WEAVER STUDY GUIDES

# Promises Of The Law

*Study Guide*

Biblical Law

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John Weaver

Weaver Bible College

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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## Using this guide

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

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

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

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

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

The printed contents lists lessons. PDF bookmarks also provide direct access to each lesson's study sections.

LESSON 1

# Pastor John Weaver - Promises Of The Law

*Part One*

March 03, 2019

Read Chapter 1 in the companion book, pages 13-29 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### The Enduring Validity of the Old Testament Law

The law contains promises and remains valid for believers; it is holy, just, and good, and Christ did not come to destroy it but to fulfill it.

**Lecture support:** Weaver cites 1 Kings 8:56, Matthew 5:17-19, and Romans 7:12 to argue that the law is not abolished and that even the smallest details remain until all is fulfilled.

### Justification by Faith, Not by Law

Salvation has always been by grace through faith, not by works of the law; the law was never intended as a means of justification.

**Lecture support:** Weaver quotes Romans 3:20, 28; Galatians 2:16, 21; and 3:18 to show that no flesh is justified by the law, and that righteousness comes only through Christ.

### The Unity and Continuity of Scripture

The Old and New Testaments are inseparable; denying the Old Testament undermines the New, as the New is built upon the Old with hundreds of quotations and allusions.

**Lecture support:** Weaver points to 855 direct quotes, 493 allusions, and the fact that every major doctrine is found in seed form in Genesis 1-11, emphasizing that the Bible is one unified revelation.

### The Law as a Guide for Holy Living

While believers are not under the law for justification, the law provides direction for how to live and please God; grace enables obedience, not lawlessness.

**Lecture support:** Weaver explains that Romans 6:14 means we are not under the law as a standard for justification, but the law still teaches us how to live, and grace does not permit sin.

### Christ's Fulfillment of the Law

Jesus Christ perfectly obeyed the law and fulfilled its ceremonial aspects, becoming the reality behind the Old Testament types and shadows.

**Lecture support:** Weaver discusses how Christ is our Passover, altar, sacrifice, high priest, and temple, fulfilling the ceremonial law so that we now have the reality, not just the picture.

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## Key Arguments

### The law contains promises, not just commands.

Solomon's reference to God's promises given through Moses (1 Kings 8:56) and the conditional blessings in Deuteronomy demonstrate that the law includes promises.

**Lecture support:** Weaver reads 1 Kings 8:56 and Deuteronomy 7:12-15, showing that God promised blessings for obedience, even without using the word 'promise.'

### The law was never a means of salvation.

Multiple New Testament passages explicitly state that no one is justified by works of the law; salvation is by faith in Christ alone.

**Lecture support:** Weaver cites Romans 3:20, 28; Galatians 2:16, 21; and 3:18 to prove that justification is by faith, not law-keeping.

### Christ did not abolish the law but fulfilled it.

Jesus' statement in Matthew 5:17-19, along with the permanence of the jot and tittle, shows that the law remains in force until heaven and earth pass away.

**Lecture support:** Weaver exegetes Matthew 5:17-19, explaining that 'destroy' means to abrogate, and 'fulfill' means to put into full force; he illustrates the jot and tittle from Psalm 119.

### Denying the Old Testament destroys the foundation of the New Testament.

The New Testament is built upon the Old, with 855 direct quotes; rejecting the Old Testament logically leads to rejecting the New Testament and its teachings about Christ.

**Lecture support:** Weaver cites the number of Old Testament quotations in the New, and argues that doctrines like creation, sin, and redemption originate in Genesis 1-11.

### Grace does not nullify the moral law.

Being under grace means we are not under the law for justification, but the law remains as a standard for holy living; grace empowers obedience, not license.

**Lecture support:** Weaver explains Romans 6:14 in context, showing that Paul is contrasting standards of justification, not abolishing the law; he also references Romans 6:1-2.

**Negative New Testament passages about the law have specific contexts.**

Passages that seem to denounce the law actually refer to (1) justification, (2) sin's death-dealing nature, (3) the curse, or (4) ceremonial ordinances, not the moral law itself.

**Lecture support:** Weaver walks through examples: Galatians 2:16 (justification), Romans 7:10 (sin and death), Galatians 3:10,13 (curse), and Ephesians 2:15 (ceremonial law).

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## Scripture References

### 1 Kings 8:56

Solomon's prayer acknowledging that God kept all His promises given through Moses, introducing the concept of promises in the law.

### Romans 3:20

Cited to prove that no flesh is justified by deeds of the law; the law brings knowledge of sin.

### Romans 3:28

Used to show that a man is justified by faith without the deeds of the law.

### Galatians 2:16

Quoted to emphasize that justification is by faith in Christ, not by works of the law.

### Galatians 2:21

If righteousness came by the law, Christ died in vain; used to argue against law-based justification.

### Galatians 3:18

The inheritance is not by law but by promise, given to Abraham; contrasts law and promise.

### Joshua 23:14

Joshua's testimony that not one good thing God promised had failed; referred to as promises in the law.

### Hebrews 8:6

Christ is mediator of a better covenant with better promises, implying the old covenant had promises.

**2 Corinthians 1:20**

All promises of God are yes and amen in Christ, affirming the validity of Old Testament promises.

**Deuteronomy 7:12-15**

Conditional blessings for obedience, demonstrating implied promises without the word 'promise.'

**Deuteronomy 29:9**

Keep the covenant to prosper; another implied promise of blessing for obedience.

**Joshua 1:7-8**

God promises prosperity and success to Joshua if he meditates on and obeys the law.

**2 Timothy 3:16-17**

All Scripture is inspired and profitable; used to argue that the Old Testament is Scripture and thus authoritative.

**Matthew 4:4**

Jesus quoted Deuteronomy, affirming that man lives by every word from God, including the Old Testament.

**Romans 15:4**

Whatever was written in former days (Old Testament) was written for our instruction and hope.

**Matthew 5:17-19**

Jesus did not come to abolish the Law or Prophets but to fulfill; not a jot or tittle will pass until all is accomplished.

**Matthew 22:36-40**

The greatest commandments summarize the Law and the Prophets, showing the phrase refers to the whole Old Testament.

**John 1:45**

Philip refers to Moses in the Law and the Prophets writing about Jesus, equating the phrase with the Old Testament.

### Acts 13:15

The reading of the Law and the Prophets in the synagogue refers to the Old Testament Scriptures.

### Acts 24:14

Paul believes everything written in the Law and the Prophets, again referring to the entire Old Testament.

Study notes

## Discussion Questions

**1.** Why does the phrase 'promises of the law' seem contradictory to many Christians, and how does 1 Kings 8:56 challenge that perception?

**Consider:** Weaver introduces the series by noting that we usually associate the law with commands, not promises, but Solomon's prayer shows otherwise.

**2.** How would you explain the difference between the law as a means of justification and the law as a guide for Christian living?

**Consider:** Weaver repeatedly emphasizes that the law cannot save, but it remains holy and useful for directing our obedience.

**3.** What does Jesus mean when He says He came to 'fulfill' the Law and the Prophets, and how does that affect our view of the Old Testament?

**Consider:** Weaver exegetes Matthew 5:17, explaining that 'fulfill' means to put into full force, not to abolish.

**4.** Why is it dangerous to 'unhitch' from the Old Testament, according to Weaver? What are the practical consequences?

**Consider:** Weaver warns that denying the Old Testament undermines the New Testament and leads to a loss of foundational doctrines.

**5.** How do the four explanations for negative New Testament passages about the law help you reconcile apparent contradictions?

**Consider:** Weaver provides a hermeneutical framework for understanding verses that seem to denounce the law.

**6.** In what ways does the ceremonial law point to Christ, and how does that affect our worship today?

**Consider:** Weaver explains that Christ is our altar, sacrifice, high priest, and temple, fulfilling the Old Testament rituals.

**7.** How does the immutability of God relate to the permanence of His law?

**Consider:** Weaver argues that if God does not change, and the law reflects His character, then the moral law cannot be set aside.

**8.** What role does the law play in sanctification, and how does grace enable obedience?

**Consider:** Weaver states that the law provides direction for holy living, and the Holy Spirit empowers believers to obey it.

# Applications

### Value the whole Bible as God's inspired Word.

Recognize that the Old Testament is not obsolete but is profitable for teaching and training in righteousness, and should be studied and applied.

**Lecture support:** Weaver cites 2 Timothy 3:16-17 and Romans 15:4 to show that all Scripture, including the Old Testament, is for our learning and hope.

### Reject antinomianism and the idea that grace permits lawlessness.

Understand that being under grace does not mean we can ignore God's moral commands; grace empowers us to obey the law as a rule of life.

**Lecture support:** Weaver explains Romans 6:1-2 and 6:14, emphasizing that grace does not give license to sin but enables obedience.

### Interpret negative New Testament passages about the law in context.

When encountering verses that seem to denigrate the law, determine whether they refer to justification, sin's curse, or ceremonial ordinances, not the moral law itself.

**Lecture support:** Weaver provides four contextual explanations and walks through examples like Galatians 3:10,13 and Ephesians 2:15.

### See Christ as the fulfillment of the law's demands and ceremonies.

Rest in Christ's perfect obedience and sacrifice, and worship God through Him as our altar, priest, and temple, rather than through Old Testament rituals.

**Lecture support:** Weaver points to 1 Corinthians 5:7 and Hebrews 13:10, showing that Christ is the reality behind the shadows.

### Defend the unity and authority of Scripture against modern attacks.

Be prepared to answer those who dismiss the Old Testament by showing its integral connection to the New Testament and its foundational role in Christian doctrine.

**Lecture support:** Weaver notes the 855 direct quotes and the attack on Genesis 1-11, urging believers to uphold the whole counsel of God.

## Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

# Pastor John Weaver - Promises Of The Law

*Part Two*

March 03, 2019

Read Chapter 2 in the companion book, pages 31-46 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### The Law Reveals Sin

The primary purpose of God's law is to give the knowledge of sin; without it, we cannot know what sin is.

**Lecture support:** Romans 3:20: 'for by the law is the knowledge of sin.'

### The Law is Not for Justification

The law was never given as a means of salvation; no one is justified by works of the law.

**Lecture support:** Galatians 2:16: 'a man is not justified by the works of the law.'

### The Law Restrains Evil

The law serves to restrain transgressions by threatening penalties, thus deterring sin.

**Lecture support:** 1 Timothy 1:9: 'the law is not made for a righteous man, but for the lawless and disobedient.'

### The Law Points to Christ

The law was added to lead men to the Redeemer by showing the impossibility of justification by works.

**Lecture support:** Galatians 3:19: 'It was added because of transgressions, till the seed should come.'

### The Law Defines Good and Evil

God's law is the standard that determines what is right and wrong; man cannot define good and evil for himself.

**Lecture support:** Isaiah 5:20: 'Woe unto them that call evil good, and good evil.'

### The Law is Holy, Just, and Good

The law reflects God's holy character and is not evil; it is good when used lawfully.

**Lecture support:** Romans 7:12: 'the law is holy, and the commandment holy, and just, and good.'

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## Key Arguments

### Without the law there is no knowledge of sin

The law is the only means by which we understand what sin is; denying the law removes the concept of sin.

**Lecture support:** Romans 3:20: 'for by the law is the knowledge of sin.'

### The law was never given for justification

Salvation has always been by grace through faith, not by works of the law.

**Lecture support:** Galatians 2:16: 'by the works of the law shall no flesh be justified.'

### The law restrains sin by its penalties

The law deters sin by threatening punishment, thus keeping men from transgressions.

**Lecture support:** 1 Timothy 1:9-10 lists sins the law restrains.

### The law was added to lead to Christ

The law shows the need for a Redeemer by revealing sin and its penalty.

**Lecture support:** Galatians 3:19: 'It was added because of transgressions, till the seed should come.'

### Sin is defined as transgression of the law

1 John 3:4 clearly states that sin is lawlessness; without law there is no sin.

**Lecture support:** 1 John 3:4: 'sin is the transgression of the law.'

### Denying the law undermines salvation

Without the law there is no conviction of sin, no repentance, and thus no salvation.

**Lecture support:** The sharp needle of the law must precede the scarlet thread of the gospel.

## Scripture References

### 1 Kings 8:56

Solomon's prayer acknowledging that not one word of God's good promise has failed.

### Matthew 5:17

Jesus said He did not come to destroy the Law or the Prophets but to fulfill.

### Romans 3:20

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

### Romans 7:7

Paul says he would not have known sin except through the law, specifically the command against coveting.

### Romans 7:8-9

Sin, taking occasion by the commandment, produced all manner of evil desire; when the commandment came, sin revived and Paul died.

### Galatians 3:19

The law was added because of transgressions until the Seed should come.

### 1 Timothy 1:8-10

The law is good if used lawfully; it is made for the lawless and disobedient, listing various sins.

### 1 Corinthians 15:56

The sting of death is sin, and the strength of sin is the law.

### 1 John 3:4

Sin is the transgression of the law.

### Isaiah 5:20

Woe to those who call evil good and good evil.

### Proverbs 30:11-14

Description of a generation that curses parents, is pure in its own eyes, proud, and devours the poor.

**Philippians 3:4-7**

Paul's former confidence in the flesh as a Pharisee, blameless according to the law.

**Romans 7:12**

The law is holy, and the commandment holy, just, and good.

**Galatians 2:16**

A man is not justified by works of the law but by faith in Jesus Christ.

**2 Timothy 3:16-17**

All Scripture is given by inspiration of God and is profitable.

**Romans 15:4**

Whatever things were written before were written for our learning.

**1 Corinthians 10**

Old Testament events are examples for New Testament believers.

**Colossians 3:5**

Covetousness is idolatry.

**Micah 6:8**

He has shown you, O man, what is good and what the Lord requires.

Study notes

## Discussion Questions

**1.** Why is it impossible to have knowledge of sin without God's law?

**Consider:** Based on Romans 3:20 and the central argument of the message.

**2.** How does the law function as a 'straight rule' for determining right and wrong?

**Consider:** Referencing Matthew Henry's quote and the need for an objective standard.

**3.** In what ways did the Pharisees misuse the law, and how can we avoid similar errors?

**Consider:** From the discussion of Paul's pharisaical background and external obedience.

**4.** What does it mean that the law was 'added because of transgressions'?

**Consider:** From Galatians 3:19 and the explanation of the law's purpose.

**5.** How does the law restrain sin in society and in individual lives?

**Consider:** From 1 Timothy 1:8-10 and the illustration of the bitter man.

**6.** Why is the law necessary for conviction of sin and genuine repentance?

**Consider:** From the application that without law there is no conviction, repentance, or salvation.

# Applications

### Do not unhitch from the Old Testament or deny the law

Reject any teaching that suggests the Old Testament or God's law has no value; such teaching is unbiblical and leads others astray.

**Lecture support:** When anyone suggests to you that we unhitch from the Old Testament or that the Law has no value he is not only being unbiblical but if he teaches others that same he is leading them astray as well.

### Use the law to define sin

When someone claims we are not under the law, ask them to define sin; without the law there is no standard for right and wrong.

**Lecture support:** When someone naively says, 'Well, we're not under the law,' please ask him to define sin and to tell you what sin is.

### Recognize the law's role in conviction and salvation

Understand that the law is necessary to bring conviction of sin, which leads to repentance and salvation; do not discard it.

**Lecture support:** Where there is no law, there cannot be any conviction of sin. Where there is no conviction of sin, there cannot be any repentance. Where there is no repentance, there is no salvation.

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 3

# Pastor John Weaver - Promises Of The Law

*Part Three*

March 06, 2019

Read Chapter 3 in the companion book, pages 47-60 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### The Law's Role in Defining Sin

The law is essential for the knowledge of sin; without it, there is no conviction, repentance, or salvation.

**Lecture support:** Weaver states, 'without the law there is no knowledge of sin... where there is no law, there is no knowledge of sin. Where there is no knowledge of sin, there is no conviction. Where there is no conviction, there is no repentance. And where there is no repentance, there is no salvation.'

### Christ's Active Obedience Under the Law

Jesus was made under the law to fulfill its demands perfectly, earning a righteousness that is imputed to believers.

**Lecture support:** Weaver explains, 'God sent forth his Son, made of a woman, made under the law... that He might render to the law that which the law demanded, and that He might work out and that He might earn an absolutely perfect righteousness.'

### Imputation of Righteousness

Believers receive Christ's perfect righteousness through imputation, not their own law-keeping.

**Lecture support:** Weaver says, 'our sin was imputed to Jesus Christ and His righteousness was imputed to us... He charges us as being righteous when we have not been obedient.'

### The Law Magnified, Not Abrogated

Christ's obedience magnified the law and made it honorable; believers should not nullify or disobey it.

**Lecture support:** Weaver cites Isaiah 42:21 and argues, 'if our Lord's obedience honored and magnified His law, do you think that we should try to nullify it, abrogate it, set it aside, denounce it, deny it, and disobey it?'

## Key Arguments

### Without the law there is no salvation because Christ needed the law to earn righteousness.

Salvation requires a perfect righteousness, which Christ obtained by obeying the law; without the law, there would be no righteousness to impute.

**Lecture support:** Weaver argues, 'in order to stand in the presence of God, you must have an absolute righteousness... Jesus Christ fulfilled the law in every detail... worked out a perfect righteousness.'

### Christ's federal headship as the second man and last Adam secures righteousness for His people.

As the second man, Christ succeeded where Adam failed, providing a representative obedience that is credited to believers.

**Lecture support:** Weaver contrasts Adam and Christ in Romans 5: 'as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.'

### The law is not a means of justification but remains the standard of righteousness.

Negative New Testament passages about the law often refer to its misuse for justification, not its abolition as a moral standard.

**Lecture support:** Weaver reviews four categories, including 'passages that deny the law as a means of justification' and 'passages that refer to the ceremonial law and its fulfillment.'

## Scripture References

### 1 Kings 8:56

Solomon's prayer acknowledging God's faithfulness to His promises given through Moses.

### Deuteronomy 29:29

The revealed things belong to us and our children forever, that we may do all the words of this law.

### Galatians 2:16

A man is not justified by the works of the law but by faith in Jesus Christ.

### Romans 7:10

The commandment ordained to life was found to be unto death because of sin.

**Galatians 3:13**

Christ redeemed us from the curse of the law, being made a curse for us.

**Ephesians 2:13-15**

Reference to the ceremonial law and its fulfillment in Christ.

**Romans 3:20**

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

**1 John 3:4**

Sin is the transgression of the law.

**Galatians 4:4-7**

God sent forth His Son, made of a woman, made under the law, to redeem those under the law.

**Galatians 3:10**

Cursed is everyone who does not continue in all things written in the book of the law.

**James 2:10-11**

Whoever keeps the whole law yet offends in one point is guilty of all.

**Hebrews 2:14-17**

Christ took part of flesh and blood, made like His brethren, to be a merciful high priest.

**John 1:1-3, 14**

The Word was God and became flesh.

**1 Timothy 3:16**

Great is the mystery of godliness: God was manifest in the flesh.

**1 Corinthians 15:45-49**

The first man Adam was made a living soul; the last Adam a quickening spirit; the second man is the Lord from heaven.

