

WEAVER STUDY GUIDES

Learning the Righteousness of God

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: Learning the Righteousness of God - 1	4
Major Themes	4
Key Arguments	5
Scripture References	6
Discussion Questions	9
Applications	11
Personal Application and Notes	12
 Lesson 2: Learning the Righteousness of God - 2	 13
Major Themes	13
Key Arguments	14
Scripture References	15
Discussion Questions	17
Applications	19
Personal Application and Notes	20
 Lesson 3: Learning the Righteousness of God - 3	 21
Major Themes	21
Key Arguments	22
Scripture References	23
Discussion Questions	25
Applications	27
Personal Application and Notes	28
 Lesson 4: Learning the Righteousness of God - 4	 29
Major Themes	29
Key Arguments	30
Scripture References	31
Discussion Questions	34

Applications	36
Personal Application and Notes	37
Lesson 5: Learning the Righteousness of God - 5	38
Major Themes	38
Key Arguments	39
Scripture References	40
Discussion Questions	42
Applications	45
Personal Application and Notes	46
Lesson 6: Learning the Righteousness of God - 6	47
Major Themes	47
Key Arguments	48
Scripture References	50
Discussion Questions	53
Applications	56
Personal Application and Notes	58
Online Lecture Resources	59

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

Learning the Righteousness of God - 1

August 14, 2005

Read Chapter 1 in the companion book, pages 5-23.

Major Themes

Man's Inability to Know God Apart from Revelation

Fallen man does not know God intuitively or instinctively; he is alienated from God and cannot understand spiritual things without divine intervention.

Lecture support: Ephesians 4:17-18 describes Gentiles as having darkened understanding and being alienated from God; 1 Corinthians 2:14 says the natural man cannot know the things of the Spirit.

The Necessity of Learning Christ

Even believers must learn Christ and grow in knowledge; conversion does not impart automatic divine truth, as seen in the categories of babes, young men, and fathers in 1 John 2.

Lecture support: Ephesians 4:20-24 contrasts the old man with learning Christ; 2 Timothy 2:15 commands study to rightly divide the word.

God's Controversy with His People

God has a controversy with Israel because they grew weary of Him, paralleling the dullness of the Hebrews in Hebrews 5:11-12, who regressed instead of progressing.

Lecture support: Micah 6:2-3 states God's controversy and His plea; Hebrews 5:11-12 rebukes dullness of hearing and need for milk instead of meat.

God's Law as the Standard of Righteousness

God's law-word is the absolute standard for righteousness; any deviation from it, whether mental, emotional, or physical, is sin and unrighteousness.

Lecture support: 1 John 3:4 defines sin as transgression of the law; Romans 3:20 says by the law is the knowledge of sin; Matthew 5:27-28 shows lust as adultery in the heart.

The Law Fulfilled in Christ, Not Abolished

Christ fulfilled the law, including its ceremonial aspects, becoming our altar, priest, temple, and sacrifice. The moral law is written on believers' hearts under the new covenant.

Lecture support: Matthew 5:17-18 says Christ came to fulfill the law; Hebrews 8:10 and 10:16 promise the law written on hearts; Ephesians 2:15 refers to abolishing the enmity of ordinances, not the moral law.

Obedience as the Expression of Love for God

Keeping God's commandments is the evidence of love for God and is for our good; justification by faith establishes the law rather than nullifying it.

Lecture support: John 14:21 says keeping commandments shows love; Deuteronomy 6:24-25 says the law is for our good; Romans 3:31 says faith establishes the law.

Key Arguments

Fallen man cannot know God without divine revelation

Man by nature is ignorant of God and lacks the ability to know Him, as shown by the pagan worship of unknown gods and explicit Scripture.

Lecture support: Acts 17:23 mentions the altar to the unknown God; Ephesians 4:18 says they are alienated through ignorance; 1 Corinthians 2:14 says the natural man cannot know spiritual things.

Believers must continually learn and grow in the knowledge of God

Regeneration does not automatically impart full knowledge; believers are called to learn Christ and progress from faith to faith, as seen in the categories of spiritual maturity.

Lecture support: Ephesians 4:20-24 commands putting on the new man; 1 John 2:12-14 distinguishes babes, young men, and fathers; 2 Timothy 2:15 urges study.

God's controversy with Israel stems from their weariness and regression

Israel grew weary of God despite His blessings, and the Hebrews in the New Testament similarly became dull of hearing, needing to be taught again the basics.

Lecture support: Micah 6:3 asks wherein God wearied them; Hebrews 5:11-12 says they need milk and not strong meat.

The events from Shittim to Gilgal reveal God's righteousness

Micah 6:5 specifically points to the incident at Shittim (Numbers 25) where Israel sinned with Moabite women, showing that God's law defines righteousness.

Lecture support: Micah 6:5 commands remembrance of Balak and Balaam from Shittim to Gilgal; Numbers 25:1-3 describes the whoredom and idolatry.

Sin is any deviation from God's law, including internal lusts

Sin begins in the heart with lust and covetousness before the physical act; God forbids not only the act but everything leading to it.

Lecture support: Matthew 5:27-28 equates lust with adultery; James 2:10-11 says breaking one law makes one guilty of all; 1 John 3:4 defines sin as lawlessness.

Christ fulfilled the law, making it internal and permanent

Christ did not destroy the law but fulfilled it, becoming the substance of the ceremonial shadows. The moral law is now written on believers' hearts, not abolished.

Lecture support: Matthew 5:17-18 says not one jot or tittle will pass; Hebrews 8:10 and 10:16 promise the law in hearts; 2 Corinthians 3:3 says the law is written on fleshy tables of the heart.

Justification by faith establishes the law, not nullifies it

True faith does not make void the law; rather, it establishes it because believers desire to obey God's revealed will out of love and gratitude.

Lecture support: Romans 3:31 says we establish the law through faith; John 14:21 links love with keeping commandments; Deuteronomy 6:24-25 says the law is for our good.

Scripture References

Micah 6:1-8

The primary text for the series, where God has a controversy with Israel and calls them to remember from Shittim to Gilgal to know His righteousness.

Acts 17:23

Paul at Mars Hill saw an altar to the unknown God, illustrating that man by nature does not know the true God.

Ephesians 4:17-18

Describes Gentiles as walking in vanity of mind, having understanding darkened, and being alienated from God through ignorance.

1 Corinthians 2:14

The natural man does not receive the things of the Spirit and cannot know them because they are spiritually discerned.

Romans 3:10-12

Lists the four 'nones': none righteous, none understanding, none seeking God, none doing good.

Romans 8:7-8

The carnal mind is enmity against God and cannot be subject to His law; those in the flesh cannot please God.

