, 'the mere fact that he creates... is nothing but pure, undiluted grace.'

Even Christ's work added nothing to God's essential glory

Psalm 16:2 shows that Christ's goodness did not extend to the Father's essential being; thus, redemption is for our benefit, not God's need.

Lecture support: Weaver quotes Psalm 16:2 and explains, 'all the personal work of God the Son did was extend to us.'

Human boasting is excluded by grace alone

1 Corinthians 4:7 demonstrates that everything we have is received from God, leaving no room for boasting in our salvation.

Lecture support: Weaver asks, 'Who maketh thee to differ? ... what hast thou that thou didst not receive?'

Scripture References

Ephesians 2:8-9

The foundational text for sola gratia, quoted at the opening.

Genesis 6:8

First occurrence of 'grace' in the Bible: Noah found grace.

Revelation 22:21

Last occurrence of 'grace' in the Bible.

Isaiah 42:8

God will not share His glory; used to argue against synergism.

Acts 15:5

Judaizers added circumcision and law-keeping to faith, illustrating synergism.

Jonah 2:9

Salvation is of the Lord; cited to support monergism.

Galatians 2:21

If righteousness comes by law, Christ died in vain; used to show that adding to grace frustrates it.

Romans 3:23-26

Justified freely by His grace; 'freely' means without cause in us.

John 15:25

They hated me without a cause; the same Greek word for 'freely' is used, showing grace is uncaused.

2 Timothy 2:7

Consider what I say and the Lord give thee understanding; used to teach the necessity of divine illumination.

Psalms 50:7-12

God does not need sacrifices; He owns everything, demonstrating His independence.

Psalms 16:1-2

Messianic psalm: Christ's goodness extends to the saints, not to God's essential being.

Acts 17:24-25

God is not worshipped with men's hands as though He needed anything; He gives life to all.

Nehemiah 9:5

Quoted by A.W. Pink: God's name is exalted above all blessing and praise.

Ephesians 1:5

Predestination according to the good pleasure of His will; cited by Pink.

Job 35:7-8

Man's righteousness or wickedness does not affect God; cited by Pink.

Isaiah 40:15-17, 22-23

Nations are as a drop in the bucket; God is incomparable; cited by Pink.

1 Corinthians 4:7

Who makes you differ? What do you have that you did not receive? Used to eliminate boasting.

Study notes

Discussion Questions

1. How does the distinction between monergism and synergism affect your understanding of salvation?

Consider: Weaver argues that every Christian is either a monergist or a synergist; this question probes personal belief.

2. In what ways might we unintentionally add 'something' to grace in our thinking or evangelism?

Consider: The sermon warns against grace plus human will or works; this question applies the warning.

3. What does it mean that God's grace is 'free' in the sense of being uncaused by anything in us?

Consider: Weaver distinguishes between 'free' as unearned and 'free' as without cause; this question explores that nuance.

4. How does the doctrine of God's aseity (independence) change the way you view your relationship with Him?

Consider: The sermon emphasizes that God does not need us; this question reflects on the implications for worship and humility.

5. Why is it important that even Christ's work added nothing to God's essential glory?

Consider: Psalm 16:2 is used to show that redemption benefits us, not God; this question probes the purpose of salvation.

6. How does 1 Corinthians 4:7 challenge any tendency to boast in our salvation?

Consider: The verse is used to show that everything we have is received; this question applies it personally.

Applications

Cultivate humility by recognizing God's independence

Because God needs nothing from us, we should abandon any pride or sense of being indispensable to Him.

Lecture support: Weaver says, 'God doesn't need you... The cemeteries are filled with indispensable men.'

Examine your understanding of grace for hidden works

Ensure that your view of salvation does not implicitly add human will or effort to God's grace.

Lecture support: Weaver warns that most Christians actually believe in 'grace plus something.'

Seek divine illumination through study and prayer

Understanding spiritual truth requires both diligent consideration of Scripture and prayer for God to give understanding.

Lecture support: 2 Timothy 2:7 is applied: 'Consider what I say and the Lord give thee understanding.'

Give all glory to God for salvation

Since everything we have is received, we must not boast as if we contributed to our salvation.

Lecture support: 1 Corinthians 4:7 is used to ask, 'why dost thou glory, as if thou hadst not received it?'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 12

Pastor John Weaver - But God

March 28, 2018

Read Chapter 12 in the companion book, pages 207-222.

Major Themes

Divine Intervention

The phrase 'But God' signals God's sovereign, miraculous intervention in human affairs, especially in salvation.

Lecture support: Weaver says, 'Anytime you see the little phrase, "but God," it usually speaks of divine intervention.' He cites Genesis 50:20, Acts 13:30, and Philippians 2:27.

God's Eternal, Sovereign Love

God's love for His people is everlasting, rooted in His choice and grace given in Christ before creation.

Lecture support: Weaver references Jeremiah 31:3, Ephesians 1:4-6, and 2 Timothy 1:9, stating, 'He loved us in Christ all before the world ever began.'

Human Depravity and Helplessness

Humanity is spiritually dead, enslaved to sin, and unable to save itself, being by nature children of wrath.

Lecture support: Weaver explains Romans 5:6 ('without strength') and Ephesians 2:1-3 ('dead in trespasses and sins'), calling natural men 'living carcasses, walking sepulchers.'

Federal Headship: Adam and Christ

Adam's sin brought condemnation and death to all in him; Christ's obedience brings justification and life to all in Him.

Lecture support: Weaver contrasts Romans 5:12-19 and 1 Corinthians 15:45-49, stating, 'What he did, we did. What he sinned, we sinned.'

Salvation by Grace Alone

Salvation is entirely God's work, not based on human merit, as seen in Ephesians 2:4-9 and Colossians 1:12-13.

Lecture support: Weaver emphasizes, 'By grace are you saved... it is the gift of God, not of works,' and asks, 'Who made you to differ?'

The Greatness of God's Love for Sinners

God's love is supremely demonstrated in Christ dying for His enemies while they were still sinners, rebels, and God-haters.

Lecture support: Weaver expounds Romans 5:8, contrasting human love (dying for a good man) with God's love for sinners, and says, 'Can you imagine sending your only son to die for the man who hates you?'

Key Arguments

God's love precedes and causes our love

We love God only because He first loved us; our choice of Christ is a result of His prior choice.

Lecture support: Weaver cites 1 John 4:19 and John 15:16, saying, 'Had He not first loved you, you would have never loved Him.'

God's love is eternal and covenantal in Christ

God loved, chose, and gave grace to His people in Christ before the world began, based on His sovereign will.

Lecture support: Weaver references Ephesians 1:4-6 and 2 Timothy 1:9, stating, 'He gave us grace in Christ Jesus before the world began.'

Humanity is spiritually dead and enslaved to sin

All people are by nature dead in sins, walking according to the world and Satan, and are children of wrath.

Lecture support: Weaver expounds Ephesians 2:1-3, saying, 'Natural men are living carcasses, walking sepulchers of themselves.'

Adam's sin is imputed to all humanity

All sinned in Adam as their federal head, resulting in universal death and condemnation.

Lecture support: Weaver explains Romans 5:12, 'We sinned in Adam. We fell in him.'

Christ's righteousness is imputed to believers

Just as Adam's disobedience made many sinners, Christ's obedience makes many righteous; believers are united with Christ in His death and resurrection.

Lecture support: Weaver cites Romans 5:17-19 and Colossians 3:1-3, 'When he died, we died... when he rose, we rose.'

Salvation is entirely by God's grace and intervention

The 'But God' in Ephesians 2:4 marks the divine intervention that quickens dead sinners, not by works but by grace.

Lecture support: Weaver says, 'Had God not intervened, we would have continued... But God, who is rich in mercy... hath quickened us.'

The appropriate response is thanksgiving and humility

Believers should constantly thank God for His sovereign love and acknowledge that they are what they are by grace.

Lecture support: Weaver cites Colossians 1:12 and 1 Corinthians 15:10, 'But by the grace of God, I am what I am.'

Scripture References

Romans 5:8

The central text: 'But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.'

1 John 4:19

We love Him because He first loved us, illustrating that God's love precedes ours.

John 15:16

Jesus says, 'Ye have not chosen me, but I have chosen you,' showing divine initiative in salvation.

Jeremiah 31:3

God's everlasting love and lovingkindness drawing His people.

Ephesians 1:4-6

God chose us in Christ before the foundation of the world, predestinating us to adoption.

2 Timothy 1:8-10

God saved us and gave us grace in Christ before the world began, now manifest through the gospel.

Genesis 50:20

Joseph's brothers meant evil, but God meant it for good, an example of divine intervention.

Acts 7:9

The patriarchs sold Joseph, but God was with him, another 'but God' intervention.

Psalms 68:21

God shall wound the head of His enemies, a 'but God' of judgment.

Acts 13:26-30

Though men killed Jesus, 'But God raised him from the dead,' a divine intervention.

Philippians 2:27

Epaphroditus was sick nigh unto death, 'but God had mercy on him,' an intervention.

Romans 5:6-7

When we were without strength, Christ died for the ungodly; scarcely for a righteous man will one die.

John 15:13

Greater love hath no man than this, that a man lay down his life for his friends.

Romans 6:17

You were the servants (slaves) of sin, but obeyed from the heart the doctrine delivered.

Romans 5:12

By one man sin entered the world, and death by sin; death passed upon all men, for all have sinned.

Romans 5:14

Death reigned from Adam to Moses, even over those not sinning like Adam, who is a figure of Christ.

1 Corinthians 15:45-49

The first Adam was a living soul; the last Adam a quickening spirit. As we bore the earthy, we shall bear the heavenly.

Ephesians 2:5-6

Even when dead in sins, God quickened us together with Christ and raised us up together.

Colossians 3:1-3

Since you are risen with Christ, seek things above; your life is hid with Christ in God.

Romans 5:17-19

By one man's offense death reigned; by one, Jesus Christ, righteousness and life reign. By one man's disobedience many were made sinners; by one's obedience many made righteous.

Study notes

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

Discussion Questions

- 1.** How does understanding God's eternal love in Christ before creation change your view of salvation?

Consider: Weaver emphasizes that God loved, chose, and gave grace in Christ before the world began (Ephesians 1:4-6; 2 Timothy 1:9).

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- 2.** In what ways have you experienced 'But God' moments of divine intervention in your life?

Consider: Weaver illustrates divine intervention with biblical examples and personal testimony.

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- 3.** Why is it important to recognize that we were 'without strength' and 'ungodly' when Christ died for us?

Consider: Weaver explains Romans 5:6-8, contrasting human helplessness with God's love.

4. How does the concept of federal headship in Adam and Christ affect your understanding of original sin and salvation?

Consider: Weaver teaches that all sinned in Adam and all believers are righteous in Christ (Romans 5:12-19).

5. What does it mean to be 'dead in trespasses and sins' according to Ephesians 2:1-3, and how does that shape your view of human nature?

Consider: Weaver describes the natural man as a 'living carcass' under the world, flesh, and devil.

6. How should the truth that salvation is entirely by grace through faith, not of works, affect our daily gratitude and humility?

Consider: Weaver concludes with the application to give thanks and confess 'by the grace of God I am what I am.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 13

Pastor John Weaver - Overcoming The Fear Of The Jews

October 01, 2018

Read Chapter 13 in the companion book, pages 223-240.

Major Themes

Identity of 'the Jews' as the Ruling Elite

The term 'the Jews' in the New Testament often refers not to all Judeans but to the corrupt religious and civil leaders - Sadducees and Pharisees - who held power over the temple, synagogues, and Sanhedrin.

Lecture support: Weaver explains that 'the Jews' in John 9:22 and John 20:19 refers to the ruling elite who could excommunicate or arrest, and that the Sanhedrin had its own police force and authority to imprison.

Fear of Man vs. Fear of God

The fear of the ruling elite caused many, including Joseph of Arimathea and the disciples, to hide their faith, but the fear of God ultimately produces holy boldness to overcome the fear of man.

Lecture support: Weaver states, 'It takes the fear of God to overcome the fear of man,' and cites Proverbs 29:25, 'The fear of man bringeth a snare,' to show that trust in the Lord brings safety.

Holy Boldness in the Face of Tyranny

Believers are called to exhibit courageous, bold witness for Christ even when facing corrupt authority, as exemplified by Joseph of Arimathea and the apostles after Pentecost.

Lecture support: Weaver emphasizes Joseph's 'boldly' (Greek *tolmaō*) going to Pilate, and the apostles' prayer for boldness in Acts 4:29-31, resulting in them speaking the word with boldness.

The Danger of Sin by Consent

Silence in the face of evil is equivalent to consent and participation in sin, as God warns in Psalm 50:18 that seeing a thief and not rebuking him makes one a partaker.

Lecture support: Weaver reads Psalm 50:16-18 and explains, 'When you silently sit there and let someone sin, God says that's approval... To consent is to sin by silence.'

God's Sovereign Preparation of Hidden Disciples

God sometimes keeps believers hidden until a critical moment when He calls them to act boldly, as seen in Joseph of Arimathea and Nicodemus, who were secret disciples until the crucifixion.

Lecture support: Weaver notes that Joseph and Nicodemus were secret disciples 'for fear of the Jews' but came forward at the crucifixion, and says, 'God kept those men behind the scenes until they were needed.'

Key Arguments

Joseph of Arimathea's boldness was a direct result of understanding Christ's substitutionary death.

Weaver argues that Joseph, as a counselor who waited for the kingdom, understood the Old Testament sacrifices and recognized Jesus as the Lamb of God, which compelled him to publicly identify with Christ even at the worst possible time.

Lecture support: Weaver says, 'I believe he understood the sacrificial and substitutionary death of Jesus Christ... Joseph probably at this moment grasped and understood the substitutionary atonement of Jesus Christ.'

The apostles' transformation from fear to boldness came from being with Jesus and being filled with the Holy Spirit.

Weaver contends that the disciples' boldness in Acts 4 was not merely the result of the Spirit's filling but also because they had been with Jesus, as the Sanhedrin recognized, and because they prayed for boldness.

Lecture support: He cites Acts 4:13, 'they took knowledge of them, that they had been with Jesus,' and the prayer in Acts 4:29-31 where they asked for boldness and were filled with the Holy Ghost.

The term 'Jews' in the New Testament often denotes the corrupt ruling elite, not all Judeans.

Weaver argues that 'the Jews' who were feared were specifically the Sadducees and Pharisees who controlled the temple, synagogues, and Sanhedrin, and that this distinction is crucial for understanding passages about fear of the Jews.

Lecture support: He explains that in John 9:22 the parents feared 'the Jews' who had agreed to excommunicate confessors of Christ, and that these were the ruling elite, not all Judeans.

Silence in the face of wickedness is sin by consent.

Weaver argues from Psalm 50:18 that when believers see evil and do not speak out or rebuke it, they are consenting to it and become partakers in that sin.

Lecture support: He reads Psalm 50:18 and states, 'When you saw a thief, you consented with him. You didn't say anything... When you silently sit there and let someone sin, God says that's approval.'

Scripture References

Mark 15:42-43

The primary text for the sermon, describing Joseph of Arimathea boldly asking Pilate for Jesus' body.

2 Kings 16:6

The first occurrence of the word 'Jews' in the King James Bible, referring to Judeans being driven from Elath.

Genesis 25:1-5

Abraham's descendants through Keturah, showing that Semites include more than just the line of Isaac.

Romans 11:1

Paul identifies as an Israelite of the tribe of Benjamin, illustrating tribal identity within Judea.

John 9:22

The parents of the healed blind man feared the Jews because they had agreed to excommunicate anyone confessing Christ.

John 20:19

The disciples met behind closed doors for fear of the Jews after the crucifixion.

John 12:42-43

Many chief rulers believed but did not confess Christ for fear of the Pharisees and love of men's praise.

Acts 5:17-18

The high priest and Sadducees arrested the apostles and put them in prison.

Acts 8:3

Saul (a Pharisee) made havoc of the church, hauling men and women to prison.

Acts 26:10-11

Paul testifies that he received authority from the chief priests to imprison and punish saints.

Matthew 3:7

John the Baptist called the Pharisees and Sadducees a 'generation of vipers.'

Matthew 23:33

Jesus called the scribes and Pharisees serpents and vipers, asking how they could escape hell's damnation.

Matthew 27:57-60

Joseph of Arimathea, a rich man and disciple, asked Pilate for Jesus' body and buried it in his own tomb.

Luke 23:50-52

Joseph, a counselor and good man, did not consent to the Sanhedrin's decision and begged Jesus' body.

John 19:38

Joseph of Arimathea, a secret disciple for fear of the Jews, asked Pilate for Jesus' body.

John 19:25-27

John was present at the crucifixion, and Jesus committed his mother to John's care.

John 19:39

Nicodemus brought a hundred pounds of myrrh and aloes for Jesus' burial.

Mark 8:38

Jesus warns that whoever is ashamed of Him in this adulterous generation, the Son of Man will be ashamed of them.

Acts 4:5-13

Peter and John boldly testified before the Sanhedrin, and the rulers recognized they had been with Jesus.

Psalm 50:16-22

God rebukes the wicked for declaring His statutes while hating instruction, and warns that seeing a thief and remaining silent is consent.

Study notes

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

Discussion Questions

1. In what ways does the fear of man manifest in our lives today, and how can we cultivate the fear of God to overcome it?

Consider: Weaver emphasizes that the fear of God is the antidote to the fear of man, citing Proverbs 29:25.

2. How does understanding the identity of 'the Jews' as the ruling elite change our reading of New Testament passages about fear and persecution?

Consider: Weaver explains that 'the Jews' often refers to the Sadducees and Pharisees, not all Judeans.

3. What can we learn from Joseph of Arimathea's example about the timing and manner of publicly identifying with Christ?

Consider: Joseph was a secret disciple until the crucifixion, when he boldly asked for Jesus' body.

4. Why is silence in the face of evil considered consent according to Psalm 50, and what are practical ways we can avoid this sin?

Consider: Weaver warns that not rebuking sin is to consent to it, using Psalm 50:18.

5. How did the apostles' time with Jesus and their filling with the Holy Spirit produce boldness, and how can we seek similar boldness today?

Consider: The Sanhedrin recognized the apostles had been with Jesus, and they prayed for boldness in Acts 4.

Applications

Ask God for holy boldness to witness and stand for truth.

Weaver urges believers to pray for boldness to proclaim God's word and confront evil, following the example of the apostles in Acts 4.

Lecture support: He asks, 'Have you ever asked the Lord for holy boldness? Have you ever asked the Lord to make you a witness and to make you a testimony in the face of tyranny and wickedness?'

Do not sin by silent consent; speak out against evil.

Believers must not remain silent when they see sin, because silence is interpreted by God as approval and participation.

Lecture support: Weaver explains Psalm 50:18, 'When you saw a thief, you consented with him... To consent is to sin by silence.'

Cultivate the fear of God through meditation on His Word and abiding with Christ.

To overcome the fear of man, believers must meditate on Scripture, assimilate God's Word, and stay close to Jesus, recognizing His sovereignty.

Lecture support: Weaver says, 'If we're going to have the fear of God, it means that we must meditate upon His Word. We must assimilate His Word. We must stay with the Lord Jesus Christ.'

Trust that God may have hidden disciples who will emerge in desperate times.

Weaver encourages believers not to despair, as God may have secret followers like Joseph and Nicodemus who will act boldly when needed.

Lecture support: He states, 'God kept those men behind the scenes until they were needed. And then they came out boldly and brazenly and courageously and stood for the Lord Jesus Christ.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 14

Pastor John Weaver - Watch Out

August 13, 2019

Read Chapter 14 in the companion book, pages 241-258.

Major Themes

God's Sovereign Preservation

God preserves His creation, His Word, and His people, often without their awareness.

Lecture support: Weaver cites 2 Samuel 8:6,14; Nehemiah 9:6; Psalm 12:6-7; Psalm 37:28; 1 Thessalonians 5:23; Jude 1:1; Joshua 24:17; and personal stories.

Personal Responsibility in Sanctification

God's preservation does not nullify human responsibility; believers must actively watch out and avoid sin.

Lecture support: Weaver states, 'God's preservation does not nullify, abrogate, destroy, or set aside our responsibilities' and 'Do not expect God to fulfill your responsibilities for you.'

The Deceptiveness of Sin

Sin often comes through seemingly safe, easy, or delicate situations rather than obvious dangers.

Lecture support: Weaver says, 'Oftentimes it is not the dangerous and the difficult situations that destroy us. It is the easy, soft, and delicate things that end up capturing us.'

The Danger of Idleness

Idleness and neglect of duty lead to temptation and sin; staying busy is a safeguard.

Lecture support: Weaver notes David's idleness in Jerusalem, cites Amos 6:1, and says, 'An idle mind is the devil's workshop.'

Guarding the Eyes and Heart

Believers must control what they look at and dwell on, as lust begins with the eyes.