**Romans 5:12, 17-19**

By one man sin entered; contrast between Adam's disobedience and Christ's obedience.

**1 Corinthians 1:30**

Christ is made unto us wisdom, righteousness, sanctification, and redemption.

**Philippians 3:3-9**

Paul counts all things loss for Christ, not having his own righteousness but that which is through faith.

**Isaiah 42:21**

The Lord will magnify the law and make it honorable.

**2 Corinthians 5:21**

God made Christ sin for us that we might be made the righteousness of God in Him.

Study notes

## Discussion Questions

**1.** How does understanding the four categories of negative New Testament passages about the law help clarify the relationship between law and grace?

**Consider:** Weaver reviews four ways negative passages can be explained: denial of justification by law, death-dealing nature of sin, curse of the law, and fulfillment of ceremonial law.

**2.** Why is it impossible to have salvation without the law, according to Weaver's first reason?

**Consider:** Weaver argues that Christ needed the law to earn a perfect righteousness for believers.

**3.** What does it mean that Jesus is the 'second man' and the 'last Adam,' and how does this relate to our salvation?

**Consider:** Weaver explains federal headship and contrasts Adam's failure with Christ's obedience.

**4.** How does the doctrine of imputation provide assurance of salvation?

**Consider:** Weaver describes how Christ's righteousness is charged to believers' accounts.

**5.** In what ways did Christ magnify the law and make it honorable, and what implications does this have for Christian obedience?

**Consider:** Weaver cites Isaiah 42:21 and applies it to believers' duty to obey the law.

## Applications

### Rest in Christ's righteousness, not personal obedience.

Believers should trust solely in the imputed righteousness of Christ for salvation, not their own law-keeping.

**Lecture support:** Weaver says, 'I'm not trusting in any of my obedience... Jesus Christ is my righteousness.'

### Endeavor to obey God's law as a response to Christ's work.

Since Christ magnified the law, believers should not nullify or disobey it but seek to honor it.

**Lecture support:** Weaver asks, 'if our Lord's obedience honored and magnified His law, do you think that we should try to nullify it...?'

Study notes

## Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

# Pastor John Weaver - Promises Of The Law

*Part Four*

March 06, 2019

Read Chapter 4 in the companion book, pages 61-76 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### The Law as Schoolmaster

The law functions as a strict instructor (paidagogos) that teaches, disciplines, and guides sinners to Christ for justification by faith.

**Lecture support:** Weaver explains Galatians 3:24 and the historical role of the pedagogue, contrasting it with modern teachers. He states, 'the law was our schoolmaster to bring us to Christ that we might be justified by faith.'

### Human Sinfulness and Inability

The law reveals that all are sinners by nature and by act, and that no one can render the perfect obedience the law demands.

**Lecture support:** Weaver discusses original sin and actual sin, and uses the rich young ruler to show that even claimed obedience fails under application. He says, 'the law teaches us that we cannot save ourselves.'

### The Holiness of God and the Sinner's Plight

God's infinite holiness creates an unbridgeable chasm between Him and sinful man, which the law makes evident.

**Lecture support:** Weaver quotes Charnock and Pink on God's holiness and expounds Isaiah 6, where Isaiah's vision of God's holiness leads to 'Woe is me!' He says, 'the law teaches us that there is a vast chasm between an infinitely holy God and a wicked, vile sinner.'

### Christ as the Only Mediator

The law points to the necessity of a mediator, fulfilled in Jesus Christ, who alone can bridge the gap between God and man.

**Lecture support:** Weaver references Job 9:33, 1 Timothy 2:5-6, and John 14:6, stating, 'if we ever get to Him, it must be through a mediator.' He emphasizes Christ as the God-man who lays His hand on both parties.

### The Lawful Use of the Law

The law is good when used lawfully - to restrain evil and convict of sin - not as a means of justification.

**Lecture support:** From 1 Timothy 1:8-10, Weaver argues the law is for the lawless and disobedient, and illustrates with the death penalty as a deterrent. He says, 'the law is good if a man use it lawfully.'

### Salvation Dependent on the Law

Nullifying the law nullifies salvation because Christ's active obedience to the law is imputed for righteousness, and the law drives sinners to Christ.

**Lecture support:** Weaver states, 'when anyone tries to negate, and abrogate, and nullify, and set aside the Law of God, he is setting aside salvation.' He ties this to the law's role as schoolmaster.

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## Key Arguments

### The law is a schoolmaster that instructs and drives us to Christ.

Galatians 3:24 teaches that the law's purpose is to educate and compel sinners toward faith in Christ for justification.

**Lecture support:** Weaver explains the Greek paidagogos and says, 'the law was our schoolmaster to bring us unto Christ that we might be justified by faith.'

### The law must be used lawfully, not for justification.

1 Timothy 1:8-10 shows the law is for the unrighteous to restrain and condemn, not to save.

**Lecture support:** Weaver says, 'the law is good if a man use it lawfully... the law was not made for a righteous man, but for the lawless and disobedient.'

### The law teaches we are sinners by revealing God's standard.

The law defines sin and shows all have fallen short, both in Adam's imputed sin and in actual transgressions.

**Lecture support:** Weaver cites Romans 3:23 and explains original sin and actual sin, saying, 'the very first thing the law of God teaches us is that we are sinners.'

### The law teaches we cannot save ourselves because it demands perfect obedience.

The law requires personal, perfect, and perpetual obedience, which no sinner can fulfill, leaving all under its curse.

**Lecture support:** Weaver states, 'the law demands three things... personal obedience, perfect obedience, and a perpetual obedience. None of us have rendered that.'

### Applying the law exposes self-righteousness, as with the rich young ruler.

Jesus applied the law to the rich young ruler's wealth to reveal his idolatry, showing he had not kept the first commandment.

**Lecture support:** Weaver says, 'he had not even kept the first commandment... for his money was his God.'

### The law reveals the infinite holiness of God and the chasm it creates.

God's holiness is absolute purity; the law shows how far man falls short, creating an unbridgeable gap.

**Lecture support:** Weaver quotes Charnock: 'Holiness is God's beauty,' and Pink: 'God has often forgiven sinners, but He never forgives sin.'

### The law teaches the necessity of a mediator, fulfilled in Christ.

Job's longing for a daysman is answered in Jesus, the one mediator who bridges the gap between God and man.

**Lecture support:** Weaver says, 'the only way that we could ever reach God was through a mediator. And God Himself sent His only begotten Son to be that mediator.'

### Nullifying the law destroys salvation because it removes Christ's obedience and the law's convicting work.

Salvation depends on Christ's law-keeping and the law's role in driving sinners to Him; removing the law removes the foundation.

**Lecture support:** Weaver concludes, 'when you nullify the law, you nullify salvation.'

## Scripture References

### 1 Kings 8:56

Weaver opens with this verse as the foundational text for the series, emphasizing God's faithfulness to His promises given through Moses.

### Galatians 3:24

The main text for this message, teaching that the law was a schoolmaster to bring us to Christ for justification by faith.

### Romans 3:20

Cited in review to show that by the law is the knowledge of sin; no flesh is justified by the deeds of the law.

### 1 John 3:4

Used to define sin as the transgression of the law.

### 2 Corinthians 5:21

Mentioned in review to explain the imputation of Christ's righteousness to believers.

### 1 Timothy 1:8-10

Quoted to show the lawful use of the law: it is for the lawless and disobedient, not for the righteous.

### Numbers 35:31

Cited to illustrate God's demand for the death penalty for murder, showing the law's restraining function.

### Ecclesiastes 8:11

Used to argue that swift execution of justice deters evil, supporting the law's role in restraint.

### Romans 3:23

Quoted to establish that all have sinned and fall short of God's glory, part of the law's teaching on sin.

### Ecclesiastes 7:6

Used to describe the laughter of fools as vanity, contrasting with the seriousness of sin.

**Proverbs 14:9**

Cited to show that fools mock at sin, indicating a lack of conviction.

**Luke 15:21**

The prodigal son's confession illustrates true conviction of sin by the Holy Spirit.

**Isaiah 64:6**

Quoted to emphasize that all our righteousnesses are as filthy rags, reinforcing human depravity.

**James 2:10-11**

Referenced to show that breaking one point of the law makes one guilty of all.

**Romans 7:9**

Used to illustrate Paul's pre-conversion self-righteousness and the law's role in revealing sin.

**Mark 10:17-27**

The account of the rich young ruler, used to show how applying the law exposes inability to keep it.

**Revelation 15:5**

Quoted to affirm God's unique holiness: 'only Thou art holy.'

**Isaiah 6:1-7**

Isaiah's vision of God's holiness, leading to his confession of uncleanness, illustrating the chasm between God and man.

**Job 9:33**

Job's longing for a daysman (mediator) between God and man, fulfilled in Christ.

**1 Timothy 2:5-6**

Declares there is one God and one mediator, Christ Jesus, who gave Himself a ransom.

## Discussion Questions

**1.** How does understanding the historical role of a 'schoolmaster' (paidagogos) change your view of the law's function in the Christian life?

**Consider:** Weaver contrasts modern teachers with ancient pedagogues to emphasize the law's strict, guiding role.

**2.** In what ways do people today use the law unlawfully, and how can we ensure we use it lawfully?

**Consider:** Based on 1 Timothy 1:8-10, Weaver warns against using the law for justification.

**3.** Why is it essential to grasp both original sin and actual sin to understand our need for Christ?

**Consider:** Weaver explains that we are sinners by nature and by choice, which the law reveals.

**4.** How does the rich young ruler's encounter with Jesus illustrate the difference between quoting the law and applying it?