1 John 2:12-14

John divides believers into babes, young men, and fathers, indicating different levels of knowledge and maturity.

Ephesians 4:20-24

Contrasts the old man with learning Christ, putting off the old and putting on the new man in righteousness.

2 Timothy 2:15

Commands study to show oneself approved, rightly dividing the word of truth.

Hebrews 5:11-12

The Hebrews are dull of hearing and need milk instead of strong meat, paralleling Israel's regression.

Romans 15:4

Whatever was written in the Old Testament was written for our learning, that we might have hope.

1 Corinthians 10:6, 11

Old Testament events happened as examples and were written for our admonition.

Numbers 25:1-3

Israel abode in Shittim and committed whoredom with Moabite women, joining themselves to Baal Peor, provoking God's anger.

James 2:10-11

Whoever keeps the whole law but offends in one point is guilty of all; the law is a unified whole.

1 John 3:4

Sin is the transgression of the law; whoever commits sin transgresses the law.

Romans 3:20

By the law is the knowledge of sin; no flesh is justified by the deeds of the law.

Romans 7:7-9

Paul would not have known sin except through the law; when the commandment came, sin revived and he died.

Matthew 5:17-18

Christ came not to destroy the law but to fulfill it; not one jot or tittle will pass until all is fulfilled.

Ephesians 2:14-15

Christ abolished the enmity, the law of commandments contained in ordinances, to make peace; refers to ceremonial ordinances, not moral law.

Hebrews 8:10, 10:16

God promises to put His laws into their minds and write them on their hearts under the new covenant.

Study notes

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

Discussion Questions

- 1.** Why does the speaker emphasize that fallen man cannot know God intuitively or instinctively? How does this affect our understanding of evangelism and discipleship?

Consider: Based on the introduction from Ephesians 4 and 1 Corinthians 2, showing man's spiritual inability.

-
-
-
-
- 2.** In what ways can believers today grow weary of God, similar to Israel in Micah 6? What are the warning signs of spiritual regression?

Consider: Drawing from Micah 6:3 and Hebrews 5:11-12, where God's people became dull and regressed.

-
-
-
-
- 3.** How does the incident at Shittim (Numbers 25) illustrate the principle that breaking one part of God's law makes us guilty of all?

Consider: Referencing James 2:10-11 and the violation of multiple commandments at Shittim.

4. What does it mean that God's law has a spiritual and internal application, not just an external one? How does Matthew 5:27-28 expand our understanding of sin?

Consider: Discussing Jesus's teaching on lust and adultery in the heart.

5. How does Christ's fulfillment of the law (Matthew 5:17-18) affect the way Christians should view the Old Testament law today?

Consider: Explaining that the ceremonial law is fulfilled in Christ, while the moral law is written on hearts.

6. In what sense does justification by faith 'establish the law' (Romans 3:31) rather than nullify it? How should this shape our obedience?

Consider: Addressing the relationship between faith, grace, and the law.

Applications

Recognize that God's law is for our good and blessing

Believers should view God's commandments not as burdensome but as given for their benefit, leading to a prosperous and successful life.

Lecture support: Deuteronomy 6:24-25 says the law is for our good always; 1 John 5:3 says His commandments are not grievous.

Guard against internal sins of lust and covetousness

Since sin begins in the heart, believers must be vigilant over their thoughts and desires, not just outward actions, to avoid deviating from God's law.

Lecture support: Matthew 5:27-28 teaches that lust is adultery in the heart; Numbers 25 shows that whoredom began with lust.

Commit to continual learning and growth in Christ

Christians should not be content with spiritual infancy but strive to progress from faith to faith, studying Scripture to know God's righteousness more deeply.

Lecture support: Ephesians 4:20-24 commands learning Christ; 2 Timothy 2:15 urges study; Hebrews 5:11-12 warns against dullness.

Express love for God through obedience to His commandments

Obedience is the tangible evidence of love for God; keeping His word demonstrates genuine relationship and gratitude.

Lecture support: John 14:21 says keeping commandments shows love; 1 John 2:4 says those who claim to know Him but disobey are liars.

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

Learning the Righteousness of God - 2

August 21, 2005

Read Chapter 2 in the companion book, pages 25-40.

Major Themes

Sin places us under God's judgment and curse

No matter how one arrives at sin - whether deliberately, through deception, or enticement - once in sin, one is under God's judgment.

Lecture support: Weaver states: 'sin places us under the judgment and curse of God no matter how we arrive at the sin.' He illustrates with Israel's fall at Shittim and the resulting death of 23,000.

The danger of seduction over frontal assault

The world's seductions are more dangerous than open persecution because they are subtle and often unrecognized until it is too late.

Lecture support: Weaver says: 'We are in far greater danger from a smiling world than we are from a frowning world.' He uses Balaam's strategy of sending Moabite women to entice Israel.

Prosperity as a greater temptation than adversity

In times of comfort and prosperity, people tend to forget God and become self-reliant, making them more vulnerable to sin.

Lecture support: Weaver notes: 'oftentimes we are in greater temptation in the place of prosperity than we ever were in the place of adversity.' He references Deuteronomy 8:11-18.

Sin begins with inward lust and leads to death

Temptation arises from our own desires, and when acted upon, it conceives sin, which ultimately brings forth death.

Lecture support: Weaver expounds James 1:13-15: 'every man is tempted when he's drawn away of his own lust and enticed... sin when it is finished bringeth forth death.'

Personal responsibility for sin

No one forces us to sin; we sin because we want to, and we are fully responsible for the consequences.

Lecture support: Weaver declares: 'No one makes us sin. We sin because we want to sin. Therefore, we're responsible for all of our sins.' He rejects blaming God or the devil.

The corporate impact of individual sin

Our sins always affect others, whether family, community, or nation, contradicting the notion that 'what I do is my own business.'

Lecture support: Weaver cites Romans 14:7 and gives examples: widows and orphans from the 23,000 slain, a drunk driver killing a family, an unfaithful spouse spreading disease.

Key Arguments

God's blessings cannot be reversed by man's curses

As long as Israel was in God's will, Balaam's curses were turned into blessings, demonstrating God's sovereign protection.

Lecture support: Weaver says: 'There is absolutely nothing that can hinder, harm, curse, or vex us as long as we're in the will of God.' He references Numbers 23:20.

Balaam's doctrine: corrupting to bring God's judgment

Since Balaam could not curse Israel, he taught Balak to corrupt them through immorality and idolatry, knowing God would then judge them.

Lecture support: Weaver explains: 'If God sees Israel become perverse... then Balaam concludes that the anger of God would be against Israel and God would destroy them Himself.' He cites Revelation 2:14.

Seduction works by degrees

The Moabite women first enticed the Israelites into immorality, then gradually led them to idolatry, showing how sin progresses step by step.

