WEAVER STUDY GUIDES

Have You Been Crucified?

Study Guide

New 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 October 9, 2026 opening-heading corrected edition of the companion book. Online lecture links and QR codes are collected at the end.

LESSON 1

Pastor John Weaver - Have You Been Crucified?

Part One

August 15, 2022

Read Chapter 1 in the companion book, pages 5-22 (October 9, 2026 opening-heading corrected edition).

Major Themes

Union with Christ in His Death and Resurrection

Believers are one with Christ; when He was crucified, buried, and raised, we were with Him. This positional truth is foundational for Christian living.

Lecture support: When He was crucified, we were crucified. When He was buried, we were buried. When He was raised from the dead, we were raised from the dead. (13:26.4-13:53.0)

The Old Man Crucified

The 'old man' is what we were in Adam - under sin's dominion. That old man was crucified with Christ, breaking sin's power.

Lecture support: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. (29:30-30:17)

Reckoning Ourselves Dead to Sin

The Greek word logizomai is a present imperative command to continually count, reckon, or determine ourselves dead to sin and alive to God, based on reality.

Lecture support: Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (44:01-45:01)

Sin's Dominion Broken

Sin no longer has kingly authority over believers. Its power is dethroned, and we have no obligation to obey its lusts.

Lecture support: Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. (48:31-49:41)

The Necessity of Continual Warfare

The Christian life is a daily, even hourly, battle against sin. We must constantly reckon ourselves dead to sin and alive to God.

Lecture support: Because the Christian life is a warfare. That is why. And the Apostle Paul said, 'What? I die how often?' Help me out. 'Daily.' (54:59-55:26)

Key Arguments

Christians have been crucified with Christ positionally.

Because Christ is our federal head, His crucifixion is our crucifixion. This is a factual, once-for-all event with continuing application.

Lecture support: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. (00:01-01:36) and the Greek perfect active indicative explanation (07:44-08:34).

The old man was crucified to destroy the body of sin.

The purpose of our co-crucifixion was to render the body of sin inoperative, so that we would no longer be enslaved to sin.

Lecture support: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. (29:30-30:17)

Believers must continually reckon themselves dead to sin.

The command to 'reckon' (logizomai) is a present imperative, meaning we must constantly and repeatedly count ourselves dead to sin and alive to God.

Lecture support: Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (44:01-45:01) and explanation of logizomai (45:18-48:01).

Sin's reign is broken; we are not obligated to obey.

Sin may be present, but its kingly authority is dethroned. We have no duty to obey its lusts, and any attempt to rule is usurped.

Lecture support: Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. (48:31-49:41) and explanation of basileuō (49:42-50:27).

Failure to reckon is a denial of Christ's work.

If we do not count ourselves dead to sin, we deny that Christ delivered us from sin's bondage, implying we are still helpless.

Lecture support: We must also consider that to fail to reckon and count ourselves dead indeed unto sin... is a denial of the person and work of Jesus Christ. (55:27-56:14)

Scripture References

Galatians 2:20

The key verse of the sermon: 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me...'

1 Corinthians 15:45-49

Contrast between the first Adam and the last Adam (Christ) as federal heads.

Ephesians 2:4-8

We have been quickened, raised, and seated with Christ, showing our oneness with Him.

Colossians 2:12-14

Buried with Him in baptism, risen with Him, and our trespasses forgiven.

Romans 6:3-5

Baptized into Christ's death, buried with Him, and raised to walk in newness of life.

John 17:20-21

Jesus prays for believers to be one in Him and the Father, emphasizing union.

Romans 6:1-2

Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?

Romans 6:3-4

Baptized into Christ's death and buried with Him, raised to walk in newness of life.

Romans 6:5

If (since) we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.

Romans 6:6

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed.

Romans 5:12

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

Romans 5:19

By one man's disobedience many were made sinners; by Christ's obedience many made righteous.

Ephesians 4:21-32

Put off the old man and put on the new man, with specific characteristics to discard and adopt.

Colossians 3:9-14

Put off the old man with his deeds and put on the new man, with virtues like mercy, kindness, and love.

Galatians 5:24

They that are Christ's have crucified the flesh with the affections and lusts.

Romans 6:7

For he that is dead is freed from sin.

Romans 6:8-10

If we be dead with Christ, we shall also live with Him; Christ died to sin once and lives to God.

Romans 6:11

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Romans 6:12

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

1 John 2:1

My little children, these things write I unto you, that ye sin not.

Discussion Questions

1. What does it mean that the 'old man' was crucified with Christ, and how does this differ from our daily experience of sin?

Consider: Weaver explains the old man as what we were in Adam, crucified positionally, yet we still struggle with sin.