**Consider:** Weaver uses Mark 10 to show that application exposes heart idolatry.

**5.** What practical steps can we take to grow in our understanding of God's holiness and our own sinfulness?

**Consider:** Weaver suggests praying 'Lord, show me Thyself' and 'show me myself' to grasp the chasm.

**6.** Why is it impossible for a sinner to approach God without a mediator, and how does Christ fulfill that role?

**Consider:** Weaver explains Job's longing and Christ as the God-man mediator.

**7.** How does the law's function as a schoolmaster relate to the doctrine of justification by faith alone?

**Consider:** Weaver concludes that the law drives us to Christ for righteousness, not self-effort.

**8.** What are the dangers of nullifying or setting aside the Old Testament law for the Christian faith?

**Consider:** Weaver argues that nullifying the law nullifies salvation because of Christ's obedience and the law's role.

## Applications

### Use the law lawfully to convict of sin, not to self-justify.

Believers should apply the law to expose sin and drive themselves and others to Christ, never relying on law-keeping for acceptance with God.

**Lecture support:** Weaver says, 'the law is good if a man use it lawfully... the law was not made for a righteous man, but for the lawless and disobedient.'

### Pray for a true sight of God's holiness and personal sinfulness.

Weaver exhorts praying 'Lord, show me Thyself' and 'show me myself' to understand the chasm and appreciate Christ's mediation.

**Lecture support:** He says, 'you need to learn to pray three things... Lord, show me Thyself... Lord, show me myself... Lord, show me the Lord Jesus Christ.'

### Flee to Christ alone as mediator and righteousness.

Since the law teaches we cannot save ourselves, we must rely solely on Christ's obedience and sacrifice for justification.

**Lecture support:** Weaver states, 'if we ever get to Him, it must be through a mediator... Jesus Christ obeyed the Law personally, perfectly, and perpetually.'

### Uphold the law's role in evangelism and discipleship.

The law is a schoolmaster to bring people to Christ; removing it hinders salvation. Believers should use the law to show sinners their need.

**Lecture support:** Weaver concludes, 'when you nullify the law, you nullify salvation.'

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 5

# Pastor John Weaver - Promises Of The Law

*Part Five*

March 10, 2019

Read Chapter 5 in the companion book, pages 77-94 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### The Enduring Validity of God's Law

The law of God has not been abrogated; it remains the standard for sin, salvation, and sanctification.

**Lecture support:** Weaver states, 'There's absolutely no way that we can unhitch from the Old Testament. And there is certainly no way that we can unhitch from the law of God.'

### Sanctification Requires the Law

Without the law, there is no sanctification, because the law provides the objective standard for holy living.

**Lecture support:** Weaver says, 'Where there is no law, there is no sanctification.'

### Love Is the Fulfilling of the Law

Biblical love is not a subjective emotion but obedience to God's commandments; love is defined by the law.

**Lecture support:** Weaver cites Romans 13:8-10 and 1 John 5:3: 'For this is the love of God, that we keep his commandments.'

### Positional and Practical Sanctification

Positional sanctification is the objective work of the Triune God; practical sanctification is our subjective obedience to God's law.

**Lecture support:** Weaver explains, 'Our positional sanctification is because of the person and work of Jesus Christ... personal and practical sanctification... has to do with the truth, it has to do with the ministry, it has to do with the Word of God.'

### Disobedience to the Law Is Despising God

To reject God's commandments is to despise God Himself, as seen in David's sin and 1 Thessalonians 4:8.

**Lecture support:** Weaver says, 'If you disobey my law, you are despising me.'

### Holiness Involves the Whole Person

Sanctification encompasses body, mind, emotions, and will; it is not merely external but internal, as Jesus taught in Matthew 5.

**Lecture support:** Weaver states, 'Sanctification involves the totality of our being. It involves our body. It involves our mind, our emotions, our will.'

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## Key Arguments

### The Law Is Necessary for Sanctification

If the law is nullified, sanctification is nullified, because sanctification is by the law.

**Lecture support:** Weaver argues, 'If you nullify the law, then you've nullified sanctification as well, because sanctification is by the law.'

### Love Cannot Be Separated from the Law

The command to love is meaningless without the law, which defines love; otherwise, love becomes subjective and self-serving.

**Lecture support:** Weaver illustrates with examples of coveting: 'You see how stupid it is if you say, "Well, all you've got to do is obey love."'

### Jesus' Teaching in Matthew 5 Reveals the Spirituality of the Law

Jesus corrected the Pharisees' external-only interpretation, showing that the law addresses heart attitudes like anger and lust.

**Lecture support:** Weaver explains, 'Our Lord is saying, look, murder is more than just a physical act. It involves the spirit, it involves the disposition, it involves the attitude.'

### 1 Thessalonians 4 Shows Sanctification Is Obedience to Specific Commandments

Paul's exhortation to abstain from fornication and possess one's vessel in holiness is grounded in the law, not a vague notion of love.

**Lecture support:** Weaver says, 'He says, "For this is the will of God, even your sanctification, that ye should abstain from fornication."'

### Disobedience to the Law Is Despising God

1 Thessalonians 4:8 and 2 Samuel 12:9-10 show that rejecting God's commandments is equivalent to despising God Himself.

**Lecture support:** Weaver states, 'He therefore that despiseth, despiseth not man, but God.'

### A Sanctified Person Cannot Live in Rebellion

When God saves a person, He changes them and writes His law on their heart; therefore, a life of unrepentant sin is incompatible with sanctification.

**Lecture support:** Weaver says, 'It is absolutely impossible to be sanctified while living a life of rebellion and disobedience to God and His law.'

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## Scripture References

### 1 Kings 8:56

Read at the opening to introduce the theme of God's promises.

### 1 Thessalonians 4:1-3

Read as the primary text for the sermon on sanctification.

### Romans 3:20

Cited to show that the law gives knowledge of sin.

### 1 John 3:4

Cited to define sin as transgression of the law.

### Galatians 4:4-5

Cited to show Christ was made under the law for redemption.

### 2 Corinthians 5:21

Referenced regarding imputation of Christ's righteousness.

### Galatians 3:24

Cited to show the law as schoolmaster to bring us to Christ.

### Colossians 1:10

Cited to show the prayer for walking worthy and pleasing to the Lord.

**Hosea 4:6**

Cited to show that forgetting God's law leads to destruction.

**Jude 1:1**

Cited to show sanctification ascribed to God the Father.

**Hebrews 2:11**

Cited to show sanctification ascribed to God the Son.

**Hebrews 10:10, 14**

Cited to show sanctification through Christ's offering.

**Romans 15:16**

Cited to show sanctification ascribed to the Holy Spirit.

**1 Corinthians 6:11**

Cited to show sanctification by the Spirit.

**1 Peter 1:2**

Cited to show sanctification involving all three persons of the Trinity.

**John 17:19**

Cited to show sanctification through the truth.

**Acts 20:32**

Cited to show the word of grace builds up and sanctifies.

**Acts 26:18**

Cited to show inheritance among the sanctified by faith.

**Romans 13:8-10**

Cited to show love is the fulfilling of the law.

**1 John 5:1-3**

Cited to show love for God is keeping His commandments.

## Discussion Questions

**1.** How does the distinction between positional and practical sanctification help us understand the role of obedience in the Christian life?

**Consider:** Weaver explains positional sanctification as Christ's work and practical sanctification as our obedience to God's law.

**2.** Why is it insufficient to say that Christians only need to obey the command to love? How does the law define love?

**Consider:** Weaver refutes Andy Stanley's claim and shows from Romans 13 and 1 John 5 that love is the fulfilling of the law.

**3.** In what ways did Jesus deepen the understanding of the law in Matthew 5, and how does that affect our pursuit of holiness?

**Consider:** Weaver discusses Jesus' teaching on anger and lust as violations of the sixth and seventh commandments.

**4.** What does it mean to 'possess his vessel in sanctification and honour' (1 Thessalonians 4:4), and how does this relate to the broader law of God?

**Consider:** Weaver expounds this verse in the context of abstaining from fornication and living holy lives.

**5.** How does the example of David's sin in 2 Samuel 12 illustrate the connection between despising God's commandment and despising God Himself?

**Consider:** Weaver uses David's adultery and murder to show that disobedience is a personal affront to God.

**6.** According to 1 Corinthians 6:9-11, what changes occur in a person's life when they are truly sanctified?

**Consider:** Weaver cites this passage to argue that a sanctified person cannot continue in unrepentant sin.

**7.** How does the promise of the new covenant (Hebrews 8:10; 10:16) that God writes His law on our hearts relate to our ability to live holy lives?

**Consider:** Weaver references this to show that God enables obedience from within.

# Applications

### Pursue Practical Sanctification Through Obedience

Believers must actively obey God's law to walk pleasing to Him and grow in holiness.

**Lecture support:** Weaver says, 'You have to be obedient and you have to walk pleasing to the Lord yourself. That is your responsibility.'

### Abstain from Sexual Immorality

Sanctification specifically requires abstaining from fornication and all forms of sexual sin.

**Lecture support:** Weaver states, 'For this is the will of God, even your sanctification, that ye should abstain from fornication.'

### Possess Your Body in Holiness

Christians are to control their bodies in sanctification and honor, not in lustful passions like unbelievers.

**Lecture support:** Weaver explains, 'You need to know how to possess your own vessel, your own body, in sanctification and honor.'

### Do Not Defraud Others

In matters of purity, believers must not wrong or take advantage of others, recognizing God as the avenger.

**Lecture support:** Weaver says, 'That no man go beyond and defraud his brother in any matter... because that the Lord is the avenger of all such.'

### Recognize That Disobedience Despises God

Rejecting God's commandments is not merely ignoring rules but despising God Himself.

**Lecture support:** Weaver warns, 'If you disobey my law, you are despising me.'

### Purge Yourself from Dishonorable Practices

Believers are responsible to cleanse themselves from sinful behaviors to be vessels for honorable use.