Lecture support: Weaver notes: 'They got them to commit immorality before they got them to commit idolatry... they have gotten them by degrees, little by little.'

Little sins lead to greater sins

Major sins are often composed of many small compromises, and God forbids not only the sin itself but everything that leads to it.

Lecture support: Weaver states: 'It is our little sins that make up and constitute our greater sins.' He references the 'little foxes' in Song of Solomon 2:15 and Lot's progression from Zoar to incest.

Temptation exploits our own lusts

External temptations only have power because they appeal to internal desires; we are drawn away by our own lusts.

Lecture support: Weaver uses the fishing analogy: 'When there appears something on the outside of us that will satisfy... something on the inside of us, we act upon it.' He cites James 1:14.

Sin always results in death and destruction

Despite promises of pleasure, sin ultimately leads to spiritual and often physical death, as seen in the 23,000 Israelites slain.

Lecture support: Weaver says: 'That which promised life, joy and pleasure... ended up in death forever.' He references James 1:15 and 1 Corinthians 10:8.

Scripture References

Micah 6:1-8

Read at the beginning; God's controversy with Israel and the call to remember Balak and Balaam to know God's righteousness.

Numbers 25:1-3

Israel's sin at Shittim: committing whoredom with Moabite women and joining to Baal-peor, kindling God's anger.

Numbers 22:5-6

Balak's request for Balaam to curse Israel because they were too mighty for him.

Numbers 23:20-21

Balaam's declaration that God has not beheld iniquity in Jacob, so he cannot curse them.

Revelation 2:14

The doctrine of Balaam, who taught Balak to cast a stumbling block before Israel to commit fornication and eat things sacrificed to idols.

Proverbs 7:5-27

Warning against the seduction of the strange woman, illustrating how enticement leads to destruction.

Deuteronomy 8:11-18

Warning not to forget God in times of prosperity, lest the heart be lifted up and self-reliance lead to forgetting God.

1 Corinthians 10:8

Reference to 23,000 Israelites falling in one day due to fornication, as a warning to believers.

Romans 14:7

None of us lives or dies to himself; our actions always affect others.

James 1:13-15

Temptation does not come from God but from our own lusts; lust conceives and brings forth sin, and sin brings forth death.

2 Peter 2:15

Balaam loved the wages of unrighteousness, explaining his motivation to find a way to curse Israel.

Genesis 19:20

Lot's plea to flee to Zoar, a 'little one,' which led to his later sin of drunkenness and incest, illustrating the danger of small compromises.

Song of Solomon 2:15

The little foxes that spoil the vines, used to illustrate how small sins ruin lives.

2 Corinthians 7:1

Call to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness.

Study notes

[illegible]

Discussion Questions

1. How does the truth that 'nothing can harm us as long as we're in the will of God' change the way we respond to opposition or persecution?

Consider: Based on the point that Balaam's curses were turned to blessings because Israel was in God's will.

-
-
-
-
2. In what ways are we more vulnerable to spiritual attack during times of prosperity and comfort than during adversity?

Consider: Weaver warns that prosperity often leads to forgetfulness of God, as seen in Deuteronomy 8.

-
-
-
-
3. What are some modern examples of 'the doctrine of Balaam' - strategies that seek to corrupt believers rather than attack them openly?

Consider: Balaam taught Balak to seduce Israel into sin to bring God's judgment.

4. How can we guard against the 'little sins' that gradually lead to greater transgressions?

Consider: Weaver emphasizes that sin often begins small and progresses, using the illustration of the little foxes.

5. Why is it important to recognize that temptation arises from our own lusts rather than external forces? How does this affect our approach to resisting sin?

Consider: James 1:13-15 teaches that we are drawn away by our own desires.

6. In what ways have you seen individual sins impact others beyond the sinner, and how should this reality shape our decisions?

Consider: Weaver stresses that no one sins in isolation, citing Romans 14:7 and examples like drunk driving.

Applications

Recognize the danger of seduction and enticement

Believers must be vigilant against subtle temptations that appear pleasurable but lead to death, viewing them as attacks rather than harmless pleasures.

Lecture support: Weaver says: 'We must never keep unbiblical, unholy and ungodly thoughts in our minds... we've got to view temptations for what they really are, not sources of joy and pleasure, the sources of death.'

Guard against compromise in prosperity

In times of comfort and success, we must intentionally remember God and His commands to avoid self-reliance and spiritual decline.

Lecture support: Weaver warns from Deuteronomy 8: 'Beware that thou forget not the Lord thy God... when thou hast eaten and are full... then thine heart be lifted up.'

Take personal responsibility for sin

We must stop blaming God, the devil, or circumstances for our sins and acknowledge that we sin because we choose to follow our own lusts.

Lecture support: Weaver states: 'No one makes us sin. We sin because we want to sin. Therefore, we're responsible for all of our sins.'

Consider the corporate impact of personal sin

Before acting on temptation, we should consider how our sin will affect our family, church, and community, not just ourselves.

Lecture support: Weaver says: 'Whatever we do always affects other people... It is the height of selfishness to say this is my life, I'll live it any way I please.'

Resist sin at its earliest stages

Since God forbids not only the sin but everything leading to it, we must reject even small compromises and impure thoughts.

Lecture support: Weaver teaches: 'When God forbids any sin, he also, at the same time, forbids anything and everything that will lead up to that sin.'

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

Learning the Righteousness of God - 3

August 28, 2005

Read Chapter 3 in the companion book, pages 41-54.

Major Themes

Partial obedience is disobedience

Obedying God in some areas does not excuse disobedience in others; breaking one law makes one guilty of all.

Lecture support: Weaver states, 'partial obedience is disobedience,' and cites James 2:10-11 to show that offending in one point makes one guilty of the whole law.

Immorality and idolatry are inseparably linked

Sexual sin leads to idolatry, and idolatry involves immorality; one cannot commit immorality without committing idolatry.

Lecture support: Weaver says, 'No one can commit immorality without committing idolatry. Every immoral person is an idolater.' He traces this from Numbers 25 and the worship of Baal Peor.

Covetousness is idolatry

The desire for what one does not have is the root of sexual sin and is itself idolatry, as it dethrones God.

Lecture support: Weaver cites Colossians 3:5 ('covetousness, which is idolatry') and explains that to commit adultery, one must first violate the first commandment by enthroning self.

The danger of self-deception and partial obedience

People wrongly think their good deeds outweigh bad deeds or that usefulness to God excuses sin.

Lecture support: Weaver recounts a preacher's philosophy that making oneself valuable to God would cause God to overlook sin, calling it ungodly and unbiblical.