Lecture support: Weaver references Matthew 5:28 and says, 'You cannot avoid a first look. But you can avoid a continued look.'

The Consequences of Despising God's Word

David's sin was a despising of God's commandment and God Himself, leading to severe consequences.

Lecture support: Weaver reads 2 Samuel 12:9-10: 'thou hast despised the commandment of the Lord... thou hast despised me.'

Key Arguments

God preserved David in battle because David was fighting the Lord's battles, not his own.

David's preservation was tied to his obedience and role in God's purposes.

Lecture support: Weaver says, 'God's preservation of David during these battles was the fact that David was fighting the battles of the Lord.'

David's fall with Bathsheba was due to his own failure to watch out, not a lack of God's power.

God could have prevented the sin (as with Abimelech), but David ignored warning signs.

Lecture support: Weaver recounts Genesis 20 and says, 'God certainly had the power to do so... David totally ignored all of the warning signs.'

David had no excuse for adultery because he already had multiple wives and concubines.

David's sin was not due to unmet need but lust and covetousness.

Lecture support: Weaver lists David's wives from 2 Samuel 3 and 5, concluding, 'He did not need Bathsheba.'

David's first failure was being in the wrong place - Jerusalem instead of the battlefield.

Shirking responsibility set the stage for temptation.

Lecture support: Weaver says, 'David tarried still at Jerusalem... He should not have been there at all.'

David neglected his prayer routine, leaving him spiritually vulnerable.

David's own pattern (Psalm 55:17) was to pray evening, morning, and noon, but he was napping instead.

Lecture support: Weaver says, 'If David was following his regular routine, he should have been praying. But he wasn't.'

Continued looking after the first glance is a choice that leads to sin.

David could have turned away but chose to keep looking, which led to lust and action.

Lecture support: Weaver says, 'You cannot avoid a first look. But you can avoid a continued look... David just kept on looking.'

Knowing Bathsheba was married should have stopped David, but he proceeded anyway.

The warning was clear, but David ignored it, despising God's law.

Lecture support: Weaver says, 'The word "wife" should have been a loud warning sound for him... At that point he should have bowed out, but he did not.'

Believers must actively flee temptation rather than expect God to override their choices.

Faith is not foolishness; we must avoid placing ourselves in tempting situations.

Lecture support: Weaver says, 'Do not expect God to fulfill your responsibilities for you... Flee also youthful lusts.'

Scripture References

2 Samuel 8:6

Introduction to God's preservation of David: 'the Lord preserved David whithersoever he went.'

2 Samuel 8:14

Repeated statement of God's preservation of David in Edom.

Nehemiah 9:6

God preserves all creation: 'thou preservest them all.'

Psalms 12:6-7

God preserves His Word: 'thou shalt preserve them from this generation for ever.'

Psalms 119:89

God's Word is settled in heaven forever.

Psalms 37:28

God preserves His saints: 'they are preserved for ever.'

1 Thessalonians 5:23

Prayer for whole spirit, soul, and body to be preserved blameless.

Jude 1:1

Believers are preserved in Jesus Christ.

Joshua 24:17

God preserved Israel in the wilderness and among nations.

Deuteronomy 8:4-5

God provided for Israel: clothes did not wear out, feet did not swell.

Job 29:2

Job longed for the days when God preserved him.

1 Samuel 18:17-27

Saul's plot to have David killed by Philistines, offering his daughter.

Psalms 140:7

David's praise: 'thou hast covered my head in the day of battle.'

2 Samuel 21:15-17

David's close call with Ishbi-benob; his men swear he shall not go to battle again.

2 Samuel 22:1-7

David's song of deliverance: God is his rock, fortress, deliverer.

Proverbs 5:1-13

Warning against the strange woman: her end is bitter as wormwood.

Proverbs 6:23-35

Warning against adultery: it destroys one's own soul.

Proverbs 7:24-27

Her house is the way to hell; many strong men have been slain by her.

Genesis 20

God withheld Abimelech from sinning with Sarah.

2 Samuel 3:2-5

David's six wives and sons born in Hebron.

Study notes

Discussion Questions

1. How does God's preservation in our lives relate to our personal responsibility to avoid sin?

Consider: Weaver argues that God's preservation does not nullify our responsibilities; David was preserved in battle but not from his own sinful choices.

2. Why is idleness so dangerous for the believer, and how can we practically combat it?

Consider: David's idleness in Jerusalem led to his fall; Weaver cites Amos 6:1 and the sluggard in Proverbs.

3. What are some 'warning signs' we should look for when we are tempted, and how can we train ourselves to heed them?

Consider: David ignored multiple warning signs: being in the wrong place, neglecting prayer, continuing to look, etc.

4. How can we guard our eyes and hearts in a culture saturated with visual temptation?

Consider: Weaver emphasizes the importance of controlling the second look and fleeing lust.

5. In what ways might we be 'despising the commandment of the Lord' in our own lives, as David did?

Consider: God charged David with despising His word and despising Him (2 Samuel 12:9-10).

6. What does it mean to 'flee youthful lusts' (2 Timothy 2:22) in practical terms for believers of any age?

Consider: Weaver uses Joseph as an example and warns that temptation can affect anyone.

7. How can we cultivate a regular routine of prayer and Scripture to protect against spiritual drift?

Consider: David's failure to pray at his usual time left him vulnerable.

8. Why is it foolish to place ourselves in tempting situations and expect God to keep us from sinning?

Consider: Weaver distinguishes between faith and foolishness, using the bar illustration.

Applications

Stay in your God-given responsibilities and duties.

Avoid being in the wrong place at the wrong time by faithfully fulfilling your obligations.

Lecture support: Weaver says, 'David tarried still at Jerusalem... He should not have been there at all.'

Maintain a consistent prayer and devotional routine.

Regular spiritual disciplines protect against temptation and idleness.

Lecture support: Weaver notes David's pattern in Psalm 55:17 and says, 'If David was following his regular routine, he should have been praying.'

Guard your eyes and turn away from lustful looks.

Avoid the second look; close your eyes or walk away when tempted visually.

Lecture support: Weaver says, 'You cannot avoid a first look. But you can avoid a continued look.'

Heed warning signs and the counsel of others.

When you hear a warning (like 'she is a married woman'), stop and turn back.

Lecture support: Weaver says, 'The word "wife" should have been a loud warning sound for him... At that point he should have bowed out.'

Stay busy with productive work to avoid idleness.

Hard work and diligence help prevent depression, discouragement, and lust.

Lecture support: Weaver says, 'If you put in a full day's work... you will be glad to come in at night and go to bed.'

Do not place yourself in tempting situations.

Avoid places and activities that stir up sinful desires; flee like Joseph.

Lecture support: Weaver says, 'If I loved alcohol, why would I put myself in a bar... I ought not to be in the bar to begin with.'

Recognize that sin is deceptive and can affect anyone.

No matter your age or maturity, stay vigilant; temptation can come in subtle forms.

Lecture support: Weaver uses the Hee Haw illustration: 'you're never too old to yearn.'

Thank God daily for His preservation, even when unaware.

Cultivate gratitude for God's unseen protection in daily life.

Lecture support: Weaver says, 'One of our praises ought to be on a daily basis thanking God for preserving us, even when we are totally unaware.'

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 15

Political Correctness Brings Judgment

January 14, 2020

Read Chapter 15 in the companion book, pages 259-274.

Major Themes

Divine Judgment for National Apostasy

God judges nations that transgress His laws, change His ordinances, and break His covenant, leading to societal collapse and desolation.

Lecture support: Isaiah 24:5-6: 'The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth...'

Political Correctness as Rebellion Against God

Political correctness is portrayed as a modern manifestation of rejecting God's created order and truth, leading to societal insanity.

Lecture support: Weaver states, 'America has gone insane and we're believing lies instead of truth. And we have become so politically correct, we basically just lost our minds.'

The Defilement of the Land Through Bloodshed

The land is polluted by innocent blood, particularly through abortion and the failure to execute murderers, which God requires for cleansing.

Lecture support: Numbers 35:33: 'So ye shall not pollute the land wherein ye are: for blood it defileth the land...'

The Rejection of God's Law Leads to Rejecting Christ

Weaver argues that abandoning the Mosaic law ultimately leads to rejecting Jesus as the Messiah, as seen in John 5:46.

Lecture support: John 5:46: 'For had ye believed Moses, ye would have believed me.'

The Consequences of Changing God's Statutes

When nations replace God's laws with human statutes, they invite desolation and reproach, as exemplified by Israel under Omri and Ahab.

Lecture support: Micah 6:16: 'For the statutes of Omri are kept... that I should make thee a desolation...'

Key Arguments

Political correctness is a sign of God's judgment through delusion.

Weaver contends that society's acceptance of lies, such as gender fluidity, is a fulfillment of 2 Thessalonians 2:10-12, where God sends strong delusion to those who reject truth.

Lecture support: 2 Thessalonians 2:10-12: '...God shall send them strong delusion, that they should believe a lie.'

Abortion is murder and idolatry that defiles the land.

He equates modern abortion with ancient child sacrifice to Moloch, arguing it pollutes the land and brings God's judgment.

Lecture support: Psalm 106:37-38: 'Yea, they sacrificed their sons and their daughters unto devils... and the land was polluted with blood.'

Failure to execute murderers defiles the land and increases crime.

Weaver asserts that God's law requires capital punishment for murderers, and neglecting this duty pollutes the land and emboldens evildoers.

Lecture support: Ecclesiastes 8:11: 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.'

Changing God's ordinances for man's laws leads to oppression of the righteous.

He uses Psalm 94:20-21 to show that when governments frame mischief by law, they condemn the innocent and persecute the righteous.

Lecture support: Psalm 94:20-21: 'Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous...'

Rejecting God's law inevitably leads to rejecting Christ.

Weaver argues that since Moses wrote of Christ, disbelief in Moses' law results in disbelief in Jesus, as evidenced by John 5:46 and Acts 3:22.

Lecture support: John 5:46: 'For had ye believed Moses, ye would have believed me.'

Scripture References

Isaiah 24:1-7

The foundational text describing the earth's defilement due to transgression, changed ordinances, and broken covenant.

Psalms 82:5

Used to illustrate judges who walk in darkness and turn the foundations of the earth out of course.

Genesis 1:27

Cited to affirm that God created only two genders, male and female.

2 Thessalonians 2:10-12

Shows that believing lies is a judgment from God for those who reject the truth.

2 Kings 17:25-33

Example of doublethink: the Samaritans feared the Lord but served their own gods.

Numbers 35:29-34

God's command to execute murderers to prevent the land from being polluted by blood.

Ecclesiastes 8:11

Explains that delayed justice encourages more evil.

2 Kings 21:16-17

King Manasseh shed innocent blood, filling Jerusalem with it.

Jeremiah 15:1-4

God's judgment on Judah because of Manasseh's sins, including child sacrifice.

Psalms 106:35-38

Israel sacrificed their children to idols, polluting the land with blood.

Jeremiah 7:29-32

God's condemnation of child sacrifice in the valley of Tophet.

Jeremiah 3:1-3, 9

The land is polluted by whoredoms and wickedness; the word 'defiled' is the same Hebrew word as in Isaiah 24:5.

1 John 3:4

Defines sin as transgression of the law.

Isaiah 3:9

The people declare their sin as Sodom and hide it not.

Deuteronomy 7:9-10

God repays those who hate Him to their face.

2 Kings 17:7-8

Israel walked in the statutes of the heathen instead of God's law.

Psalms 94:20-21

A wicked government frames mischief by law and condemns the innocent.

Micah 6:16

The statutes of Omri are kept, leading to desolation.

Hebrews 13:20

References the blood of the everlasting covenant.

John 5:46

Jesus said if they believed Moses, they would believe Him.

Study notes

Discussion Questions

1. In what ways does our society 'change the ordinance' by replacing God's statutes with man's laws?

Consider: Weaver argues that changing God's law for human statutes defiles the land, citing Psalm 94:20-21 and Micah 6:16.

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2. How does the concept of 'doublethink' manifest in modern culture, and what are its spiritual dangers?

Consider: Using 2 Kings 17, Weaver illustrates how people can claim to serve God while embracing idolatry.

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3. Why does Weaver equate abortion with ancient child sacrifice, and what implications does this have for the church's response?

Consider: He connects abortion to the worship of Moloch and the pollution of the land in Psalm 106 and Jeremiah 7.

4. According to the sermon, what is the relationship between rejecting God's law and rejecting Jesus Christ?

Consider: Weaver uses John 5:46 and Deuteronomy 18:15 to argue that disbelief in Moses leads to disbelief in Christ.

5. How should Christians respond when political correctness demands affirmation of unbiblical identities or behaviors?

Consider: The sermon mentions Dr. Mackereth losing his job and Biden's comment about a terror watch list.

Applications

Repentance and Return to God's Law

Weaver calls for individual and national repentance, urging a return to the 'old paths' of God's law to avoid judgment.

Lecture support: He references Jeremiah 6:16: 'Ask for the old paths, and the old ways, and walk therein.'

Rejecting Political Correctness

Believers must refuse to conform to politically correct norms that contradict Scripture, even at personal cost.

Lecture support: The example of Dr. Mackereth shows the cost of standing for biblical truth.

Upholding the Sanctity of Life

The sermon implies that Christians should oppose abortion as murder and idolatry, recognizing it defiles the land.

Lecture support: Weaver equates abortion with child sacrifice to Moloch, citing Psalm 106 and Jeremiah 7.

Proclaiming Truth in a Deceived Culture

Since God sends strong delusion on those who reject truth, believers must boldly proclaim biblical truth.

Lecture support: 2 Thessalonians 2:10-12 is used to show the spiritual stakes of cultural deception.

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 16

Pastor John Weaver - Crumbs

May 19, 2021

Read Chapter 16 in the companion book, pages 275-290.

Major Themes

Thankfulness for Small Mercies

Believers should be grateful for even the smallest blessings ('crumbs') from God, recognizing that everything received outside of justice is mercy.

Lecture support: Weaver states, 'we must learn to be thankful, grateful, and appreciative for anything and everything, even crumbs.' He references Lamentations 3:22-23 and Zechariah 4:10.

Humility Before God

True faith requires humility, acknowledging one's unworthiness and being willing to take the lowest place, as the Canaanite woman did by accepting the label 'dog'.

Lecture support: Weaver says, 'those whom Christ intends to honor, He first humbles and lays low so they will comprehend... their own unworthiness.' He cites Jacob's confession in Genesis 32:10.

Persistent Prayer

The woman's persistent crying out to Jesus, even when He was silent, exemplifies the biblical command to pray without ceasing and not to faint.

Lecture support: Weaver notes, 'she was crying, she kept on crying, and she kept on crying... She was not giving in.' He references Luke 18 and 1 Thessalonians 5:17.

The Nature of True Worship

Worship involves love, submission, and reverence, likened to a dog licking its master's hand. The woman's act of worship demonstrated her total surrender to Christ.

Lecture support: Weaver explains the Greek word *proskuneo* means 'to kiss or to lick the hand of the master like a dog does,' and says, 'It is absolutely impossible to worship God apart from love, reverence, and submission.'

Fleeing to Christ for Salvation

Those uncertain of their election should flee to Christ in repentance and faith, as they have nothing to lose and will find Him merciful, as illustrated by the four lepers.

Lecture support: Weaver uses 2 Kings 7:3-4 to argue, 'You flee to the Lord Jesus Christ in repentance and faith... you're going to find the truth of John 6, verse 37.'

Key Arguments

God's 'crumbs' are better than the world's feast

Weaver argues that every crumb from God is nourishing and leads to life, while Satan's full meals bring death, so believers should prefer God's smallest mercies.

Lecture support: Weaver states, 'I had rather eat the crumbs that fall from my heavenly Father's table than sit at a full course meal with Satan.'

Humility is prerequisite for honor

Christ humbles those He intends to honor, making them see their unworthiness before granting greater blessings, as seen in the Canaanite woman's test.

Lecture support: Weaver says, 'those whom Christ intends to honor, He first humbles and lays low... before we ever fitted and made right to receive the greater privileges.'

A proud heart cannot stand God's test

The woman's humble response to being ignored and called a dog demonstrates that only a humbled heart can persevere in faith; pride would have caused her to leave.

Lecture support: Weaver asserts, 'A proud, unhumbled heart would never have stood the test... Every proud, arrogant, haughty, high-handed heart would have failed this test.'

Persistent prayer is God's will

The woman's continual crying out aligns with Jesus' parable in Luke 18 and the command in 1 Thessalonians 5:17, showing that believers should not be easily hindered in prayer.

Lecture support: Weaver notes, 'it is the will of God that we continue instant in prayer... we are commanded... to pray without ceasing.'

Fleeing to Christ is logical for the desperate

Using the lepers' reasoning in 2 Kings 7, Weaver argues that those who fear they are not elect should still flee to Christ, as they cannot be more condemned and may find mercy.

Lecture support: Weaver says, 'if you flee to the Lord Jesus Christ... Would you be any more condemned? ... The answer is no. Because you're already condemned.'

Scripture References

Matthew 15:21-28

The primary text of the sermon, recounting Jesus' encounter with the Canaanite woman.

Proverbs 27:7

Cited to illustrate that a hungry soul appreciates even bitter things, paralleling the value of crumbs.

Lamentations 3:22-23

Used to emphasize God's daily mercies, which are like crumbs we need every morning.

Zechariah 4:10

Quoted to encourage not despising the day of small things, reinforcing the theme of valuing crumbs.

Philippians 4:6

Cited to show the command to be thankful in everything, part of the threefold instruction: be careful for nothing, prayerful in everything, thankful for anything.

Mark 7:24-30

The parallel account of the Syrophoenician woman, used to clarify the woman's identity and the sequence of events.

Romans 1:14

Referenced to explain the Greek/barbarian distinction, supporting the explanation of the woman being called a Greek.

Acts 28:1-4

Used to illustrate that 'barbarians' simply meant non-Greek speakers, not uncivilized people, clarifying the woman's designation.

Matthew 10:5

Cited to raise the question of whether Jesus left Palestine, since He told disciples not to go to Gentiles.

John 12:20-24

Used to show that Greeks seeking Jesus signaled the opening of the gospel to the nations, a precursor to His death.

Romans 15:8-10

Quoted to explain that Christ's mission to Israel ultimately extended to the Gentiles, justifying His interaction with the woman.

Matthew 9:10-13

Used to contrast the proud Pharisees who didn't think they needed help with the humble who recognize their need for a physician.

Job 12:7

Cited to support learning spiritual lessons from animals, as Weaver does with his dogs and bull.

Genesis 32:10

Jacob's confession of unworthiness is used to illustrate the proper humble attitude before God.

Luke 18:1

Referenced to support the application that men ought always to pray and not faint.

1 Thessalonians 5:17

Quoted as the command to pray without ceasing, reinforcing the call to persistent prayer.

2 Kings 7:3-4

The story of the four lepers is used as an analogy for fleeing to Christ for mercy, having nothing to lose.

John 6:37

Quoted to assure that those who come to Christ will not be cast out, encouraging seekers.

Discussion Questions

- 1.** In what areas of your life are you tempted to despise 'small things' or 'crumbs' from God?
How can you cultivate gratitude for them?

Consider: Based on the theme of not despising small mercies, as Weaver references Zechariah 4:10.

- 2.** How does the Canaanite woman's response to being called a 'dog' challenge our own pride and sense of entitlement before God?

Consider: Reflecting on the woman's humility and willingness to take the lowest place.

- 3.** Weaver says, 'It is absolutely impossible to worship God apart from love, reverence, and submission.' How does this definition of worship compare to common practices today?

Consider: Discussing the meaning of proskuneo and true worship.

- 4.** Why do you think Jesus initially ignored the woman and then called her a dog? What was He teaching her and the disciples?

Consider: Examining Jesus' seemingly harsh treatment and its purpose.

- 5.** How can the logic of the four lepers in 2 Kings 7 encourage someone who is struggling with assurance of salvation?

Consider: Applying the lepers' reasoning to the act of fleeing to Christ for mercy.

- 6.** Weaver contrasts the proud Pharisees with the humble woman. What are some modern-day examples of a 'Pharisaical' attitude that prevents people from crying out for help?

Consider: Based on the reference to Matthew 9:10-13 and the need for a physician.

Applications

Cultivate gratitude for small mercies

Believers should actively thank God for even the smallest blessings, recognizing that everything is mercy.

Lecture support: Weaver says, 'Do not despise the crumbs. Whatever your Heavenly Father gives you, thank Him, because He does not owe us anything.'

Embrace humility as the path to honor

Accept humbling circumstances as God's preparation for greater blessings, following the example of the Canaanite woman.

Lecture support: Weaver states, 'those whom Christ intends to honor, He first humbles and lays low... before we ever fitted and made right to receive the greater privileges.'

Persist in prayer despite silence

Do not give up praying when God seems silent; continue crying out like the woman, trusting His timing and will.

