WEAVER STUDY GUIDES

Is Your Back Against The Wall Yet

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

Contents

Lesson 1: Pastor John Weaver - Is Your Back Against The Wall Yet - Part One 4

Major Themes 4

Key Arguments 5

Scripture References 7

Discussion Questions 10

Applications 13

Personal Application and Notes 15

Lesson 2: Pastor John Weaver - Is Your Back Against The Wall Yet - Part Two 16

Major Themes 16

Key Arguments 17

Scripture References 18

Discussion Questions 20

Applications 22

Personal Application and Notes 23

Online Lecture Resources 24

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 - Is Your Back Against The Wall Yet

Part One

February 02, 2023

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

Major Themes

The rapid loss of truth across generations

A single generation can lose knowledge of God and His works, leading to widespread apostasy.

Lecture support: Weaver states, 'It just takes one generation for truth to disappear' (02:49-03:32) and points to Judges 2:10 where a new generation arose that 'knew not the Lord, nor yet the works which he had done for Israel.'

The necessity of a personal, intimate relationship with God

Salvation is not merely rescue from judgment but knowing God intimately through Jesus Christ, as defined in John 17:3.

Lecture support: Weaver explains the Hebrew word yada and Greek ginosko, emphasizing that eternal life is knowing God and Jesus Christ, and that without this relationship, people descend into paganism.

Man's inherent religiosity and descent into idolatry

All people are inherently religious and will worship something; left to themselves, they will follow false gods or make themselves god, leading to immorality and destruction.

Lecture support: Weaver says, 'Man by nature is inherently religious... he is going to serve some god' and cites will-worship in Colossians 2:23 and the Baal Peor incident in Numbers 25.

The danger of ignorance of biblical and church history

Modern Christians are largely ignorant of Scripture, doctrine, and the history of God's works, leaving them vulnerable to the same judgment as ancient Israel.

Lecture support: Weaver lists examples of ignorance - justification, sanctification, Reformers, the Inquisition - and says, 'Christians today are just like Israel in Judges chapter 2. We do not know God and we do not know our own history.'

The call to hold fast to truth

Believers are commanded to hold firmly to sound doctrine, their confession, and what they have received, using the Greek concept of kratos (power, mastery).

Lecture support: Weaver cites 1 Thessalonians 5:21, 2 Timothy 1:13, Hebrews 4:14, Hebrews 10:23, and Revelation 2:25, and explains kratos as getting a good hold.

The hardening of the neck as stubborn rebellion

The phrase 'back against the wall' parallels the biblical concept of a hardened neck, which signifies refusal to hear and obey God, leading to judgment.

Lecture support: Weaver connects the saying to 2 Kings 17:14, 2 Chronicles 36:13, and Nehemiah 9:16-17, showing that a hardened neck prevents turning to God.

The importance of knowing God's works for present faith

Knowledge of God's past mighty works enables believers to pray for deliverance in current crises, as seen in Psalm 44.

Lecture support: Weaver reads Psalm 44:1-4, where the psalmist recalls God's past deeds and then prays, 'Thou art my King, O God: command deliverances for Jacob.'

The inevitability of judgment for those who forget God

Those who refuse to hear God and walk after their own imagination will face destruction, as God's words always come to pass.

Lecture support: Weaver cites Zechariah 1:2-6, where the fathers who disobeyed are dead, but God's words took hold of them, and Psalm 9:15-17, where the wicked are snared in their own works.

Key Arguments

A generation that does not know God personally will inevitably turn to false worship and immorality.

Weaver argues that the new generation in Judges 2 lacked a saving knowledge of God, which led directly to serving Baal and Ashtoreth with licentious practices.

Lecture support: He states, 'When you do not know the one true and the living God personally, intimately, experientially, in salvation, you always descend into paganism and immorality' and points to Judges 2:11-13.

Modern Christians are as ignorant of God and His works as the Judges generation, placing them in the same peril.

Weaver contends that today's believers cannot explain basic doctrines or identify key figures of church history, mirroring the ignorance of the generation that 'knew not the Lord, nor yet the works which he had done for Israel.'