Sin brings temporary pleasure but permanent consequences

Sin may offer short-term gratification, but it leads to death and destruction, and one always reaps the consequences.

Lecture support: Weaver states, 'He who sins must suffer... you must always bear the consequences of your sins,' and quotes Proverbs 13:15.

Key Arguments

Partial obedience is disobedience

Obedience in one area does not cancel disobedience in another; breaking one law makes one guilty of all.

Lecture support: Weaver says, 'partial obedience is disobedience,' and uses James 2:10-11 to argue that offending in one point makes one a transgressor of the whole law.

Immorality leads to idolatry

The sequence in Numbers 25 shows that sexual sin with Moabite women led Israel to eat sacrifices and bow to Baal Peor, ultimately joining themselves to the idol.

Lecture support: Weaver traces the progression: 'they began by committing whoredom, then they began to bowing down, and now it is said that Israel has joined himself unto Baal Peor.'

Idolatry involves immorality

The worship of Baal and Asherah included sexual acts; Manasseh placed an Asherah image and Sodomites in the temple.

Lecture support: Weaver cites 2 Kings 23:7 about the houses of the Sodomites and women weaving hangings for the grove, showing the connection between idolatry and immorality.

Covetousness is the root of immorality and is idolatry

Covetousness, the desire for what one lacks, leads to sexual sin and is itself idolatry because it replaces God with self.

Lecture support: Weaver explains that to violate the seventh commandment, one must first violate the first by dethroning God, and cites Colossians 3:5.

Sin always brings judgment and consequences

Regardless of how one falls into sin, it places one under God's curse, and even forgiven sin has temporal consequences.

Lecture support: Weaver states, 'He who sins must suffer... you must always bear the consequences of your sins,' and references Proverbs 13:15.

Scripture References

Micah 6:1-8

Weaver reads the passage as the key text for the series, emphasizing verse 5's command to remember Shittim to Gilgal to know God's righteousness.

Numbers 25:1-3

Weaver reads these verses to show Israel's sin of whoredom and idolatry with Moab, leading to God's anger.

James 2:10-11

Weaver cites this to prove that breaking one point of the law makes one guilty of all, supporting the point that partial obedience is disobedience.

1 Peter 1:15-16

Weaver quotes this to show God's standard of holiness: 'Be ye holy; for I am holy.'

Proverbs 7:25-26

Weaver references this to illustrate the destructive power of the immoral woman, who has cast down many strong men.

Ecclesiastes 7:26

Weaver quotes Solomon's finding that the woman whose heart is snares is more bitter than death.

Deuteronomy 16:21-22

Weaver reads this to explain that God forbids planting a grove (Asherah) near His altar, safeguarding His revelation from idolatrous confusion.

2 Kings 21:1-7

Weaver reads about Manasseh's evil, including building altars for Baal, making a grove, and placing an Asherah image in the temple.

2 Kings 23:5-7

Weaver reads Josiah's reforms, destroying the grove and the houses of the Sodomites by the temple, showing the link between idolatry and immorality.

Ephesians 5:3

Weaver cites this verse where fornication, uncleanness, and covetousness are grouped together as unfitting for saints.

Colossians 3:5

Weaver quotes this to show that covetousness is idolatry, linking it to fornication and uncleanness.

Proverbs 13:15

Weaver quotes 'the way of transgressors is hard' to emphasize the consequences of sin.

Acts 18:8-10

Weaver reads about Paul's fear in Corinth and God's encouragement, illustrating the city's extreme immorality.

2 Corinthians 7:1

Weaver quotes this earlier in the message to support cleansing from filthiness of flesh and spirit.

1 Kings 16:33

Weaver mentions Ahab and Jezebel worshipped the grove (Asherah).

Judges 6

Weaver references Gideon cutting down the grove (Asherah) associated with Baal.

1 Kings 15:13

Weaver mentions Asa removing his mother Maachah from being queen because she made an idol in a grove.

Study notes

Discussion Questions

1. Why does God consider partial obedience to be disobedience? How does James 2:10-11 support this?

Consider: Weaver argues that breaking one law makes one guilty of all, so obedience in some areas does not excuse sin in others.

-
-
-
-
2. In what ways does immorality lead to idolatry, and vice versa? Can you think of modern examples?

Consider: Weaver shows from Numbers 25 and historical examples that sexual sin and false worship are intertwined.

-
-
-
-
3. How does covetousness function as idolatry? Why is it the root of other sins?

Consider: Weaver explains that coveting dethrones God and enthrones self, violating the first commandment before breaking others.

4. What does the Old Testament 'grove' (Asherah) teach us about the connection between sexual sin and false worship?

Consider: Weaver describes the Asherah as a sensual goddess whose worship involved immorality, and how it infiltrated Israel's worship.

5. Why is it dangerous to think that our usefulness to God can excuse our sin?

Consider: Weaver warns against the attitude that God will overlook sin if we are valuable to Him, calling it ungodly and unbiblical.

Applications

Strive for complete obedience

Believers should not be satisfied with partial obedience but seek to bring every area of life into conformity with God's Word.

Lecture support: Weaver says, 'I am not going to be satisfied with partial obedience. I want every area of my life brought in conformity to your word.'

Avoid all enticements to immorality

To prevent idolatry, believers must stay away from anything that hints, suggests, entices, or tempts to sexual sin.

Lecture support: Weaver states, 'we must learn to stay away from anything and everything that would hint, suggest, entice, or tempt us into immorality.'

Do not please the flesh

Pleasing one's own flesh displeases God; believers must choose to displease the flesh to please God.

Lecture support: Weaver says, 'He who pleases his own flesh displeases God... He who displeases his own flesh is usually pleasing God.'

Recognize the consequences of sin

Sin brings temporary pleasure but permanent death and destruction; even forgiven sin has temporal consequences.

Lecture support: Weaver warns, 'He who sins must suffer... you must always bear the consequences of your sins.'

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 4

Learning the Righteousness of God - 4

September 04, 2005

Read Chapter 4 in the companion book, pages 55-70.

Major Themes

God's Sovereignty and the Right to Command Obedience

God's sovereignty means He has absolute authority to issue law and demand obedience. Disobedience is a direct attack on His person and rule.

Lecture support: Since God is sovereign, He has the right to lay down the law... He has an absolute right to command that we obey him. (1671.1-1703.5s)

God's Holiness and Hatred of Sin

God's holiness is His essential purity; He cannot approve or condone sin. The cross supremely displays His hatred of sin.

Lecture support: Never did divine holiness appear more beautiful and lovely than at the time our Savior's countenance was most marred... (2338.5-2366.9s)

God's Justice and Righteous Judgment

God's justice demands punishment for sin. Temporal judgments foreshadow the final judgment, and God's righteousness and justice are inseparable.