Lecture support: Weaver notes, 'she was crying, she kept on crying... She was not giving in. She was not giving up.'

Flee to Christ for mercy regardless of doubts

If you are uncertain of your salvation, come to Christ in repentance and faith; you have nothing to lose and will find Him merciful.

Lecture support: Weaver uses the lepers' logic: 'if you flee to the Lord Jesus Christ... Would you be any more condemned? ... The answer is no.'

Worship through submission

True worship involves submitting every area of life to Christ, like a dog licking its master's hand, demonstrating love and reverence.

Lecture support: Weaver explains, 'It is absolutely impossible to worship God apart from love, reverence, and submission.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 17

Pastor John Weaver - A Biblical Ethic but a Vulgar Word

July 04, 2021

Read Chapter 17 in the companion book, pages 291-308.

Major Themes

Work as a Creation Ordinance

Work was instituted by God before the Fall; man was created to work, not as a punishment but as part of dominion.

Lecture support: Man was created for work. He was created to work. He was made basically for work.

The Curse Made Work Onerous

After sin, work became toilsome, involving sweat, thorns, and struggle, yet it remains a necessary and beneficial discipline.

Lecture support: After the fall, the work now has become onerous according to the Bible. Now it comes only through the sweat of our brow.

Idleness Leads to Sin

Using Ezekiel 16:49, Weaver argues that abundance of idleness led to Sodom's destruction; hard work prevents wickedness.

Lecture support: Pride, fullness of bread, an abundance of idleness was in her and in her daughters... led to their perversion and their sins.

Work as Ministry and Worship

All work, done in faith and for God's glory, is an act of obedience and ministry, not merely secular labor.

Lecture support: When is the last time that you looked upon your work as a ministry? ...as a means to honor and glorify God?

Condemnation of Slothfulness

Scripture repeatedly condemns the sluggard; refusal to work is theft, dishonesty, and worse than unbelief.

Lecture support: If any would not work, neither should he eat... he denied the faith and is worse than an infidel.

Societal Decay from Rejecting Work

Modern welfare and entitlement mentality mirror Sodom's idleness, leading to theft, riots, and moral collapse.

Lecture support: We have now a government that's paying people... not to have a biblical work ethic... paying people to violate the Word of God.

Key Arguments

Work existed before the Fall

Genesis 1:28 commands subduing and dominion, implying work; Genesis 2:15 explicitly commands dressing and keeping the garden.

Lecture support: Work did not come into existence after the fall. Work existed before the fall of man.

The curse made work beneficial

The ground was cursed 'for thy sake' to prevent idleness and its consequent sins, as seen in Sodom.

Lecture support: How is it for our sake that the ground is cursed? ...If you really have to work... you're not going to have time to think of a lot of wickedness.

Government welfare undermines biblical ethic

Paying people not to work encourages sin and violates 2 Thessalonians 3:10; it is theft from producers.

Lecture support: It is theft to take from someone who works and produces and gives it to someone who does not work and will not work.

Work is therapeutic and fulfilling

Work releases stress, gives satisfaction, and aligns with our created purpose; retirement often leads to early death.

Lecture support: Work is therapeutic. When work is done in faith... work releases stress... gives a satisfaction of a job well done.

Sluggards are fools and worse than infidels

Proverbs and Paul condemn laziness; a man who won't provide for his family denies the faith.

Lecture support: The sluggard is wiser in his own conceit than seven men that can render a reason... if any provide not for his own... he denied the faith.

There is no free lunch

Government redistribution devalues currency and steals from workers; inflation is silent theft.

Lecture support: There's no such thing as a free lunch. Government cannot give to Steve except what it first takes from Steve.

Scripture References

Genesis 1:28

God's original command to be fruitful, multiply, replenish, subdue, and have dominion, implying work.

Genesis 3:17-19

The curse after the Fall: ground cursed, thorns and thistles, sweat of brow; work becomes onerous.

Genesis 2:15

Adam placed in garden to dress and keep it, showing work as a pre-Fall responsibility.

Ezekiel 16:49

Sodom's iniquity included pride, fullness of bread, and abundance of idleness, linking idleness to sin.

2 Thessalonians 3:10

If any would not work, neither should he eat; a direct command against idleness.

2 Thessalonians 3:11-12

Those who walk disorderly, working not at all, are busybodies; commanded to work quietly and eat their own bread.

1 Thessalonians 4:11-12

Study to be quiet, do your own business, work with your hands, walk honestly, lack nothing.

1 Timothy 5:8

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

Proverbs 6:6-8

Go to the ant, thou sluggard; consider her ways, which works without overseer and prepares in summer.

Proverbs 6:9-11

How long wilt thou sleep, O sluggard? Poverty shall come as an armed man.

Proverbs 10:26

As vinegar to the teeth, so is the sluggard to them that send him; he irritates and fails.

Proverbs 13:4

The soul of the sluggard desireth and hath nothing, but the soul of the diligent shall be made fat.

Proverbs 20:4

The sluggard will not plow by reason of the cold; therefore shall he beg in harvest and have nothing.

Proverbs 22:13

The slothful man says, There is a lion without, I shall be slain in the streets; excuses for not working.

Proverbs 26:13

The slothful man says, There is a lion in the way; a lion is in the streets; another excuse.

Proverbs 26:16

The sluggard is wiser in his own conceit than seven men that can render a reason; pride prevents instruction.

John 9:4

I must work the works of him that sent me while it is day; the night cometh when no man can work.

Romans 12:6-12

Gifts differing; not slothful in business, fervent in spirit, serving the Lord; all ministry is work.

Colossians 3:17

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus; work as unto the Lord.

Proverbs 21:4

The plowing of the wicked is sin; work without faith and for selfish ends is sinful.

Study notes

Discussion Questions

1. How does understanding that work was part of God's original design change your view of your daily labor?

Consider: Weaver argues work existed before the Fall; it is not a curse but a creation ordinance.

2. In what ways might the curse of hard work actually be a blessing to restrain sin in our lives?

Consider: The curse is 'for thy sake' to prevent idleness and its consequent sins, as seen in Sodom.

3. How should Christians respond to government policies that incentivize not working?

Consider: Weaver criticizes welfare that pays people not to work, calling it theft and violation of Scripture.

4. What does it mean to view your job as a ministry and do it for God's glory?

Consider: Colossians 3:17 and the call to do all in the name of the Lord Jesus, even plowing.

5. Why does the Bible use such strong language against those who refuse to work (thief, worse than infidel)?

Consider: 1 Timothy 5:8 and 2 Thessalonians 3:10 equate refusal to provide with denial of the faith.

6. What can we learn from the ant about work, preparation, and independence?

Consider: Proverbs 6:6-8 commands us to consider the ant's ways: working without overseer and storing in summer.

7. How does the concept of 'no free lunch' apply to inflation and government spending?

Consider: Weaver explains that printing money devalues existing currency, making it a hidden tax.

8. What are practical ways to maintain a biblical work ethic in retirement or old age?

Consider: Weaver notes that many die soon after retiring unless they stay active; he plans to preach as long as able.

Applications

Embrace work as God's design

Recognize that work is not a curse but part of God's original purpose; do it faithfully as unto the Lord.

Lecture support: Man was created for work... When is the last time that you looked upon your work as a ministry?

Reject idleness and dependency

Refuse to live off others' labor; if able, work to provide for yourself and family, avoiding government dependence.

Lecture support: If any would not work, neither should he eat... It is theft to take from someone who works and gives it to someone who does not work.

View all labor as worship

Whatever your task, do it in faith, for God's glory, not merely for selfish gain; even plowing can be sin if done without faith.

Lecture support: The plowing of the wicked is sin... do all in the name of the Lord Jesus Christ.

Learn from the ant: prepare and work diligently

Be self-motivated, prepare for the future, and work hard without needing external overseers.

Lecture support: Go to the ant, thou sluggard... which having no guide, overseer, or ruler, provideth her meat in the summer.

Stay active in old age

Continue working and serving as long as God gives ability; retirement should not mean total inactivity.

Lecture support: Most men who retire from their work die within two to five years... I plan on preaching as long as I can preach.

Teach children the value of work

Prioritize teaching children to work over allowing them to only play; work ethic is essential for life.

Lecture support: You can live your entire life without playing, but you can't live your life without working.

Be thankful for the ability to work

Regardless of age or task, thank God for the strength and opportunity to work, and do it for His honor.

Lecture support: We should be thankful, whatever age we are, of the abilities that God still gives us.

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 18

Pastor John Weaver - The Sin Of Tempting God

July 04, 2021

Read Chapter 18 in the companion book, pages 309-326.

Major Themes

The Sin of Tempting God

Tempting God is a grievous sin that involves testing, challenging, or lying to God, as exemplified by Ananias and Sapphira.

Lecture support: Weaver states, 'there is a grievous, grievous sin in tempting God' and explains that Ananias and Sapphira 'tempted the Spirit of the Lord' by lying.

Hypocrisy and Deceit

Ananias and Sapphira's sin was rooted in hypocrisy, seeking human praise while lying to God, which made faith impossible.

Lecture support: Weaver says, 'seeking the praise of man is an act of idolatry' and quotes John 5:44: 'How can you believe, who receive honor one from another?'

God's Omniscience and Judgment

God cannot be deceived; He knows all hearts and will judge those who tempt Him, as seen in the immediate deaths of Ananias and Sapphira.

Lecture support: Weaver says, 'it's impossible to deceive God' and references 2 Timothy 2:19: 'The Lord knoweth them that are His.'

Complaining as Tempting God

Questioning God's providence and complaining about circumstances is a form of tempting God, as Israel did at Massah.

Lecture support: Weaver says, 'when we complain and bellyache... we're tempting God' and cites Exodus 17:7: 'they tempted the Lord, saying, Is the Lord among us or not?'

Presumption and Foolishness

Presuming on God's protection outside of His promises is tempting God, as Satan tempted Jesus to jump from the temple.

Lecture support: Weaver says, 'when you step outside of His promise... you're tempting God' and references Matthew 4:5-6.

Rejecting Truth as Tempting God

Pretending to want truth while rejecting it is tempting God, as the Pharisees did when questioning Jesus about taxes.

Lecture support: Weaver says, 'when you pretend that you want truth and in reality you do not want it, you are tempting Christ' and cites Matthew 22:18: 'Why tempt ye me, ye hypocrites?'

All Sin as a Challenge to God

Every sin is a form of tempting God because it dares His justice and insults His character.

Lecture support: Weaver says, 'all sin is tempting God. Sin is the dare of God's justice, the rape of His mercy, the jeer of His patience.'

Rejecting Christ as Ultimate Temptation

Unbelievers tempt God by refusing to honor Jesus Christ, thereby dishonoring the Father and challenging His judgment.

Lecture support: Weaver says, 'those who are unsaved... are tempting God by rejecting His Son' and references John 5:22-23.

Key Arguments

Tempting God is a serious, often unrecognized sin

Weaver argues that many believers are ignorant of what it means to tempt God, but Scripture clearly condemns it.

Lecture support: Weaver says, 'if you're not really familiar with what it means to tempt God, well, I hope after this lesson that your ignorance will be blown away.'

Seeking human praise makes faith impossible

Weaver contends that desiring recognition from men over God is idolatry and prevents true faith, as Jesus taught in John 5:44.

Lecture support: Weaver says, 'desiring, and wishing, and wanting, and longing for the praise of man actually makes faith impossible.'

Lying to God is tempting the Holy Spirit

Ananias and Sapphira's lie was not to men but to God, and such deceit is a direct test of God's ability to discern.

Lecture support: Weaver says, 'they were attempting to lie not to man, but to the Holy Ghost, or to God... trying to prove as to whether or not God could detect their hypocrisy.'

Complaining about circumstances challenges God's love and wisdom

Weaver argues that murmuring against God's providence is equivalent to questioning His presence and care, as Israel did at Massah.

Lecture support: Weaver says, 'what you're doing is you're challenging His love, His wisdom, His power, His direction.'

Presumption is not faith

Weaver distinguishes between faith and foolishness, stating that acting outside God's promises while expecting protection is tempting God.

Lecture support: Weaver says, 'there's a vast difference between faith and foolishness... when you step outside of the promise, you step outside of the blessing.'

Imposing man-made rules is tempting God

Weaver argues that binding believers with extra-biblical regulations, as the Judaizers did, is a form of tempting God.

Lecture support: Weaver says, 'they've discarded the law of God, and they've made up their own rules... and he says it is a form of tempting God.'

All sin is a dare against God

Weaver asserts that every sin inherently challenges God's justice and character, making it a form of temptation.

Lecture support: Weaver says, 'all sin is tempting God. Sin is the dare of God's justice, the rape of His mercy, the jeer of His patience.'

Rejecting Christ dishonors the Father

Weaver argues that refusing to honor Jesus is a direct challenge to God the Father, who has committed all judgment to the Son.

Lecture support: Weaver says, 'when an unrepentant... individual refuses to bow to Jesus Christ, he is saying... Jesus Christ is not worthy... and he's tempting God to destroy him.'

Scripture References

Acts 5:1-11

The primary text, read at the beginning, detailing Ananias and Sapphira's lie and death.

Acts 4:32-37

Background showing the early church's voluntary sharing and Barnabas's example.

Acts 2:1-4

Mentioned to note the 120 disciples and the 3,000 added at Pentecost.

Acts 4:4

Cited to show the growth to about 5,000 men, indicating the need for resources.

Acts 6:1-4

Referenced to illustrate the full-scale ministry caring for widows.

John 5:44

Quoted to show that seeking human praise makes faith impossible.

2 Timothy 2:19

Cited to affirm that the Lord knows those who are His, making deception impossible.

Ecclesiastes 5:4-6

Quoted to warn against making vows to God and not fulfilling them.

James 3:13-15

Read to warn against lying against the truth, which is tempting God.

Deuteronomy 32:4

Referenced to state that God is truth.

John 14:6

Quoted to show Jesus is the truth.

Genesis 22:1

Mentioned as an example of God testing Abraham.

1 Peter 1:4-7

Read to explain that trials test faith and are precious.

James 1:13-15

Quoted to clarify that God does not tempt anyone to sin; temptation comes from lust.

Malachi 3:8-11

Read to show that God invites testing through obedience in tithing.

Exodus 17:1-2, 7

Cited to show Israel tempting God by complaining about water.

Deuteronomy 6:16

Quoted as a direct command not to tempt God as at Massah.

Matthew 4:5-6

Read to show Satan tempting Jesus to presume on God's protection.

Psalms 91:11-12

Referenced as the Scripture Satan misquoted during the temptation of Christ.

Matthew 22:15-21

Read to show the Pharisees tempting Jesus by pretending to seek truth.

Study notes

Discussion Questions

1. In what ways might we be tempted to seek human praise over God's approval, and how does that affect our faith?

Consider: Weaver argues that seeking honor from men makes faith impossible, citing John 5:44.

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2. How can we distinguish between a test of faith from God and a temptation to sin from our own lust?

Consider: Weaver explains that God tests but does not tempt to sin, referencing James 1:13-15.

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3. What are some modern examples of complaining that might be equivalent to Israel's tempting God at Massah?

Consider: Weaver says that questioning God's providence is tempting Him, as in Exodus 17.

4. Where is the line between trusting God's protection and presuming upon it in foolish ways?

Consider: Weaver discusses the temptation of Christ to jump from the temple and the difference between faith and foolishness.

5. How can we ensure that our pursuit of truth is genuine and not a form of tempting God?

Consider: Weaver warns that pretending to want truth while rejecting it is tempting God, as the Pharisees did.

6. In what ways might churches today impose man-made rules that tempt God, according to Acts 15:10?

Consider: Weaver applies Peter's rebuke to modern churches that add extra-biblical regulations.

7. How does viewing all sin as a dare against God change our perspective on daily temptations?

Consider: Weaver states that all sin is tempting God, describing it as an insult to His character.

8. Why is rejecting Christ considered the ultimate act of tempting God, and how should this motivate evangelism?

Consider: Weaver explains that refusing to honor Jesus dishonors the Father and challenges His judgment.

Applications

Confess and acknowledge sins of tempting God

Believers should recognize that they have tempted God and confess their sins, while also acknowledging His mercy.

Lecture support: Weaver says, 'each of us has tempted God in one way or another... we need... to not only confess but acknowledge our sins to Him.'

Avoid seeking human praise

Christians must examine their motives and ensure they seek God's honor rather than recognition from people.

Lecture support: Weaver says, 'seeking the praise of man is an act of idolatry' and warns that it makes faith impossible.

Fulfill vows made to God

Believers should keep promises made to God, such as commitments made during crises, to avoid tempting Him.

Lecture support: Weaver quotes Ecclesiastes 5:4-6 and gives the example of parents who vow to serve God if a child is healed but then fall away.

Refrain from complaining about circumstances

Instead of murmuring against God's providence, believers should trust His wisdom and submit to His will.

Lecture support: Weaver says, 'we need to make sure that we don't whimper and complain in the circumstances in which God places us in.'

Live by God's Word, not feelings

Christians should base their lives on Scripture rather than emotions or circumstances, as taught in Deuteronomy 8:3.

Lecture support: Weaver says, 'it's not our feelings that we're to live by. It's the Word of God.'

Test God only through obedience

The only permissible way to test God is by obeying His commands, such as in tithing, as Malachi 3:10 invites.

Lecture support: Weaver says, 'the only way that we have any right to test God is only by obedience to His word.'

Honor Jesus Christ to honor the Father

Unbelievers should repent and honor Christ, and believers should ensure their lives reflect honor to the Son.

Lecture support: Weaver says, 'if we honor Jesus Christ, we honor the Father. If we dishonor Jesus Christ, we dishonor the Father.'

Submit to God's providence

Believers should bow to God's will in difficult circumstances, trusting that He works for their good and His glory.

Lecture support: Weaver says, 'if God providentially brought us into those circumstances, He did so for our good and His glory. And we need to bow our heads and submit.'

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 19

Pastor John Weaver - Theft By Any Other Name Is Still Theft

November 11, 2021

Read Chapter 19 in the companion book, pages 327-346.

Major Themes

The Universality of Theft as Sin

Theft is a transgression of God's law regardless of who commits it - individual, family, church, institution, ruler, or government - and God will judge all theft.

Lecture support: Weaver states, 'Theft is still theft. It is still a sin. And God certainly will judge all who engage in that.'

Deception as a Form of Theft

Deception, whether in marriage, commerce, or monetary systems, is a form of theft because it takes value through lies and misrepresentation.

Lecture support: Weaver says, 'Deception abounds on every hand, even in marriage. And the fact of the matter is we've been deceived in many ways, and we don't understand that deception is indeed a form of theft.'

The Illegitimacy of Fiat Currency

Federal Reserve notes and debased coins are not real money but instruments of debt and deception, violating the Constitution's requirement for gold and silver coin.

Lecture support: Weaver asserts, 'The Federal Reserve notes are not real money. They are instruments of debt and deception. Debased coins are not real money. They are instruments of debt and deception.'

Theft of Labor as Theft of Life

When labor is stolen through wage manipulation or economic exploitation, it robs individuals of their time, family, and the life God intended.

Lecture support: Weaver declares, 'Theft of labor is theft of life. Jacob was basically stolen from for 20 years... Our modern day economic system is designed to have everything that we work for taken from us and stolen from us.'

Legal Plunder as Institutionalized Theft

Government redistribution of wealth through taxation and inflation is legal plunder, which erases the distinction between justice and injustice and leads to societal decay.

Lecture support: Weaver quotes Bastiat: 'It is impossible to introduce into society a greater change and a greater evil than this: the conversion of the law into an instrument of plunder.'

God's Judgment on Thieves

God sees all theft and will ultimately bring judgment on those who steal, whether through deception, change, or conversion.

Lecture support: Weaver warns, 'Sooner or later, God's hammer is going to fall. And it's going to fall with force upon the thieves.'

Practical Preparation and Self-Sufficiency

Believers should recognize theft, avoid dependence on government, and prepare with tangible assets like silver, gold, seeds, and tools to preserve wealth for future generations.

Lecture support: Weaver advises, 'You need not only silver and gold, you need non-hybrid seeds. You need garden tools... something that is tangible, something that is usable, something that will last.'

Key Arguments

Theft is always sin, regardless of the thief's identity or method.

Weaver argues that God's law against stealing applies universally, and no amount of legal or social sanction can make theft acceptable.

Lecture support: Weaver asks, 'Is it a sin for an individual to steal? Is it a sin for a family to steal? Is it a sin for a church to steal?... The answer to those questions, of course, is yes.'

Modern fiat money is a deception that constitutes theft.

Weaver contends that Federal Reserve notes are not real money because they are not backed by gold or silver, and their creation out of thin air devalues existing currency, stealing purchasing power.

Lecture support: Weaver states, 'The Federal Reserve notes are not real money. They are instruments of debt and deception.'

Wage manipulation and currency devaluation are forms of theft by change.

