

WEAVER STUDY GUIDES

Heart Preparation

Study Guide

New Testament Studies

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

LESSON 1

Heart Preparation - 1 of 7

October 29, 2006

Read Chapter 1 in the companion book, pages 5-22.

Major Themes

Necessity of Heart Preparation

Heart preparation is essential to avoid evil and seek the Lord; without it, sin is inevitable.

Lecture support: Rehoboam did evil because he prepared not his heart to seek the Lord (2 Chronicles 12:14).

Heart Preparation Requires Effort

Preparation involves work, planning, foresight, and discipline, akin to physical exercise.

Lecture support: The Hebrew word 'kun' implies work; 1 Timothy 4:7-8 commands exercising unto godliness.

The Heart as the Mind

The biblical heart is primarily the mind, understanding, or reason, not merely emotions.

Lecture support: Genesis 6:5 shows the heart thinks; Daniel 4 equates heart with reason and understanding.

Fixing the Heart Beforehand

A prepared heart is fixed in advance, enabling right choices in temptation, as David exemplified.

Lecture support: David's heart was fixed (Psalm 57:7), so he refused to kill Saul despite opportunity.

Hypocritical Worship is Worthless

Outward rituals without a prepared heart are empty; Rehoboam used God until he gained power.

Lecture support: Rehoboam forsook the Lord after establishing his kingdom (2 Chronicles 12:1).

Key Arguments

Sin is natural; righteousness requires preparation

Humans sin naturally and easily; doing right demands intentional heart preparation.

Lecture support: We sin naturally, normally, easily, readily, and willingly; no preparation is necessary for evil.

Heart preparation is not instantaneous

A prepared heart is developed over a lifetime, not obtained by a single decision or event.

Lecture support: A prepared heart is not something you get by going forward in a church service; it must be developed and attained over a lifetime.

Preparation involves fixing the mind on God's truth

Fixing the heart means deciding beforehand based on Scripture, enabling resistance to temptation.

Lecture support: David's heart was fixed, so he would not take the kingdom by violence (Psalm 57:7; 1 Samuel 24).

The heart is the mind, not just emotions

The biblical heart refers to the mind, understanding, and reason, which must be guarded.

Lecture support: In Daniel 4, Nebuchadnezzar's heart was changed to a beast's heart, meaning his reason was lost.

Scripture References

2 Chronicles 12:1

Rehoboam forsook the law of the Lord after establishing his kingdom.

2 Chronicles 12:14

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

1 Timothy 4:7-8

Exercise thyself unto godliness; bodily exercise profits little, but godliness is profitable.

1 Chronicles 12:39

Men prepared food for David's army, showing preparation requires work.

1 Chronicles 15:1

David prepared a place for the ark of God.

1 Chronicles 22:1-5

David prepared materials for the temple before his death.

1 Chronicles 29:1-5

David prepared with all his might for the house of God, giving gold and silver.

Psalms 57:1-7

David's heart is fixed (prepared) amid persecution; he will sing and give praise.

1 Samuel 24:1-7

David spares Saul's life in the cave, showing his prepared heart.

Psalms 108:1

O God, my heart is fixed; I will sing and give praise.

Psalms 112:7

He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

Proverbs 4:23

Keep thy heart with all diligence; for out of it are the issues of life.

Genesis 6:5

Every imagination of the thoughts of his heart was only evil continually.

Genesis 27:41

Esau said in his heart, showing the heart can speak.

Proverbs 5:12

My heart despised reproof, showing the heart can receive or reject instruction.

Matthew 5:27-28

Whosoever looketh on a woman to lust after her hath committed adultery in his heart.

Daniel 4:16, 34, 36

Nebuchadnezzar's heart was changed to a beast's heart; his understanding returned, equating heart with mind.

Acts 24:16

Paul exercised himself to have a conscience void of offence.

Study notes

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

Discussion Questions

1. Why is heart preparation necessary to avoid sin, according to the example of Rehoboam?

Consider: Rehoboam did evil because he did not prepare his heart to seek the Lord.

2. How does the Hebrew word 'kun' deepen our understanding of what it means to prepare our hearts?

Consider: The word implies work, planning, foresight, determination, and skill.

3. In what ways is heart preparation similar to physical exercise, based on 1 Timothy 4:7-8?

Consider: Paul commands exercising unto godliness, which requires consistent effort.

4. How did David's fixed heart enable him to resist the temptation to kill Saul?

Consider: David had predetermined not to take the kingdom by violence.

5. Why is it important to understand the heart as the mind rather than just emotions?

Consider: The heart thinks, imagines, speaks, and reasons; it is the seat of understanding.

6. What are some practical ways we can 'fix' our hearts beforehand to resist temptation?

Consider: We should think through scenarios and decide in advance to obey 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 2

Heart Preparation - 2 of 7

November 05, 2006

Read Chapter 2 in the companion book, pages 23-40.

Major Themes

Human Inability and Divine Enablement

Believers are responsible to prepare their hearts but utterly unable to do so without God's work. Heart preparation is from the Lord.

Lecture support: Proverbs 16:1: 'The preparation of the heart in man... is from the Lord.' John 15:5: 'Without me ye can do nothing.'

The Deceitfulness of the Heart

The human heart is deceitful and desperately wicked; only God can know and search it. We cannot trust our own hearts.

Lecture support: Jeremiah 17:9-10: 'The heart is deceitful above all things... I the Lord search the heart.' Psalm 139:23-24: David asks God to search him.

Sovereignty and Responsibility

God's sovereignty and human responsibility must be held together. We must use the means God has ordained while depending on His blessing.

Lecture support: Philippians 2:13: 'It is God which worketh in you both to will and to do.' Hosea 10:12: 'Break up your fallow ground... seek the Lord.'

Actual Application of Truth

Truth must be actualized, not just realized or determined. God gives gifts like repentance and faith, but we must actively use them.

Lecture support: Acts 17:30: God commands repentance; Acts 5:31: God gives repentance. Ephesians 2:8: Faith is a gift.

Constant and Emergency Preparation

Heart preparation involves both a daily, continuous battle and instant responses to temptation. Victory one day does not carry over.

Lecture support: Hezekiah's failure after revival (2 Chronicles 31-32). Ecclesiastes 8:8: 'There is no discharge in that war.'

God's Search for Perfect Hearts

God actively seeks those whose hearts are perfect toward Him to show His strength through them. Heart preparation leads to divine usefulness.

Lecture support: 2 Chronicles 16:9: 'The eyes of the Lord run to and fro... to show himself strong in the behalf of them whose heart is perfect toward him.'

Key Arguments

Heart preparation is a divine work, not a human achievement.

Proverbs 16:1 explicitly states that the preparation of the heart is from the Lord. Without Christ, we can do nothing (John 15:5).

Lecture support: Proverbs 16:1; John 15:5; John Gill's commentary on the ordering of thoughts requiring divine concurrence.

We cannot know or trust our own hearts.

Jeremiah 17:9 declares the heart deceitful and wicked; only God searches it. David prayed for God to search him (Psalm 139).

Lecture support: Jeremiah 17:9-10; Psalm 139:23-24.

God ordains both the end and the means; we must use the means in dependence on Him.

We are commanded to govern and guide our hearts (Proverbs 23:12, 19) and to break up fallow ground (Hosea 10:12), but we must seek God to make the means effectual.