Lecture support: The Hebrew word for righteousness and the Hebrew word for justice are one and the same. (3239.8-3290.4s)

The Connection Between Sin and Judgment

Sin inevitably brings God's judgment because of His sovereign, holy, and just nature. No sinner can escape His righteous anger.

Lecture support: There is a connection between sin and judgment. There is a connection between disobedience and God's righteous anger. (3187.8-3237.8s)

The Insult of Rebellion Against God

Disobedience is not just sin but an insult to God's authority, analogous to a child rebelling against a parent or an employee against an employer.

Lecture support: It's an attack upon God Himself. It's an attack upon His person, His power, His position. (1628.7-1670.8s)

The Necessity of Christ's Atonement

The only escape from God's righteous anger is through Jesus Christ, who bore the full wrath of God for sinners.

Lecture support: The only way that we can ever escape the penalty of our sins and the righteous anger of a holy, sovereign God is to flee to Jesus Christ. (3291.1-3348.7s)

Key Arguments

Disobedience is an attack on God's sovereignty

Because God is sovereign, every act of disobedience denies His right to rule and is a personal insult to Him.

Lecture support: Every sin is an attack upon the sovereignty of God. (1766.8-1855.8s)

God's holiness demands judgment on sin

God's holy nature cannot approve sin; therefore, He must judge it. The cross shows He did not spare even His Son.

Lecture support: If God's holiness would not allow him to deal more gently and leniently with his own dear son, what makes you think he's going to deal more leniently or gently with you? (2429.5-2460.6s)

Temporal judgments point to final judgment

God sends hurricanes, wars, and other disasters as temporal judgments that foreshadow the ultimate judgment.

Lecture support: All the temporal judgments in time and in history point to the reality that there is one eternal and final judgment. (2634.8-2678.1s)

Righteous anger is not sinful

Anger itself is not sinful; God commands righteous anger. God's anger is always righteous and just.

Lecture support: Be angry and sin not. Let not the sun go down upon your wrath. (799.0-852.3s)

Partial obedience is disobedience

Obeying God in one area while disobeying in another does not balance out; partial obedience is full disobedience.

Lecture support: Partial obedience is disobedience. We cannot obey God in one area and disobey Him in the other area and somehow expect that our obedience is going to balance out our disobedience. (155.5-232.1s)

Immorality is inherently idolatrous

Those who are immoral have already denied God's lordship and elevated their own desires, making them idolaters.

Lecture support: It is impossible to be immoral without at the same time being idolatrous.
(233.7-271.9s)

Scripture References

Micah 6:1-8

Weaver reads the passage as the foundation for the series, highlighting God's controversy with His people and the call to remember His righteous acts.

Numbers 25:1-5

The primary text for the message, showing Israel's sin with Baal Peor and God's command to execute the leaders to turn away His fierce anger.

Numbers 25:14-15

Weaver references these verses to show the brazenness of sin, as Zimri brought a Midianite woman openly before Moses and the congregation.

Psalms 7:11-13

Cited to show that God is angry with the wicked every day and prepares instruments of death for those who do not turn.

Psalms 9:16-17

Quoted to demonstrate that the wicked will be turned into hell and all nations that forget God.

Ephesians 4:26-27

Used to show that anger itself is not sinful; God commands righteous anger without sin.

1 Corinthians 11:3

Cited to establish God's sovereign order of authority: God, Christ, man, woman.

Acts 17:30-31

Referenced to show that God commands all men everywhere to repent, demonstrating His sovereign right to command.

1 John 3:23

Cited alongside Acts 17 to show God's command to believe on Jesus Christ.

Habakkuk 1:13

Quoted to show God's holiness: He is of purer eyes than to behold evil and cannot look on iniquity approvingly.

Proverbs 15:26

Cited to show that even the thoughts of the wicked are an abomination to the Lord.

Isaiah 53:10

Quoted to show that it pleased the Lord to bruise Christ, demonstrating God's unsparing justice.

2 Thessalonians 1:6

Referenced to show that it is a righteous thing for God to recompense tribulation to those who trouble His people.

Job 19:29

Quoted to explain that temporal judgments come so that people may know there is a judgment.

Amos 3:6

Cited to show that evil in a city is from the Lord, affirming His sovereign direction of disasters.

Psalms 55:23

Quoted to show that God will bring bloody and deceitful men down to destruction.

Nahum 1:3

Quoted to show that the Lord is slow to anger but will not acquit the wicked; He has His way in the whirlwind.

Revelation 19:1-11

Referenced to show that the righteous praise God when He judges the wicked.

Daniel 4:35

Alluded to in describing God's sovereignty: He does according to His will and none can stay His hand.

Psalm 115:3

Alluded to in describing God's sovereignty: Our God is in the heavens; He does whatever He pleases.

Study notes

[illegible]

Discussion Questions

1. How does understanding God's sovereignty change the way we view our own disobedience?

Consider: Weaver argues that every sin is an attack on God's sovereignty. This question encourages reflection on the personal nature of sin.

2. In what ways do we try to 'balance out' our disobedience with partial obedience, and why is this unacceptable to God?

Consider: The principle that partial obedience is disobedience is reviewed from the previous message.

3. How should the cross shape our understanding of God's hatred of sin and His justice?

Consider: Weaver uses Charnock's quote to show that the cross is the greatest demonstration of God's wrath against sin.

4. What is the difference between righteous anger and sinful anger, and how can we cultivate righteous anger?

Consider: Weaver distinguishes between righteous and sinful anger based on Ephesians 4:26.

5. How should we interpret natural disasters like Hurricane Katrina in light of God's sovereignty and justice?

Consider: Weaver uses Katrina as an example of God's temporal judgment, raising questions about how to discern God's hand in such events.

6. Why is it important that the Hebrew words for righteousness and justice are the same?

Consider: Weaver highlights this linguistic point to show that God's righteous character demands just judgment.

Applications

Flee to Christ for refuge from God's wrath

The only way to escape the penalty of sin and God's righteous anger is to flee to Jesus Christ as Lord and Savior.

Lecture support: The only way that we can ever escape the penalty of our sins and the righteous anger of a holy, sovereign God is to flee to Jesus Christ. (3291.1-3348.7s)

Serve God with reverence and godly fear

In light of God's holiness and justice, believers are called to serve Him acceptably with reverence and godly fear.

Lecture support: Give us grace to serve Thee acceptably with reverence and godly fear. (3291.1-3348.7s)

Recognize the insult of disobedience

Understand that every sin is a personal attack on God's authority, and repent of rebellion against His sovereignty.

Lecture support: It's an attack upon God Himself. It's an attack upon His person, His power, His position. (1628.7-1670.8s)

Do not presume upon God's leniency

Do not deceive yourself into thinking God will overlook sin; He did not spare His own Son, so He will not spare unrepentant sinners.