Lecture support: He asks rhetorical questions about justification, sanctification, and Reformers, concluding, 'Christians today are just like Israel in Judges chapter 2.'

Refusing to hear God's Word leads to walking in one's own imagination and ultimately to idolatry.

Using Jeremiah 13:10, Weaver shows a causal chain: refusal to hear God's words results in following one's own heart, which leads to serving other gods.

Lecture support: He reads Jeremiah 13:10 and explains, 'When you refuse to hear God's word, you will always walk after the imagination of your own heart... always ends up in idolatry.'

Without knowledge of God's past works, believers cannot be encouraged in desperate situations.

Weaver argues that Psalm 44 shows the psalmist drawing strength from the history of God's deliverance to pray for current help, implying that ignorance of such works leaves one without hope.

Lecture support: He says, 'You can never be encouraged in desperate situations if you do not know the mighty works of God' after reading Psalm 44:1-4.

The phrase 'back against the wall' describes the condition of being hard-pressed with no escape, which results from stubborn rebellion.

Weaver links the saying to the biblical 'hardened neck,' showing that persistent disobedience leaves people with no way out except to cry to God.

Lecture support: He traces the saying to military last stands and connects it to 2 Kings 17:14 and Nehemiah 9:16-17, where hardening the neck leads to refusal to obey.

God's words and statutes inevitably take hold of the disobedient, even after the preachers and fathers are dead.

From Zechariah 1:2-6, Weaver argues that while the rebellious fathers and prophets died, God's words proved true and brought judgment, demonstrating that no one can outrun God's decrees.

Lecture support: He paraphrases Zechariah 1:6: 'What God said He was going to do to us, He did to us.'

Pleasure in God is the prerequisite for seeking out His mighty works.

Weaver cites Psalm 111:2 to argue that ignorance of God's works stems from a lack of delight in God Himself; those who love God will study His deeds.

Lecture support: He quotes, 'The works of the Lord are great, sought out of all them that have pleasure therein' and explains, 'If we have no pleasure in God... we'll not seek out what He's done.'

Man left to himself will destroy himself through his own devices.

Weaver uses Psalm 9:15-17 to show that the wicked fall into their own pits and are snared by their own works, illustrating self-destruction apart from God's grace.

Lecture support: He reads Psalm 9:15-17 and states, 'Man left to himself ends up destroying himself.'

Scripture References

Judges 2:6-19

The primary text of the sermon, describing Israel's apostasy after Joshua's generation died and the cycle of sin, oppression, and deliverance.

1 Thessalonians 5:21

Cited as a command to hold fast to what is good.

2 Timothy 1:13

Paul's instruction to Timothy to hold fast the form of sound words.

Hebrews 4:14

Exhortation to hold fast our profession (confession) of faith in Christ as high priest.

Hebrews 10:23

Command to hold fast the profession of faith without wavering.

Revelation 2:25

Christ's command to hold fast what they have until He comes.

2 Kings 17:14

Illustrates hardened necks as refusal to hear and believe God.

2 Chronicles 36:13

Zedekiah stiffened his neck and hardened his heart from turning to God.

Nehemiah 9:16-17

Describes Israel's pride, hardened necks, refusal to obey, and rebellion, yet God's mercy.

John 17:3

Defines eternal life as knowing the only true God and Jesus Christ.

Amos 3:2

God says He knew only Israel among all families, indicating an intimate covenant relationship.

Matthew 1:21

Jesus will save His people from their sins, showing salvation is from sin unto relationship.

Numbers 25:1-9

The Baal Peor incident where Israel committed immorality and idolatry, resulting in a plague and 24,000 deaths.

Deuteronomy 4:3

God reminds Israel of the destruction of those who followed Baal Peor.

Psalm 106:28-30

Recounts the Baal Peor sin and Phinehas's intervention to stop the plague.

Hosea 9:10

God recalls Israel's devotion to Baal Peor as shameful abomination.

Colossians 2:23

Mentions will-worship, which is self-prescribed worship contrary to God's truth.

1 Corinthians 10:20-21

Paul warns that sacrifices to idols are to demons, and believers cannot partake of both the Lord's table and the table of demons.