Lecture support: Proverbs 23:12, 19, 26; Hosea 10:12; the analogy of beating a child with a rod requiring God's blessing.

Repentance and faith are commanded yet are gifts from God.

God commands all men to repent (Acts 17:30) but gives repentance (Acts 5:31; 11:18). Faith is also a gift (Ephesians 2:8). We must seek the gift and then act.

Lecture support: Acts 17:30; Acts 5:31; Acts 11:18; 2 Timothy 2:25; Ephesians 2:8.

Heart preparation must be constant and continuous.

Hezekiah's pride after revival (2 Chronicles 32:25-26) shows that past victory does not guarantee future faithfulness. There is no discharge in this war (Ecclesiastes 8:8).

Lecture support: 2 Chronicles 31:20-21; 32:25-26; Ecclesiastes 8:8.

Instant preparation involves turning from temptation to God's Word.

When tempted, we must instantly reject sin, renew our minds with Scripture, and choose obedience under Christ's lordship (Romans 6; Isaiah 26:3).

Lecture support: Romans 6 (lordship of Christ); Isaiah 26:3; personal examples of rejecting adultery and theft.

Scripture References**2 Chronicles 12:1-2, 14**

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

Proverbs 16:1

The preparation of the heart in man is from the Lord.

John 15:5

Without Christ we can do nothing, including preparing our hearts.

Jeremiah 17:9-10

The heart is deceitful and desperately wicked; only God knows and searches it.

Psalms 139:23-24

David prays for God to search his heart and thoughts.

Philippians 2:13

God works in believers both to will and to do His good pleasure.

Proverbs 23:12, 19, 26

Commands to apply, guide, and give the heart to God.

Hosea 10:12

Break up fallow ground and seek the Lord until He rains righteousness.

Acts 17:30-31

God commands all men everywhere to repent.

Acts 5:31

God exalted Christ to give repentance to Israel.

Acts 11:18

God granted repentance unto life to the Gentiles.

2 Timothy 2:24-26

God may give repentance to the acknowledging of the truth.

1 John 3:23

God commands us to believe on the name of His Son Jesus Christ.

Ephesians 2:8

Faith is the gift of God, not of works.

2 Chronicles 31:20-21

Hezekiah did what was good with all his heart and prospered.

2 Chronicles 32:25-26

Hezekiah's heart was lifted up in pride, but he humbled himself.

Ecclesiastes 8:8

There is no discharge in this war, implying constant spiritual battle.

Isaiah 26:3

God keeps in perfect peace those whose minds are stayed on Him.

2 Chronicles 27:6

Jotham became mighty because he prepared his ways before the Lord.

2 Chronicles 16:9

The eyes of the Lord run to and fro to show Himself strong on behalf of those whose heart is perfect toward Him.

Discussion Questions

1. Why is it important to realize that we cannot prepare our own hearts? How does this affect our prayer life?

Consider: Based on the first point of realization from Proverbs 16:1 and John 15:5.

2. How does the deceitfulness of the heart (Jeremiah 17:9) impact our ability to trust our own motives and decisions?

Consider: Discussion of the heart's wickedness and David's prayer in Psalm 139.

3. In what ways do we tend to separate God's sovereignty from human responsibility? How can we hold them together practically?

Consider: The tension between God's work and our effort, illustrated by Hosea 10:12.

- 4.** What does it mean to 'actualize' truth in your life? Can you share an example of a time you realized a truth but struggled to apply it?

Consider: The third step of actualization, using repentance and faith as examples.

- 5.** How can we cultivate a constant and continuous heart preparation? What daily practices help?

Consider: The need for ongoing preparation, contrasted with Hezekiah's failure.

- 6.** When facing sudden temptation, what specific steps can you take to instantly prepare your heart and turn to God's Word?

Consider: The concept of instant and immediate preparation, using Romans 6 and Isaiah 26:3.

7. According to 2 Chronicles 16:9, what does it mean to have a heart 'perfect' toward God? How can we pursue that?

Consider: The concluding call to be those whose hearts are perfect before the Lord.

Applications

Pray for God to prepare your heart daily.

Since heart preparation is from the Lord, we must ask Him to prepare our hearts each day, acknowledging our inability.

Lecture support: Proverbs 16:1; John 15:5; the call to seek the Lord in Hosea 10:12.

Do not trust your own heart; ask God to search it.

Regularly pray Psalm 139:23-24, asking God to reveal hidden sins and wicked ways.

Lecture support: Jeremiah 17:9-10; Psalm 139:23-24.

Fulfill your responsibilities in dependence on God.

Actively govern and guide your heart by applying Scripture, but seek God's blessing to make your efforts effectual.

Lecture support: Proverbs 23:12, 19, 26; Hosea 10:12; Philippians 2:13.

Act on the gifts God gives.

When God grants repentance or faith, actually turn from sin and believe; do not wait for a feeling.

Lecture support: Acts 17:30; Acts 5:31; Ephesians 2:8.

Maintain constant vigilance in heart preparation.

Do not rely on past victories; daily renew your mind and seek God's help to keep your heart prepared.

Lecture support: 2 Chronicles 32:25-26; Ecclesiastes 8:8.

Instantly reject temptation by turning to Scripture.

When tempted, immediately recall God's commands, choose obedience, and fix your mind on Christ.

Lecture support: Romans 6; Isaiah 26:3; personal examples of rejecting sin.

Strive to have a heart perfect toward God.

Seek to align your thoughts and ways with Scripture so that God may show Himself strong through you.

Lecture support: 2 Chronicles 16:9; 2 Chronicles 27:6.

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

Heart Preparation - 3 of 7

November 12, 2006

Read Chapter 3 in the companion book, pages 41-63.

Major Themes

Heart Preparation as a Prerequisite for Spiritual Fruit

The central message is that without a prepared heart, hearing the Word of God yields no lasting benefit or fruit, as illustrated by the four soils.

Lecture support: Weaver states, 'Unless your heart is prepared, you will never receive any benefit from the preaching of the word of God.' He uses the Parable of the Sower to show that only the good ground hearer produces fruit.

The Sovereignty of God in Giving Spiritual Understanding

The ability to hear, understand, and receive the Word is a special gift from God, not a natural human capacity. God sovereignly opens eyes and understanding.

Lecture support: Weaver cites Matthew 13:11 ('it is given unto you to know the mysteries'), Luke 24:45 ('then opened he their understanding'), and James 1:17 ('every good gift...cometh down from the Father of lights').

The Danger of an Unprepared Heart

An unprepared heart leads to being a wayside, stony, or thorny ground hearer - all of which result in no fruit and ultimately prove a lost condition.

Lecture support: Weaver explains that the wayside hearer is hard-hearted and loses the Word immediately; the stony ground hearer falls away under pressure; the thorny ground hearer is choked by worldly cares.

The Necessity of Constant and Immediate Preparation

Heart preparation must be a continuous, daily discipline and an immediate response to temptation, refusing sinful thoughts and filling the mind with Scripture.

Lecture support: Weaver says, 'There must be a constant and continual preparation...sometimes a minute by minute basis' and 'when we are faced with sin...we immediately come back to the Word of God.'

God's Sovereignty in Salvation as the Foundation for Human Responsibility

James 1:18 illustrates that regeneration is entirely God's work ('of his own will begat he us'), yet this sovereignty is connected to the command to be swift to hear, a connection to be explored later.