Lecture support: If you think God will pour out His wrath upon His own dear innocent Son without reservation... and then let you escape... you're deceived. (2429.5-2460.6s)

Understand the connection between immorality and idolatry

Recognize that sexual sin is inherently idolatrous, as it elevates personal desires above God's lordship.

Lecture support: It is impossible to be immoral without at the same time being idolatrous. (233.7-271.9s)

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

Learning the Righteousness of God - 5

September 11, 2005

Read Chapter 5 in the companion book, pages 71-90.

Major Themes

God's Justice Executed Through Human Magistrates

God ordains civil rulers to execute His justice, and when they fail, He raises up others to do so.

Lecture support: We must see that when God's designated civil rulers fail to exercise His justice, He will always raise up alternative judges.

The Doctrine of Interposition

Lesser magistrates have the right and duty to reject unconstitutional or tyrannical mandates and intervene to protect the people.

Lecture support: The doctrine that a state in the exercise of its sovereignty may reject a mandate of the federal government deemed to be unconstitutional or to exceed the powers delegated to the federal government.

Spiritual Magistrates as Alternative Judges

Spiritual leaders like Phinehas, Samuel, Elijah, and Jehoiada acted as magistrates when civil rulers failed, demonstrating that a magistrate is a magistrate regardless of sphere.

Lecture support: In each of these three illustrations, a spiritual magistrate performed the duties of a civil magistrate.

Obedience Over Empty Piety

Prayer and weeping are insufficient without obedience; God requires action against sin, not just religious exercises.

Lecture support: Prayer and humiliation avail nothing as long as sin and wickedness are allowed to continue.

Christ as the Ultimate Interposer

Jesus Christ's mediatorial work is the supreme example of interposition, both for salvation and for providential protection against tyranny.

Lecture support: The greatest example is Jesus Christ to interpose between a holy, righteous God and a sinful rebellious people, to suffer in our stead and in our place.

Key Arguments

Civil rulers are accountable to God's law

Judges are to judge for the Lord, not for man, and must execute God's justice without partiality.

Lecture support: And he said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.

Interposition is a biblical and historical doctrine

The doctrine is taught in Scripture and was employed in American history through the Kentucky and Virginia Resolutions and *Chisholm v. Georgia*.

Lecture support: This doctrine is only clearly taught in the Bible. But this doctrine was also employed and used not only throughout history, but especially in the history of our country.

A magistrate is defined by power to restrain, not by title

The Hebrew and Greek terms for magistrate emphasize one who restrains, knows God's law, and may use force, applying to both civil and spiritual offices.

Lecture support: The word *atsar* just simply means a restrainer or someone who has the power to restrain.

Phinehas acted lawfully as a lesser magistrate

Though not a civil judge or high priest, Phinehas was a public person and spiritual magistrate who righteously executed justice when higher magistrates failed.

Lecture support: Phinehas was not a civil ruler, neither was he a high priest, but he certainly was in the priestly order... so therefore he'd be considered a lesser magistrate.

God honors zealous execution of justice

God stopped the plague, commended Phinehas, and granted him an everlasting priesthood as a reward for his zeal.

Lecture support: Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them.

Interposition prevents anarchy and tyranny

Without magistrates who will act, society descends into anarchy (Judges) or tyranny; interposition is the biblical remedy.

Lecture support: We must understand its importance in order that we do not descend into anarchy.

Scripture References

Micah 6:5

Key text for the series, calling Israel to remember Balak and Balaam from Shittim to Gilgal to know the righteousness of the Lord.

Numbers 25:1-9

The incident at Shittim where Israel joined to Baal Peor, Moses commanded the judges to slay the offenders, and Phinehas executed Zimri and Cozbi.

Deuteronomy 1:16-17

Moses charged judges to judge righteously without partiality, for the judgment is God's.

2 Chronicles 19:6

Judges are reminded they judge not for man but for the Lord, who is with them in judgment.

Luke 6:46

Jesus asks why people call Him Lord but do not do what He says, illustrating that partial obedience is disobedience.

2 Chronicles 7:14

God requires turning from wicked ways, not just prayer, for Him to hear from heaven.

Judges 18:7

The lack of a magistrate (atsar) in Laish meant no one to restrain or put the people to shame.

Ezra 7:25

Ezra was to appoint magistrates and judges who knew the law of God, and teach those who did not.

Numbers 3:32

Eleazar was chief over the chief of the Levites, who had oversight of the sanctuary guard, showing a spiritual magistrate with authority.

Acts 4:1; 5:24, 26

The captain of the temple, a Levitical officer, had armed authority to maintain order, illustrating a spiritual magistrate with power of restraint.

Luke 22:4, 52

Judas conferred with chief priests and captains, who came armed to arrest Jesus, showing these captains were armed magistrates.

1 Samuel 15:32-33

Samuel hewed Agag in pieces when Saul failed to execute God's judgment, a spiritual magistrate acting in place of a civil one.

1 Kings 18:39-40

Elijah slew the prophets of Baal when King Ahab refused to act, demonstrating interposition by a spiritual magistrate.

2 Kings 11:4-16

Jehoiada the high priest orchestrated the overthrow and execution of Queen Athaliah, a spiritual magistrate removing a tyrannical civil ruler.

Exodus 22:28

The word 'ruler' (nasi) means one lifted up or exalted, equivalent to magistrate.

Psalms 2:1-12

God laughs at rebellious rulers and commands them to kiss the Son, showing Christ's ongoing interposition against tyranny.

Study notes

Discussion Questions

1. How does the doctrine of interposition challenge common assumptions about submission to government?

Consider: Weaver argues that lesser magistrates have a duty to resist unconstitutional or tyrannical edicts.

2. In what ways does Numbers 25 illustrate the failure of designated rulers and the rise of an alternative judge?

Consider: Moses and the judges were weeping instead of executing God's command, so Phinehas acted.

3. What is the relationship between prayer and obedience in addressing national sin?

Consider: Weaver states that prayer without turning from wickedness is ineffective, citing 2 Chronicles 7:14.

4. How do the examples of Samuel, Elijah, and Jehoiada support the idea that spiritual magistrates can lawfully perform civil duties?

Consider: Each acted when the civil ruler failed, and God approved their actions.

5. What are the limits of interposition for private citizens versus public magistrates?

Consider: Weaver emphasizes that Phinehas's actions do not authorize private individuals to take justice into their own hands.

6. How does the American founding reflect the doctrine of interposition?

Consider: The colonies rejected King George's governors and elected their own, a form of interposition.