**Lecture support:** Weaver cites 2 Timothy 2:20-22: 'If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified.'

## Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

# Pastor John Weaver - Promises Of The Law

*Part Six*

March 10, 2019

Read Chapter 6 in the companion book, pages 95-110 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### The Irresistibility of God's Sanctions

God's blessings and curses are inescapable; they overtake the obedient and disobedient respectively, and cannot be thwarted.

**Lecture support:** Weaver states, 'God's sanctions are irresistible. By that I mean you cannot stop them. You cannot overthrow them. You cannot thwart them. You cannot nullify them.' (06:51.9-07:57.1) and later, 'both the positive and the negative sanctions... are both inescapable and irresistible.' (27:47.4-28:51.6)

### Contrast Between God's Law Order and Man's Law Order

God's law is based on absolutes and leads to liberty, while man's law is relative and leads to tyranny and slavery.

**Lecture support:** Weaver explains, 'God's law order is based upon absolutes... Humanistic law orders always lead to either tyranny, totalitarianism, or anarchy.' (09:38.9-10:45.4) and 'In God's law order, there is liberty and there is freedom. In man's law order, there is slavery and there is tyranny.' (15:47.3-16:44.0)

### Historical Fulfillment of Covenant Curses

The curses pronounced in Deuteronomy 28 were literally fulfilled in the destruction of Jerusalem, as recorded in Lamentations.

**Lecture support:** Weaver reads extensively from Lamentations 1, 2, and 4 to show the siege, starvation, and cannibalism, concluding, 'Do you realize everything that God pronounced as a curse in Leviticus 26 and Deuteronomy 28 actually happened to Jerusalem in time and in history?' (34:11.5-42:37.1)

### The Necessity of the Law for Understanding Sin, Salvation, and Sanctions

Without the law, we would not know sin, salvation, sanctification, or sanctions; the law is essential for comprehending God's dealings.

**Lecture support:** Weaver reviews, 'Without the Law we would know nothing about sin... Without the Law we would not know anything about salvation... without the law there is no sanctification... Today I want to show you we would not know anything about sanctions apart from the law.' (03:19.7-04:29.7)

### Antinomianism as Heresy

Opposition to God's law (antinomianism) is an ancient heresy that denies the law's meaning, application, and binding effect today.

**Lecture support:** Weaver declares, 'Antinomianism is one of the main problems we have in the Church today. It is a heresy... It is heresy for someone to posit that the Law of God has no meaning for us today.' (07:57.7-08:41.4)

### Sanctions as a Test of Obedience: The Tithe

Tithing is presented as a practical test of God's sanctions; obedience brings blessing, disobedience brings a curse.

**Lecture support:** Weaver cites Malachi 3:8-12, 'God says you can prove me. If you don't you are going to be cursed with a curse. If you do you are going to be blessed.' (47:38.5-48:19.1)

### Viewing World Events Through the Lens of Sanctions

Believers must interpret national and global events as manifestations of God's sanctions for obedience or disobedience to His law.

**Lecture support:** Weaver states, 'We must learn to view what is happening in our world, in our nation, in our state, in our community, in light of these sanctions.' (44:35.1-45:29.2)

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## Key Arguments

### Sanctions are inherent to any law order, and God's sanctions are absolute and inescapable.

Every law system has sanctions; without them, law dissipates. God's sanctions are irresistible and cannot be nullified.

**Lecture support:** Weaver argues, 'There cannot be a law order without sanctions... An unenforceable law is no law.' (08:41.9-09:38.4) and 'God's sanctions are irresistible... There is absolutely nothing that you can do to stop His sanctions.' (06:51.9-07:57.1)

### Rejecting God's law order inevitably leads to tyranny and slavery.

When Israel rejected God as king, they chose a human king whose rule was characterized by taking and oppression, illustrating the nature of man's law order.

**Lecture support:** Weaver contrasts, 'In God's law order, there is liberty and there is freedom. In man's law order, there is slavery and there is tyranny. God gives and man takes.' (15:47.3-16:44.0) referencing 1 Samuel 8.

### The curses of Deuteronomy 28 were historically fulfilled, proving the reliability of God's sanctions.

The detailed curses of siege, starvation, and cannibalism occurred exactly as prophesied in the fall of Jerusalem, as recorded in Lamentations.

**Lecture support:** Weaver reads Lamentations 4:10, 'The hands of the pitiful women have sodden their own children,' and concludes, 'Do you realize everything that God pronounced as a curse... actually happened to Jerusalem in time and in history?' (42:05.6-42:37.1)

### Antinomianism is a dangerous heresy that denies the ongoing relevance of God's law.

Those who claim the law has no meaning or binding effect today are promoting an ancient heresy that undermines the knowledge of sin, salvation, and sanctification.

**Lecture support:** Weaver states, 'It is heresy for someone to posit that the Law of God has no meaning for us today. It has no application for us today, and it has no binding effect upon us today.' (08:41.9-09:38.4)

### Obedience to God's law brings national and personal blessings, while disobedience brings curses.

Deuteronomy 28 outlines comprehensive blessings for obedience and amplified curses for disobedience, applicable to all areas of life.

**Lecture support:** Weaver summarizes, 'God's Law order leads to blessing and to life. Man's law order always leads to curses and to death.' (20:12.5-20:56.6) and expounds the blessings in verses 1-14.

### The tithe is a testable example of God's sanctions in operation today.

Malachi 3:8-12 presents tithing as a way to 'prove' God; obedience results in blessing, disobedience in a curse.

**Lecture support:** Weaver quotes Malachi 3:10, 'prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing,' and applies it as a test. (47:05.2-47:38.2)

**God's sanctions are often unrecognized by the world, attributed to luck or nature.**

People in ignorance and unbelief attribute God's sanctions to chance, fate, or 'Mother Nature,' failing to see His hand in events.

**Lecture support:** Weaver says, 'through their ignorance and unbelief, they attribute sometimes God's sanctions to what you and I would call luck, chance, fate, or fortune, or sometimes, like the weather forecasters who heretically pronounce weather as the act of Mother Nature.' (06:51.9-07:57.1)

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## Scripture References

### 1 Kings 8:56

Solomon's prayer dedicating the temple, affirming that not one word of God's good promise through Moses has failed.

### Deuteronomy 28:1-14

The blessings promised for obedience: being set on high, blessed in city and field, fruitfulness, victory over enemies, and being the head not the tail.

### Deuteronomy 28:15-68

The curses for disobedience, including defeat, captivity, siege, starvation, and cannibalism.

### John 1:45

Philip tells Nathanael they have found Jesus, of whom Moses and the prophets wrote, showing the Old Testament's necessity to know Christ.

### Romans 3:20

By the law is the knowledge of sin; without the law we would not know sin.

### 1 Samuel 8:4-20

Israel rejects God as king and demands a human king; Samuel warns them of the oppressive nature of human rule.

### 1 Samuel 12:12, 19

Israel acknowledges their sin in asking for a king when the Lord was their king.

### 2 Kings 17:7-10

Israel sinned by fearing other gods and walking in the statutes of the heathen, leading to captivity.

**Acts 5:29**

Peter and the apostles declare they must obey God rather than men when human law conflicts with God's law.

**Psalm 33:12**

Blessed is the nation whose God is the Lord, cited in connection with national blessings.

**Lamentations 1:1-11**

Jerusalem's desolation after God's judgment: solitary, captive, mourning, with children starving.

**Lamentations 2:8-12**

The destruction of Jerusalem's walls and gates, and children swooning from hunger.

**Lamentations 4:6-11**

The punishment of Jerusalem greater than Sodom's; starvation leads to cannibalism among tender women.

**Zechariah 1:6**

God's words and statutes overtook the fathers, who confessed that God dealt with them according to their ways.

**Malachi 3:8-12**

God challenges Israel to test Him with tithes; obedience brings blessing, disobedience brings a curse.

**Proverbs 3:9-10**

Honoring the Lord with firstfruits leads to barns filled with plenty and presses bursting with new wine.

## Discussion Questions

**1.** How does understanding God's sanctions as 'irresistible' change the way you view both personal blessings and hardships?

**Consider:** Weaver emphasizes that sanctions cannot be stopped or outrun (06:51.9-07:57.1).

**2.** In what ways do you see the contrast between God's law order and man's law order playing out in today's society?

**Consider:** Weaver contrasts liberty under God's law with slavery under man's law (15:47.3-16:44.0).

**3.** Why is antinomianism considered a heresy, and how might it manifest in modern Christian thought?

**Consider:** Weaver defines antinomianism as being against God's law and calls it an ancient heresy (07:57.7-08:41.4).

**4.** How should the historical fulfillment of Deuteronomy 28's curses in Jerusalem's fall affect our trust in the reliability of Scripture?

**Consider:** Weaver reads Lamentations to show the literal fulfillment of the curses (34:11.5-42:37.1).

**5.** What are some practical ways we can 'prove' God's sanctions in our own lives, as suggested by Malachi 3?

**Consider:** Weaver presents tithing as a test of God's promise to bless obedience (47:05.2-47:38.2).

**6.** How can we discern whether a national or personal crisis is a result of God's sanctions or simply natural occurrences?

**Consider:** Weaver notes that people often attribute God's sanctions to luck or nature (06:51.9-07:57.1).

**7.** In what ways does the church today struggle with submitting to man's law over God's law, and how should we respond?

**Consider:** Weaver cites Acts 5:29 and the example of Israel obeying heathen statutes (19:34.2-20:56.6).

# Applications

### View current events through the lens of God's sanctions

Believers should interpret world, national, and community events as manifestations of God's blessings or curses based on obedience to His law.