Lecture support: Weaver emphasizes 'of his own will' and 'begat he us with the word of truth,' then asks, 'What is the connection between the sovereignty of God in salvation and preparing your heart to receive the Word of God?'

Key Arguments

Only a Prepared Heart Benefits from the Word

Weaver argues from the Parable of the Sower that the condition of the heart determines the response to God's Word; only the good ground hearer, whose heart is prepared, produces fruit.

Lecture support: He states, 'The whole point of the parable of the sower is this. Unless your heart is prepared, you will never receive any benefit from the preaching of the word of God.'

Spiritual Understanding Is a Gift, Not a Human Achievement

Weaver contends that no one can naturally understand Scripture; it requires a divine gift, as seen in Jesus' words to His disciples and the Emmaus road encounter.

Lecture support: He quotes Matthew 13:11 ('it is given unto you to know the mysteries') and Luke 24:45 ('then opened he their understanding'), concluding, 'Spiritual understanding is the gift of God.'

The Three Bad Soils Represent Unsaved Conditions

Weaver argues that the wayside, stony, and thorny ground hearers are all lost, as they produce no fruit and lack the Holy Spirit, citing Romans 8:9.

Lecture support: He says, 'If there is no fruit, there is no Holy Spirit. If there is no Holy Spirit, you don't belong to Christ.'

God's Will Is the Ultimate Cause of Salvation

Weaver asserts that God's sovereign will, not human effort, is the cause of regeneration, begetting us through the Word of truth.

Lecture support: He expounds James 1:18: 'Of his own will begat he us with the word of truth,' and cites Romans 9:16: 'It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.'

Heart Preparation Involves Active Refusal of Sin

Weaver argues that immediate preparation means actively rejecting sinful thoughts and replacing them with Scripture, even if the thoughts recur frequently.

Lecture support: He illustrates, 'You can't stop a bird from flying over your head, but you can stop him from building a nest in your hair,' and says, 'You can refuse to think about them and keep them there.'

Scripture References

2 Chronicles 12:14

Weaver uses this as the lead text for the series, stating that Rehoboam did evil because he prepared not his heart to seek the Lord.

Proverbs 16:1

Cited to show that the preparation of the heart in man is from the Lord, emphasizing human inability.

Matthew 13:3-9

The Parable of the Sower is read to introduce the four types of hearers and their responses to the Word.

Matthew 13:18-23

Jesus' interpretation of the Parable of the Sower, explaining the wayside, stony, thorny, and good ground hearers.

Mark 4:15-20

Parallel account of the Parable of the Sower, emphasizing Satan's role in taking away the Word and the fruitlessness of the bad soils.

Luke 8:11-15

Luke's account of the parable, identifying the seed as the Word of God and describing the good ground hearer as having an honest and good heart.

James 1:16-18

The primary text for the sermon's second half, containing an admonition not to err, a declaration of God's good gifts, and an illustration of sovereign begetting through the Word.

Matthew 13:10-17

Jesus explains why He speaks in parables: it is given to disciples to know mysteries, but others' hearts are hardened, fulfilling Isaiah's prophecy.

John 12:37-41

Cited to show that despite Jesus' miracles, many could not believe because God had blinded their eyes and hardened their hearts.

Luke 24:13-45

The Emmaus road account, where Jesus opened the disciples' eyes and later opened their understanding to comprehend the Scriptures.

Matthew 11:27

Quoted to show that no one knows the Father except the Son and those to whom the Son reveals Him.

Matthew 16:13-17

Peter's confession of Christ is attributed to divine revelation, not human insight, illustrating that spiritual understanding is a gift.

2 Timothy 2:7

Paul's instruction to Timothy that the Lord gives understanding in all things.

Ephesians 1:9-10

Used to show that God's will, according to His good pleasure, is the cause of gathering all things in Christ.

Romans 9:9-23

Paul's argument for God's sovereign election and mercy, emphasizing that salvation depends not on human will or effort but on God who shows mercy.

Psalms 115:3

Quoted to affirm that God does whatever He pleases, underscoring His sovereign will.

Colossians 2:11-12

Describes the 'operation of God' in spiritual circumcision and resurrection with Christ, illustrating regeneration as God's work.

John 6:63

Jesus' words that the Spirit gives life and His words are spirit and life, showing the life-giving power of God's Word.

2 Corinthians 4:6

God, who commanded light to shine out of darkness, shines in hearts to give the light of the knowledge of God's glory in Christ.

1 Peter 3:18

Christ suffered to bring us back to God, highlighting the purpose of salvation as reconciliation.

Study notes

Discussion Questions

1. According to the Parable of the Sower, what are the four types of hearers, and which one represents a true believer? How can we examine our own hearts in light of these soils?

Consider: Weaver explains the parable in detail, emphasizing that only the good ground hearer produces fruit and is truly saved.

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2. Why does Weaver say that spiritual understanding is a gift from God? How does this truth affect the way we approach Bible reading and listening to sermons?

Consider: He cites multiple Scriptures showing that God must open eyes and understanding, and that this is a special gift.

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3. What does it mean to have a 'constant and continual' heart preparation, and how does it differ from 'instant and immediate' preparation? Can you give practical examples of each?

Consider: Weaver distinguishes between daily, ongoing preparation and the urgent refusal of sin when tempted.

4. How does James 1:16-18 connect God's sovereignty in salvation with the command to be swift to hear? Why might James introduce God's sovereignty at this point?
- Consider:** Weaver poses this question at the end of the sermon, promising to answer it next week, but invites the listener to ponder the connection.

5. Weaver states that 'probably the most neglected duty of every child of God is that of heart preparation.' Do you agree? What evidence do you see of this neglect in your own life or in the church?
- Consider:** He makes this claim early in the sermon, linking it to the lack of fruit despite frequent hearing of the Word.

6. How does the illustration of the bird and the nest (you can't stop a bird from flying over your head, but you can stop it from building a nest in your hair) apply to the battle against sinful thoughts? What practical steps can we take to 'refuse' those thoughts?
- Consider:** Weaver uses this adage to explain immediate preparation and the need to actively reject and replace sinful thoughts with Scripture.

Applications

Examine Your Heart's Condition When Hearing the Word

Listeners are urged to evaluate whether they are hard-hearted, shallow-hearted, half-hearted, or whole-hearted hearers, and to recognize that only a prepared heart yields fruit.

Lecture support: Weaver says, 'Unless your heart is prepared, you will never receive any benefit from the preaching of the word of God.'

Practice Constant and Immediate Heart Preparation

Believers must daily prepare their hearts through prayer and Scripture, and instantly reject sinful thoughts by replacing them with God's Word.

Lecture support: Weaver states, 'There must be a constant and continual preparation...sometimes a minute by minute basis' and 'when we are faced with sin...we immediately come back to the Word of God.'

Depend on God for Spiritual Understanding

Recognize that the ability to understand and apply Scripture is a gift from God, not a product of human intellect, and pray for Him to open your eyes.

Lecture support: Weaver emphasizes, 'Spiritual understanding is the gift of God,' citing Luke 24:45 and 2 Timothy 2:7.

Do Not Err by Neglecting Heart Preparation

James 1:16 commands believers not to be deceived about the source of good gifts and the necessity of a prepared heart; neglecting this is a serious error with eternal consequences.