2. How does understanding our union with Christ in His death and resurrection change the way we view temptation?

Consider: Weaver argues that dead men are not tempted; we must reckon ourselves dead to sin.

3. What does it mean to 'reckon' ourselves dead to sin, and why is this a command rather than a suggestion?

Consider: Weaver explains logizomai as a present imperative, a continual, factual reckoning.

4. In what ways might we be 'nourishing the dead man' by putting on the characteristics of the old man?

Consider: Weaver uses the illustration of keeping a dead loved one in the living room, paralleling Ephesians 4 and Colossians 3.

5. How does the truth that sin's reign is broken affect our response when we do sin?

Consider: Weaver emphasizes that sin has no right to command, and we have no duty to obey; this should lead to repentance and renewed reckoning.

6. Why is the Christian life described as a warfare, and how does the command to 'reckon' equip us for that battle?

Consider: Weaver addresses the struggle against sin and the need for daily, even momentary, reckoning.

7. How can we practically 'put off' the old man and 'put on' the new man in our daily lives?

Consider: Weaver lists specific sins to put off and virtues to put on from Ephesians 4 and Colossians 3.

8. What does it mean to be 'alive unto God through Jesus Christ our Lord,' and how will that be developed in the next part of the message?

Consider: Weaver ends by previewing the rest of Galatians 2:20, focusing on living by faith.

Applications

Continually reckon yourself dead to sin and alive to God.

Believers must constantly and repeatedly count themselves dead to sin and alive to God, based on the reality of their union with Christ.

Lecture support: Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (44:01-45:01) and explanation of present imperative (45:18-46:34).

Refuse to obey sin's usurped authority.

Since sin's reign is broken, believers have no duty to obey its lusts. When tempted, they should reject the thought and turn to Christ.

Lecture support: Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. (48:31-49:41) and illustration of refusing sinful suggestions (52:06-53:29).

Put off the characteristics of the old man.

Believers should actively discard the behaviors and attitudes of the old man, such as lying, stealing, and bitterness, as listed in Ephesians 4 and Colossians 3.

Lecture support: That ye put off concerning the former conversation the old man... (33:57-34:56) and specific commands (34:57-35:53).

Put on the characteristics of the new man.

Believers should actively adopt Christ-like virtues: kindness, tenderheartedness, forgiveness, and love.

Lecture support: And that ye put on the new man... (33:57-34:56) and Colossians 3:12-14 (36:28-37:06).

Recognize the Christian life as a daily warfare.

Expect a constant battle against sin; dying daily is normal. This warfare is fought by continually reckoning ourselves dead to sin.

Lecture support: Because the Christian life is a warfare... And some of us must die not just daily, we must die hourly. (54:59-55:26).

Do not deny Christ's victory by living as if sin still dominates.

Failing to reckon ourselves dead to sin is a practical denial of Christ's deliverance. We must live in the reality of His victory.

Lecture support: We must also consider that to fail to reckon... is a denial of the person and work of Jesus Christ. (55:27-56:14).

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 - Have You Been Crucified?

Part Two

August 15, 2022

Read Chapter 2 in the companion book, pages 23-40 (October 9, 2026 opening-heading corrected edition).

Major Themes

Identification with Christ in Death and Resurrection

Believers are united with Christ in His crucifixion, burial, resurrection, and ascension, making them dead to sin and alive to God.

Lecture support: Weaver states: 'the Bible teaches that we not only were crucified or we died with Christ, but we were buried with Christ, raised from the dead in Christ, and also ascended into heaven in Jesus Christ.'

Reckoning as a Continual Act of Faith

The command to 'reckon' (logizomai) is a present imperative, meaning it must be done continually, and it deals with reality, not supposition.

Lecture support: Weaver explains: 'it is a present imperative, which means, first of all, it is something that is to be done continually... it deals with reality. It does not deal with suppositions.'

Freedom from Sin's Dominion

Because believers have died with Christ, sin no longer has dominion over them; they are free to obey righteousness.

Lecture support: Weaver says: 'sin is not our Lord, sin is not our King, sin has absolutely no right to rule or reign over us because we have been crucified with Jesus Christ.'

Yielding Members as Instruments of Righteousness

Believers are to present their bodily members as weapons for righteousness, not for sin, actively choosing whom to serve.

Lecture support: Weaver states: 'we are either using our bodies, we're either using our members as weapons of warfare against sin and wickedness, or we're using our bodies as weapons of warfare against God and righteousness.'

Obedience as Evidence of True Lordship

A person's obedience reveals their true master; profession of faith without obedience is worthless.