Just as Laban changed Jacob's wages ten times to his own advantage, modern governments and banks devalue currency, robbing people of the value of their labor.

Lecture support: Weaver explains, 'Laban changed my wages ten times... How often has the value of our money changed?... The Federal Reserve note has lost 98% of its purchasing power.'

Theft of labor equates to theft of life.

When economic systems force people to work constantly just to survive, they are robbed of time for family, rest, and the life God designed, which is a form of theft.

Lecture support: Weaver says, 'Theft of labor is theft of life... you're not able to live the life that God has designed for you.'

Legal plunder is the most dangerous form of theft because it corrupts law and morality.

Weaver uses Bastiat's analysis to show that when government legalizes taking from some to give to others, it destroys the distinction between justice and injustice and leads to societal collapse.

Lecture support: Weaver quotes Bastiat: 'When law and morality contradict each other, the citizen has the cruel alternative of either losing his moral sense or losing his respect for the law.'

God will ultimately judge all thieves.

Weaver asserts that no matter how powerful or wealthy, those who steal will face God's judgment, as seen in God's rebuke of Laban.

Lecture support: Weaver declares, 'God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight... Sooner or later, God's hammer is going to fall.'

Believers must prepare practically and avoid participating in theft.

Weaver urges Christians to recognize theft, not plunder others, learn biblical wealth principles, and acquire tangible assets for survival and legacy.

Lecture support: Weaver advises, 'If you and I do not wish to be the victims of plunder, we must not plunder others... You need not only silver and gold, you need non-hybrid seeds.'

Scripture References

Genesis 31:1-11

Opening reading; Jacob hears Laban's sons' accusations and God tells him to return home.

Genesis 31:7-8

Jacob recounts Laban's deception and wage changes; God prevented Laban from hurting him.

Genesis 31:12

The angel of God tells Jacob He has seen all Laban's actions.

1 John 3:4

Definition of sin as transgression of the law.

Exodus 20:15

The Eighth Commandment: 'Thou shalt not steal.'

Genesis 27:41

Esau's hatred and plan to kill Jacob after the stolen blessing.

Genesis 27:42-45

Rebekah warns Jacob of Esau's plan and sends him to Laban.

Genesis 31:38

Jacob states he has been with Laban 20 years.

Genesis 35:29

Isaac's death and burial by Esau and Jacob.

Genesis 49:31

Burial of Abraham, Sarah, Isaac, Rebekah, and Leah in Machpelah.

Genesis 29:15-20

Jacob's agreement to serve seven years for Rachel.

Genesis 29:21-30

Laban's deception: giving Leah instead of Rachel, then requiring another seven years for Rachel.

Genesis 31:14-15

Rachel and Leah say Laban sold them and devoured their money.

Genesis 34:12

Shechem offers any dowry for Dinah.

Exodus 22:17

Law requiring payment of dowry if father refuses marriage.

1 Samuel 18:25

Saul's dowry demand of 100 Philistine foreskins for Michal.

Genesis 31:38-42

Jacob's defense of his faithful service and God's rebuke of Laban.

Study notes

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Discussion Questions

1. How does defining theft as 'transgression of God's law' change the way we view economic and governmental practices today?

Consider: Weaver opens by establishing theft as sin based on 1 John 3:4 and Exodus 20:15.

2. In what ways have we been deceived about the nature of money, and how does that deception constitute theft?

Consider: Weaver discusses fiat currency and the Coinage Act of 1792.

3. How does the concept 'theft of labor is theft of life' apply to modern work and economic pressures?

Consider: Weaver argues that constant labor to survive robs people of family and rest.

- 4.** What is the difference between illegal plunder and legal plunder, and why is legal plunder more dangerous?

Consider: Weaver explains Bastiat's categories of plunder.

- 5.** How should Christians respond to a system that engages in legal plunder?

Consider: Weaver gives applications about not plundering others and preparing practically.

- 6.** What does Jacob's experience with Laban teach us about trusting God in the midst of theft and deception?

Consider: Weaver recounts Jacob's 20 years of service and God's eventual intervention.

Applications

Recognize and reject all forms of theft

Believers must learn to identify theft in its many forms - deception, change, conversion - and refuse to participate in or benefit from it.

Lecture support: Weaver says, 'We must learn to recognize theft in its many and varied forms.'

Avoid dependence on government and fiat currency

Christians should not rely on government provisions or paper money, which are instruments of theft, but instead seek self-sufficiency under God.

Lecture support: Weaver states, 'We cannot be dependent upon the government which cannot give to us except that which it takes from someone else.'

Prepare with tangible assets

Acquire silver, gold, non-hybrid seeds, tools, and other usable goods to preserve wealth and provide for future generations.

Lecture support: Weaver advises, 'You need not only silver and gold, you need non-hybrid seeds. You need garden tools... something that is tangible.'

Live with a clear conscience before God and man

Strive to be out of debt, in health, and free from offense toward God, following Paul's example in Acts 24:16.

Lecture support: Weaver quotes Adam Smith and Paul: 'Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.'

Trust in God's ultimate justice

Do not take revenge or despair over theft, but trust that God sees all and will judge thieves in His time.

Lecture support: Weaver declares, 'God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 20

Pastor John Weaver - There

November 12, 2021

Read Chapter 20 in the companion book, pages 347-364.

Major Themes

Obedience to God's Specific Direction

True obedience requires complete and immediate compliance with God's commands; partial or delayed obedience is disobedience.

Lecture support: Elijah went exactly to the brook Cherith as commanded; illustrations from Saul and the man of God from Judah show the consequences of partial obedience.

God's Provision in the Place of Obedience

God provides for His people when they are where He has placed them, often through unexpected means.

Lecture support: God commanded ravens to feed Elijah at the brook; the widow's meal and oil did not run out.

Mutual Ministry Among God's People

God uses ordinary, willing individuals to minister to one another; ministry is reciprocal.

Lecture support: The widow woman sustained Elijah, and Elijah brought God's word and provision to her household.

Divine Protection in God's Will

The safest place for a believer is in the center of God's will, even when it seems obscure or humble.

Lecture support: Ahab searched all nations for Elijah but could not find him because he was hidden in a widow's house.

Contentment with Small Things

Believers should not despise small beginnings or humble circumstances when they are in God's will.

Lecture support: God used a brook, ravens, a widow, and a handful of meal to sustain Elijah.

Righteous Response in Times of Judgment

In times of divine judgment, believers should intensify their pursuit of righteousness, meekness, and obedience.

Lecture support: Zephaniah 2:3 calls the meek to seek righteousness that they may be hid in the day of the Lord's anger.

Key Arguments

Partial obedience is disobedience

God requires full compliance; Saul's sparing of Agag and the man of God's eating in Bethel show that incomplete obedience is rejected.

Lecture support: 1 Samuel 15 and 1 Kings 13 illustrate that God counted partial obedience as evil and punished it.

Delayed obedience is disobedience

Obedience must be immediate; the parable of the two sons shows that saying 'I go' but not going is disobedience.

Lecture support: Matthew 21:28-31 demonstrates that the son who initially refused but later went did the father's will, not the one who promised but delayed.

The place of obedience is the place of provision

God's provision is tied to being in His appointed place; Elijah was fed only at the brook.

Lecture support: 1 Kings 17:4 says 'I have commanded the ravens to feed thee there,' linking provision to location.

God uses small, unlikely means

God often works through humble instruments - ravens, a widow, a handful of meal - to accomplish His purposes.

Lecture support: The ravens, unclean birds, brought food; the widow had only a little meal and oil, yet it sustained them for years.

God's will is the safest place

Elijah was protected from Ahab's search because he stayed where God directed; leaving would have been foolishness.

Lecture support: 1 Kings 18:10 shows Ahab searched everywhere; Elijah remained hidden in the widow's house until God sent him out.

Judgment should produce greater righteousness

Perceiving God's judgment should lead believers to seek meekness and righteousness for divine hiding.

Lecture support: Zephaniah 2:3 exhorts the meek to seek the Lord and righteousness to be hid in the day of anger.

Scripture References

1 Kings 17:1-6

Elijah declares drought, is sent to brook Cherith, and fed by ravens.

Genesis 2:8

God placed man in the garden of Eden, a specific place.

Genesis 11:9

God confounded language at Babel, a specific place.

Genesis 13:4

Abram called on the Lord at the place of the altar.

Psalms 137:1

By the rivers of Babylon, they sat down and wept.

Luke 2:25

There was a man in Jerusalem named Simeon.

James 5:17-18

Elijah was a man of like passions who prayed for drought and rain.

1 Kings 18:5-6

Ahab and Obadiah search for grass to save animals during drought.

1 Kings 17:7

The brook dried up because there was no rain.

1 Kings 18:2

There was a sore famine in Samaria.

Deuteronomy 10:18

God executes judgment for the fatherless and widow.

Psalms 68:5

God is a father of the fatherless and judge of widows.

1 Samuel 15

Saul's partial obedience in sparing Agag is rejected as evil.

1 Kings 13

The man of God from Judah disobeyed by eating and was killed by a lion.

Matthew 21:28-31

Parable of two sons; delayed obedience is disobedience.

Leviticus 11:13-15

Ravens are listed as unclean birds.

Deuteronomy 14:14

Every raven after its kind is unclean.

1 Kings 18:13

Obadiah hid 100 prophets from Jezebel.

1 Kings 19:10

Elijah says he alone is left and they seek his life.

Zephaniah 2:1-3

Seek righteousness and meekness to be hid in the day of the Lord's anger.

Discussion Questions

1. What does it mean to be 'there' in the place of obedience, and how can we discern God's specific direction for our lives?

Consider: The sermon emphasizes that God directed Elijah to specific locations; believers must seek and follow God's will.

2. Why is partial or delayed obedience considered disobedience, and what are some modern examples of this?

Consider: Using Saul and the man of God from Judah, the pastor argues that incomplete obedience is rebellion.

3. How have you experienced God's provision when you were in the place He called you to be?

Consider: Elijah was fed by ravens at the brook; God provides in unexpected ways when we obey.

4. In what ways can we minister to others even when we have very little, like the widow of Zarephath?

Consider: The widow shared her last meal; ministry is reciprocal and often involves sacrifice.

5. How does the concept of divine protection in God's will challenge our tendency to seek safety in worldly means?

Consider: Elijah was hidden in a widow's house while Ahab searched everywhere; God's will is the safest place.

6. What 'small things' in your life might God be using, and how can you avoid despising them?

Consider: The sermon highlights the brook, ravens, and meal as small things God used mightily.

7. How should the perception of God's judgment on a nation affect the way Christians live?

Consider: Zephaniah 2:3 calls for seeking righteousness to be hid; judgment should produce greater godliness.

Applications

Examine your obedience

Evaluate whether you are fully obeying God's known will without partiality or delay.

Lecture support: The sermon repeatedly contrasts full obedience with partial/delayed obedience using biblical examples.

Trust God's provision in His place

Stay where God has placed you, trusting that He will provide even through unlikely means.

Lecture support: Elijah was fed by ravens and a widow; God's provision is tied to His appointed location.

Be content with small things

Do not despise humble circumstances or limited resources when they are in God's will.

Lecture support: God used a brook, ravens, and a handful of meal; 'little is much when God is in it.'

Seek righteousness in judgment

In times of national or personal judgment, intensify pursuit of meekness and righteousness.

Lecture support: Zephaniah 2:3 is quoted as a call to seek the Lord to be hid in the day of anger.

Minister with what you have

Use your gifts to serve others, even in scarcity, as the widow did for Elijah.

Lecture support: The widow shared her last meal; ministry is reciprocal and God honors sacrificial giving.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 21

Pastor John Weaver - How Good Are You At Receiving Evil?

February 03, 2023

Read Chapter 21 in the companion book, pages 365-382.

Major Themes

Definition of Evil as Adversity

The word 'evil' in Job 2:10 refers to adversity, affliction, and distress, not moral wickedness.

Lecture support: Weaver explains the Hebrew words 'tov' (good) and 'ra'ah' (evil) and cites Job 2:11 where friends heard of the 'evil' that came upon Job.

God's Sovereign Providence in Sending Both Good and Evil

God has the right to bring both prosperity and adversity into our lives for His purposes.

Lecture support: Weaver states, 'in God's sovereign providence, He does indeed bring into each of our lives that which is good and that which is evil, and He has the absolute right to do so.'

Chastening as an Act of Love

God chastens His children for their profit and holiness, just as earthly fathers discipline out of love.

Lecture support: Hebrews 12:5-11 is cited, emphasizing that chastening yields the peaceable fruit of righteousness.

Learning from Affliction

Affliction teaches obedience, God's statutes, and His faithfulness.

Lecture support: Psalm 119:67, 71, 75 show David learned to keep God's word through affliction.

Submission as the Way of Escape

The quickest way out of trials is through submission and obedience; stubbornness prolongs suffering.

Lecture support: Weaver says, 'the easiest and the quickest way out of it will be by obedience, submission.'

God's Faithfulness in Limiting Trials

God will not allow us to be tempted beyond our ability and always provides a way of escape.

Lecture support: 1 Corinthians 10:13 is quoted and explained.

All Things Work for Good

Both good and evil circumstances work together for the benefit of those who love God.

Lecture support: Romans 8:28 is cited: 'And we know that all things work together for good to them that love God.'

Receiving Evil without Sinning

Job did not sin with his lips; believers should glorify God in the fires and not complain.

Lecture support: Job 2:10 and Isaiah 24:15 are referenced; Weaver emphasizes not murmuring.

Key Arguments

Evil in Job means adversity, not sin

The Hebrew word 'ra'ah' denotes bad, sore, adversity, affliction - the opposite of good - not moral evil.

Lecture support: Weaver defines the Hebrew terms and cites Job 2:11 where the same word describes Job's calamities.

Rejecting evil from God is foolish

Job's wife's counsel to curse God is called foolish ('nabal'), linking to Nabal in 1 Samuel 25, implying such rejection is vile and devilish.

Lecture support: Weaver explains 'nabal' and connects it to Nabal and 'son of Belial.'

God chastens for our profit

Hebrews 12 shows that divine chastening is a mark of sonship and produces holiness and righteousness.

Lecture support: Hebrews 12:5-11 is read and applied.

Affliction teaches obedience

David's afflictions led him to keep God's word and learn His statutes.

Lecture support: Psalm 119:67, 71, 75 are quoted.

God sets good and evil together for our instruction

Ecclesiastes 7:13-14 teaches that God juxtaposes prosperity and adversity so that we find our all in Him.

Lecture support: Ecclesiastes 7:13-14 is read and explained.

Submission is the path through trials

David's response to Shimei's cursing exemplifies submitting to God's will, trusting God to requite good.

Lecture support: 2 Samuel 16:5-13 is recounted; David says, 'Let him curse, for the Lord hath bidden him.'

God limits trials to what we can bear

1 Corinthians 10:13 promises that no temptation is beyond our ability and God provides escape.

Lecture support: 1 Corinthians 10:13 is quoted and explained.

All things work for good

Romans 8:28 assures that both good and evil circumstances benefit believers.

Lecture support: Romans 8:28 is cited.

Scripture References

Job 2:7-10

The main text: Satan smites Job with boils; his wife tells him to curse God; Job responds, 'Shall we receive good at the hand of God, and shall we not receive evil?'

Job 2:11

Job's three friends heard of all this evil that had come upon him.

1 Samuel 25:3

Nabal is described as churlish and evil; his name means fool.

Hebrews 12:5-11

God chastens those He loves; chastening yields the peaceable fruit of righteousness.

Psalms 119:67

Before I was afflicted I went astray, but now have I kept thy word.

Psalms 119:71

It is good for me that I have been afflicted, that I might learn thy statutes.

Psalms 119:75

I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.

Lamentations 3:33

He doth not afflict willingly.

Ecclesiastes 7:13-14

In the day of prosperity be joyful, but in the day of adversity consider: God hath set the one over against the other.

Lamentations 3:39

Wherefore doth the living man complain, a man for the punishment of his sins?

Genesis 44:26-34

Judah fears the evil that will come upon his father if Benjamin does not return.

1 Kings 17:17-24

Elijah prays, 'O Lord my God, hast thou also brought evil upon the widow?'

2 Samuel 16:5-13

Shimei curses David; David submits, saying, 'Let him curse, for the Lord hath bidden him.'

1 Corinthians 10:13

God is faithful, who will not suffer you to be tempted above that ye are able.

2 Corinthians 12:7-10

Paul's thorn in the flesh; God's grace is sufficient; Paul glories in infirmities.

Galatians 4:13-15

Paul mentions his infirmity of the flesh and that the Galatians would have plucked out their own eyes for him.

2 Corinthians 10:1, 10

Paul's bodily presence is weak and his speech contemptible.

Discussion Questions

1. How does understanding the Hebrew word 'ra'ah' change your view of 'evil' in Job 2:10?

Consider: Weaver explains that 'evil' means adversity, not sin.

2. Why is it foolish to reject adversity from God, according to Job's response to his wife?

Consider: Weaver links 'foolish' to Nabal and being a son of Belial.

3. How does Hebrews 12:5-11 shape your understanding of God's discipline?

Consider: Weaver reads and applies this passage on chastening.

4. In what ways have you experienced learning from affliction, as David did in Psalm 119?

Consider: Weaver cites Psalm 119:67, 71, 75.

5. How can David's response to Shimei's cursing (2 Samuel 16) model submission for us today?

Consider: Weaver recounts David's submission to God's will.

6. What does 1 Corinthians 10:13 promise about the limits of our trials, and how have you seen this in your life?

Consider: Weaver explains God's faithfulness in not overloading us.

7. How does Paul's thorn in the flesh (2 Corinthians 12) encourage you to accept persistent difficulties?

Consider: Weaver discusses Paul's acceptance of his weakness.

8. What practical steps can help us 'glorify God in the fires' (Isaiah 24:15) when facing adversity?

Consider: Weaver calls believers to glorify God in trials.

Applications

Trust God's purpose in affliction

Recognize that God does not afflict willingly but for our profit, holiness, and good.

Lecture support: Weaver states, 'He always does it for our profit. He always does it for our own holiness.'

Submit to trials rather than resist

The quickest way out of a trial is through submission and obedience; stubbornness prolongs suffering.

Lecture support: Weaver says, 'the easiest and the quickest way out of it will be by obedience, submission.'

Learn from affliction

Like David, let affliction teach you to keep God's word and learn His statutes.

Lecture support: Psalm 119:67, 71 are quoted; Weaver says, 'I learned from my afflictions.'

Do not complain

Job did not sin with his lips; we should not murmur or complain at what God sends.

Lecture support: Weaver says, 'we would never murmur, bellyache, or complain at whatever God sends us.'

Rely on God's sufficient grace

In persistent trials, trust that God's grace is sufficient and His strength is made perfect in weakness.

Lecture support: 2 Corinthians 12:9 is quoted; Weaver applies it to enduring thorns.

Glorify God in the fires

We are called to glorify God even in the midst of fiery trials.

Lecture support: Isaiah 24:15 is cited: 'glorify ye the Lord in the fires.'

Choose obedience to receive blessing

Blessings follow obedience; curses follow disobedience. Choose life and good.

Lecture support: Deuteronomy 30:15-18 is read; Weaver says, 'Blessings follow obedience, and curses follow disobedience.'

Be thankful for both good and evil

Receive both good and evil as gifts from God, trusting that all things work for good.

Lecture support: Weaver prays, 'make us thankful, Father, for both the good and the evil.'

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 22

Pastor John Weaver - Are You Awe Struck Yet?

March 22, 2023

Read Chapter 22 in the companion book, pages 383-399.

Major Themes

The Goodness of God

God's goodness is displayed in His bountiful provision, satisfaction, and deliverance, and should lead to constant praise.

Lecture support: Psalm 107 repeats 'Oh that men would praise the Lord for his goodness' four times. The preacher notes that even in sickness, we have had more well days and recovery is a mercy.

The Vastness of Creation

The universe's scale - trillions of galaxies, billions of stars - reveals God's incomprehensible power and knowledge, making humanity seem insignificant.

Lecture support: The preacher cites astronomical data: 2 trillion galaxies, 400 billion stars in the Milky Way, and a supergiant galaxy with over 100 trillion stars. He references Psalm 8:3-4 and Psalm 147:4.

God's Sovereignty Over the Wicked

God frustrates the plans of the wicked, turning their schemes back on them, and His own counsel stands forever.

Lecture support: Psalm 33:10-11 is expounded with cross-references like Psalm 2:1-5, Psalm 7:15-16, and Proverbs 19:21. The preacher asserts that God laughs at the wicked and their devices come to nothing.

The Call to Stand in Awe

Believers are commanded to fear the Lord and stand in awe of Him, recognizing His majesty in creation and control.

Lecture support: Psalm 33:8 is the central text. The Hebrew words for 'fear' (yare) and 'awe' (gur) are explained. The preacher asks repeatedly, 'Are you awestruck yet?'