Jeremiah 13:10

God says the evil people who refuse to hear His words and walk after their own imagination will become worthless like a rotten girdle.

Psalm 9:15-17

The wicked are snared in their own works and turned into hell; nations that forget God face judgment.

Study notes

Discussion Questions

1. What does it mean to 'know the Lord' in the sense of yada and ginosko, and how does this differ from merely knowing about God?

Consider: Weaver emphasizes that the new generation in Judges 2 lacked an intimate, experiential knowledge of God, which is essential for salvation (John 17:3).

2. Why is it so easy for one generation to lose the truth, and what practical steps can we take to prevent this in our families and churches?

Consider: The sermon notes that as soon as the elders who had seen God's works died, the next generation did not know the Lord or His works (Judges 2:10).

3. In what ways do we see modern Christians descending into 'paganism and immorality' when they lack a personal relationship with God?

Consider: Weaver argues that without knowing God, people always turn to false worship and licentiousness, as Israel did with Baal and Ashtoreth.

4. How does the concept of 'will-worship' (Colossians 2:23) manifest in contemporary culture and even in churches?

Consider: Weaver defines will-worship as self-prescribed worship that is arbitrary and contrary to God's truth, leading to demonic fellowship (1 Corinthians 10:20-21).

5. Why is knowledge of church history and the mighty works of God essential for enduring present trials, according to Psalm 44?

Consider: The psalmist recalls God's past deliverances to pray for current help; Weaver says without such knowledge, we cannot be encouraged in desperate situations.

6. What does it look like to have a 'hardened neck' today, and how does that lead to having our 'backs against the wall'?

Consider: Weaver connects the phrase to biblical stubbornness and rebellion (2 Kings 17:14; Nehemiah 9:16-17), which results in being hard-pressed with no escape.

7. How can we cultivate 'pleasure in the Lord' so that we naturally seek out His works, as Psalm 111:2 suggests?

Consider: Weaver states that ignorance of God's works stems from a lack of delight in God; those who love Him will study His deeds.

8. What are some practical ways to teach the next generation about God's works and biblical truth, as commanded in Psalm 78:4-8?

Consider: The psalm instructs fathers to make known God's works to their children so they would set their hope in God and not be rebellious.

Applications

Pursue an intimate, personal relationship with God through Jesus Christ.

Weaver urges that salvation is not just rescue from judgment but knowing God personally; believers must examine whether they truly know Him experientially.

Lecture support: He explains the Hebrew yada and Greek ginosko, and cites John 17:3: 'This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.'

Diligently teach the next generation the works and Word of God.

To prevent a generation that does not know the Lord, parents and church leaders must intentionally pass down biblical truth and history.

Lecture support: Weaver references Deuteronomy 4:9 and Psalm 78:4-8, which command teaching children and children's children so they set their hope in God.

Study church history and the mighty works of God to strengthen faith.

Knowing how God has worked in the past enables believers to trust Him in present crises and pray for deliverance.

Lecture support: He uses Psalm 44:1-4 as a model: recalling God's past deeds leads to the prayer, 'Thou art my King, O God: command deliverances for Jacob.'

Hold fast to sound doctrine and the confession of faith.

Believers are commanded to grasp firmly the truths of Scripture and their profession of Christ, resisting the drift toward error.

Lecture support: Weaver lists multiple 'hold fast' verses (1 Thessalonians 5:21; 2 Timothy 1:13; Hebrews 4:14; 10:23; Revelation 2:25) and explains the Greek kratos.

Examine your heart for stubbornness and rebellion against God's Word.

A hardened neck leads to refusing to hear and obey God, resulting in being hard-pressed; believers should repent before their backs are against the wall.

Lecture support: Weaver connects the phrase to 2 Kings 17:14 and Nehemiah 9:16-17, and warns that most people only learn when they have no way out.

Cultivate delight in God as the motivation for seeking His works.

Ignorance of God's deeds stems from a lack of pleasure in Him; believers should foster love for God that drives them to study His Word and works.