**Lecture support:** Weaver states, 'We must learn to view what is happening in our world, in our nation, in our state, in our community, in light of these sanctions.' (44:35.1-45:29.2)

### Test God's promises through tithing

Weaver challenges the congregation to prove God's sanctions by tithing, as Malachi 3:10 commands, to see if God will pour out blessing.

**Lecture support:** Weaver says, 'God says you can prove me. If you don't you are going to be cursed with a curse. If you do you are going to be blessed.' (47:38.5-48:19.1)

### Obey God rather than men when laws conflict

When human law contradicts God's law, believers must follow the apostolic example in Acts 5:29 and obey God.

**Lecture support:** Weaver states, 'when there is a conflict between God's Law order and man's Law order then we have to take the attitude of Peter and the other Apostles in Acts 5 and verse 29... we ought to obey God rather than men.' (20:56.7-21:39.7)

### Reject antinomianism and embrace God's law

Weaver implicitly calls the church to reject the heresy of antinomianism and recognize the ongoing relevance and binding nature of God's law.

**Lecture support:** Weaver condemns antinomianism as heresy and argues the law is essential for knowing sin, salvation, sanctification, and sanctions (07:57.7-08:41.4; 03:19.7-04:29.7).

### Recognize the inescapability of God's sanctions in personal life

Individuals should understand that their obedience or disobedience will inevitably bring corresponding blessings or curses that cannot be outrun.

**Lecture support:** Weaver illustrates, 'if you're disobedient and the curses of God start falling on you and you try to escape, God says those same curses will chase you down and fall on you.' (28:51.6-28:59.2)

## 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

# Pastor John Weaver - Promises Of The Law

*Part Seven*

March 12, 2019

Read Chapter 7 in the companion book, pages 111-128 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### Continuity of the Old and New Testaments

The Old and New Testaments are one unified revelation; belief in Moses and the prophets is essential for belief in Christ.

**Lecture support:** Weaver cites John 5:45-47 and Luke 16:27-31 to show that Jesus and Abraham taught that rejecting Moses means rejecting Christ.

### Immutability of God and His Law

God does not change, so His law and sanctions remain the same across both Testaments.

**Lecture support:** Weaver quotes Malachi 3:6 and Hebrews 13:8 to assert God's unchangeableness, and Psalm 119:89 to show His word is settled forever.

### Positive and Negative Sanctions

Sanctions include both blessings (positive) and curses (negative), and every positive implies a corresponding negative.

**Lecture support:** Weaver states, 'Every negative has a positive. Every positive has a negative... You cannot have a positive without a negative, and you cannot have a negative without a positive.'

### The Beatitudes as Sanctions

The Beatitudes in Matthew 5 are positive sanctions that imply curses for those who lack the described virtues.

**Lecture support:** Weaver systematically goes through each Beatitude, showing the blessing and then the implied curse, e.g., 'If the poor in spirit are blessed, what about those who are not poor in spirit? And the answer is they would be cursed.'

### Inescapability of God's Sanctions

God's sanctions, whether blessings or curses, are irresistible and cannot be outrun.

**Lecture support:** Weaver says, 'God's sanctions are irresistible and inescapable. You cannot resist them. You cannot stop them... And you cannot escape them.'

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## Key Arguments

### Without the law, there is no knowledge of sin or salvation.

The law reveals sin and points to Christ, who fulfilled it perfectly for our righteousness.

**Lecture support:** Weaver states, 'without the law you cannot understand or know or comprehend what sin is' and 'without the law there is no salvation... Jesus Christ... kept the law of God perfectly and worked out a perfect righteousness which is given unto us.'

### Belief in Moses is prerequisite for belief in Christ.

Jesus taught that if one does not believe Moses' writings, they cannot believe His words.

**Lecture support:** Weaver quotes John 5:46-47: 'For had ye believed Moses, ye would have believed me... But if ye believe not his writings, how shall ye believe my words?'

### The rich man and Lazarus shows the necessity of believing Moses and the prophets.

Abraham's reply indicates that rejecting the Old Testament means one would not believe even if someone rose from the dead.

**Lecture support:** Weaver cites Luke 16:29-31: 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'

### God's attributes guarantee the certainty of His sanctions.

Because God is righteous, faithful, omnipotent, omnipresent, and omniscient, His judgments and blessings are sure and according to truth.

**Lecture support:** Weaver explains, 'Because God is righteous, His judgments fall upon those who rebel... Because God is faithful, His solemn threatenings are fulfilled... God's judgments are according to truth.'

### Each Beatitude implies a curse for its opposite.

The positive blessings in Matthew 5 inherently contain negative sanctions for those who do not possess the stated virtue.

**Lecture support:** Weaver repeatedly asks, 'If those that mourn are blessed... what will be the state of those who do not mourn... Are they blessed or are they cursed?'

### The unmerciful will receive judgment without mercy.

James 2:13 teaches that those who show no mercy will face judgment without mercy, illustrating the negative sanction.

**Lecture support:** Weaver quotes James 2:13: 'For he shall have judgment without mercy, that hath shewed no mercy.'

### Rejecting Christ brings worse punishment than rejecting Moses' law.

Hebrews 10:28-29 warns that trampling the Son of God results in a sorer punishment than death under Moses' law.

**Lecture support:** Weaver reads Hebrews 10:28-29: 'Of how much sorer punishment... shall he be thought worthy, who hath trodden under foot the Son of God.'

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## Scripture References

### Matthew 5:1-12

The Beatitudes, read at the beginning and expounded throughout the sermon as examples of positive sanctions with implied negative sanctions.

### John 5:45-47

Jesus says that Moses wrote of Him, and if they do not believe Moses' writings, they cannot believe His words.

### Luke 16:19-31

The story of the rich man and Lazarus, used to show that if one rejects Moses and the prophets, they will not believe even if someone rises from the dead.

### Deuteronomy 28

Mentioned as containing positive and negative sanctions (blessings and curses) discussed in the previous sermon.

### Proverbs 8:32

Wisdom calls adults 'children' and says they are blessed if they keep God's ways.

### Proverbs 20:7

The just man's children are blessed after him.

**1 John 2:1**

John addresses believers as 'my little children,' showing that believers are called children.

**2 Peter 2:14-15**

Wicked individuals are called 'cursed children' who have forsaken the right way.

**Malachi 3:6**

God declares He does not change, used to support the immutability of God.

**Hebrews 13:8**

Jesus Christ is the same yesterday, today, and forever.

**Psalm 119:89**

God's word is settled in heaven forever.

**Proverbs 15:3**

The eyes of the Lord are in every place, beholding the evil and the good, illustrating God's omnipresence.

**Romans 2:2**

The judgment of God is according to truth.

**2 Timothy 3:16-17**

All Scripture is profitable, including Matthew 5.

**Jeremiah 17:5**

Cursed is the man who trusts in man, illustrating the curse on those not poor in spirit.

**Psalm 34:18**

The Lord is near to the brokenhearted and saves the contrite spirit.

**Psalm 51:17**

A broken and contrite heart God will not despise.

**Isaiah 57:15**

God dwells with the contrite and humble spirit.

**Isaiah 66:2**

God looks to the one who is poor and of a contrite spirit and trembles at His word.

**Isaiah 61:2-3**

God comforts those who mourn and gives them beauty for ashes.

Study notes

## Discussion Questions

**1.** How does the continuity between the Old and New Testaments affect our reading of the Beatitudes?

**Consider:** Weaver argues that the same God who gave sanctions in the Old Testament also gives them in the New.

**2.** In what ways do we see both positive and negative sanctions operating in the church today?

**Consider:** Weaver emphasizes that sanctions are not just Old Testament concepts but are present in the New Testament.

**3.** What does it mean to be 'poor in spirit,' and how does that contrast with the world's values?

**Consider:** Weaver defines poverty of spirit as humility and dependence on God, opposite of self-sufficiency.

**4.** Why is mourning over sin - both personal and societal - a mark of blessing?

**Consider:** Weaver explains that those who mourn over sin will be comforted, while those who laugh now will mourn later.

**5.** How can we cultivate meekness in a culture that often rewards assertiveness and self-promotion?

**Consider:** Weaver describes meekness as being broken to yoke, submissive to God's providence.

**6.** What are some practical ways we can show mercy, and what are the consequences of being unmerciful?

**Consider:** Weaver warns that the unmerciful will receive judgment without mercy, citing James 2:13.

**7.** How does the promise that the pure in heart will see God motivate us to pursue holiness?

**Consider:** Weaver states that purity of heart is only possible through Christ, and without it we cannot see God.

**8.** In what ways can we be peacemakers in our families, churches, and communities?

**Consider:** Weaver contrasts peacemakers, who are called children of God, with troublemakers who follow the devil.

# Applications

### Examine yourself for poverty of spirit.

Recognize your own spiritual emptiness and dependence on God, rather than trusting in yourself.

**Lecture support:** Weaver says, 'To be poor in spirit is to realize that I am nothing, that I have nothing, that I can do nothing, and that I have need of all things.'

### Mourn over personal and societal sin.

Cultivate a heart that grieves over sin, both in your own life and in the world, rather than being indifferent or amused.

**Lecture support:** Weaver asks, 'Does it make you happy that the governor of New York signed a bill allowing abortion up to the time a child is born...? Well, of course not. Because it's murder. It should cause us to mourn.'

### Submit to God's providence with meekness.

Instead of resisting or complaining about difficult circumstances, trust God's sovereignty and submit to His will.

**Lecture support:** Weaver says, 'We can argue, we can get mad, we can get upset, or we can just say, "Lord, I didn't want this... I'm not going to argue with You. I'm just going to submit and allow You to work it out."'