God's Protection and Provision for His People

Since God is all-powerful, believers can trust Him for protection, preservation, and provision, as He who gave His Son will freely give all things.

Lecture support: Romans 8:31-32 is cited. The preacher argues that if God can control the universe, He can certainly protect His own.

Key Arguments

Creation demands awe because of its scale and God's intimate knowledge of it.

The universe contains at least 2 trillion galaxies, and God knows the number and names of all stars, demonstrating His infinite power and knowledge.

Lecture support: The preacher reads an article on galaxy counts and cites Psalm 147:4: 'He telleth the number of the stars; he calleth them all by their names.'

God's coherence holds the universe together, preventing chaos.

God not only created but sustains all things; the oceans do not flood the earth because of His decree, and Christ holds all things together.

Lecture support: Jeremiah 5:22 and Colossians 1:16-17 are quoted. The preacher asks why the oceans don't cover the earth and answers: God's decree.

The wicked's plans are ultimately futile because God's counsel stands.

Despite human conspiracies, God brings their counsel to nothing and His purposes prevail, often turning their own schemes against them.

Lecture support: Psalm 33:10-11 is linked to Psalm 2, Psalm 7:15-16, Psalm 9:16, and Proverbs 19:21. The preacher lists modern groups like the UN and Bilderbergers as examples.

God restrains evil for His glory and the good of His people.

God limits sin so that it ultimately praises Him; He restrained Abimelech from sinning against Sarah, showing His protective control.

Lecture support: Psalm 76:10 and Genesis 20:1-7 are expounded. The preacher explains that sin reveals God's holiness, justice, and mercy.

Believers should respond with trust and praise, not fear of worldly powers.

Since God is sovereign, Christians can laugh at the wicked and rest in His protection, knowing that all things work for His glory.

Lecture support: The preacher cites Romans 8:31-32 and Psalm 2:4, and concludes with a call to meditate on God's greatness.

Scripture References

Psalm 33:8

Main text: 'Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.'

Psalm 33:1-3

The psalm is a call to praise with music and rejoicing.

Psalm 33:4-5

Reasons for praise: God's word is right, He loves righteousness, and the earth is full of His goodness.

Psalm 107:8, 15, 21, 31

Repeated call to praise the Lord for His goodness and wonderful works.

Genesis 32:10

Jacob's confession of unworthiness of God's mercies.

Psalm 4:4

First occurrence of 'stand in awe': 'Stand in awe, and sin not.'

Psalm 119:161

Third occurrence: 'My heart standeth in awe of thy word.'

Psalm 33:6-7

Creation by God's word and gathering of waters.

Genesis 1:16

God made the stars also.

Psalm 8:3-4

Considering the heavens leads to humility: 'What is man?'

Psalm 147:4

God counts the stars and calls them by name.

Psalm 33:9

God spoke and it was done; He commanded and it stood fast.

Jeremiah 5:22

God set the sand as a boundary for the sea by a perpetual decree.

Colossians 1:16-17

All things were created by Christ and in Him all things consist.

Luke 19:37-40

If disciples keep silent, the stones will cry out in praise.

Psalm 148:3

Sun, moon, and stars are called to praise God.

Romans 1:18-20

Creation leaves men without excuse because God's power is clearly seen.

Psalm 33:10-11

The Lord brings the counsel of the heathen to nought; His counsel stands forever.

Psalm 2:1-5

The heathen rage, but God laughs and holds them in derision.

Psalm 7:15-16

The wicked fall into the pit they dug; their mischief returns on their own head.

Study notes

Discussion Questions

1. What does it mean to 'stand in awe' of God, and how is this different from mere fear or respect?

Consider: The preacher defines awe as a feeling of respect, reverence, dread, and wonder that can leave one speechless or motionless.

2. How does considering the vastness of the universe affect your view of God and yourself?

Consider: The sermon presents astronomical data and Psalm 8:3-4 to show human insignificance and God's majesty.

3. In what ways have you experienced God's goodness, and how can you cultivate a habit of praising Him for it?

Consider: Psalm 107 is used to illustrate repeated calls to praise God for His goodness in deliverance and provision.

4. Why does God allow the wicked to prosper and scheme, and how should this affect our trust in His sovereignty?

Consider: The preacher explains that God frustrates the wicked's plans and uses their rebellion for His glory, citing Psalm 76:10.

5. How can we practically 'commune with our own heart' and meditate on God's greatness in our daily lives?

Consider: The sermon concludes with an application from Psalm 4:4 to be still and consider God.

Applications

Praise God continually for His goodness

Recognize God's goodness in daily provisions, health, and deliverance, and make praise a constant practice.

Lecture support: The preacher uses Psalm 107's repeated refrain and notes that even in sickness we have reasons to praise.

Meditate on creation to cultivate awe

Consider the vastness of the universe and God's intimate knowledge of it to foster humility and reverence.

Lecture support: The preacher shares personal reflection on the night sky and cites Psalm 8:3-4 and Psalm 147:4.

Trust God's sovereign control over world events

Do not fear the schemes of the wicked; God's counsel stands, and He turns evil for His glory.

Lecture support: Psalm 33:10-11 and cross-references show God's frustration of human plans; the preacher lists modern conspiracies as examples.

Rest in God's protection and provision

Since God is all-powerful, believers can confidently rely on Him for safety and needs, as He who gave His Son will give all things.

Lecture support: Romans 8:31-32 is applied; the preacher argues that God's power in creation assures His care for His people.

Be still and commune with God

Set aside time to quietly meditate on God's greatness, allowing awe to lead to holy living and avoidance of sin.

Lecture support: Psalm 4:4 is quoted as a command to stand in awe and sin not, with an emphasis on personal reflection.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 23

Pastor John Weaver - Does God Use The Wicked And Sin?

August 24, 2023

Read Chapter 23 in the companion book, pages 401-418.

Major Themes

Absolute Sovereignty of God

God is in complete control over all things, including the wicked and sin, working everything according to His eternal purpose.

Lecture support: The speaker states, 'the concept is indeed the absolute sovereignty of God' and cites Revelation 4:11 and Proverbs 16:4 to show God created all things for Himself.

God's Use of Evil for Good

God uses the sinful actions of the wicked to accomplish His will, turning evil intentions into good outcomes for His people.

Lecture support: Joseph's brothers meant evil, but God meant it for good (Genesis 50:20); the crucifixion was by wicked hands but according to God's plan (Acts 2:23).

Human Responsibility and Divine Judgment

Despite God's sovereign use of sin, individuals and nations are still held accountable for their wickedness and will face judgment.

Lecture support: God judged Assyria for its pride after using it as His rod (Isaiah 10:12-19); 'If you sin, you will suffer.'

The Wicked as God's Instruments

God calls the wicked His 'sword' and 'servant,' using them to chastise the righteous and judge other wicked nations.

Lecture support: Psalm 17:13-14 calls the wicked God's sword; Nebuchadnezzar is called 'my servant' in Jeremiah 25:9; Assyria is the rod of God's anger (Isaiah 10:5).

God's Restraint of Sin

God allows only as much sin as will ultimately praise Him, restraining the rest, so that His attributes are displayed.

Lecture support: Psalm 76:10: 'Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.'

Key Arguments

God is not the author of sin but its controller

God does not cause or infuse sin; sin originates from man's own lust. However, God controls sin to fulfill His purposes.

Lecture support: James 1:13-15 shows God tempts no one; sin comes from lust. Yet God controls all things (Romans 8:28).

The wicked serve God's purpose unwillingly

Even when the wicked act out of hatred and rebellion, they are accomplishing God's secret will, not their own intentions.

Lecture support: Isaiah 10:7: 'Howbeit he meaneth not so, neither doth his heart think so'; the Assyrians only wanted to destroy.

God uses the wicked to chastise His people

God sends wicked nations as instruments of correction against His own people when they sin, even calling them His servants.

Lecture support: Habakkuk 1:12: 'thou hast ordained them for judgment... established them for correction'; Jeremiah 25:9 calls Nebuchadnezzar 'my servant.'

God uses the wicked to judge other wicked

God employs one wicked nation to bring judgment on another, as when He gave Egypt to Nebuchadnezzar as wages for his service against Tyre.

Lecture support: Ezekiel 29:18-20: 'they wrought for me, saith the Lord God'; God gave Egypt to Nebuchadnezzar as payment.

Divine sovereignty does not negate human accountability

Those used by God are still judged for their own sin and pride; no one escapes judgment for wickedness.

Lecture support: Isaiah 10:12-19: God punishes Assyria for its pride; 'If you sin, you will suffer.'

Scripture References

Ezekiel 29:18-20

God gives Egypt to Nebuchadnezzar as wages because his army served against Tyre, saying 'they wrought for me.'

Revelation 4:11

All things were created for God's pleasure, establishing His sovereignty over creation.

Proverbs 16:4

The Lord made all things for Himself, even the wicked for the day of evil.

Ephesians 3:11

God has an eternal purpose which He purposed in Christ Jesus.

Isaiah 46:10

God declares the end from the beginning, and His counsel shall stand.

Genesis 45:4-5

Joseph tells his brothers that God sent him to Egypt to preserve life, despite their sin.

Genesis 50:18-21

Joseph says his brothers meant evil, but God meant it for good to save many people.

Acts 2:23

Jesus was delivered by the determinate counsel and foreknowledge of God, yet taken by wicked hands and crucified.

Acts 4:26-28

Herod, Pilate, Gentiles, and Israel gathered to do what God's hand and counsel determined before to be done.

Psalms 76:10

Surely the wrath of man shall praise God; the remainder of wrath He will restrain.

James 1:13-15

God cannot be tempted with evil, nor does He tempt anyone; sin comes from man's own lust.

Romans 8:28

All things work together for good to those who love God and are called according to His purpose.

Psalms 17:8-14

David prays for deliverance from the wicked, who are God's sword and men of His hand.

Habakkuk 1:1-13

Habakkuk questions how God can use the more wicked Babylonians to judge Judah; God ordained them for correction.

Jeremiah 25:9

God calls Nebuchadnezzar 'my servant' and will bring him against Judah.

Jeremiah 27:6

God gives all lands into the hand of Nebuchadnezzar, His servant.

Jeremiah 21:2-6

God says He will fight against Judah with Nebuchadnezzar, not deliver them.

Isaiah 45:1-5

God calls Cyrus His anointed, though Cyrus does not know Him, to subdue nations for Israel's sake.

Isaiah 10:5-7, 12-19

Assyria is the rod of God's anger, but God will punish its pride after using it.

Deuteronomy 29:29

Secret things belong to God, but revealed things are for us to obey.

Discussion Questions

1. How does the truth that God uses even the wicked for His purposes affect the way we view current events and ungodly leaders?

Consider: The speaker applies the principle to modern times, asking how much sin God will allow and referencing Psalm 76:10.

2. In what ways does the story of Joseph help us trust God when we suffer unjustly at the hands of others?

Consider: Joseph's brothers sinned against him, but God used it for good; the speaker highlights Joseph's response in Genesis 50:20.

3. How can we reconcile God's absolute sovereignty with human responsibility and the reality of judgment for sin?

Consider: The speaker emphasizes that God's sovereignty does not excuse sin, and that those who sin will suffer, using Assyria as an example.

4. What does it mean that God 'restrains' wrath, and how should that shape our prayers and perspective on evil in the world?

Consider: Psalm 76:10 is cited to show God limits sin to what will praise Him; the speaker notes we would not know God's attributes without sin.

5. Why is it important to distinguish between God being the 'author' of sin and the 'controller' of sin?

Consider: The speaker gives three foundational truths: God is not the author, infuser, but is the controller of sin, citing James 1:13-15.

Applications

Trust in God's sovereignty amid wickedness

Believers should not be discouraged by the apparent success of the wicked, knowing God is using their actions for good and will ultimately judge them.

Lecture support: The speaker says, 'Whenever you begin to think that the wicked are in control... you have forgotten God's absolute sovereignty.'

Obey God's revealed will

We are responsible to obey God's revealed commands, leaving secret things to Him, as Deuteronomy 29:29 teaches.

Lecture support: The speaker states, 'Our responsibility is to obey the revealed will of God.'

Recognize God's purpose in trials

All things, including adversities caused by the wicked, work together for the good of those who love God, as promised in Romans 8:28.

Lecture support: The speaker explains that God works all tests, trials, and persecutions for our good because He is in control.

Do not envy the prosperity of the wicked

The worldly rewards of the wicked are their only payment; believers should value Jesus above all earthly gain.

Lecture support: Citing Matthew Henry, the speaker notes that worldly men receive a mere worldly reward, unlike faithful servants.

Fear God's judgment on sin

Individuals and nations cannot sin with impunity; God will judge all wickedness, as seen in the examples of Assyria and Babylon.

Lecture support: The speaker warns, 'If you sin, you will suffer. It does not matter if God uses your sin for His greater glory.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 24

Pastor John Weaver - Have You Ever Wanted to be a Champion?

February 21, 2024

Read Chapter 24 in the companion book, pages 419-432.

Major Themes

The Inherent Desire to Be a Champion

Every person dreams of being a champion, reflecting a God-given drive for success and excellence.

Lecture support: Weaver states, 'every child dreams of being a champion... there is an inherent drive in anyone to be successful and to be a champion.'

Two Kinds of Champions: Good and Evil

The Bible presents champions on both sides - those who serve God and those who oppose Him, like Goliath and the Nephilim.

Lecture support: He says, 'there are what you and I would call good champions, but there are also evil champions.'

Obedience as the Mark of a Godly Champion

Being a champion for God requires keeping His charge through submission and obedience to His Word.

Lecture support: David's charge to Solomon: 'keep the charge of the Lord thy God, to walk in his ways...'

Prosperity Through Obedience

God promises success and prosperity to those who obey His commands, as seen in 1 Kings 2:3 and Joshua 1:7.

Lecture support: Weaver says, 'God said, if you really want success and if you really want prosperity, then you need to obey.'

The Necessity of Knowing God's Word

Obedience is impossible without knowledge of Scripture; believers must study to understand God's requirements.

Lecture support: He states, 'You cannot obey that for which you are totally ignorant... we must know his word.'

Key Arguments

The 'Sons of God' in Genesis 6 Were Godly Men, Not Fallen Angels

Weaver argues that angels are spirit beings without bodies, do not marry, and cannot procreate; thus the 'sons of God' were believers intermarrying with unbelievers.

Lecture support: He cites Matthew 22:30 and Mark 12:25 to show angels do not marry, and notes that fallen angels would not take wives but would ravish.

The Nephilim Were Giants in Wickedness, Not Just Stature

The term 'Nephilim' refers to fallen, tyrannical men known for rebellion and violence, not merely physical giants.

Lecture support: He quotes multiple commentators (Trapp, Poole, Henry, etc.) who interpret 'giants' as mighty in evil and oppression.

David's Charge to 'Show Thyself a Man' Means 'Show Thyself a Champion'

The Hebrew word 'ish' used in 1 Kings 2:2 is the same word translated 'champion' for Goliath, indicating a call to be a valiant, strong man of God.

Lecture support: Weaver points out, 'David says to Solomon... show thyself an ish. Show thyself a man. Show thyself a champion.'

Strength and Discipline Are Essential for a Champion

A champion must be strong, disciplined, and self-sacrificing; spiritual champions rely on God's strength, not their own.

Lecture support: He says, 'Champions are not weaklings... one cannot be a champion when he's vacillating...' and cites Ephesians 6:10.

Scripture References

1 Kings 2:1-3

David's dying charge to Solomon to be strong, show himself a man, and keep God's charge.

Ecclesiastes 5:3

A dream comes through the multitude of business; used to caution against trusting dreams.

Jeremiah 23

God speaks against those who dream dreams to deceive others.

Jeremiah 29:8

Warning not to hearken to dreams which ye cause to be dreamed; false prophets dreaming what people want to hear.

Ecclesiastes 5:7

In the multitude of dreams and many words are divers vanities: but fear thou God.

1 Samuel 17:4, 23, 51

Goliath called a champion three times; an evil champion opposing God and Israel.

1 Samuel 17:43

Goliath curses David by his gods, showing his opposition to the true God.

Genesis 6:1-5

The sons of God marrying daughters of men, producing mighty men; interpreted as godly men intermarrying with unbelievers.

Hebrews 13:2

Some have entertained angels unawares; angels appear as normal men.

Psalms 103

Angels are ministering spirits waiting upon God's command.

Matthew 22:30

In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.

Mark 12:25

When they rise from the dead, they neither marry nor are given in marriage, but are as the angels in heaven.

Genesis 10:8-9

Nimrod, a mighty hunter before the Lord, began to be a mighty one; his name means rebellion.

1 Chronicles 1:10

Cush begat Nimrod: he began to be mighty upon the earth.

Genesis 11

The tower of Babel demonstrates rebellion against God's command to scatter.

Ephesians 6:10

Be strong in the Lord, and in the power of his might; believers must rely on God's strength.

Joshua 1:7

God's promise to Joshua: be strong and courageous to observe the law, that thou mayest prosper whithersoever thou goest.

John 15:5

Without me ye can do nothing; dependence on Christ for spiritual strength.

Acts 11

The disciples were called Christians first at Antioch; being a man of the name.

Study notes

Discussion Questions

1. What does it mean to 'show thyself a champion' in the context of 1 Kings 2:2, and how does this apply to believers today?

Consider: Weaver explains that the Hebrew word 'ish' means champion, and David charged Solomon to be strong and keep God's charge.

2. How does the example of Goliath as an evil champion help us understand the nature of spiritual opposition?

Consider: Goliath is called a champion three times in 1 Samuel 17, and he openly defied God and His people.

3. Why does Weaver argue that the 'sons of God' in Genesis 6 are not fallen angels, and what difference does this interpretation make?

Consider: He provides several reasons, including that angels are spirits, do not marry, and cannot procreate.

4. In what ways can believers be 'giants' in wickedness or tyranny, as described in Genesis 6?

Consider: Weaver and the commentators he quotes interpret the Nephilim as mighty in rebellion and oppression, not just physical size.

5. What is the relationship between obedience to God's Word and prosperity, according to 1 Kings 2:3 and Joshua 1:7?

Consider: God promises that those who keep His charge will prosper in all they do and wherever they turn.

6. How can we cultivate the strength and discipline needed to be a champion for God, given our natural weakness?

Consider: Weaver emphasizes reliance on God's strength (Ephesians 6:10) and the necessity of self-denial and sacrifice.

7. What practical steps can we take to ensure we know God's Word well enough to obey it fully?

Consider: Weaver states that we cannot obey what we do not know, highlighting the need for diligent study of Scripture.

Applications

Choose to Be a Champion for God, Not Evil

Recognize that every person will be a champion either for good or evil; believers must intentionally pursue godliness.

Lecture support: Weaver says, 'We will either be a champion for God or a champion for evil. And every child of God has the potential to be a champion for God.'

Pursue Strength Through Dependence on God

Spiritual championship requires strength that comes from the Lord, not self-reliance; believers must be strong in His might.

Lecture support: He cites Ephesians 6:10 and says, 'we must be strong in the power of his might, in his righteousness, because we have no strength in and of ourselves.'

Commit to Knowing and Obeying God's Word

Obedience is impossible without knowledge; believers must diligently study Scripture to understand God's commands.

Lecture support: Weaver states, 'You cannot obey that for which you are totally ignorant... we must know his word.'

Embrace Submission and Obedience as the Path to Prosperity

God promises success and blessing to those who keep His charge; obedience is the key to true prosperity.

Lecture support: He summarizes David's charge as 'submit and obey' and points to the promise 'that thou mayest prosper in all that thou doest.'

Reject the Easy Path of Evil Championship

Becoming a champion in evil is easy by following the flesh, but godly championship requires grace and self-denial.

Lecture support: Weaver contrasts, 'It is very easy to be a champion in wickedness and evil... But if you want to be a champion in godliness, then you're going to need the grace of God.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 25

Pastor John Weaver - Pleasing God

July 27, 2025

Read Chapter 25 in the companion book, pages 433-449.

Major Themes

The Inability of the Flesh to Please God

Unsaved individuals, being in the flesh, lack the power and ability to please God in any way.

Lecture support: Romans 8:8 is quoted: 'So then they that are in the flesh cannot please God.' The Greek words for 'cannot' (ou dunamai) indicate a lack of strength or ability.

Regeneration as the Enabler of Pleasing God

Through the new covenant, God writes His laws on believers' hearts and minds, giving them the capacity to please Him.

Lecture support: Hebrews 10:15-17 is cited: 'I will put my laws into their hearts, and in their minds will I write them.'

Walking with God as Synonymous with Pleasing God

The life of Enoch demonstrates that walking with God and pleasing Him are the same; it involves obedience, faith, and fellowship.

Lecture support: Genesis 5:24 says Enoch walked with God; Hebrews 11:5 says he pleased God. 1 Thessalonians 4:1 combines walking and pleasing.