Lecture support: Weaver says, 'You cannot get by with not having your heart prepared to receive the Word of God.'

Acknowledge God's Sovereignty in Your Salvation

Rest in the truth that your regeneration is entirely God's work, accomplished by His will through the Word, which should produce humility and gratitude.

Lecture support: Weaver expounds James 1:18: 'Of his own will begat he us with the word of truth,' and says, 'Regeneration is the work of God alone.'

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

Heart Preparation - 4 of 7

November 19, 2006

Read Chapter 4 in the companion book, pages 65-81.

Major Themes

God's Sovereignty in Illumination

Just as God is sovereign in salvation and not obligated to save, He is sovereign in teaching and not obligated to illuminate His Word; therefore, we must be ready when He speaks.

Lecture support: Just as God is absolutely sovereign in salvation, and He is not obligated to save, so God is equally sovereign in illumination, and He is not obligated to teach. (11:11.3-12:10.9)

The Necessity of a Teachable Spirit

Receiving the Word requires meekness and humility; pride and rebellion cause God to resist us, preventing us from learning truth.

Lecture support: The only way you can receive the Word of God is with meekness. You cannot receive it in pride, arrogancy, or rebellion. (42:05.4-43:05.8)

Putting Off Sin to Receive Truth

A corrupt mind filled with filthiness and wickedness cannot receive truth; purity of heart is the best preparation for seeing and submitting to truth.

Lecture support: What James is teaching is that a corrupt mind, that is a mind full of sensuality and wickedness, is not favorable to the reception of the truth. (32:10.7-32:52.2)

The Engrafted Word's Transforming Power

The gospel, like a good branch engrafted into a bitter tree, produces righteous fruit in believers, saving them in multiple dimensions of life.

Lecture support: The meaning here is this, that we should allow the principles of the gospel to be thus engrafted on our nature that however crabbed or perverse our nature may be... it might through the engrafted word produce the fruits of righteousness. (44:32.3-45:22.1)

The Danger of Wrath Against God's Word

Human anger against the preaching of God's Word never produces righteousness; believers must guard against becoming upset when their sins are exposed.

Lecture support: For the wrath of man worketh not the righteousness of God. You will never be righteous when you're full of wicked, sinful wrath against the Word of God. (26:16.3-26:37.8)

Key Arguments

God's sovereignty demands readiness to hear

Because God is not obligated to speak or teach, when He does speak through His Word, we must be swift to hear and not miss the opportunity.

Lecture support: Whenever God does teach, whenever God does speak, you and I had better be ready to hear and receive what God says. (12:12.3-12:38.5)

Swift hearing means eager, attentive reception

Being swift to hear involves running to hear God's Word, making sacrifices, and truly attending to and understanding the teaching.

Lecture support: Let every man be swift to hear. You run to hear the Word of God. You make every sacrifice necessary to hear the Word of God. (17:50.3-18:59.3)

Slow to speak guards against hasty, rebellious responses

Believers must be cautious about what they say in response to God's Word, avoiding argumentative or dismissive reactions.

Lecture support: You be cautious about what you say, especially in response to the teaching of the Word of God. (23:42.2-24:34.1)

Laying aside filthiness is prerequisite for receiving truth

It is impossible to receive the truth until we lay aside everything that is opposed to it, including moral filth and wicked attitudes.

Lecture support: It is impossible to receive the truth until we lay aside everything that is opposed to the truth. (33:32.7-33:50.7)

Meekness is the only posture for learning from God

A meek, childlike disposition is required to be teachable; pride and a know-it-all attitude provoke God's opposition.

Lecture support: You come to the Bible with a know-it-all attitude, God is going to fight against you. (43:06.4-44:08.7)

The Word saves in multiple dimensions

The engrafted word saves not only spiritually but mentally, emotionally, physically, financially, familially, and nationally when obeyed.

Lecture support: The word of God not only may save us spiritually, but it may save us mentally. (47:12.6-47:51.1)

Scripture References

2 Chronicles 12:14

Cited as the foundational verse for the series: Rehoboam did evil because he prepared not his heart to seek the Lord.

James 1:16-21

The primary passage for the message, read and expounded in sections, emphasizing the admonition not to err, God's good gifts, and the applications to be swift to hear and lay aside filthiness.

Matthew 13; Mark 4; Luke 8

Referenced as the parable of the sower, illustrating four types of hearers; only the good ground hearer received the word in a prepared heart.

Psalms 115:3

Quoted to support God's sovereignty: 'But our God is in the heavens. He hath done whatsoever He hath pleased.'

Isaiah 55:6

Quoted to illustrate that God may not always be found; we must seek Him while He is near.

Proverbs 1:23-31

Read to show that when God spoke and people refused, He would not answer when they later called; He is not obligated to teach.

2 Timothy 2:2

Used as an illustration that pastors are to teach faithful men, not force-feed the unwilling; similarly, God does not force His truth on us.

Proverbs 21:23

Quoted: 'Whoso keepeth his mouth and his tongue keepeth his soul from troubles,' to support being slow to speak.

Psalms 73:9

Referenced to show how the wicked use their tongue to walk through the heavens, contrasting with being slow to speak.

1 Thessalonians 1:4

Mentioned in an illustration about a man who objected to the reading of 'your election of God,' showing the need to be slow to speak against Scripture.

Isaiah 1

Alluded to regarding man being full of putrefying sores, illustrating the filthiness of sin.

2 Corinthians 7:1

Quoted to show that believers must cleanse themselves from all filthiness of flesh and spirit.

Acts 24

Referenced regarding Paul's exercise to have a conscience void of offense, illustrating purity of heart.

James 4:6

Quoted: 'God resisteth the proud, but he giveth grace to the humble,' explaining why meekness is necessary.

1 Thessalonians 2:13

Read to show that the Thessalonians received the word not as man's word but as God's Word, which works in believers.

Study notes

Discussion Questions

1. How does understanding God's sovereignty in illumination change the way you approach reading or hearing the Bible?

Consider: Weaver argues that because God is not obligated to teach, we must be ready when He speaks. This question probes personal application of that truth.

2. What are some practical ways you can be 'swift to hear' God's Word in your daily life?

Consider: The command to be swift to hear involves eagerness and sacrifice. This question encourages reflection on concrete habits.

3. Why is it so difficult to be 'slow to speak' when we hear challenging truth from Scripture?

Consider: Weaver warns against hasty, argumentative responses to God's Word. This question explores the heart issues behind our reactions.

4. What does it look like to 'lay aside all filthiness and superfluity of naughtiness' in a practical sense before coming to Scripture?

Consider: The message calls for putting off moral filth and wicked attitudes. This question seeks to make that command tangible.

5. How can you cultivate a meek and teachable spirit when you approach the Bible?

Consider: Meekness is presented as essential for receiving the Word. This question asks for practical steps to develop humility.

6. In what areas of your life have you experienced the 'saving' power of God's Word beyond just spiritual salvation?

Consider: Weaver lists mental, emotional, physical, financial, and other dimensions of salvation through the Word. This question invites testimony.

Applications

Prioritize hearing God's Word with urgency

Because God is sovereign in when and how He speaks, believers must eagerly and sacrificially prioritize listening to Scripture, not treating it casually.