Lecture support: Weaver quotes Romans 6:16 and says: 'your profession of faith is absolutely worthless unless it is demonstrated by obedience. If you want to know who is your Lord, see who you obey.'

Putting Off the Old Man and Putting On the New Man

The practical outworking of reckoning is mortifying sinful deeds and adopting Christ-like virtues, a continual process.

Lecture support: Weaver says: 'if we are dead to the old man, if we are alive in Jesus Christ, we need to dress differently. There's certain things we need to put off. There's certain things we need to put on.'

Life Through Death

Spiritual life and sanctification come only through death - Christ's death and our identification with it, like a seed dying to produce fruit.

Lecture support: Weaver states: 'Life springs from death... Jesus Christ died that we might live. Life comes from death. Our spiritual life comes from Him.'

Suffering with Christ Leads to Glory

Obedience may bring reproach and suffering, but this is fellowship with Christ and leads to future glorification with Him.

Lecture support: Weaver cites Romans 8:17: 'if so be that we suffer with him, that we may be also glorified together.'

Key Arguments

Reckoning is based on reality, not feelings

The Greek word logizomai means to count or impute based on fact; believers must reckon themselves dead to sin because they are in Christ, not because they feel dead.

Lecture support: Weaver says: 'if I logizomai, if I reckon that I have 250 bucks in the bank, I have 250 bucks in the bank... it deals with reality, it deals with truth.'

Sin's power is broken, not its presence

The command is 'Let not sin therefore reign,' not 'Let not sin be,' indicating that sin remains but its dominion is broken.

Lecture support: Weaver states: 'He did not say, Let not sin therefore be in your mortal body, because it is in us. But he says, Let not sin therefore reign in your mortal body.'

The law is not abolished but its role is changed

Believers are not under law for justification or condemnation, but the law remains the standard for sanctification.

Lecture support: Weaver explains: 'the law then is our standard for sanctification, but not for justification.'

Obedience proves who is master

One cannot claim Christ as Lord while obeying sin; service reveals allegiance.

Lecture support: Weaver quotes Spurgeon: 'If then a man lives a life of sin, he proves that he is a servant of sin... let that man know assuredly that he has nothing to do with Christ while he's living in sin.'

Believers should serve Christ as eagerly as they once served sin

Paul's 'for as... even so now' argument calls for the same willing, glad, practical obedience to righteousness that was once given to sin.

Lecture support: Weaver asks: 'Are you going to give Jesus Christ any less service than you gave to sin?'

Putting off/on is a continual, not one-time, act

Mortifying the flesh and putting on Christ must be done daily, even hourly, as the flesh acts up.

Lecture support: Weaver says: 'This put off the old man and put on the new man is something that must be done, not just daily, but sometimes hourly, sometimes minute by minute.'

Abiding in Christ is practical obedience, not mysticism

Jesus defined abiding as keeping His commandments, not an esoteric experience.

Lecture support: Weaver quotes John 15:10: 'If ye keep my commandments, ye shall abide in my love' and says, 'What is abiding in Christ? It's keeping his commandments. It is obedience.'

Sanctification comes through identification with Christ's death

Progress in holiness is not self-effort but flows from reckoning oneself dead to sin and alive to God in Christ.

Lecture support: Weaver states: 'any progress that we make in holiness, in obedience and sanctification comes through Him. By His grace, when we obediently reckon... ourselves to be dead indeed unto sin and alive unto God.'

Scripture References

Galatians 2:20

The foundational verse for the series, quoted at the opening and expounded throughout.

Romans 6:11-12

Command to reckon ourselves dead to sin and not let sin reign.

Romans 6:13

Command not to yield members as instruments of unrighteousness but to yield to God.

Romans 6:14-15

Sin shall not have dominion; not under law but under grace; shall we sin? God forbid.

Romans 3:31

Do we make void the law through faith? God forbid: yea, we establish the law.

Romans 6:16

Know ye not that to whom ye yield yourselves servants to obey, his servants ye are.

Luke 6:46

Why call ye me, Lord, Lord, and do not the things which I say?

Romans 6:17-18

Ye were servants of sin, but obeyed from the heart; being made free from sin, became servants of righteousness.

Romans 6:19-23

Yield members to righteousness; fruit unto holiness; wages of sin is death; gift of God is eternal life.

Colossians 3:1-3

If ye be risen with Christ, seek those things above; ye are dead, life hid with Christ.

Colossians 3:5-14

Mortify members; put off old man with deeds; put on new man; put on charity.

Ephesians 4:20-32

Put off old man, put on new man; put away lying, anger, stealing, corrupt communication; be kind, tenderhearted, forgiving.

John 15:10

If ye keep my commandments, ye shall abide in my love.