Lecture support: He quotes Psalm 111:2: 'The works of the Lord are great, sought out of all them that have pleasure therein.'

Learn from the judgment of past generations to avoid repeating their sins.

God's words took hold of the rebellious fathers; believers should heed history and Scripture to turn from evil ways and not share their fate.

Lecture support: Weaver cites Zechariah 1:2-6, where the fathers acknowledged that God dealt with them according to their ways, and urges, 'Be ye not as your fathers.'

Recognize that all false worship is ultimately demonic and leads to destruction.

Any worship not centered on the true God through Christ is will-worship and fellowship with demons, ending in self-destruction.

Lecture support: He references 1 Corinthians 10:20-21 and Psalm 9:15-17, showing that the wicked are snared in their own works and turned into hell.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

Pastor John Weaver - Is Your Back Against The Wall Yet

Part Two

February 02, 2023

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

Major Themes

Chastening vs. Judgment

God chastens His children for their good, but judges His enemies with destruction. Chastening is a sign of sonship and leads to righteousness.

Lecture support: Hebrews 12:5-11 is quoted to show that God chastens every son He receives, and Deuteronomy 32:41-42 shows judgment on enemies.

The Cycle of Sin and Suffering

Israel repeatedly sinned, suffered oppression, cried out, and was delivered, only to sin again. Suffering was necessary to bring them to repentance.

Lecture support: The sermon reviews multiple instances in Judges where Israel did evil and was oppressed, crying out only when in distress.

God's Compassion in Sending Preachers

God sends prophets out of compassion to warn people and call them to repentance. The presence of preaching indicates God's mercy.

Lecture support: 2 Chronicles 36:15 is cited: God sent messengers because He had compassion. The prophet in Judges 6:8-10 is an example.

The Danger of Comfort and Prosperity

People do not cry out to God while they are comfortable. It takes severe hardship to bring them to repentance.

Lecture support: Weaver asks why Israel waited seven years to cry out, and why Americans are not upset despite national sins, concluding it is because their backs are not yet against the wall.

National Judgment for National Sin

God judges nations that reject Him, using economic collapse, invasion, and cultural decay. America is on a similar trajectory.

Lecture support: Amos 4:6-12 shows God sending famine, drought, pestilence, and war to get Israel's attention. Weaver applies this to modern America.

The Finality of Rejected Grace

There is a point when God says 'I will deliver you no more,' leaving people to face the consequences of their sin without hope.

Lecture support: Judges 10:10-14 is quoted where God tells Israel to cry to their false gods. Hosea 5:6 says they will seek the Lord but not find Him.

Key Arguments

Israel's suffering was a direct result of their sin.

The oppression by Midian was God's chastening for Israel's evil. Their flight to caves and loss of sustenance were consequences of disobedience.

Lecture support: Judges 6:1 says they did evil and the Lord delivered them. Leviticus 26:17 is cited: 'you shall flee when none pursueth you.'

America is experiencing similar judgment.

Economic inflation, illegal immigration, cultural decay, and government corruption are modern parallels to the Midianite oppression.

Lecture support: Weaver cites rising electricity costs, looting without consequences, and quotes an economic writer on purposeful destruction of the economy.

God uses hardship to bring repentance.

God sent famine, drought, and war in Amos 4 to get Israel's attention, but they did not return. Hardship is a tool to awaken people.

Lecture support: Amos 4:6-12 is read, showing each calamity followed by 'yet you have not returned to me.'

Preaching is a sign of God's mercy.

When God sends a prophet, it is because He has compassion. When He removes or silences preachers, it indicates judgment.

Lecture support: 2 Chronicles 36:15; examples of Elijah being removed and Jeremiah being told not to pray.

There is a limit to God's patience.

God eventually told Israel He would deliver them no more. This final rejection comes after persistent rebellion.

Lecture support: Judges 10:10-14; Hosea 2:8-13 and 5:6.

Repentance should not be delayed.

Israel waited seven years to cry out. Believers should cry out now before facing severe judgment.

Lecture support: The question 'Why did they wait seven years?' and the call to pray now based on Jeremiah 33:3.