Lecture support: Let every man be swift to hear. You run to hear the Word of God. You make every sacrifice necessary to hear the Word of God. (17:50.3-18:59.3)

Guard your speech in response to truth

When confronted by God's Word, especially when it exposes sin, believers must be slow to speak, avoiding defensive or argumentative replies.

Lecture support: You be cautious about what you say, especially in response to the teaching of the Word of God. (23:42.2-24:34.1)

Reject anger toward God's message or messenger

Believers must not become wrathful when Scripture or preaching pricks their conscience; such anger never produces righteousness.

Lecture support: Don't get angry and don't get upset at the preaching and teaching of the Word of God. (26:16.3-26:37.8)

Actively put away moral filth and wicked attitudes

Before approaching Scripture, believers must consciously lay aside any known sin, corrupt thoughts, or rebellious attitudes that hinder reception of truth.

Lecture support: Lay apart all filthiness and superfluity of naughtiness. (33:32.7-33:50.7)

Approach Scripture with a humble, teachable spirit

Instead of pride or a know-it-all attitude, believers must come to the Bible with meekness, ready to be instructed and corrected.

Lecture support: Receive with meekness the engrafted word which is able to save your souls. (42:05.4-43:05.8)

Allow the Word to transform every area of life

The engrafted word is able to save not only spiritually but in practical areas like mental health, relationships, finances, and family; believers should apply its principles comprehensively.

Lecture support: The word of God not only may save us spiritually, but it may save us mentally... It will save us financially if we follow the principles that God has laid down in His Word. (47:12.6-48:25.0)

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

Heart Preparation - 5 of 7

November 26, 2006

Read Chapter 5 in the companion book, pages 83-99.

Major Themes

Obedience as the Mark of True Hearing

True hearing of God's Word is inseparable from doing it. Only those who obey have genuinely received the Word.

Lecture support: James 1:22: 'But be ye doers of the word, and not hearers only, deceiving your own selves.' Weaver emphasizes that no one really hears until he obeys.

Self-Deception of the Hearer-Only

Those who hear without doing deceive themselves by false reasoning, thinking hearing alone is sufficient.

Lecture support: The Greek word *paralogizomai* means to cheat by false reckoning. Weaver explains the hearer-only is deceiving himself, not God or others.

The Word as a Mirror for Transformation

The Word of God reveals our sins and deficiencies so that we may be conformed to the image of Christ through obedience.

Lecture support: James 1:23-24 and 2 Corinthians 3:18 show that beholding in the mirror of the Word and applying it changes us from glory to glory.

Meekness and Continuance in the Word

The doer approaches the Word with humility (stooping down) and perseveres in it until it transforms him.

Lecture support: The word 'looketh' (*parakupto*) implies stooping with meekness, and 'continueth therein' indicates ongoing application.

Practical Religion: Tongue, Mercy, and Holiness

Genuine religion is evidenced by bridling the tongue, caring for the afflicted, and remaining unstained by the world.

Lecture support: James 1:26-27 contrasts vain religion with pure religion that visits orphans and widows and keeps unspotted.

God's Setting Apart of the Godly

Obedience makes us uniquely God's, as He sets apart the godly for Himself.

Lecture support: Psalm 4:3: 'But know that the Lord has set apart him that is godly for himself.' Weaver ties this to being a doer.

Key Arguments

Hearing must lead to doing to avoid self-deception.

James commands believers to be doers, not hearers only, because hearing without obedience is self-deception.

Lecture support: James 1:22 and the explanation of paralogizomai as false reasoning.

God measures truth to us according to our diligence.

From Mark 4:24, the measure we give to seeking truth determines the measure we receive; obedience leads to more light.

Lecture support: Mark 4:24: 'With what measure you mete, it shall be measured to you.' Weaver applies this to Bible study and obedience.

The mirror of the Word demands corrective action.

Looking into the Word without applying it is as futile as seeing a blemish in a mirror and doing nothing about it.

Lecture support: James 1:23-24 illustration of the man who forgets his natural face.

Continuing in the Word brings blessing.

The doer who stoops with meekness and continues in the perfect law of liberty is blessed in his doing.

Lecture support: James 1:25: 'But whoso looketh into the perfect law of liberty, and continueth therein... this man shall be blessed in his deed.'

An unbridled tongue proves vain religion.

If one seems religious but does not control his tongue, his religion is worthless, showing he is a hearer only.

Lecture support: James 1:26: 'If any man among you seem to be religious, and bridleth not his tongue... this man's religion is vain.'

Pure religion involves active mercy and personal holiness.

True doers visit the fatherless and widows and keep themselves unspotted from the world.

Lecture support: James 1:27: 'Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows... and to keep himself unspotted from the world.'

Scripture References**2 Chronicles 12:14**

Rehoboam did evil because he prepared not his heart to seek the Lord; used as the starting point for the series on heart preparation.

James 1:16-27

The primary passage for the message, read in full, emphasizing hearing and doing the Word.

Psalms 115:3

God is in the heavens and does whatsoever He pleases, illustrating His sovereignty.

Luke 11:28

Blessed are those who hear God's word and keep it, showing hearing must lead to keeping.

Matthew 7:24

Whoever hears and does Christ's sayings is like a wise man who built his house on the rock.

Luke 6:46

Why call ye me Lord, Lord, and do not the things which I say? Obedience proves lordship.

Mark 4:23-25

Take heed what you hear; with what measure you mete it shall be measured to you; to him that hath shall more be given.

1 Samuel 15:22

To obey is better than sacrifice, and to hearken than the fat of rams; hearkening and obeying are synonymous.

Romans 8:29

Predestined to be conformed to the image of His Son; God's will for every believer.

2 Corinthians 3:18

Beholding as in a mirror the glory of the Lord, we are changed into the same image from glory to glory.

1 John 4:17

Herein is our love made perfect, that we may have boldness in the day of judgment because as He is, so are we in this world.

James 4:10

Humble yourselves in the sight of the Lord, and He shall lift you up.

1 Peter 5:6

Humble yourselves under the mighty hand of God, that He may exalt you in due time.

Romans 3:27

Paul refers to the gospel as the law of faith, showing the Word is called law.

Psalms 19:7

The law of the Lord is perfect, converting the soul.

Psalms 39:1

David said, I will take heed to my ways, that I sin not with my tongue.

Psalms 32:8-9

God will instruct and teach; be not as the horse or mule whose mouth must be held with bit and bridle.

Psalms 4:1-3

The Lord has set apart him that is godly for Himself; the Lord will hear when I call.

Discussion Questions

1. What does it mean to be a 'doer of the word' in practical daily life, and how can we avoid being 'hearers only'?

Consider: Based on James 1:22 and the contrast between hearer and doer.

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2. How does the principle of 'measure' in Mark 4:24 challenge our current approach to Bible study and obedience?

Consider: Weaver explains that God measures truth back to us according to our diligence.

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3. In what ways do we deceive ourselves by thinking that hearing sermons or reading the Bible is enough without application?

Consider: The Greek word paralogizomai means to cheat by false reasoning.

4. What 'blemishes' has the mirror of God's Word recently revealed in your life, and what steps are you taking to correct them?

Consider: The mirror illustration from James 1:23-24 and the call to be conformed to Christ.

5. What does it mean to 'stoop down' with meekness when approaching Scripture, and how does pride hinder our reception of the Word?