John 12:23-25

Except a corn of wheat fall into the ground and die, it abideth alone; he that hateth his life shall keep it.

Hebrews 13:12-13

Jesus suffered without the gate; let us go forth unto him without the camp, bearing his reproach.

Romans 8:17

If children, then heirs; joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

2 Timothy 2:12

If we suffer with him, we shall also reign with him.

Genesis 3

Illustration of God forbidding the act and everything leading to it; Eve added 'neither shall ye touch it.'

Romans 6:3

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

Galatians 2:20

Repeated at the conclusion: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.

Discussion Questions

1. What does it mean to 'reckon' ourselves dead to sin, and how is this different from pretending or feeling dead to sin?

Consider: Weaver emphasizes that logizomai deals with reality, not supposition. How can we practice this in daily life?

2. In what practical ways do we 'yield our members as instruments of righteousness'? Can you give specific examples from your own life?

Consider: Weaver explains that our members are weapons either for sin or for God. How do we consciously present our eyes, hands, mind, etc., to God?

3. How does the truth that we are 'not under the law, but under grace' motivate holiness rather than license to sin?

Consider: Weaver clarifies that the law is not abolished but its role changes. How does grace empower obedience?

4. Why is obedience the true test of who is our Lord? How does this challenge a mere profession of faith?

Consider: Weaver states that profession without obedience is worthless. How do we examine our own obedience?

5. Weaver asks, 'Are you going to give Jesus Christ any less service than you gave to sin?' In what areas might we be serving Christ half-heartedly compared to our former zeal for sin?

Consider: Based on the 'for as... even so now' argument in Romans 6:19.

6. What does it look like to 'put off the old man' and 'put on the new man' in everyday situations? How can we help each other in this process?

Consider: Weaver discusses Colossians 3 and Ephesians 4, listing specific sins to put off and virtues to put on.

7. How does the principle 'life springs from death' apply to our sanctification? What areas of our lives need to 'die' in order to bear fruit?

Consider: Weaver uses John 12:24 to illustrate that progress in holiness comes through death to self.

8. In what ways might obedience to Christ cause us to suffer reproach or be considered 'strange' by the world? How should we respond?

Consider: Weaver references Hebrews 13:13 and 1 Peter 4:4 about bearing Christ's reproach.

Applications

Continually reckon yourself dead to sin

Make it a daily, even hourly, practice to count yourself dead to sin and alive to God based on your union with Christ, not on feelings.

Lecture support: Weaver says: 'This is something that we must do continually, consistently and constantly. Many times a day, our flesh will act up and we have to say, I reckon myself to be dead indeed unto sin.'

Present your body as a weapon for righteousness

Consciously yield your eyes, ears, hands, mind, and affections to God for holy purposes, refusing to use them for sin.

Lecture support: Weaver states: 'we are to use them as weapons of warfare against ungodliness and disobedience.'

Obey Christ as willingly as you once obeyed sin

Serve the Lord with the same eagerness and wholeheartedness you once gave to sinful desires.

Lecture support: Weaver asks: 'Are you going to give Jesus Christ any less service than you gave to sin?'

Put off specific sins and put on Christ-like virtues

Actively mortify sins like anger, lying, and corrupt speech, and cultivate kindness, forgiveness, and love.

Lecture support: Weaver lists sins to put off and virtues to put on from Colossians 3 and Ephesians 4.

Abide in Christ through obedience

Understand that abiding in Christ is not a mystical state but is demonstrated by keeping His commandments.

Lecture support: Weaver says: 'What is abiding in Christ? It's keeping his commandments. It is obedience.'

Embrace the principle of life through death

Recognize that spiritual growth comes through dying to self; willingly let go of self-will to bear fruit.

Lecture support: Weaver states: 'any progress that we make in holiness... comes through Him. By His grace, when we obediently reckon... ourselves to be dead indeed unto sin.'

Accept reproach for Christ's sake

When obedience makes you seem strange to the world, remember you are fellowshipping with Christ's sufferings and will share His glory.

Lecture support: Weaver says: 'we are, in one sense of the word, fellowshipping with our Lord through humiliation.'

Examine your obedience to know your master

Regularly evaluate whom you are obeying; if sin is your master, your profession of faith is empty.

Lecture support: Weaver says: 'If you want to know who is your Lord, see who you obey.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

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 - Have You Been Crucified? - Part One

Lecture JW01670

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01670&transcript=ai&pc_view=formatted

Lesson 2: Pastor John Weaver - Have You Been Crucified? - Part Two

Lecture JW01671

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01671&transcript=ai&pc_view=formatted

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Source information

Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.