Scripture References

Judges 6:1-10

The main text of the sermon, describing Israel's oppression by Midian and God's message through a prophet.

Deuteronomy 32:41-42

Used to illustrate God's judgment on His enemies, with vivid imagery of vengeance.

Hebrews 12:5-11

Explains that God chastens His children for their profit, yielding the peaceable fruit of righteousness.

1 Samuel 13:5-7

Another example of Israelites hiding in caves and fleeing due to fear, showing a pattern of cowardice under judgment.

Leviticus 26:17

Cited to show that fleeing when none pursues is a curse for disobedience.

Amos 4:6-12

God's repeated chastening through famine, drought, blight, pestilence, and war, yet Israel did not return; ends with 'prepare to meet thy God.'

Isaiah 1:7-8

Describes a desolate country, burned cities, and land devoured by strangers, paralleling the judgment in Judges.

Proverbs 8:35-36

Those who find wisdom find life; those who hate wisdom love death, applied to cultural rejection of God.

2 Chronicles 36:15

God sent messengers because He had compassion on His people, showing that preaching is a sign of mercy.

Judges 10:10-14

God refuses to deliver Israel anymore, telling them to cry to their false gods, illustrating the finality of judgment.

Hosea 2:8-13

God threatens to take back His blessings because Israel used them for Baal worship.

Hosea 5:5-6

Israel will seek the Lord but not find Him because He has withdrawn, indicating a point of no return.

Jeremiah 33:3

Call unto me and I will answer, used as an encouragement to pray now for deliverance.

Judges 2:11; 3:7,12; 4:1; 6:1; 10:6; 13:1

A series of verses showing the repeated cycle of Israel doing evil, being oppressed, and crying out.

Discussion Questions

1. What is the difference between God's judgment and His chastening, and how should this affect our view of hardships?

Consider: Based on the contrast between Deuteronomy 32 and Hebrews 12.

2. Why do you think Israel waited seven years to cry out to God, and what does that reveal about human nature?

Consider: From the observation that Israel only cried out when greatly impoverished.

3. In what ways might God be using current events to get our attention as a nation?

Consider: Application of Amos 4 and the economic/social parallels drawn in the sermon.

4. How should we respond when we see cultural decay and the rejection of God in society?

Consider: From the discussion of culture as religion externalized and the destruction of cities.

5. What does it mean that God sends preachers out of compassion, and what is our responsibility when we hear such preaching?

Consider: Based on 2 Chronicles 36:15 and the role of the prophet in Judges 6.

6. Is there a point where God says 'I will deliver you no more'? How should that warning affect our urgency in repentance?

Consider: From Judges 10 and Hosea 5.

Applications

Cry out to God now, not later.

Don't wait until your back is against the wall to repent and seek God. Begin praying for deliverance and national repentance immediately.

Lecture support: The question 'Why did they wait seven years?' and the call to pray based on Jeremiah 33:3.

Recognize chastening as God's training.

View hardships as God's loving discipline intended to produce righteousness, not as meaningless suffering.

Lecture support: Hebrews 12:5-11 teaches that chastening yields the peaceable fruit of righteousness.

Examine your life for unconfessed sin.

The prophet in Judges 6 confronted Israel's sin. Believers should examine themselves and repent of any rebellion or idolatry.

Lecture support: The prophet's message in Judges 6:8-10: 'you have not obeyed my voice.'

Value and heed biblical preaching.

God sends preachers as an act of compassion. Respond to faithful preaching with repentance and obedience.

Lecture support: 2 Chronicles 36:15 and the example of God sending a prophet.

Do not trust in false gods or material comfort.

Israel trusted in Baal and their own resources until they were stripped bare. Trust in God alone, not in government, wealth, or false religions.

Lecture support: Hosea 2:8-13 shows God taking back blessings used for Baal.

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 - Is Your Back Against The Wall Yet - Part One

Lecture JW01682

Open the formatted lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01682&transcript=ai&pc_view=formatted

Lesson 2: Pastor John Weaver - Is Your Back Against The Wall Yet - Part Two

Lecture JW01683

Open the formatted lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01683&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.