Consider: The word 'looketh' (parakupto) implies humility; God puts His best gifts on the bottom shelf.

6. How does the way we use our tongue reveal whether we are doers or hearers only?

Consider: James 1:26 says unbridled tongues indicate vain religion.

7. What are some practical ways we can 'visit the fatherless and widows' and 'keep ourselves unspotted from the world' in our current context?

Consider: James 1:27 defines pure religion.

8. How does the promise that God sets apart the godly for Himself motivate you to pursue obedience and holiness?

Consider: Psalm 4:3 is used as a closing motivation.

Applications

Examine your obedience, not just your hearing.

Evaluate whether you are applying the Word you hear; mere hearing leads to self-deception.

Lecture support: James 1:22: 'Be ye doers of the word, and not hearers only.' Weaver stresses that hearing without doing is worthless.

Diligently seek truth to receive more from God.

The measure of effort you put into understanding and obeying God's Word determines the measure of truth you receive.

Lecture support: Mark 4:24: 'With what measure you mete, it shall be measured to you.'

Use the Word as a mirror for transformation.

Regularly look into Scripture to identify sins and deficiencies, then take corrective action to become more like Christ.

Lecture support: James 1:23-24 and 2 Corinthians 3:18; Weaver says we must correct the 'pimples' we see.

Approach the Bible with humility and perseverance.

Stoop down with meekness, laying aside pride, and continue in the Word until it changes you.

Lecture support: James 1:21, 25: 'Receive with meekness' and 'continueth therein.'

Control your tongue as evidence of genuine faith.

Bridle your tongue; if you cannot control what you say, your religion is vain.

Lecture support: James 1:26; Weaver warns against backbiting, insinuations, and ungodly speech.

Practice active compassion and personal holiness.

Care for the vulnerable (widows, orphans) and keep yourself unstained by worldly values and practices.

Lecture support: James 1:27: 'Pure religion... to visit the fatherless and widows... and to keep himself unspotted from the world.'

Pursue godliness to be set apart by God.

Obedience and conformity to Christ make you uniquely God's; He sets apart the godly for Himself.

Lecture support: Psalm 4:3: 'The Lord has set apart him that is godly for himself.'

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

Heart Preparation - 6 of 7

December 03, 2006

Read Chapter 6 in the companion book, pages 101-116.

Major Themes

Heart Preparation for Teaching

Teaching God's Word requires specific heart preparation, not just receiving it. One must master the material and be mastered by the truth.

Lecture support: Weaver states, 'It is one thing to be prepared to receive the Word of God. It's quite another thing to be prepared to teach the Word of God.' (270.5-358.1s)

The Necessity of Personal Knowledge and Experience

You cannot teach what you do not know or have not experienced. The truth must be internalized before it can be effectively communicated.

Lecture support: Weaver says, 'You cannot teach that which you do not know... Moreover, he must experience the truth and the truth must come from within.' (270.5-358.1s)

Ezra as a Model of Diligent Study

Ezra exemplifies a heart fixed on seeking, doing, and teaching God's law, demonstrating sacrifice and singleness of purpose.

Lecture support: Weaver explains, 'For Ezra had prepared his heart to seek the law of the Lord and to do it and to teach in Israel statutes and judgments.' (1398.9-1460.3s)

The High Value of Scripture

Scripture is more desirable than gold and sweeter than honey; it should be esteemed above necessary food, as seen in David, Jeremiah, and Job.

Lecture support: Weaver quotes Psalm 19:10, 'More to be desired than gold, yea, more than fine gold. Sweeter also than honey and the honeycomb.' (2016.7-2051.6s)

Linguistic Investigation of Scripture

Understanding the Bible begins with examining the original meanings of words, using tools like concordances and lexicons to avoid misinterpretation.

Lecture support: Weaver says, 'The first thing you must consider, you must consider it linguistically. All that means is: What do the words mean?' (2278.2-2303.7s)

Multiple Meanings of Biblical Words

Common words like 'flesh,' 'world,' 'love,' and 'friend' have various meanings in Scripture, requiring careful contextual and linguistic study.

Lecture support: Weaver demonstrates that 'world' has over 12 meanings, using John 1:10 as an example where it means earth, universe, and humanity. (2786.1-2892.1s)

Key Arguments

Teaching requires both knowledge and experience

Effective teaching of God's Word demands that the teacher not only knows the material intellectually but has also experienced its truth personally.

Lecture support: Weaver argues, 'Not only must the teacher grasp the truth, the truth must have grasped him.' (358.6-440.7s)

Ezra's heart preparation was a fixed, singular focus

Ezra's success in teaching stemmed from his deliberate, fixed heart preparation, setting his heart solely on God's law.

Lecture support: Weaver states, 'His heart was prepared, His heart was fixed, His heart was set upon the Word of God.' (1460.6-1504.0s)

Sacrifice is necessary to know Scripture deeply

Becoming proficient in the Word requires significant sacrifice of time and effort, akin to a concert pianist practicing eight hours daily.

Lecture support: Weaver illustrates with the pianist: 'I practice eight hours a day, six days a week... all of a sudden, I didn't want to be a concert pianist.' (1677.4-1713.7s)

Investigation begins with linguistic analysis

The first step in studying Scripture is to understand what the words mean in their original languages, using available tools.

Lecture support: Weaver says, 'The very first thing that you need to know when you read your Bible... you must consider it linguistically.' (2278.2-2303.7s)

Assuming modern meanings leads to misinterpretation

Many biblical words have different meanings than their common modern usage, and failure to study them linguistically results in error.

Lecture support: Weaver warns, 'We assume that just because we know a word... we automatically give it the meaning that is prevalent today.' (2418.2-2457.8s)

Scripture interprets Scripture

A key hermeneutical principle is to compare spiritual things with spiritual, allowing clear passages to interpret less clear ones.

Lecture support: Weaver cites 1 Corinthians 2:13: 'we are to compare spiritual things with spiritual.' (2197.9-2277.6s)

Scripture References

Ezra 7:1-5

Genealogy of Ezra tracing back to Aaron the chief priest, establishing his priestly lineage.

Ezra 7:6

Ezra is described as a ready scribe in the law of Moses, and the king granted his requests because God's hand was upon him.

Ezra 7:10

Ezra prepared his heart to seek the law of the Lord, to do it, and to teach statutes and judgments in Israel.

Matthew 28:19-20

Jesus commands His disciples to go and teach all nations, baptizing them and teaching them to observe all He commanded.

2 Timothy 2:2

Paul instructs Timothy to commit what he has heard to faithful men who will be able to teach others.

James 5:10

James cites the prophets as examples of suffering affliction and patience.

Jeremiah 52:24, 27

Seraiah the high priest was murdered by Nebuchadnezzar; Ezra is identified as his son.

1 Chronicles 6:7-10

The six omitted generations in Ezra's genealogy can be found here.

Matthew 23:25

Jesus pronounces woe upon scribes, Pharisees, and hypocrites, contrasting with Ezra's faithful scribal work.

Mark 12:28-34

A scribe is commended by Christ for his honesty and integrity, being told he is not far from the kingdom of God.

Galatians 3:19

The law was added because of transgressions, ordained by angels in the hand of a mediator (Moses).