### Hunger and thirst for righteousness.

Pursue what is right, just, and pure in thought, feeling, and action, knowing that God will fill those who seek it.

**Lecture support:** Weaver explains, 'Those that hunger and thirst after righteousness, God says, are being blessed because they are going to be filled.'

### Show mercy to others.

Be merciful in your dealings with others, remembering that the unmerciful will face judgment without mercy.

**Lecture support:** Weaver quotes James 2:13: 'For he shall have judgment without mercy, that hath shewed no mercy.'

### Seek purity of heart through Christ.

Recognize that only Jesus can make you pure in heart, and without that purity you cannot see God.

**Lecture support:** Weaver states, 'The only way that we can be pure of heart is through the person and work of the Lord Jesus Christ.'

### Be a peacemaker.

Actively pursue peace and reconciliation, reflecting the character of God as His child.

**Lecture support:** Weaver says, 'Blessed are the peacemakers: for they shall be called the children of God.'

### Rejoice in persecution for righteousness' sake.

When falsely accused or persecuted for living righteously, rejoice because your reward is great in heaven.

**Lecture support:** Weaver reads Matthew 5:11-12: 'Blessed are ye, when men shall revile you... Rejoice, and be exceeding glad: for great is your reward in heaven.'

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 8

# Pastor John Weaver - Promises Of The Law

*Part Eight*

March 24, 2019

Read Chapter 8 in the companion book, pages 129-144 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### Continuity of the Law

The Old Testament law remains relevant and cannot be separated from the New Testament; it reveals sin, points to Christ, and guides sanctification.

**Lecture support:** Weaver states, 'I think by this time in this series we have seen the utter impossibility of unhitching from the Old Testament and especially from the Law of God.'

### Implied Promises in All Commandments

Though the fifth commandment has a special annexed promise, every commandment contains an implied promise of blessing for obedience.

**Lecture support:** He quotes Albert Barnes: 'It is not to be supposed that the observance of the first four commandments would not be attended with a blessing, but no particular blessing is promised.'

### Exclusiveness of God

God alone is God; there is no other. The first commandment forbids worship of any other being or thing.

**Lecture support:** Weaver cites Isaiah 44:6: 'Thus saith the Lord... I am the first, and I am the last; and beside me there is no God.'

### Unity of God

God is one, yet revealed in three persons. The Athanasian Creed is referenced to explain the Trinity without confusing persons or dividing substance.

**Lecture support:** He quotes the Shema: 'Hear, O Israel: the Lord our God is one Lord' (Deut. 6:4) and explains the Athanasian Creed's teaching on the Trinity.

### Sovereignty of God

God does whatever He pleases; no one can thwart His will. This underscores His supremacy and our dependence.

**Lecture support:** Weaver quotes Psalm 115:3: 'But our God is in the heavens. He hath done whatsoever he hath pleased.'

### Covenant Promise: 'I Will Be Your God'

The central promise of the first commandment is that God will be our God and we will be His people, fulfilled in the new covenant through Christ.

**Lecture support:** He traces the phrase from Exodus 6:7, Leviticus 26:12, Jeremiah, and Ezekiel 36:28, then to Hebrews 8:10.

### Obedience as Evidence of Relationship

Keeping God's commandments is proof that we love Him and that He dwells with us; the Spirit enables this obedience.

**Lecture support:** Weaver cites John 14:21-23: 'He that hath my commandments, and keepeth them, he it is that loveth me... we will come unto him, and make our abode with him.'

### Assurance of God's Faithfulness

Because God is our God, we have complete assurance that He will never leave or forsake us, and He is able to keep us from falling.

**Lecture support:** He quotes Hebrews 13:5 and Jude 24-25: 'Now unto him that is able to keep you from falling...'

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## Key Arguments

### The law is indispensable for knowledge of sin, salvation, and sanctification.

Without the law, we would not know sin, understand Christ's righteousness, or have guidance for holy living.

**Lecture support:** Weaver says, 'without the law we would have absolutely no knowledge of sin. For by the law is the knowledge of sin, Romans 3 and verse 20.'

### The fifth commandment is the 'chief' commandment with a special promise, not the only one with a promise.

The Greek word 'protos' means chief or principal, indicating other commandments also have promises, but the fifth has a special annexed promise.

**Lecture support:** He explains, 'the Greek word for first is the word protos... translated in our Bibles as chief, or it could also be translated as principal. It does not mean singular.'

### God's law applies to all spheres of life, including political and societal.

Because God is sovereign, His law is the standard for governance and society; neglecting it leads to totalitarianism.

**Lecture support:** Weaver quotes Harry Truman: 'If we don't have the proper fundamental moral background, we will finally wind up with a totalitarian government.'

### The first commandment prohibits all forms of idolatry, including mental and inordinate attachments.

Idolatry is not just worshiping false gods but seeking happiness in created things rather than in God alone.

**Lecture support:** He quotes Adam Clarke: 'This commandment prohibits every species of mental idolatry and all inordinate attachments to earthly and sensible things.'

### The promise of the first commandment is that God will be our God and we will be His people.

This is the implied blessing: exclusive devotion to God results in a covenant relationship where He is our God and we belong to Him.

**Lecture support:** Weaver states, 'If we have no other gods before Him... I believe clearly the promise is this: He will be our God and we will be His people.'

### The new covenant fulfills the promise by writing God's law on our hearts through the Spirit.

In Christ, God internalizes His law, enabling obedience and confirming that we are His people.

**Lecture support:** He cites Hebrews 8:10: 'I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.'

### Obedience to God's commandments is the evidence of love for Christ and the indwelling of the Father and Son.

Keeping Christ's words leads to a manifestation of God to the believer and an abiding presence.

**Lecture support:** Weaver quotes John 14:23: 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.'

### The reality that God is our God should produce joy, assurance, and exclusive worship.

Knowing God as our God brings happiness, confidence in His preservation, and a life of obedience.

**Lecture support:** He says, 'Based upon the fact that I am His and He is mine, I have complete assurance that He will never leave me or forsake me.'

## Scripture References

**Deuteronomy 5:6-7**

Introduction of the first commandment: 'I am the Lord thy God... Thou shalt have none other gods before me.'

**Romans 3:20**

The law gives knowledge of sin.

**Galatians 3**

The law is a schoolmaster to bring us to Christ.

**1 Thessalonians 4**

The law informs sanctification.

**Ephesians 6:1-3**

The fifth commandment is the first commandment with a special promise.

**Isaiah 43:11**

God alone is Savior; there is none beside Him.

**Isaiah 44:6, 8**

God is the first and the last; there is no other God.

**Isaiah 45:5-6, 21**

There is no God besides the Lord; He alone is God and Savior.

**Hosea 13:4**

There is no Savior besides God.

**Deuteronomy 6:4-5**

The Shema: 'Hear, O Israel: the Lord our God is one Lord.'

**John 14:8-9**

Jesus says seeing Him is seeing the Father, indicating unity.

**John 10:30**

Jesus says, 'I and my Father are one.'

**Psalm 115:3**

God does whatever He pleases, demonstrating sovereignty.

**Daniel 4:35**

No one can stay God's hand or question Him.

**Exodus 6:6-7**

God promises to redeem Israel and be their God.

**Leviticus 26:12**

God will walk among His people and be their God.

**Jeremiah 7:23; 11:4; 30:22**

Obedience leads to the covenant relationship: 'I will be your God, and ye shall be my people.'

**Ezekiel 36:26-28**

God promises a new heart, His Spirit, and the covenant formula.

**Hebrews 8:10-12**

The new covenant: God writes His laws on hearts and is our God.

**Hebrews 10:16-17**

Reiteration of the new covenant promise.

Study notes

## Discussion Questions

**1.** How does understanding that all commandments have implied promises change the way we view the Ten Commandments?

**Consider:** Weaver argues that the fifth commandment is the 'chief' commandment with a special promise, but all commandments contain promises.

**2.** In what ways do we practice 'mental idolatry' or 'inordinate attachments' today, and how can we combat them?

**Consider:** Adam Clarke's quote expands idolatry beyond physical idols to include seeking happiness in created things.

**3.** What does it mean for God to be 'our God' in a personal and covenantal sense, and how is this fulfilled in the new covenant?

**Consider:** Weaver traces the promise 'I will be your God' from Exodus to Hebrews, emphasizing its realization through Christ and the Spirit.

**4.** How does the doctrine of the Trinity (one God in three persons) relate to the first commandment's call to exclusive worship?

**Consider:** Weaver uses the Athanasian Creed to explain that worshiping the triune God is worshiping the one true God.

**5.** What is the relationship between loving God and keeping His commandments according to John 14?

**Consider:** Weaver cites John 14:21-23 to show that obedience is the evidence of love and leads to intimate fellowship with God.

**6.** How should the assurance that God will never leave or forsake us affect our daily lives and struggles?

**Consider:** Weaver applies the promise of God's faithfulness from Hebrews 13:5 and Jude 24-25.

**7.** Why does Weaver emphasize the political and societal implications of God's law, and do you agree with his assessment?

**Consider:** He quotes Truman and DeMille to argue that neglecting God's law leads to totalitarianism.

**8.** How can we cultivate joy and happiness from the truth that the sovereign God is our God?

**Consider:** Weaver states that this reality should produce joy, citing Psalm 144:15 and Isaiah 25:9.

# Applications

### Examine your heart for idolatry

Identify and repent of any 'mental idolatry' or inordinate attachments to earthly things that compete with God.

**Lecture support:** Weaver quotes Adam Clarke: 'This commandment prohibits every species of mental idolatry and all inordinate attachments to earthly and sensible things.'

### Rejoice in God as your God

Cultivate joy and happiness from the reality that the sovereign, triune God is personally your God.