Faithfulness Over Worldly Success

God measures success by faithfulness, not by numbers or achievements. Enoch's 365 years of consistency exemplify this.

Lecture support: 1 Corinthians 4:2: 'Moreover it is required in stewards, that a man be found faithful.' Enoch walked with God for 300 years after begetting Methuselah.

God's Pleasure in His People

God delights in fellowship and communion with His children, taking pleasure in those who fear Him and hope in His mercy.

Lecture support: Psalm 147:10-11: 'The Lord taketh pleasure in them that fear him, in those that hope in his mercy.' Psalm 149:4: 'For the Lord taketh pleasure in his people.'

The Sufficiency of Grace in Dark Times

Enoch pleased God in an exceedingly wicked age without written revelation, proving that God's grace is sufficient for believers in any era.

Lecture support: Genesis 6:5 describes the wickedness; Enoch walked with God despite it. Weaver notes Enoch had no written revelation.

Eternal Life and the Translation of Enoch

Enoch's translation proves that death is not the end for believers; there is life after death and immortality of the soul.

Lecture support: Hebrews 11:5: 'By faith Enoch was translated that he should not see death.' John 10:28: 'I give unto them eternal life; and they shall never perish.'

Prioritizing Fellowship with God

Believers must become 'addicted' to ministering to the saints and prioritizing their walk with God above temporal concerns.

Lecture support: 1 Corinthians 16:15: 'they have addicted themselves to the ministry of the saints.' Weaver interprets 'addicted' as prioritizing.

Key Arguments

The flesh cannot please God

Those in the flesh lack the inherent ability to please God because their nature is contrary to His law.

Lecture support: Romans 8:7-8: 'The carnal mind is enmity against God... So then they that are in the flesh cannot please God.'

Regeneration is necessary to please God

Only through the new birth and the writing of God's laws on the heart can a person begin to please God.

Lecture support: Hebrews 10:15-17 and the explanation that God gives a new disposition and ability.

Enoch's life proves pleasing God is possible in any age

Despite extreme wickedness and no written Scripture, Enoch walked with God and pleased Him, showing that grace is sufficient.

Lecture support: Genesis 5:21-24; Jude 14-15; Genesis 6:5. Weaver argues Enoch had fewer helps than we do.

Walking with God equals pleasing God

The biblical terms 'walking with God' and 'pleasing God' are used interchangeably, both involving obedience and fellowship.

Lecture support: 1 Thessalonians 4:1: 'how ye ought to walk and to please God'; Colossians 1:10: 'walk worthy of the Lord unto all pleasing.'

Faithfulness is God's standard of success

God requires faithfulness, not greatness; Enoch's 365-year consistency exemplifies this divine requirement.

Lecture support: 1 Corinthians 4:2: 'it is required in stewards, that a man be found faithful.' Enoch walked with God 300 years.

God delights in fellowship with His children

Scripture reveals that God takes pleasure in His people, and Enoch's translation illustrates the intimacy of walking with God.

Lecture support: Psalm 147:10-11; Psalm 149:4; the imaginative scenario of Enoch walking with God into heaven.

Believers have greater revelation and should walk more faithfully

With the fullness of Christ and Scripture, believers have no excuse for not pleasing God as Enoch did.

Lecture support: Hebrews 1:1-2; 2 Timothy 3:16-17. Weaver contrasts Enoch's lack of written revelation with our abundance.

Pleasing God requires intentional prioritization

Like the household of Stephanas, believers must 'addict' themselves to serving God and the saints, making it their first priority.

Lecture support: 1 Corinthians 16:15: 'they have addicted themselves to the ministry of the saints.' Weaver interprets this as prioritizing.

Scripture References

Hebrews 11:5-6

Introduction of the message; Enoch's translation and the necessity of faith to please God.

Romans 8:8

Those in the flesh cannot please God.

Galatians 5:19-21

Works of the flesh that prevent inheriting the kingdom of God.

Proverbs 6:16-19

Seven things the Lord hates, which are contrary to His law.

1 Thessalonians 2:14-15

Jews who killed Jesus and persecuted believers do not please God and are contrary to all men.

Luke 18:1-5

Parable of the unjust judge who feared not God nor regarded man, illustrating those who reject Christ.

Hebrews 10:15-17

New covenant promise: God writes His laws in hearts and minds.

Genesis 5:21-24

Enoch walked with God and was taken by God.

Jude 14-15

Enoch's prophecy of judgment against the ungodly.

Genesis 6:5-7

The extreme wickedness of Enoch's day.

Romans 8:7-8

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

Hebrews 11:39-40

Old Testament saints obtained a good report through faith, not works.

1 Corinthians 4:1-2

Stewards are required to be found faithful.

Psalms 147:10-11

The Lord takes pleasure in those who fear Him and hope in His mercy.

Psalms 149:4

The Lord takes pleasure in His people.

1 Thessalonians 4:1

Believers are exhorted to walk and to please God.

Colossians 1:10

Walk worthy of the Lord unto all pleasing.

Colossians 2:6

As you received Christ, so walk in Him.

1 John 1:6-7

Walking in darkness versus walking in the light and having fellowship.

1 John 2:6

He who abides in Christ ought to walk as He walked.

Study notes

Discussion Questions

1. What does it mean that those 'in the flesh cannot please God,' and how does this relate to the necessity of regeneration?

Consider: Weaver explains that the unsaved lack the ability to please God because their nature is contrary to Him.

2. How does Enoch's life demonstrate that pleasing God is possible even in the most wicked and spiritually dark times?

Consider: Enoch lived before the flood in a time of extreme wickedness, yet he walked with God and pleased Him.

3. In what ways are 'walking with God' and 'pleasing God' synonymous according to Scripture?

Consider: Weaver cites 1 Thessalonians 4:1 and Colossians 1:10 to show the connection between walking and pleasing.

4. Why does God measure success by faithfulness rather than by numbers or achievements?

Consider: 1 Corinthians 4:2 requires stewards to be faithful; Enoch's 365-year consistency is highlighted.

5. What does it mean to be 'addicted' to the ministry of the saints, and how can we cultivate such a priority in our lives?

Consider: Weaver interprets 1 Corinthians 16:15 as prioritizing service to God and others above all else.

6. How does the translation of Enoch provide assurance of eternal life and the immortality of the soul?

Consider: Enoch did not see death; his translation proves life after death for believers.

7. What are some practical ways we can maintain constant fellowship and communion with God throughout our daily activities?

Consider: Weaver suggests praying, thinking on God, and worshiping while driving, working, or doing chores.

8. Why do we often fail to please God despite having far more spiritual resources than Enoch had?

Consider: Weaver points to our inconsistency, unfaithfulness, and focus on temporal things as reasons.

Applications

Examine your spiritual state

Recognize that if you are in the flesh, you cannot please God; true pleasing God begins with regeneration.

Lecture support: Romans 8:8 and the explanation of the Greek 'cannot' as lacking ability.

Pursue consistency and faithfulness

Strive to be dependable in your walk with God, avoiding the inconsistency that plagues many believers.

Lecture support: Enoch's 365-year walk and 1 Corinthians 4:2 on the requirement of faithfulness.

Prioritize fellowship with God

Make communion with God your highest priority, even amid work and family responsibilities.

Lecture support: Enoch walked with God after having a family; 1 Corinthians 16:15 on being addicted to ministry.

Walk in obedience to God's commandments

Pleasing God involves obeying His Word and walking as Jesus walked.

Lecture support: 1 John 2:6; 2 John 6; Colossians 2:6.

Live in light of eternity

Remember that death is not the end; practice walking with God now in preparation for eternal fellowship.

Lecture support: Enoch's translation and John 10:28 on eternal life.

Do not let sin reign in your life

While sinless perfection is not possible, believers can resist sin and live in greater obedience.

Lecture support: Romans 6:11-12; 1 John 2:1.

Use your greater revelation to please God more

With the full canon of Scripture and the indwelling Spirit, we have no excuse not to walk pleasing to God.

Lecture support: Hebrews 1:1-3; 2 Timothy 3:16-17.

Cultivate a heavenly mindset

Set your affections on things above, not on earthly things, and seek to please God in all you do.

Lecture support: Colossians 3:1-3; the example of Jesus in John 8:29.

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 26

Pastor John Weaver - Are You Just Like Him?

August 10, 2025

Read Chapter 26 in the companion book, pages 451-468.

Major Themes

Image and Likeness of God vs. Adam

The central theme contrasts man's original creation in God's image with the fallen image inherited from Adam, and the restoration of God's image through Christ.

Lecture support: Genesis 5:1-3 is the foundational text: 'In the day that God created man, in the likeness of God made he him... And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image.'

Federal Headship and Representation

Weaver emphasizes that Adam and Christ are federal heads; all humanity is either in Adam (fallen) or in Christ (redeemed), and what each head did is imputed to those in him.

Lecture support: He quotes Luther: 'There are only two men in the world and everyone else hangs from their girdle.' He explains from 1 Corinthians 15:47-49 that we bear the image of the earthy or the heavenly.

Total Depravity and Inability

By nature, humans are totally depraved, unable to please God or change their sinful condition, as illustrated by the Ethiopian and leopard in Jeremiah 13:23.

Lecture support: Ephesians 2:1-3, Romans 8:7-8, 1 Corinthians 2:14 are cited to show the natural man's enmity against God and inability to receive spiritual things.

Sovereign Grace in Salvation

Salvation is entirely God's work, from predestination to glorification, conforming believers to Christ's image through calling, justification, and renewal.

Lecture support: Romans 8:29-30: 'For whom he did foreknow, he also did predestinate to be conformed to the image of his Son...'

Restoration of Righteousness, Holiness, and Knowledge

In Christ, believers regain what was lost in Adam - righteousness, holiness, and precise knowledge of God - but on an immutable, secure footing.

Lecture support: Ephesians 4:22-24 and Colossians 3:10 speak of the new man created in righteousness, true holiness, and renewed in knowledge. Psalm 69:4 is applied to Christ restoring what He took not away.

Transformation and Maturity

Believers are called to be transformed by the renewing of their minds, not conformed to the world, and to grow into mature, complete likeness of Christ.

Lecture support: Romans 12:1-2 and Matthew 5:48 are used to explain transformation (metamorphoo) and perfection (teleios) as maturity, not sinlessness.

Christ as the Exact Image of God

Jesus Christ is the express image (charakter) of God, fully divine, and the only way to the Father; denying His deity is antichrist.

Lecture support: Colossians 1:15, Hebrews 1:3, John 14:6-9, and 1 John 2:22-23 are cited to establish Christ's divine nature and exclusive role.

Self-Examination and Prayer

The sermon concludes with a call to examine whose likeness we demonstrate and to pray for God's presence to be manifested in us.

Lecture support: Weaver asks, 'Whose likeness do you demonstrate? Whose image do you demonstrate? Is it Adam? Or is it Christ?' and offers a model prayer.

Key Arguments

Man was originally created in God's image with righteousness, holiness, and knowledge.

Weaver argues from Genesis 1:26 and 5:1 that Adam was made in God's likeness, possessing original righteousness, holiness, and knowledge, evidenced by his walk with God and naming of animals.

Lecture support: Genesis 1:26: 'Let us make man in our image, after our likeness.' He explains that Adam's naming of animals involved scientific classification and reading God's purposes.

After the fall, Adam's image became depraved and is passed to all humanity.

Genesis 5:3 shows Adam begat Seth in his own fallen likeness. All humans are born in this depraved image, spiritually dead and unable to please God.

Lecture support: Ephesians 2:1-3, Romans 8:7-8, and 1 Corinthians 2:14 are used to describe the natural man's state.

Jesus Christ is the exact image of God and the second federal head.

Christ is the eikon and charakter of God, fully divine. As the last Adam, He represents a new humanity, and believers are conformed to His image through sovereign grace.

Lecture support: Colossians 1:15, Hebrews 1:3, 1 Corinthians 15:45-49, and Romans 8:29-30 are cited.

Salvation is entirely God's work, restoring what was lost in Adam on an immutable basis.

God predestines, calls, justifies, and glorifies believers, making them new creations with renewed minds, righteousness, holiness, and knowledge. This restoration is secure because it is based on Christ's finished work.

Lecture support: Romans 8:29-30, 2 Corinthians 5:17, Ephesians 4:22-24, Colossians 3:10, and Psalm 69:4 are used.

Believers must actively pursue transformation and maturity, not conformity to the world.

Weaver argues that while God initiates salvation, believers are responsible to be transformed by renewing their minds and to grow into mature, complete likeness of Christ, as commanded in Matthew 5:48.

Lecture support: Romans 12:1-2 and Matthew 5:48 are explained with Greek word studies (metamorphoo, teleios).

The impossibility of self-reformation underscores the necessity of divine grace.

Using Jeremiah 13:23, Weaver argues that just as an Ethiopian cannot change his skin, sinners cannot change their nature; only God can make a new creation.

Lecture support: Jeremiah 13:23: 'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.'

Denying Christ's deity or incarnation is antichrist and excludes one from the Father.

Weaver asserts that those who deny Jesus is the Christ (the God-man) are antichrists and do not have the Father, based on 1 John 2:22-23.

Lecture support: 1 John 2:22-23: 'Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.'

The image we bear determines our eternal destiny and present conduct.

The sermon concludes that bearing Adam's image leads to death, while bearing Christ's image leads to life and should be evidenced by mature, godly living.

Lecture support: 1 Corinthians 15:49: 'And as we have borne the image of the earthy, we shall also bear the image of the heavenly.'

Scripture References

Genesis 5:1-3

The foundational text contrasting God's creation of man in His likeness with Adam begetting Seth in his own fallen likeness.

Genesis 1:26

God's declaration to make man in His image and likeness, referenced to explain the original creation.

John 4:24

Cited to show God is spirit, thus the image of God is not physical.

Proverbs 8:1-3, 22-31

Wisdom personified, identified as Christ, rejoicing in the sons of men before creation, suggesting man may have been made in Christ's likeness.

Hebrews 2:10-14

Christ taking on flesh and blood, calling believers brethren, and being given children by God before the foundation of the world.

Ephesians 1:4

Referenced to show believers were chosen in Christ before the foundation of the world.

Genesis 9:6

After the flood, God says man is made in His image, indicating a remnant of the image remains even in fallen man, making murder an attack on God.

1 Corinthians 15:44-49

Contrast between the natural body of Adam and the spiritual body of Christ; we bear the image of the earthy and will bear the image of the heavenly.

Colossians 1:14-15

Christ is the image (eikon) of the invisible God, the firstborn of every creature.

John 1:1-3, 14

The Word was God and became flesh, dwelling among us, revealing His glory.

1 Timothy 3:16

God was manifest in the flesh, seen of angels, preached on in the world, believed on by the Gentiles, received up into glory.

Hebrews 1:2-3

Christ is the brightness of God's glory and the express image (charakter) of His person.

John 14:4-9

Jesus tells Philip that seeing Him is seeing the Father, affirming His deity.

John 10:30

Jesus says, 'I and my Father are one,' cited to support His divinity.

1 John 2:22-23

Denying Jesus is the Christ makes one antichrist and without the Father.

Ephesians 2:1-3

Describes the natural state of being dead in trespasses and sins, walking according to the world and the devil.

Romans 8:7-8

The carnal mind is enmity against God and cannot be subject to His law; those in the flesh cannot please God.

1 Corinthians 2:14

The natural man does not receive the things of the Spirit, for they are foolishness to him.

Romans 8:29-30

The golden chain of salvation: predestination to be conformed to Christ's image, calling, justification, glorification.

Jeremiah 13:23

Illustrates the impossibility of the sinner changing his nature, as the Ethiopian cannot change his skin.

Study notes

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

Discussion Questions

1. In what practical ways can you examine whether your life more reflects the image of fallen Adam or the image of Christ?

Consider: The sermon repeatedly asks, 'Whose likeness do you demonstrate?' and calls for self-examination.

2. How does understanding federal headship (being 'in Adam' or 'in Christ') affect your view of sin and salvation?

Consider: Weaver explains that we sinned in Adam and are saved in Christ, emphasizing representation.

3. What does it mean to be 'transformed by the renewing of your mind' in daily life, and how can you resist being 'conformed to this world'?

Consider: Based on Romans 12:1-2, Weaver discusses metamorphosis and the need for a new mind.

- 4.** Why is it impossible for a person to change their own sinful nature, and how does this truth drive you to rely on God's grace?

Consider: Jeremiah 13:23 is used to illustrate total inability, leading to the necessity of the new creation.

- 5.** In what areas of your life do you need to grow from spiritual infancy to maturity (teleios), as commanded in Matthew 5:48?

Consider: Weaver explains 'perfect' as mature, complete, and full-grown, not sinless.

- 6.** How does the truth that Christ restored what He did not take away (Psalm 69:4) give you assurance in your salvation?

Consider: Weaver applies this verse to Christ's restoration of righteousness, holiness, and knowledge on an immutable footing.

7. What role does precise knowledge (epignosis) of God play in being conformed to Christ's image, and how can you pursue it?

Consider: Colossians 3:10 speaks of being renewed in knowledge after the image of Christ; Weaver distinguishes epignosis from gnosis.

8. How can you pray and live so that others see the presence of Christ in you, as Weaver suggested in his closing prayer?

Consider: The sermon ends with a model prayer: 'Lord, allow me to recognize and to live in Your presence... be pleased to live in me so others may see Your presence in me.'

Applications

Self-Examination

Regularly examine your life to determine whether your thoughts, conduct, and attitudes reflect the depraved image of Adam or the renewed image of Christ.

Lecture support: The sermon repeatedly asks, 'Whose likeness do you demonstrate? Whose image do you demonstrate?'

Pursue Transformation

Actively resist conformity to the world and pursue transformation by renewing your mind through Scripture, prayer, and obedience.

Lecture support: Romans 12:1-2 is expounded: 'be not conformed to this world: but be ye transformed by the renewing of your mind.'

Grow to Maturity

Strive for spiritual maturity (teleios), not remaining as children tossed to and fro, but growing in righteousness, holiness, and knowledge.

Lecture support: Matthew 5:48 is explained as a call to be mature and complete, not sinless.

Rely on God's Grace

Recognize your inability to change your sinful nature and depend wholly on God's sovereign grace for salvation and sanctification.

Lecture support: Jeremiah 13:23 illustrates total inability; 2 Corinthians 5:17 promises new creation.

Rest in Christ's Finished Work

Find assurance in the immutable footing of salvation: Christ restored what Adam lost, and nothing can be added or taken from His work.

Lecture support: Psalm 69:4 and 1 Peter 3:18 are used to show Christ's complete restoration and secure salvation.

Seek Precise Knowledge of God

Diligently study Scripture to gain precise, theological knowledge (epignosis) of God, which is part of being renewed in His image.

Lecture support: Colossians 3:10 and the distinction between gnosis and epignosis are explained.

Pray for Christ's Presence

Pray that God would help you recognize and live in His presence, and that Christ would live in you so others see Him.

Lecture support: The closing prayer: 'Lord, allow me to recognize and to live in Your presence... be pleased to live in me so others may see Your presence in me.'

Run to God, Not Away

In Christ, we run to God rather than hiding from Him as Adam did; cultivate a life of drawing near to the Father through the Son.

Lecture support: 1 Peter 3:18 says Christ died to bring us to God; Adam and Eve hid after sinning.

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 27

The Name of the Lord

December 15, 2025

Read Chapter 27 in the companion book, pages 469-486.

Major Themes

The Names of God Reveal His Character

Each name of God in Scripture highlights a specific attribute or characteristic, such as healer, shepherd, or righteousness.

Lecture support: Pastor Weaver lists several names (Jehovah Nissi, Jehovah-Ra'ah, etc.) and explains their meanings and biblical contexts.

God Is Indefinable and Infinite

No single name can fully define God because He is eternal, majestic, sovereign, and unique; the multiplicity of names reflects His infinite nature.

Lecture support: Weaver states, 'God is indefinable. God is infinite. So there is no one name that can identify God or define God.'

The True Seed of Abraham Is Spiritual

Physical descent from Abraham does not make one a child of God; only those who share Abraham's faith in Christ are the true seed.

Lecture support: Weaver expounds Romans 9:6-8 and Galatians 3:16, 29 to show that the promises are to Christ and those in Him.

Human Weakness Leads to Calling on God

The name Enosh means 'mortal, weak, helpless,' and only after recognizing human frailty did men begin to call upon the name of the Lord.

Lecture support: Weaver explains the meaning of Enosh and quotes Keil and Delitzsch on the connection between weakness and invocation.

Separation of the Godly from the Worldly

Genesis 4 shows a divergence between the line of Cain (building a secular world) and the line of Seth (building God's kingdom).

Lecture support: Weaver contrasts the cultural achievements of Cain's descendants with the spiritual calling of Seth's line.

Calling on the Name of the Lord Is Comprehensive

It involves invoking God according to all He has revealed about Himself, including prayer, worship, and identification with His name.