Philippians 3:13-14

Paul expresses his singleness of purpose: forgetting the past and pressing toward the mark of the high calling in Christ.

John 5:39

Jesus tells the Pharisees to search the Scriptures because they testify of Him.

Psalms 19:8-10

The statutes, commandments, and judgments of the Lord are described as more desirable than gold and sweeter than honey.

Jeremiah 15:16

Jeremiah says God's words were found and eaten, becoming the joy and rejoicing of his heart.

Job 23:12

Job esteemed God's words more than his necessary food.

1 Corinthians 2:13

We are to compare spiritual things with spiritual, allowing Scripture to interpret Scripture.

Isaiah 40:6-7

All flesh is grass, referring to the frailty of all humanity.

Job 19:25-26

Job declares that in his flesh he shall see God, using 'flesh' to refer to his physical body.

Romans 7:18-19

Paul says in his flesh dwells no good thing, referring to the sin principle.

Study notes

Discussion Questions

1. What does it mean to 'prepare your heart' to teach God's Word, and how does that differ from preparing to receive it?

Consider: Weaver distinguishes between receiving and teaching, emphasizing that teaching requires additional heart preparation.

2. In what ways can we follow Ezra's example of fixing our hearts to seek, do, and teach God's law?

Consider: Ezra's threefold purpose in Ezra 7:10 serves as a model for believers.

3. What sacrifices might be necessary for us to gain a deeper knowledge of Scripture, and are we willing to make them?

Consider: Weaver uses the concert pianist illustration to show the cost of expertise.

4. Why is it dangerous to assume we know the meaning of biblical words based on modern usage?

Consider: Weaver warns that common words like 'flesh' and 'world' have multiple meanings in Scripture.

5. How can using tools like Strong's Concordance or lexicons improve our personal Bible study?

Consider: Weaver recommends these resources for understanding original word meanings.

6. What does it mean that 'Scripture interprets Scripture,' and how can we apply this principle?

Consider: Weaver introduces this hermeneutical principle from 1 Corinthians 2:13.

7. How does the example of the word 'world' in John 1:10 challenge our assumptions about biblical language?

Consider: Weaver uses this verse to show three different meanings of 'cosmos' in one sentence.

8. What is the significance of Jesus calling Judas 'friend' (hetairos) in Matthew 26:50?

Consider: Weaver explains the Greek word hetairos indicates a mere acquaintance, not an intimate friend.

Applications

Commit to diligent study of Scripture

Believers should follow Ezra's example by fixing their hearts to seek God's law, making it a priority and being willing to sacrifice time and effort.

Lecture support: Weaver says, 'If we're going to know the Word of God, we've got to understand there's got to be some sacrifice.' (1638.9-1675.1s)

Use linguistic tools for Bible study

To understand Scripture accurately, use resources like Strong's Concordance and lexicons to learn the original meanings of words.

Lecture support: Weaver urges, 'If you do not have a Strong's Concordance, I would urge you to get one.' (2278.2-2303.7s)

Prioritize comprehension over quantity

It is better to read and understand one verse deeply than to read many chapters without comprehension.

Lecture support: Weaver states, 'I had rather read one verse and understand than to read 20 chapters and not understand a thing that I've read.' (3437.5-3496.6s)

Internalize truth before teaching

Before teaching others, ensure that the truth has personally grasped and transformed you, not just intellectually understood.

Lecture support: Weaver emphasizes, 'Not only must the teacher grasp the truth, the truth must have grasped him.' (358.6-440.7s)

Value Scripture above all else

Cultivate a love for God's Word that esteems it more than material wealth or physical sustenance, as David, Jeremiah, and Job did.

Lecture support: Weaver quotes Psalm 19:10 and Job 23:12 to illustrate the supreme value of Scripture. (2016.7-2101.0s)

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

Heart Preparation - 7 of 7

December 10, 2006

Read Chapter 7 in the companion book, pages 117-138.

Major Themes

Heart Preparation for Teaching

The necessity of preparing one's heart before attempting to teach God's Word, following Ezra's example of seeking, doing, and teaching.

Lecture support: Weaver states, 'For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.'

Multi-faceted Investigation of Scripture

To properly understand the Bible, one must consider truth from multiple angles: linguistically, historically, judicially, experientially, expositively, applicatively, heavenly/humanly, eternally/temporally, and negatively/positively.

Lecture support: Weaver systematically presents twelve ways to consider truth, beginning with 'consider truth linguistically' and continuing through the list.

The Importance of Context

Biblical interpretation must account for historical, literary, and theological context to avoid misunderstanding, as demonstrated with Luke 15 and Philemon.

Lecture support: Weaver says, 'When you look at things in the context, you get a whole different meaning than what the modern-day religious crowd sees.'

Personal Application Precedes Teaching

Effective teaching flows from personal obedience and experience; one cannot authentically teach what one has not lived.

Lecture support: Weaver states, 'Ezra wanted to know the law of the Lord. He wanted it applied to his life. And he wanted to educate his people so that their lives would be impacted.'

The Sufficiency of Scripture

God's Word contains answers for every problem, heartache, and trial, and obedience to it can solve societal issues.

Lecture support: Weaver declares, 'God's Word has the answer. We could solve the problems in this country in a heartbeat if people were willing to do what God said.'

Key Arguments

Words have multiple biblical meanings

A word's modern meaning may not match its biblical usage; careful linguistic study is essential to avoid misinterpretation.

Lecture support: Weaver gives examples: 'flesh' has four meanings, 'world' (cosmos) has at least twelve, and 'love' and 'friend' also vary.

Historical context unlocks meaning

Knowing the author, audience, occasion, and cultural background (e.g., kinsman-redeemer laws) is crucial for understanding books like Philemon.

Lecture support: Weaver explains that Onesimus was Philemon's physical brother and a slave due to biblical slavery laws, which illuminates Paul's appeal.

Justification is a legal declaration

Justification is not an internal change but a judicial act where God declares the believer righteous based on Christ's work, as seen in Deuteronomy 25:1 and Proverbs 17:15.

Lecture support: Weaver says, 'Justification does nothing to her or in her, but it is something for her... God looks at the sinner who is in Jesus Christ and says, "I find him innocent."'

Luke 15 is one parable, not three

The chapter contains one parable in three parts illustrating the work of the Son (lost sheep), Spirit (lost coin), and Father (prodigal son), aimed at two audiences.

Lecture support: Weaver notes verse 3 says 'this parable' (singular), and the ninety-nine left in the wilderness represent the self-righteous Pharisees.

All Scripture is applicable

Even Old Testament narratives are written for our admonition and example, providing principles for Christian living.

Lecture support: Weaver cites 1 Corinthians 10:11: 'Now all these things happened unto them for ensamples: and they are written for our admonition.'

Divine sovereignty and human responsibility coexist

The Bible teaches both God's eternal choice and the necessity of human response; election does not negate the call to believe.

Lecture support: Weaver points to John 6:37 and 2 Thessalonians 2:13-14, showing that those given by the Father will come, and they are called through the gospel.

God's eternal purpose unfolds in time

What God decreed in eternity is revealed and fulfilled in history; our focus should be on obeying what He has revealed.

Lecture support: Weaver references Acts 2:23 and 4:27-28 for Christ's crucifixion as foreordained, and Deuteronomy 29:29 for the distinction between secret and revealed things.