7. In what sense is Christ's work the ultimate interposition, and how does that shape our view of civil government?

Consider: Christ interposed for salvation and continues to providentially protect His people from tyranny.

Applications

Recognize the duty of magistrates to execute justice

Believers should understand that civil rulers are accountable to God's law and must act against sin, not merely pray about it.

Lecture support: Prayer and humiliation avail nothing as long as sin and wickedness are allowed to continue.

Support and practice lawful interposition

When higher magistrates become tyrannical, lesser magistrates and the people should interpose by rejecting unconstitutional mandates and electing godly rulers.

Lecture support: We may have to do like our forefathers and elect our own magistrates.

Value zeal for God's honor over fear of man

Phinehas was not afraid to act against a fellow magistrate because he was zealous for God; believers should likewise prioritize God's glory.

Lecture support: He was not afraid to do it, even though Zimri was a prince.

Understand the pastoral office as a magistracy

Pastors, as spiritual magistrates, have authority to teach and apply God's law, and may need to speak against civil tyranny.

Lecture support: A pastor is a magistrate as well. A lesser magistrate, but still a magistrate.

Trust Christ's ongoing interposition

Jesus Christ continues to interpose providentially to protect His people from wicked rulers, giving hope in times of tyranny.

Lecture support: Jesus Christ still interposes in time and in history in a providential way to protect His people from wicked, tyrannical, despotic rulers.

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

Learning the Righteousness of God - 6

September 18, 2005

Read Chapter 6 in the companion book, pages 91-107.

Major Themes

God's Righteousness in Rewarding Faithful Service

God is righteous in not forgetting the works and labor of love shown toward His name, and He promises to honor those who honor Him.

Lecture support: Hebrews 6:10 states, 'For God is not unrighteous to forget your work and labour of love.'

The Principle of Honor and Dishonor

From 1 Samuel 2:30, God declares He will honor those who honor Him and lightly esteem those who despise Him, a principle from which He will not depart.

Lecture support: 1 Samuel 2:30: 'them that honour me I will honour, and they that despise me shall be lightly esteemed.'

God Is No Man's Debtor

No one can out-give or out-bless God because He has already given us everything; He always rewards those who serve Him.

Lecture support: Romans 11:35: 'Or who hath first given to him, and it shall be recompensed unto him again?'

Exposing Sin as a Service to God

Phinehas's act of killing the sinners was a service to God that stopped the plague, showing that exposing and fighting sin is a ministry to God's people.

Lecture support: Numbers 25:7-8 describes Phinehas taking a javelin and killing the man and woman, staying the plague.

The Necessity of Honoring God Even When It Dishonors Men

Believers must stand for God's truth even when it brings the wrath of the politically correct and religiously tolerant, as there is no middle ground.

Lecture support: Weaver quotes Dennis Johnson: 'The Lord's witnesses are to challenge the gods in which people trust...'

The Lex Talionis: God Dishonors Those Who Dishonor Him

God's law of retribution ensures that those who dishonor Him will be dishonored, as seen in prayers for reward against the wicked and Revelation's judgment.

Lecture support: Revelation 18:6: 'Reward her even as she rewarded you, and double unto her double according to her works.'

Key Arguments

Phinehas's zeal earned him an everlasting priesthood because he honored God by executing judgment on sin.

Phinehas's act of killing the sinful prince and Moabitish woman turned away God's wrath, and God rewarded him with a covenant of peace and an everlasting priesthood.

Lecture support: Numbers 25:11-13: 'Phinehas... hath turned my wrath away... I give unto him my covenant of peace... even the covenant of an everlasting priesthood.'

No one can put God in their debt because He has given us everything.

Romans 11:35 asks who has first given to God that He should repay, emphasizing that God is the source of all we have, so we cannot out-give Him.

Lecture support: Romans 11:35: 'Or who hath first given to him, and it shall be recompensed unto him again?'

God's promise to honor those who honor Him is unalterable.

1 Samuel 2:30 establishes a fixed principle: God honors those who honor Him and lightly esteems those who despise Him, and He will not depart from it.

Lecture support: 1 Samuel 2:30: 'them that honour me I will honour, and they that despise me shall be lightly esteemed.'

Rewards from God are based on His gracious promise, not our merit.

Luke 17:7-10 teaches that even perfect obedience is only our duty; we are unprofitable servants with no inherent claim to reward, so God's rewards are gracious.

Lecture support: Luke 17:10: 'So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants.'

Ministering to the saints is ministering to God and will be rewarded.

Matthew 25:40 shows that acts of kindness to the least of Christ's brethren are done to Him, and Matthew 10:42 promises that even a cup of cold water given in His name will not lose its reward.

Lecture support: Matthew 25:40: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

Exposing sin is a necessary work of God's preachers and a blessing to bring repentance.

God sends preachers to expose sin as an act of compassion (2 Chronicles 36:15), and David's restoration began with Nathan exposing his sin (2 Samuel 12).

Lecture support: 2 Chronicles 36:15: 'And the LORD God of their fathers sent to them by his messengers... because he had compassion on his people.'

God will dishonor those who dishonor Him according to the lex talionis.

Scripture shows that God rewards the wicked according to their works, as in David's prayer (2 Samuel 3:39), Paul's prayer (2 Timothy 4:14), and Revelation 18:6.

Lecture support: 2 Timothy 4:14: 'Alexander the coppersmith did me much evil: the Lord reward him according to his works.'

Believers must honor God without compromise, even when it means dishonoring men.

There is no middle ground; we either stand with Christ or against Him (Matthew 12:30). Honoring God requires unmasking false idols and rejecting tolerance that compromises truth.

Lecture support: Matthew 12:30: 'He that is not with me is against me; and he that gathereth not with me scattereth abroad.'

Scripture References

Micah 6:5

God commands His people to remember what Balak consulted and what Balaam answered from Shittim to Gilgal, that they may know the righteousness of the Lord.

Numbers 25:7-13

Phinehas kills the Israelite man and Moabitish woman, staying the plague; God gives him a covenant of peace and an everlasting priesthood because he was zealous for God.

Romans 11:33-35

Paul extols the depth of God's wisdom and knowledge, asking who has first given to God that He should repay, emphasizing God's self-sufficiency.

1 Samuel 2:30

God declares that He will honor those who honor Him and lightly esteem those who despise Him, a principle He will not alter.

Matthew 19:27-29

Peter asks what they will have for forsaking all; Jesus promises that those who forsake houses or family for His name's sake will receive a hundredfold and inherit everlasting life.

Hebrews 6:10

God is not unrighteous to forget the work and labor of love shown toward His name in ministering to the saints.

Luke 17:7-10

Jesus teaches that a servant who does all commanded is still an unprofitable servant, having only done his duty, showing we have no inherent claim to reward.