Lecture support: Weaver cites Oehler's definition and explains that calling on the name includes the totality of God's self-manifestation.

Worship Must Be According to God's Design

True worship is for God, not based on human feelings or preferences, and must align with Scripture.

Lecture support: Weaver critiques modern church practices that prioritize entertainment over truth and emphasizes worship 'in spirit and in truth.'

The Name of the Lord Brings Blessing

Numbers 6 shows that God's name placed upon His people is associated with His blessing and favor.

Lecture support: Weaver reads the Aaronic blessing and highlights the promise, 'And they shall put my name upon the children of Israel, and I will bless them.'

Key Arguments

Only the Truly Saved Call Upon the Lord

Those who are not of the true seed of Christ may call out in desperation, but not in the biblical sense of calling upon the name of the Lord.

Lecture support: Weaver says, 'It is only those who are truly saved and of the true seed of Jesus Christ that will call upon the name of the Lord.'

Recognition of Sinfulness Is Prerequisite

Only those who see themselves as sick and sinful will come to Christ; the self-righteous will not call upon Him.

Lecture support: Weaver references Matthew 9:12-13: 'They that be whole need not a physician, but they that are sick.'

Enosh's Name Signifies Human Frailty

The name Enosh means 'weak, frail, mortal,' and its bestowal marked a recognition of human helplessness that led to calling on God.

Lecture support: Weaver quotes Keil and Delitzsch: 'Enosh means to be weak, faint, frail, and designates man in his frail and mortal condition.'

Genesis 4 Depicts Two Contrasting Lines

The Cainites built a secular civilization, while the Sethites began to call upon the Lord and build God's kingdom.

Lecture support: Weaver contrasts the city-building and cultural achievements of Cain's line with the spiritual calling of Seth's line.

Calling on the Name Involves Total Revelation

To call on the name of the Lord is to invoke God in the fullness of His self-disclosure, not just in one aspect.

Lecture support: Weaver cites Oehler: 'The name of God signifies... the whole nature of God by which he attests his personal presence.'

Pharaoh's Rejection Illustrates Unbelief

Pharaoh's question 'Who is the LORD?' demonstrates ignorance and rebellion against God's revelation, showing that the ungodly do not call on His name.

Lecture support: Weaver quotes Exodus 5:2 and comments on Pharaoh's defiance.

Believers Are Called by God's Name

The marginal reading of Genesis 4:26 suggests that men began to call themselves by the name of the Lord, indicating identification with God.

Lecture support: Weaver notes the marginal reading and explains that the Sethites distinguished themselves from the Canaanites.

Worship Is God-Centered, Not Man-Centered

Many choose churches based on feelings or programs, but true worship must be according to God's truth and for His glory.

Lecture support: Weaver critiques common reasons for church attendance and emphasizes worship 'in spirit and in truth.'

Scripture References

Exodus 17 (Jehovah Nissi)

Moses built an altar and called it Jehovah Nissi, meaning 'the Lord my banner,' after victory over the Amalekites.

Psalms 23:1 (Jehovah-Ra'ah)

The Lord is my shepherd; Weaver mentions a child's misquote: 'The Lord is my shepherd, and that's all I want.'

Exodus 15:26 (Jehovah-Rapha)

God promises healing and freedom from diseases if Israel obeys His commandments.

Ezekiel 48:35 (Jehovah-Shammah)

The name of the city shall be 'The Lord is there,' signifying God's presence with His people.

Jeremiah 23:6 (Jehovah Tsidkenu)

The Lord our righteousness; we stand in His righteousness alone.

Genesis 2:4

The name Yahweh/Jehovah is translated as 'LORD' in all capitals.

Exodus 3:1-15

God reveals His name 'I AM THAT I AM' to Moses at the burning bush.

Genesis 4:25-26

Seth is born as another seed instead of Abel; after Enosh is born, men began to call upon the name of the Lord.

John 8:31-44

Jesus tells the Jews they are not Abraham's children but of their father the devil because they reject Him.

Romans 9:6-13

Not all Israel are Israel; the children of the promise are counted as the seed, illustrated by Jacob and Esau.

Genesis 21:12-13

God tells Abraham that in Isaac shall his seed be called, though Ishmael will also become a nation.

Romans 4:11-12

Abraham is the father of all who believe and walk in the steps of his faith.

Genesis 25:1-6

Abraham had other sons through Keturah and concubines, but Isaac was the sole heir of the promise.

Galatians 3:16, 29

The promises were made to Abraham's seed (singular), which is Christ; those in Christ are Abraham's seed and heirs.

Matthew 1:1

Jesus Christ is the son of David, the son of Abraham, the true seed.

Matthew 9:12-13

Jesus said He came not to call the righteous but sinners to repentance; only the sick need a physician.

1 John 2:15-17

Love not the world; the world system is contrary to God and passes away.

Exodus 5:1-2

Pharaoh says, 'Who is the LORD that I should obey his voice?' demonstrating ignorance and rebellion.

Isaiah 64:7

There is none that calleth upon thy name, that stirreth up himself to take hold of thee.

Numbers 6:22-27

The Aaronic blessing places God's name upon the people, and He promises to bless them.

Discussion Questions

1. How does understanding the various names of God deepen your personal worship and prayer life?

Consider: Weaver explains that each name reveals an attribute of God, such as healer, shepherd, or righteousness.

2. Why is it important to recognize that the true seed of Abraham is spiritual and not merely physical?

Consider: Weaver argues from Romans 9 and Galatians 3 that only those in Christ are Abraham's children.

3. In what ways does the name 'Enosh' (mortal, weak, helpless) reflect the human condition, and how should that affect our approach to God?

Consider: Weaver connects the meaning of Enosh to the beginning of calling on the Lord in Genesis 4:26.

- 4.** What are the practical differences between the 'secular world' built by Cain's line and the 'kingdom of God' built by Seth's line?

Consider: Weaver contrasts the cultural achievements of Cain's descendants with the spiritual calling of Seth's line.

- 5.** What does it mean to 'call upon the name of the Lord' in the totality of His self-revelation, and how can we do that daily?

Consider: Weaver cites Oehler's definition and explains that it involves prayer, worship, and invoking God's revealed character.

- 6.** How does Pharaoh's question 'Who is the LORD?' reveal the heart of unbelief, and how can we guard against a similar attitude?

Consider: Weaver uses Pharaoh's defiance in Exodus 5 to illustrate rebellion against God's revelation.

7. What does it mean for believers to be 'called by the name of the Lord,' and how should that affect our identity and conduct?

Consider: Weaver discusses the marginal reading of Genesis 4:26 and the concept of being identified with God's name.

8. How can we ensure that our worship is God-centered rather than driven by personal preferences or emotions?

Consider: Weaver critiques modern worship trends and emphasizes worship 'in spirit and in truth.'

Applications

Recognize Human Weakness to Call on God

Acknowledge your frailty and sinfulness as the starting point for genuinely calling upon the Lord.

Lecture support: Weaver explains that Enosh means 'weak, helpless' and that only the sick recognize their need for a physician.

Separate from the World System

As the Sethites distinguished themselves from the Cainites, believers should live as a peculiar people, not loving the world's values.

Lecture support: Weaver contrasts the two lines in Genesis 4 and cites 1 John 2:15-17.

Call on God According to His Full Revelation

In prayer and worship, invoke God based on all He has revealed about Himself in Scripture, not just one aspect.

Lecture support: Weaver quotes Oehler on the name of God signifying His whole nature and cites various names for different needs.

Identify with God's Name

Be willing to be called by the name of the Lord, bearing His reproach and living as His representative.

Lecture support: Weaver notes the marginal reading of Genesis 4:26 and the concept of being separated unto the gospel.

Worship God on His Terms

Evaluate your worship practices to ensure they align with Scripture rather than personal feelings or cultural trends.

Lecture support: Weaver critiques choosing churches for music or feelings and emphasizes worship in spirit and truth.

Seek the Blessing of God's Name

Desire to have God's name placed upon you, as in the Aaronic blessing, trusting that His name brings His favor.

Lecture support: Weaver reads Numbers 6:27 and expresses a desire for God's name and blessing.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 28

God's Special Manifest Mercy

April 08, 2001

Read Chapter 28 in the companion book, pages 487-504.

Major Themes

Orthopraxy must match orthodoxy

Christians must practice what they believe, especially in areas of preparation, self-defense, and reliance on God rather than civil government.

Lecture support: Weaver defines orthodoxy and orthopraxy and gives examples of Christians who fail to align them, such as those who affirm the Second Amendment but do not train.

Biblical basis for turning people away

Scripture provides examples where it is permissible to refuse help to those who ask, particularly when giving would endanger one's own household.

Lecture support: Weaver cites the wise virgins (Matthew 25), Joseph (Genesis 47), and Ezra (Ezra 8) to show that discretion and prior preparation justify refusal.

Preparation as a spiritual duty

Preparing for future calamity is a biblical mandate, modeled by Noah, Joseph, and the wise virgins, and is part of providing for one's family.

Lecture support: Weaver references 1 Timothy 5:8 and the examples of Noah and Joseph to argue that stockpiling and planning are acts of faith and obedience.

Rejection of reliance on civil government

Christians should not depend on the state for provision or protection, as this contradicts their confession of God's sovereignty and provision.

Lecture support: Weaver points to Ezra's refusal to ask the king for soldiers and criticizes churches that seek government funding through faith-based initiatives.

Community and mutual defense

Survival requires linking with multiple families to share resources, provide security, and make difficult decisions corporately under biblical law.

Lecture support: Weaver argues that lone wolf survivalism is impractical and that community law relieves individuals of sole responsibility for hard choices.

The cost of discipleship and preparation

Being a prepared patriot often brings scorn from other Christians and the world, but it is the right and necessary path.

Lecture support: Weaver quotes Mark Twain and describes how preppers are viewed as fanatics, yet their cause will be vindicated when crisis comes.

Key Arguments

Discretion in giving is biblical

Jesus' command to 'give to him that asketh' does not require indiscriminate giving; Scripture teaches discretion and discernment in charity.

Lecture support: Weaver cites Psalm 112:5 ('guide his affairs with discretion') and the example of the wise virgins who refused to share oil.

Preparation is a form of providing for one's household

1 Timothy 5:8 condemns those who do not provide for their own; preparing for future needs is a fulfillment of this command.

Lecture support: Weaver directly quotes 1 Timothy 5:8 and ties it to Noah's preparation of the ark for his family.

Refusing help can be an act of faithfulness

Ezra's refusal to ask the king for military aid was based on his testimony that God protects His people; similarly, Christians should not compromise their witness by seeking state help.

Lecture support: Weaver reads Ezra 8:22 and emphasizes Ezra's shame at asking the king after proclaiming God's protection.

Community law mitigates individual guilt

When a community establishes rules for defense and resource allocation, individuals are not solely responsible for turning away the needy or using force.

Lecture support: Weaver explains that at his church, the community has pre-agreed rules, so he personally does not have to make the decision to shoot a trespasser.

Past association does not obligate present help

Those who once walked with the faithful but later turned away have no claim on the community's resources, as Paul's words in Galatians 5:7 indicate.

Lecture support: Weaver applies Galatians 5:7 to hypothetical former associates who abandoned preparation and now seek help.

Scripture References

Hebrews 11:7

Noah's preparation of the ark for the saving of his household, used as a model for modern preppers.

1 Timothy 5:8

The command to provide for one's own household, cited as a mandate for preparation.

Matthew 5:42

Jesus' teaching to give to those who ask, which Weaver argues must be balanced with other Scriptures.

Psalms 112:5

A good man guides his affairs with discretion, used to support discerning giving.

Matthew 25:1-9

The parable of the wise and foolish virgins; the wise refuse to share oil, saying there may not be enough.

Genesis 47:18-21

Joseph moves the people into cities during famine; Weaver uses this to warn against ending up in government bread lines.

Luke 16:1-8

The unjust steward is commended for planning for his future; applied to making practical preparations.

Ezra 8:21-22

Ezra refuses to ask the king for military help because he had testified of God's protection.

Luke 16:25

The rich man is tormented while Lazarus is comforted; a possible reversal of roles for the unprepared.

Galatians 5:7

Paul asks who hindered the Galatians from obeying the truth; applied to those who once prepared but turned away.

Study notes

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

Discussion Questions

1. In what areas of your life does your orthopraxy (practice) fail to match your orthodoxy (belief)?

Consider: Weaver introduces the concept of orthodoxy vs. orthopraxy and challenges believers to align their actions with their stated beliefs.

2. How do you balance Jesus' command to 'give to him that asketh' with the need for discretion and provision for your own family?

Consider: Weaver addresses the tension between Matthew 5:42 and the examples of the wise virgins and Joseph.

3. What practical steps can you take now to avoid having to rely on civil government in a future crisis?

Consider: Weaver uses Ezra's example to encourage independence from state provision and emphasizes preparation.

- 4.** Why is it important to link up with other families for survival, and what obstacles might prevent Christians from doing so?

Consider: Weaver argues that lone wolf survivalism is impractical and that community is essential for security and decision-making.

- 5.** How should a Christian community decide who to admit or exclude during a crisis, and what biblical principles should guide those decisions?

Consider: Weaver discusses the law of the community and the criteria for letting people in, such as prior support or needed skills.

- 6.** How would you respond to someone who claims past association with you as a reason for receiving help, even though they abandoned preparation?

Consider: Weaver uses Galatians 5:7 to address guilt trips from former associates.

Applications

Evaluate your orthopraxy

Examine areas where your practice does not match your doctrinal beliefs, particularly in preparation and self-defense, and take steps to align them.

Lecture support: Weaver challenges attendees to put feet to their orthopraxy, noting that many Christians fail to act on their beliefs.

Prepare materially for your household

Stockpile food, supplies, and resources as an act of biblical provision for your family, following the examples of Noah and Joseph.

Lecture support: Weaver repeatedly urges preparation, citing 1 Timothy 5:8 and the examples of preppers in Scripture.

Give with discretion

Do not give indiscriminately to every asker; use discernment and prioritize the needs of your own household and community.

Lecture support: Weaver cites Psalm 112:5 and the wise virgins to support discretionary giving.

Reject reliance on civil government

Avoid seeking government aid or protection, trusting God and your own preparations instead, as Ezra did.

Lecture support: Weaver points to Ezra 8:22 and criticizes churches that accept faith-based initiative funds.

Form a community of like-minded families

Link up with at least three or four other families to share resources, provide security, and make corporate decisions under biblical law.

Lecture support: Weaver argues that lone wolf survivalism is futile and that community law eases individual decision-making.

Prepare gospel tracts and aid packets

Assemble small aid packages with gospel tracts to give to those you must turn away, showing compassion while maintaining boundaries.

Lecture support: Weaver describes the church's preparation of 50 aid packets with tracts and supplies for those who come asking.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 29

Statism

June 19, 2005

Read Chapter 29 in the companion book, pages 505-521.

Major Themes

Nimrod as the Archetype of Rebellion and Tyranny

Nimrod, whose name means 'rebellion,' was the first to establish a coercive government and idolatry, openly defying God and preying on men.

Lecture support: The word Nimrod comes from the Hebrew word 'Marad,' which literally means 'he rebelled' or 'rebellion'... Nimrod was the first to reduce people under one form of government... he did what he did against the Lord.

Statism as Idolatry and Rival to God

Statism views the state as the source of authority, morality, and salvation, making it a competitor to Christianity and an idol that demands worship.

Lecture support: Statism views the state as the source of authority, morality, law, and dominion... the expansive state has become a competitor to Christianity. It has become an idol before which men prostrate themselves.

The Shift of Power from God-Ordained Institutions to the State

Power has shifted from self-government, family, and church to the state, which now claims absolute authority, usurping roles God assigned to other institutions.

Lecture support: Power never, ever operates in a vacuum. If you and I do not use the power and the authority that God has given us, it is always going to pass to someone else who will use it. Thus we have today statism.

The State's Use of Force and Self-Protection

Government is inherently force, and it primarily protects its own interests rather than those of citizens, punishing crimes against itself more severely.

Lecture support: Government is force... Which crimes does the state persecute more quickly and more intensely? Those against the citizens or those against itself? And the answer comes back, those against itself.

Obedience to God as the Only Solution

The only escape from statism is to put God back on His throne through obedience to His Word, recognizing His sovereignty alone.

Lecture support: We will never put government in its place until we put God in His place, that is upon His throne... The only escape that you and I have from statism... is through obedience to God and His Word.

Key Arguments

Nimrod established the pattern of statist tyranny

Nimrod was the first to form a coercive government, combining idolatry and tyranny, and all subsequent tyrants follow his pattern.

Lecture support: Nimrod began to be a mighty one in the earth. That is, he was the first one that formed a plan of government and brought men into subjection unto it... Nimrod basically became the first in idolatry and the first in tyranny.

Modern society is a Nimrod/statist society

We live in a statist society where the state demands total allegiance, and many Christians have unknowingly adopted statist thinking and actions.

Lecture support: We live in a Nimrod society. A Nimrod society is a statist society... Many Christians already think and act like good little statist.

Power has shifted from individuals and churches to the state

Historically, power moved from self-government to patriarchy, to churches, to universities, and finally to the state, which now claims absolute authority.

Lecture support: Power never, ever operates in a vacuum... Who wears the robes today? The government, and especially the judiciary... they have stolen, they have usurped the authority.

The state competes with God by claiming divine attributes

The state claims omniscience, demands unlimited obedience, and presents itself as savior, making it a rival to God.

Lecture support: The modern state has made salvation its function... the state does not have the right to total knowledge over its citizens... Unlimited obedience is reserved for God alone.

Government primarily protects itself, not citizens

The state punishes crimes against itself more severely than crimes against private citizens, revealing its self-interest.

Lecture support: Which crimes does the state persecute more quickly and more intensely? Those against the citizens or those against itself? And the answer comes back, those against itself.

Obedience to God is the only remedy for statism

Only by recognizing God's sovereignty and obeying His Word can we put government in its proper, limited place.

Lecture support: We will never put government in its place until we put God in His place, that is upon His throne... The only escape that you and I have from statism... is through obedience to God and His Word.

Scripture References

Genesis 10:8-10

Introduction of Nimrod, his kingdom, and his character as a mighty hunter before the Lord.

Micah 5:6

Reference to the land of Nimrod as a designation for Assyria or Shinar.

Genesis 6:13

Mentioned by Matthew Poole as evidence of God's detestation of violence, which Nimrod repeated.

Genesis 39:1-3

Illustration of patriarchy: Jacob gave Joseph the coat of many colors, signifying authority and headship.

Matthew 22:19

The denarius with Caesar's image and inscription claiming divinity, used as an example of state idolatry.

Acts 5:29

Peter and the apostles' declaration that we must obey God rather than men, limiting obedience to government.

Joshua 24:15

Joshua's commitment to serve the Lord, applied as a choice between God and Caesar.

Study notes

Discussion Questions

1. In what ways do modern Christians unknowingly think and act like 'good little statists'?

Consider: Weaver claims many Christians have already taken the mark of the beast in their thoughts and actions by making government a god.

2. How has the shift of power from families and churches to the state affected our understanding of authority?

Consider: Weaver traces the historical transfer of power and asks who wears the robes of authority today.

3. Is taxation a form of theft when used for social engineering rather than limited government functions?

Consider: Weaver argues that taxation has become a means of restructuring society, not just supporting government.

4. How does the state compete with Christianity as a savior, and what are the implications for the church?

Consider: Rushdoony's quote describes the state as taking on the function of salvation, making it a rival to Christ.

5. What does it mean to hold government accountable using lawful means, and what are those means?

Consider: Weaver calls for using every lawful means to call government into account, but does not specify methods.

6. How can we practically put God on the throne in our personal lives and communities to counter statism?

Consider: The solution offered is obedience to God and His Word, but practical steps are not detailed.

Applications

Recognize and reject statist thinking

Christians must examine their own thoughts and actions to ensure they are not conforming to statist ideology that treats government as a god.

Lecture support: Many Christians already think and act like good little statists. They do not need a literal mark. Their thoughts are unbiblical and unscriptural.

Hold government accountable

Use every lawful means available to call government into account and resist its overreach, remembering that government is a servant, not a master.

Lecture support: We must use every lawful means available to us to call government into account... government is to be a servant.

Obey God rather than men

When government commands conflict with God's Word, Christians must obey God, recognizing that unlimited obedience belongs only to Him.

Lecture support: No citizen owes any government unlimited obedience. Unlimited obedience is reserved for God alone... We ought to obey God rather than men.

Restore God to His rightful place

The primary solution to statism is personal and corporate obedience to God and His Word, acknowledging His sovereignty above all earthly powers.

Lecture support: We will never put government in its place until we put God in His place, that is upon His throne... The only escape... is through obedience to God and His Word.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 30

What Do You Have in Your Heart?

June 04, 2017

Read Chapter 30 in the companion book, pages 523-539.