Teaching requires experience, not just information

Authentic Christian education imparts lived wisdom, not mere theory; teachers must have personally experienced God's faithfulness in trials.

Lecture support: Weaver recounts challenging a professor whose theories 'won't work' because he lacked pastoral or missions experience.

Scripture References

Ezra 7:1-6, 10

Introduction of Ezra and the key verse for the series: 'For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.'

2 Chronicles 12:14

Rehoboam did evil because he prepared not his heart to seek the Lord, illustrating the importance of heart preparation.

Philemon 1-25

Used as an extended example of considering truth historically, covering the story of Onesimus and principles of imputation and restitution.

Deuteronomy 25:1

Judges are to justify the righteous and condemn the wicked, establishing justification as a judicial declaration.

Proverbs 17:15

Justifying the wicked or condemning the just is an abomination, reinforcing the legal nature of justification and condemnation.

Luke 15:1-32

The parable of the lost sheep, coin, and son, interpreted as one parable in three parts depicting the Trinity's work in salvation.

Luke 18:9-14

The Pharisee and the publican, illustrating the self-righteous attitude of the Pharisees contrasted with the humility of the sinner.

Romans 15:4

Whatsoever things were written aforetime were written for our learning, supporting the applicatory approach to all Scripture.

1 Corinthians 10:1-11

Old Testament events happened as examples for us, written for our admonition, demonstrating the applicatory principle.

John 6:37

All that the Father gives to Christ will come to Him, showing the divine side of salvation alongside the human response.

John 17:6-10

Jesus prays for those the Father has given Him, emphasizing the heavenly, divine side of election.

2 Thessalonians 2:13-14

God chose believers to salvation through sanctification of the Spirit and belief of the truth, uniting divine choice and human response.

Ephesians 3:11

According to the eternal purpose which He purposed in Christ Jesus our Lord, introducing the concept of God's one eternal decree.

Acts 2:22-23

Jesus was delivered by the determinate counsel and foreknowledge of God, showing the eternal purpose in Christ's death.

Acts 4:27-28

Herod, Pilate, Gentiles, and Israel did what God's hand and counsel determined before to be done, illustrating the eternal purpose.

Titus 1:1-3

God promised eternal life before the world began but manifested it in due times through preaching, showing the eternal and temporal aspects.

Deuteronomy 29:29

Secret things belong to the Lord, but revealed things are for us to obey, distinguishing between God's hidden eternal purpose and our responsibility.

Proverbs 18:22

Whoso findeth a wife findeth a good thing, used to illustrate that not every statement is universal; one must consider what is not being said.

Proverbs 23:13-14

Withholding correction and using the rod, used to show that the promise is not automatic but conditioned on faithful, God-blessed discipline.

John 1:17-18

The law came by Moses, but grace and truth came by Jesus Christ, meaning the fullness of grace and truth is in Christ, not that they were absent before.

Study notes

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

Discussion Questions

1. What does it mean to 'prepare your heart' before studying or teaching the Bible, and how can you practically do this?

Consider: Based on Ezra 7:10 and the example of Rehoboam in 2 Chronicles 12:14.

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2. Why is it important to consider the historical background (who, what, when, where, why) when interpreting a book like Philemon?

Consider: Weaver's detailed walkthrough of Philemon demonstrates how historical context reveals the relational dynamics and legal principles at play.

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3. How does understanding justification as a legal declaration rather than an experience affect your assurance of salvation?

Consider: Weaver explains that justification is God's judicial act in light of the law, not something we feel or do.

4. In what ways are you experiencing sanctification (growth in holiness and obedience) in your life right now?

Consider: The point on considering truth experientially challenges believers to examine whether they are actually growing in grace.

5. How does recognizing Luke 15 as one parable in three parts change your understanding of God's work in salvation?

Consider: Weaver argues the lost sheep, coin, and son represent the Son, Spirit, and Father's roles, not three separate parables.

6. Can you think of an Old Testament story that seemed irrelevant until you considered its application to your life?

Consider: Romans 15:4 and 1 Corinthians 10 teach that all Old Testament events are examples for our learning and admonition.

7. How do you balance the biblical truths of God's sovereign election and your personal responsibility to believe and obey?

Consider: Weaver presents the heavenly (divine) and human sides of truth using John 6:37 and 2 Thessalonians 2:13-14.

8. Why is personal experience of God's faithfulness essential for effective teaching, and how can you cultivate such experience?

Consider: Weaver's story about the inexperienced professor and his emphasis on Ezra applying the law to himself first.

Applications

Study words in their biblical context

When reading Scripture, do not assume you know a word's meaning; use lexicons and cross-references to understand its range of meanings in the original languages.

Lecture support: Weaver says, 'Just because you know a word or you have a preconceived idea concerning the meaning of a word does not mean that that is the actual meaning in the scripture.'

Research historical background

Before studying a book, learn about its author, audience, cultural setting, and purpose to avoid misinterpretation.

Lecture support: Weaver demonstrates with Philemon: 'If you're going to understand the book of Philemon historically, you have to know all of the elements.'

Distinguish judicial from experiential truths

Recognize that some doctrines (like justification) are legal realities declared by God, not feelings; rest in Christ's finished work rather than looking for an emotional experience.

Lecture support: Weaver explains, 'Justification does nothing to her or in her, but it is something for her.'

Examine your spiritual growth

Regularly ask yourself if you are growing in knowledge, holiness, and obedience, as sanctification is an experiential process.

Lecture support: Weaver asks, 'Am I actually growing in knowledge? Am I learning anything? Is my life becoming more and more holy?'

Interpret passages in their full context

Always read surrounding verses and chapters to understand the flow of thought; avoid isolating verses to support preconceived ideas.

Lecture support: Weaver shows that Luke 15 is one parable, not three, by noting verse 3 says 'this parable' (singular).

Apply all Scripture to your life

When reading any passage, ask, 'How does this apply to me? What principles can I draw for my situation?'

Lecture support: Weaver states, 'Everything in the Word of God is applicable. It doesn't matter if it's past. It doesn't matter if it's history. It is applicable.'

Focus on revealed truth for obedience

Do not become paralyzed by trying to fathom God's secret eternal purposes; concentrate on obeying what He has clearly commanded in Scripture.

Lecture support: Weaver cites Deuteronomy 29:29: 'The secret things belong unto the Lord... but those things which are revealed belong unto us... that we may do all the words of this law.'

Teach from experience, not just theory

Before teaching others, ensure you have personally applied and experienced the truth; share how God has worked in your own trials to give credibility and power to your teaching.

Lecture support: Weaver says, 'Education is when you're not only able to impart knowledge, but experience as well.'

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

Online Lecture Resources

Scan a code or select the lecture link in the PDF. The original lecture identifiers and destinations are preserved.

Lesson 1: Heart Preparation - 1 of 7

Lecture JW00910

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Lesson 2: Heart Preparation - 2 of 7

Lecture JW00909

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Lesson 3: Heart Preparation - 3 of 7

Lecture JW00908

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Lesson 4: Heart Preparation - 4 of 7

Lecture JW00907

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Lesson 5: Heart Preparation - 5 of 7

Lecture JW00906

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Lesson 6: Heart Preparation - 6 of 7

Lecture JW00905

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Lesson 7: Heart Preparation - 7 of 7

Lecture JW00903

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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.