Isaiah 26:12

The Lord ordains peace for us and has wrought all our works in us, emphasizing God's grace in our obedience.

Matthew 25:31-46

The Son of Man separates sheep and goats, rewarding those who ministered to the least of His brethren as doing it to Him, and condemning those who did not.

Matthew 10:42

Whoever gives a cup of cold water to a little one in the name of a disciple will by no means lose his reward.

Isaiah 58:1

God commands to cry aloud and show His people their transgression and the house of Jacob their sins.

2 Timothy 4:2

Paul charges Timothy to preach the word, be instant in season and out of season, reprove, rebuke, and exhort with all longsuffering and doctrine.

2 Samuel 12:1-7

Nathan confronts David with the parable of the rich man and the poor man's lamb, exposing David's sin with Bathsheba and Uriah.

2 Chronicles 36:15

God sent messengers to His people rising up early because He had compassion on them, showing that exposing sin is an act of mercy.

Psalms 19:11

By God's commandments His servant is warned, and in keeping them there is great reward.

Luke 6:26

Woe to you when all men speak well of you, for so their fathers did to the false prophets.

Matthew 5:11-12

Blessed are you when men revile and persecute you and say all manner of evil against you falsely for Christ's sake; rejoice for great is your reward in heaven.

2 Samuel 3:39

David prays that the Lord will reward the doer of evil according to his wickedness, referring to Joab and Abishai's murder of Abner.

Psalms 94:1-2

The psalmist calls on the Lord God of vengeance to show Himself and render a reward to the proud.

2 Timothy 4:14

Paul says Alexander the coppersmith did him much evil, and prays the Lord reward him according to his works.

Study notes

Discussion Questions

1. How does Phinehas's act of zeal in Numbers 25 demonstrate the principle that Christ honors those who honor Him, and what does this teach us about dealing with sin today?

Consider: Weaver uses Phinehas as the primary example of honoring God by executing judgment on sin, which earned him an everlasting priesthood.

-
-
-
-
2. In what ways does the truth that 'God is no man's debtor' (Romans 11:35) affect our motivation for serving and giving to God?

Consider: Weaver argues that we cannot out-give God because He has given us everything, so our service is a response to His prior grace.

-
-
-
-
3. How should the principle from 1 Samuel 2:30 ('them that honour me I will honour') shape our daily decisions and priorities?

Consider: Weaver applies this principle to tithing, financial stewardship, and consistent faithfulness, even in difficult times.

- 4.** Why is it important to understand that our rewards from God are based on His gracious promise rather than our inherent right (Luke 17:10)?

Consider: Weaver emphasizes that even perfect obedience is only duty, so rewards are entirely gracious, preventing pride and entitlement.

- 5.** What does it mean to minister to God by ministering to the saints, and how can we practically do this in our church community?

Consider: Weaver points to Matthew 25:40 and Matthew 10:42 to show that acts of love to believers are done to Christ and will be rewarded.

- 6.** Why is exposing sin considered a service to God and a blessing to His people, and how should we respond when our own sins are exposed?

Consider: Weaver contrasts worldly sorrow (embarrassment at being caught) with godly sorrow (repentance), using David's confrontation with Nathan as an example.

7. How does the lex talionis (law of retribution) operate in Scripture, and what does it teach us about God's justice toward those who dishonor Him?

Consider: Weaver cites David's prayer, Paul's prayer, and Revelation 18 to show that God will reward the wicked according to their works.

8. In what areas of life are we tempted to compromise honoring God in order to honor men, and how can we stand firm in truth?

Consider: Weaver warns against political correctness and religious tolerance, calling for unmasking false idols and refusing middle ground.

Applications

Daily Examination to Honor God

Believers must daily examine their thinking, attitudes, dispositions, and actions to ensure they are honoring God, not dishonoring Him.

Lecture support: Weaver states, 'we must learn on a daily basis to stop, examine our thinking, examine our attitudes, examine our dispositions, examine our actions and see whether or not they are pleasing or displeasing, honoring or dishonoring to the Lord.'

Honoring God Even When It Dishonors Men

Christians must stand for God's truth even when it brings the wrath of the politically correct and religiously tolerant, refusing to compromise.

Lecture support: Weaver says, 'even when Scripture draws the ire and the wrath and the vindictiveness of the politically correct and the religiously tolerant, we still must stand for his truth.'

Faithful Tithing and Financial Stewardship

Honoring God with the firstfruits of our income (tithing) and saving a portion is a practical way to honor God and trust His provision.

Lecture support: Weaver advises, 'The very first thing you ought to do is to recognize God's sovereignty, recognize God's ownership of this earth and everything and give him his. The second thing you ought to do is take another 10 percent minimum and save it.'

Exposing Sin as an Act of Love

God's preachers and believers should not shy away from exposing sin, as it is a means of bringing repentance and restoration to God's blessing.

Lecture support: Weaver explains, 'when God will have mercy upon a people, when God will have mercy upon an individual, the first thing he does is expose their sins.'

Rejecting Worldly Sorrow for Godly Repentance

When sin is exposed, believers should respond with godly sorrow that leads to repentance, not mere embarrassment at being caught.

Lecture support: Weaver says, 'if you're just embarrassed because you're caught in your sin, there's no repentance in your life... A worldly sorrow just means you're upset and you're humiliated and you're embarrassed that you got caught.'

Ministering to the Saints as Ministering to Christ

Practical acts of love and service to fellow believers, even small ones like giving a cup of cold water, are done to Christ and will be rewarded.

Lecture support: Weaver cites Matthew 25:40 and Matthew 10:42 to show that ministering to the least of Christ's brethren is ministering to Him.

No Middle Ground in Allegiance to Christ

Believers must recognize that there is no neutral position; we either honor Christ by full obedience or stand against Him.

Lecture support: Weaver quotes Matthew 12:30: 'He that is not with me is against me; and he that gathereth not with me scattereth abroad.'

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: Learning the Righteousness of God - 1

Lecture JW00964

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00964&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00964&transcript=ai&pc_view=formatted

Lesson 2: Learning the Righteousness of God - 2

Lecture JW00963

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00963&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00963&transcript=ai&pc_view=formatted

Lesson 3: Learning the Righteousness of God - 3

Lecture JW00962

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00962&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00962&transcript=ai&pc_view=formatted

Lesson 4: Learning the Righteousness of God - 4

Lecture JW00961

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00961&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00961&transcript=ai&pc_view=formatted

Lesson 5: Learning the Righteousness of God - 5

Lecture JW00960

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00960&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00960&transcript=ai&pc_view=formatted

Lesson 6: Learning the Righteousness of God - 6

Lecture JW00959

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00959&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00959&transcript=ai&pc_view=formatted

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.