Major Themes

The Heart as the Source of All Actions

All behavior, good or evil, originates in the heart (mind/understanding). Jesus taught that evil thoughts precede evil acts, and the mouth speaks from the heart's abundance.

Lecture support: Weaver states, 'The heart is the fountain out of which everything pours... Everything comes from the heart.' He cites Matthew 15:19: 'For out of the heart proceed evil thoughts...'

Depravity vs. Grace in the Heart

The natural heart is only evil continually (Genesis 6:5), but God's grace can fill the heart with uprightness and willingness to obey (1 Chronicles 29:18).

Lecture support: Weaver contrasts Genesis 6:5 ('every imagination of the thoughts of his heart was only evil continually') with 1 Chronicles 29:18, calling the former 'the work of man's depravity' and the latter 'the product of God's saving grace.'

God's Scrutiny of the Heart

God examines, tests, and scrutinizes every thought, motive, and intent. He searches the 'reins' (innermost recesses), and nothing is hidden from His omniscience.

Lecture support: Weaver explains the Hebrew word 'tries' (bakad) means to examine, prove, scrutinize. He cites Psalm 7:9, 'the righteous God trieth the hearts and reins,' and Jeremiah 17:10, 'I the Lord search the heart, I try the reins.'

God's Pleasure in Uprightness

God delights in uprightness - straightness, rightness, obedience. Pleasing God involves walking worthily, obeying His commands, and increasing in the knowledge of God.

Lecture support: Weaver says, 'God has pleasure in uprightness.' He cites Colossians 1:10 ('walk worthy of the Lord unto all pleasing') and 3:20 ('Children, obey your parents... for this is well pleasing unto the Lord').

Human Responsibility in Heart Preparation

While God prepares the heart, believers have a duty to seek Him, turn from evil, and prepare their hearts through obedience. Rehoboam failed because he did not prepare his heart; Jotham succeeded because he did.

Lecture support: Weaver states, 'The ability is God's, the responsibility is ours.' He cites 2 Chronicles 12:14 (Rehoboam 'did evil, because he prepared not his heart to seek the Lord') and 27:6 (Jotham 'became mighty, because he prepared his ways').

Self-Examination and Honesty Before God

Believers should pray for God to reveal their hidden sins and motives, acknowledging that the heart is deceitful. Honesty with God about struggles is essential, as He already knows.

Lecture support: Weaver references Psalm 139:23-24 ('Search me, O God, and know my heart') and Psalm 51:6 ('thou desirest truth in the inward parts'). He advises, 'be honest with Him and ask Him to help you deal with it.'

Key Arguments

The heart determines all conduct

Since actions flow from the heart, a depraved heart produces evil, while a grace-filled heart produces obedience. The question 'What is in your heart?' is therefore crucial.

Lecture support: Weaver argues, 'If a person has his heart filled with the depravity of darkness, then his actions... are going to be contrary to God... If... grace fills the heart... his actions... is going to be one of obedience.'

God's examination of the heart should be a constant awareness

David prayed that God's people would forever remember that God tries the heart. This awareness should shape motives and actions, as God will judge the secrets of men.

Lecture support: Weaver says, 'This is the first truth that should never ever leave your mind... God will scrutinize, God will examine every area of your thought, every motive, every desire, every intent.'

Pleasing God requires conscious obedience

God has pleasure in uprightness, meaning He delights in straight, right, obedient living. Believers should actively seek to do what pleases Him, as children obeying their Father.

Lecture support: Weaver asks, 'Have you ever consciously asked the Lord, "Help me to do that today that is pleasing in thy sight"?' He cites Colossians 3:20 to show that obedience pleases God.

Human effort is required alongside divine enablement

Though God prepares hearts, individuals must seek Him, put away idols, and turn from sin. Rehoboam's failure and Jotham's success illustrate the consequences of neglecting or fulfilling this duty.

Lecture support: Weaver states, 'We have a duty and an obligation and a responsibility to seek Him to prepare our hearts.' He cites 1 Samuel 7:3: 'put away the strange gods... and prepare your hearts unto the Lord.'

God's omniscience comforts believers when intentions are misunderstood

When good intentions lead to bad outcomes, believers can rest in God's knowledge of their hearts. Peter appealed to Christ's omniscience after his denial, and believers can do the same.

Lecture support: Weaver says, 'All I can do is sit back and say, "Lord, you do know my heart. You do know my intent..."' He references Peter in John 21: 'Lord, thou knowest all things; thou knowest that I love thee.'

Scripture References

1 Chronicles 29:17-20

David's prayer acknowledging God tries the heart and has pleasure in uprightness; he asks God to keep this in the hearts of His people.

Proverbs 4:23

Keep thy heart with all diligence; for out of it are the issues of life. Weaver calls this one of the most important messages for Christians.

Proverbs 23:7

As a man thinketh in his heart, so is he. Used to show that everything flows from the heart.

Luke 6:45

A good man out of the good treasure of his heart bringeth forth that which is good... for of the abundance of the heart the mouth speaketh.

Matthew 15:15-20

Jesus teaches that what proceeds from the heart - evil thoughts, murders, adulteries - defiles a man. Evil acts begin with evil thoughts.

1 Chronicles 26:27

Out of the spoils won in battles did they dedicate to maintain the house of the Lord. Context for the wealth given to the temple.

1 Chronicles 29:2-5

David's personal offering of gold and silver for the temple, over and above all he had prepared.

1 Chronicles 29:6-9

The chief rulers and people offered willingly with a perfect heart, and David rejoiced.

1 Chronicles 29:16

David acknowledges all they have comes from God's hand and is His own.

Genesis 6:5

God saw that every imagination of the thoughts of man's heart was only evil continually. Contrasted with 1 Chronicles 29:18.

Proverbs 16:1

The preparations of the heart in man, and the answer of the tongue, is from the Lord. Used to show God prepares hearts.

John 6:37, 44

All that the Father gives will come to Christ; no man can come unless the Father draws him. Illustrates God's preparation of the heart for salvation.

2 Chronicles 12:14

Rehoboam did evil because he prepared not his heart to seek the Lord. Example of neglecting heart preparation.

2 Chronicles 27:6

Jotham became mighty because he prepared his ways before the Lord. Example of heart preparation leading to right ways.

Ezra 7:10

Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach. Example of personal responsibility in preparation.

1 Samuel 7:3

Samuel tells Israel to put away strange gods and prepare their hearts unto the Lord. Shows the duty to turn from evil.

Luke 12:47

The servant who knew his lord's will and prepared not himself shall be beaten. Illustrates failure to prepare.

Psalm 7:9

The righteous God trieth the hearts and reins. Shows God's thorough examination.

Psalm 139:23-24

David's prayer for God to search him, try him, and reveal any wicked way. Model for self-examination.

Colossians 1:10

Prayer that believers walk worthy of the Lord unto all pleasing, being fruitful and increasing in knowledge. Defines pleasing God.

Study notes

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

Discussion Questions

1. How does understanding the heart as the 'fountain' of all actions change the way you evaluate your own behavior and thoughts?

Consider: Weaver emphasizes that everything flows from the heart, citing Proverbs 4:23 and Matthew 15:19.

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2. In what ways have you experienced the tension between God's preparation of your heart and your own responsibility to seek Him?

Consider: Weaver discusses Proverbs 16:1 and the examples of Rehoboam and Jotham, stressing both divine enablement and human duty.

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3. What practical steps can you take to 'prepare your heart' to seek the Lord, as Ezra did?

Consider: Weaver cites Ezra 7:10 and 1 Samuel 7:3, urging believers to put away idols and turn from evil.

4. How does the truth that God tries the heart and reins (innermost recesses) affect your daily thought life and motives?

Consider: Weaver explains the Hebrew word 'tries' and the concept of 'reins,' showing God's exhaustive knowledge.

5. What does it mean to you that God 'has pleasure in uprightness'? How can you consciously seek to please Him in your daily walk?

Consider: Weaver defines uprightness as straightness and rightness, and cites Colossians 1:10 and 3:20 on pleasing God through obedience.

6. When have you found comfort in God's omniscience, knowing He understands your heart even when others misunderstand your actions?

Consider: Weaver shares personal experiences and references Peter's appeal to Christ's knowledge in John 21.

7. Why is it important to pray both 'Lord, show me myself' and 'Lord, show me Thyself'? How might these prayers transform a believer?

Consider: Weaver recommends these two prayers for self-examination and seeing God's holiness, leading to repentance and growth.

Applications

Cultivate a constant awareness of God's heart-examination

Keep the truth that God tries the heart ever in your mind, letting it shape your thoughts, motives, and actions.

Lecture support: Weaver says, 'This is the first truth that should never ever leave your mind... God will scrutinize, God will examine every area of your thought.'

Seek to please God through conscious obedience

Actively ask God to help you do what pleases Him, walking in uprightness and obeying His commands as a child obeys a parent.

Lecture support: Weaver asks, 'Have you ever consciously asked the Lord, "Help me to do that today that is pleasing in thy sight"?' and cites Colossians 3:20.

Take responsibility to prepare your heart

While God enables, you must seek Him, put away idols, and turn from anything contrary to His will. Prepare your heart through prayer and repentance.

Lecture support: Weaver states, 'We have a duty and an obligation and a responsibility to seek Him to prepare our hearts,' referencing 1 Samuel 7:3 and Ezra 7:10.

Pray for self-examination and divine revelation

Regularly pray 'Lord, show me myself' to uncover hidden sins, and 'Lord, show me Thyself' to see God's holiness and grace, leading to transformation.

Lecture support: Weaver recommends these two prayers, noting that the heart is deceitful and we need God to reveal our true condition.

Be honest with God about your struggles

Since God already knows your frustrations and sins, bring them to Him honestly and ask for help, rather than avoiding prayer.

Lecture support: Weaver advises, 'go ahead and pray and tell God about your frustration and your anger, because He already knows it. And just be honest with Him.'

Find comfort in God's omniscience when misunderstood

When your good intentions lead to bad outcomes, rest in the fact that God knows your heart and motives, just as Peter did after his denial.

Lecture support: Weaver says, 'All I can do is sit back and say, "Lord, you do know my heart. You do know my intent..."' and references Peter in John 21.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 31

What Do You Have In Your Heart

June 08, 2017

Read Chapter 31 in the companion book, pages 541-559.

Major Themes

The Heart as the Center of Life

The heart (mind/understanding) is the source of all thoughts, words, and actions; keeping it is essential because out of it flow the issues of life.

Lecture support: Weaver states, 'Your heart is basically your mind and your understanding... everything that you do comes out of the heart,' referencing Proverbs 4:23 and Luke 6:45.

God's Scrutiny of the Heart

God continually examines, tests, and proves the hearts and reins (innermost being) of all people, knowing every thought and motive.

Lecture support: Weaver explains the Hebrew word 'bachan' (to examine, try, prove) and cites multiple passages like Psalm 7:9, Jeremiah 17:10, and Revelation 2:23.

Pleasing God through Uprightness

God delights in uprightness - that which is straight, right, and His due. Believers should intentionally live to please Him through obedience.

Lecture support: Weaver says, 'Have you ever purposely, deliberately, willingly acted in such a way to do something that you knew would please your Heavenly Father?' and references Colossians 1:10 and 3:20.

Depravity vs. Grace in the Heart

By nature, man's heart is depraved (Genesis 6:5), but by grace, God can keep the heart in righteousness (1 Chronicles 29:18).

Lecture support: Weaver contrasts Genesis 6:5 ('every imagination... only evil continually') with 1 Chronicles 29:18 ('keep this forever in the imagination of the thoughts of the heart').

Divine Preparation and Human Responsibility

God must prepare the heart, but man has the duty to seek that preparation by putting away sin and asking God for understanding.

Lecture support: Weaver cites Proverbs 16:1, John 6:44, and examples of Rehoboam (did not prepare), Jotham (prepared his ways), and Ezra (prepared his heart to seek the law).

Self-Examination through Prayer

Believers should regularly ask God to search their hearts and reveal any wicked way, leading to repentance and upright living.

Lecture support: Weaver urges praying Psalm 139:23-24 and notes that seeing one's own sinfulness must be paired with seeing God's grace.

Key Arguments

The heart determines all conduct

Everything a person does proceeds from the heart; evil acts begin with evil thoughts, so the heart must be guarded.

Lecture support: Weaver says, 'You cannot commit an evil act without first having an evil thought,' referencing Matthew 15:19.

God's testing reveals true character

God tests hearts not for His own knowledge but to reveal to individuals and others what is truly in them.

Lecture support: Weaver explains, 'God will test us and God will try us and God will prove us to reveal to ourselves and to others what we're made of,' citing Job and Abraham.

Awareness of God's omniscience transforms living

Keeping in mind that God sees every thought and secret act leads to holy living, as illustrated by Mel Trotter's neon sign.

Lecture support: Weaver says, 'If this truth never leaves you, it's going to change the way you live,' and tells the story of the 'Thou God seest me' sign.

Obedience pleases God

Just as children's obedience pleases parents, believers' obedience to God in all things is well-pleasing to Him.

Lecture support: Weaver argues from Colossians 3:20 that if earthly obedience pleases God, spiritual obedience pleases Him even more.

Honesty before God is essential

Since God already knows the heart, believers should be truthful about their feelings and sins in prayer.

Lecture support: Weaver advises, 'You might as well go ahead and pray and just tell God about your feelings... because He already knows it,' referencing Psalm 51:6.

The omniscience of God comforts the righteous and terrifies the wicked

Knowing God sees motives brings consolation when things go wrong, but it brings fear to those living in sin.

Lecture support: Weaver states, 'This truth is a comfort and consolation to the people of God and a consternation to the enemies of God.'

Scripture References

1 Chronicles 29:17-20

Primary text; David's prayer asking God to keep the people's hearts in uprightness and to prepare their hearts.

Proverbs 4:23

Command to keep the heart with all diligence because out of it are the issues of life; Weaver's most important message.

Proverbs 23:7

As a man thinks in his heart, so is he; illustrates that actions flow from the heart.

Luke 6:45

Good and evil treasure of the heart produce corresponding actions; the mouth speaks from the heart's abundance.

Matthew 15:18-19

Evil thoughts and actions proceed from the heart; evil thoughts are listed first as the root.

1 Chronicles 26:27

Spoils of war were dedicated to maintain the house of the Lord, part of the temple wealth.

1 Chronicles 29:3-5

David's personal contribution of gold and silver for the temple, demonstrating immense generosity.

1 Chronicles 29:6-9

The leaders of Israel also gave willingly for the temple service.

1 Chronicles 29:16

David acknowledges that all they give comes from God's hand and is His own.

Genesis 6:5

Every imagination of man's heart was only evil continually; contrasts with 1 Chronicles 29:18.

Proverbs 16:1

The preparations of the heart in man and the answer of the tongue are from the Lord.

John 6:37, 44

All the Father gives will come to Christ; no one can come unless the Father draws him.

2 Chronicles 12:14

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

2 Chronicles 27:6

Jotham became mighty because he prepared his ways before the Lord.

Ezra 7:10

Ezra prepared his heart to seek the law of the Lord, to do it, and to teach it.

2 Timothy 2:7

Paul tells Timothy to consider what he says, and the Lord will give understanding.

1 Samuel 7:3

Samuel tells Israel to put away false gods and prepare their hearts unto the Lord.

Psalms 7:9

The righteous God tries the hearts and reins.

Psalms 26:2

David asks God to examine him, try his reins and heart.

Psalms 73:21

Asaph's heart was grieved and he was pricked in his reins.

Discussion Questions

1. Why does Weaver consider Proverbs 4:23 his most important message, and how does it relate to 1 Chronicles 29?

Consider: Weaver states he has preached on keeping the heart all over the country and preaches it to himself daily.

2. How does the contrast between Genesis 6:5 and 1 Chronicles 29:18 illustrate the difference between depravity and grace?

Consider: Weaver contrasts the natural evil imagination with the grace-kept imagination of the heart.

3. What does it mean that God 'tries the heart and reins,' and how should this awareness affect daily life?

Consider: Weaver explains the Hebrew words and cites multiple passages about God's scrutiny of innermost thoughts.

4. In what ways can believers intentionally live to please God, according to Colossians 1:10 and 3:20?

Consider: Weaver discusses walking worthy unto all pleasing and the example of children obeying parents.

5. Why is it important to pray both 'Lord, show me myself' and 'Lord, show me Thyself'?

Consider: Weaver warns that seeing one's sinfulness without seeing God's grace leads to despair.

6. How does the story of Mel Trotter and the 'Thou God seest me' sign illustrate the power of remembering God's omniscience?

Consider: Weaver tells the story to show that awareness of God's seeing eye can transform behavior.

7. What does David's example of giving 'in the uprightness of mine heart' teach about motives in service and giving?

Consider: Weaver highlights David's claim of upright motives before God who tests the heart.

8. How can believers practically 'prepare their hearts' as David prayed, given that God must do the preparing?

Consider: Weaver discusses the balance between divine sovereignty and human responsibility using Ezra and Jotham.

Applications

Live with constant awareness of God's scrutiny

Keep in mind that God examines every thought and motive; this will change how you think and act.

Lecture support: Weaver says, 'If this truth never leaves you, it's going to change the way you live,' and tells the Mel Trotter story.

Pray for self-examination

Regularly pray Psalm 139:23-24, asking God to search your heart and reveal any wicked way.

Lecture support: Weaver asks, 'When is the last time you have prayed this prayer?' and urges making it a practice.

Be honest with God in prayer

Since God already knows your heart, confess your true feelings, coldness, and struggles openly.

Lecture support: Weaver advises telling God about your reticence and hardness because 'He already knows it.'

Seek to please God through obedience

Deliberately do what pleases God, walking in uprightness and obeying His commands in all things.

Lecture support: Weaver challenges, 'Have you ever purposely... done something that you knew would please your Heavenly Father?'

Deal with thoughts one at a time

Evaluate each thought as it comes - whether it is biblical or unbiblical - and reject evil thoughts immediately.

Lecture support: Weaver says, 'You can't think about but one thought at a time... you have to find out whether that one thought is biblical or unbiblical.'

Take comfort in God's omniscience when misunderstood

When your good intentions lead to bad outcomes, rest in the fact that God knows your heart and motives.

Lecture support: Weaver shares personal experiences of things backfiring and finding comfort in God's knowledge of his heart.

Prepare your heart by seeking God

Actively put away sin and ask God to prepare your heart for prayer, study, and obedience.

Lecture support: Weaver explains that while God prepares the heart, we must 'come to the Lord and say, Lord, I know only You can prepare my heart, but... I have a duty.'

Study notes

This image shows a blank 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

Online Lecture Resources

Scan a code or select the lecture link in the PDF. The original lecture identifiers and destinations are preserved.

Lesson 1: Pastor John Weaver - Waiting Upon the Lord

Lecture JW01196

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Lesson 2: Pastor John Weaver - There They Preached the Gospel

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Lesson 3: What do You Want Said at Your Funeral

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Lesson 4: Pastor John Weaver - Reasons for Judgment

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Lesson 5: Pastor John Weaver - Swearing Allegiance to the Sovereign State

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Lesson 6: Pastor John Weaver - Theology and Culture

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Lesson 7: Stand Still This Will Take a While

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Lesson 8: Pastor John Weaver - An Unexpected Warrior

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Lesson 9: Pastor John Weaver - How Deep is Your Faith - Part 3 of 4 (Do Thorns Bother You?)

Lecture JW01362

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Lesson 10: Pastor John Weaver - Praising The Wicked

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Lesson 11: Sola Gratia - Part One of Two

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Lesson 12: Pastor John Weaver - But God

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Lesson 13: Pastor John Weaver - Overcoming The Fear Of The Jews

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Lesson 14: Pastor John Weaver - Watch Out

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Lesson 15: Political Correctness Brings Judgment

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Lesson 16: Pastor John Weaver - Crumbs

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Lesson 17: Pastor John Weaver - A Biblical Ethic but a Vulgar Word

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Lesson 18: Pastor John Weaver - The Sin Of Tempting God

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Lesson 19: Pastor John Weaver - Theft By Any Other Name Is Still Theft

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Lesson 20: Pastor John Weaver - There

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Lesson 21: Pastor John Weaver - How Good Are You At Receiving Evil?

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Lesson 22: Pastor John Weaver - Are You Awe Struck Yet?

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Lesson 23: Pastor John Weaver - Does God Use The Wicked And Sin?

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Lesson 24: Pastor John Weaver - Have You Ever Wanted to be a Champion?

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Lesson 25: Pastor John Weaver - Pleasing God

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Lesson 26: Pastor John Weaver - Are You Just Like Him?

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Lesson 27: The Name of the Lord

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Lesson 28: God's Special Manifest Mercy

Lecture JW01086

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Lesson 29: Statism

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Lesson 30: What Do You Have in Your Heart?

Lecture JW00463

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Lesson 31: What Do You Have In Your Heart

Lecture JW00459

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Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.