**Lecture support:** Weaver says, 'Just the promise and the thought of the exclusive triune sovereign God being our God should produce joy and rejoicing in our hearts.'

### Pursue obedience as evidence of love

Demonstrate love for Christ by keeping His commandments, trusting that this leads to deeper fellowship with God.

**Lecture support:** He cites John 14:21: 'He that hath my commandments, and keepeth them, he it is that loveth me.'

### Rest in God's faithfulness

Live with confidence that God will never leave or forsake you, and He is able to keep you from falling.

**Lecture support:** Weaver quotes Hebrews 13:5 and Jude 24-25 to assure believers of God's preserving power.

### Apply God's law to all of life

Recognize that God's law is the standard for personal, political, and societal conduct, and advocate for its principles.

**Lecture support:** Weaver states, 'His law applies to every area and every sphere of life. It is our standard by which we are to live, by which we are to govern.'

### Worship God exclusively

Ensure that your worship is directed solely to the triune God, free from superstition or syncretism.

**Lecture support:** Weaver explains the first commandment 'enjoins that He alone is to be worshipped and He requires a worship that is free from all superstition.'

### Seek assurance through the Spirit's work

Look for evidence of God's law written on your heart by the Spirit as confirmation that you are His.

**Lecture support:** He says, 'The evidence that He is my God, and that I belong to Him, is that He's written His law in my heart and in my mind.'

### Study the law's promises

Deepen your understanding of the Ten Commandments by studying resources like Rushdoony's 'Institutes of Biblical Law' to grasp their full implications.

**Lecture support:** Weaver recommends the book for a thorough exposition of the commandments.

Study notes

## Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 9

# Pastor John Weaver - Promises Of The Law

*Part Nine*

March 24, 2019

Read Chapter 9 in the companion book, pages 145-160 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### Sovereignty of God in Worship

God alone has the right to determine how He is to be worshipped, and any deviation is rebellion.

**Lecture support:** Since God is absolutely sovereign, since God is God, He has the absolute right to tell us how He is to be worshipped. He has the right to tell us what is acceptable unto Him and what is unacceptable. Unacceptable worship is really not worship at all. It is rebellion.

### Jealousy of God

God's name is Jealous, and His jealousy is a holy attribute that guards His honor, glory, worship, and people.

**Lecture support:** For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God.

### Covenant Relationship as Marriage

God's jealousy is rooted in His covenant with His people, likened to a marriage, making idolatry spiritual adultery.

**Lecture support:** The covenant of grace is a marriage covenant. Christ's Church has become His spouse. It is here that God's jealousy is peculiarly liable to take fire.

### Promises of Judgment and Mercy

The second commandment contains a negative promise of judgment on those who hate God and a positive promise of mercy on those who love Him.

**Lecture support:** Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me and keep my commandments.

### Danger of Images in Worship

Images and statues detract from true worship and lead to false concepts of God, as illustrated by common depictions of Jesus.

**Lecture support:** The truth of the matter is the aids usually detract from God's worship. They usually lead us astray into that which is not really God at all.

### Provoking God

Failure to give God proper worship provokes Him to anger and jealousy, as seen in Israel's history and warned against in the New Testament.

**Lecture support:** For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

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## Key Arguments

### The second commandment forbids using images as aids in worship, not all art.

The commandment does not condemn art for art's sake, as God commanded artistic works in the tabernacle and temple, but it forbids using images as means of worship.

**Lecture support:** I do not think that this commandment is against art for art's sake. Nor do I believe that this commandment is against what you and I would just simply call sculptures, or sculpturing. You have to remember this, there was an awful lot of art not only in the tabernacle, but in the temple as well.

### The prohibition specifically targets Egyptian idolatry.

The detailed list of forbidden likenesses in Deuteronomy 4 corresponds to the objects of Egyptian worship, which Israel was exposed to during their captivity.

**Lecture support:** So this commandment then includes the prohibition of practically everything that the Egyptians worshipped. Now, why would this commandment be so specific against that which the Egyptians worshipped? And the answer is because Israel was in Egypt for over 400 years.

### God's jealousy is the basis for the promises attached to the second commandment.

The promises of judgment and mercy are connected to God's declaration that He is a jealous God, who will not share His glory or worship with rivals.

**Lecture support:** The reason for these promises, both negative and positive, is that they are connected to the jealousy of God.

**Idolatry is spiritual adultery against God's covenant.**

Because God's relationship with His people is a marriage covenant, idolatry is unfaithfulness that provokes His jealousy.

**Lecture support:** All idolatry in the Bible is usually represented as spiritual adultery or spiritual fornication. It's giving the heart to sin and wickedness when the heart should be dedicated to God.

**It is possible for Christians to harden their hearts and provoke God.**

The New Testament warns believers not to harden their hearts as Israel did, indicating that Christians can become stubborn and provoke God's discipline.

**Lecture support:** Harden not your hearts, as in the provocation, in the day of temptation in the wilderness.

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## Scripture References

**Deuteronomy 5:8-10**

The second commandment text, forbidding graven images and linking promises of judgment and mercy to God's jealousy.

**Genesis 4 (implied)**

Cain's unacceptable offering contrasted with Abel's, illustrating the way of unacceptable worship.

**1 Corinthians 14 (implied)**

Used to argue that Jesus did not have long hair, as long hair is a shame for a man, refuting common images.

**Deuteronomy 4:12-19**

Warning against making any likeness because Israel saw no form when God spoke, listing forbidden images.

**Leviticus 19:4**

Command to turn not to idols or make molten gods.

**Leviticus 26:1**

Prohibition of idols, graven images, and standing images for worship.

**Joshua 24:20**

Warning that forsaking the Lord for strange gods will bring harm.

**Exodus 34:14**

Declaration that the Lord's name is Jealous, for He is a jealous God.

**Deuteronomy 6:15**

The Lord is a jealous God among you, lest His anger destroy you.

**Nahum 1:1 (implied)**

God is jealous and the Lord revengeth.

**Exodus 34:10-17**

God's covenant and command to destroy altars and images, linked to His jealousy.

**Isaiah 42:8**

God will not give His glory to another or His praise to graven images.

**Proverbs 6:34**

Jealousy is the rage of a man, used to contrast human jealousy with God's holy jealousy.

**1 Chronicles 16:29**

Give unto the Lord the glory due His name; worship the Lord in the beauty of holiness.

**Psalm 29:2**

Give unto the Lord the glory due His name; worship the Lord in the beauty of holiness.

**Psalm 96:8**

Give unto the Lord the glory due His name; bring an offering and worship.

**Psalm 78:55-58**

Israel provoked God with high places and moved Him to jealousy with graven images.

**1 Corinthians 10:14-22**

Flee idolatry; you cannot partake of the Lord's table and the table of devils; do we provoke the Lord to jealousy?

**Hebrews 3:8, 15**

Harden not your hearts as in the provocation in the wilderness.

**Psalm 90:11**

Who knoweth the power of thine anger?

Study notes

## Discussion Questions

**1.** How does understanding God's jealousy change the way we view the second commandment?

**Consider:** The sermon emphasizes that the promises of judgment and mercy are rooted in God's jealousy for His honor and His people.

**2.** In what ways might modern Christians unknowingly use 'aids' that detract from true worship?

**Consider:** Weaver argues that images and statues often lead to unbiblical concepts of God, using the common depiction of Jesus as an example.

**3.** What does it mean that God's covenant with His people is like a marriage, and how should that affect our loyalty to Him?

**Consider:** The sermon likens idolatry to spiritual adultery, emphasizing the exclusive devotion God requires.

**4.** How can we guard against hardening our hearts and provoking God in our daily lives?

**Consider:** Hebrews 3 warns believers not to harden their hearts as Israel did, and the sermon applies this to stubbornness and rebellion.

**5.** Why is it important to give God glory and worship daily, not just in public services?

**Consider:** Weaver shares personal habits of thanking God throughout the day and emphasizes that we owe God constant honor.

# Applications

### Examine your worship for unacceptable elements

Evaluate whether any practices or images in your worship detract from giving God the glory due His name, and remove anything that provokes His jealousy.

**Lecture support:** The truth of the matter is the aids usually detract from God's worship. They usually lead us astray into that which is not really God at all.

### Give God daily glory and thanks

Cultivate a habit of thanking and praising God throughout each day, recognizing His sovereignty and mercy in every circumstance.

**Lecture support:** We should be giving God praise, glory, and thanksgiving on a daily basis, sometimes on an hourly basis.

### Guard your heart against stubbornness

Avoid hardening your heart by refusing to care what God says; instead, submit to His Word even when it challenges your feelings or preferences.

**Lecture support:** Harden not your hearts, as in the provocation. It is possible for a Christian to harden his heart.

### Worship God on His terms, not yours

Recognize that worship is about giving God the honor He demands, not about personal feelings or preferences, and align your worship with Scripture.

**Lecture support:** Worship is not designed to make you feel good. Worship is designed to give God the honor and glory that is due unto His name.

### Flee from idolatry in all forms

Actively avoid any practice or affection that competes with your exclusive devotion to God, remembering that idolatry is spiritual adultery.

**Lecture support:** Wherefore, my dearly beloved, flee from idolatry.

## Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 10

# Pastor John Weaver - Promises Of The Law

*Part Ten*

March 28, 2019

Read Chapter 10 in the companion book, pages 161-176 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### God's Jealousy for His Worship

God is jealous for His honor, worship, and glory, and He commands exclusive worship in the manner He prescribes.

**Lecture support:** Weaver states, 'God is jealous for His honor. He's jealous for His worship. He's jealous for His glory.'

### The Incomparability and Transcendence of God

God is unique, sovereign, and transcendent; no material thing can represent Him because He is greater than all creation.

**Lecture support:** Weaver reads Isaiah 40:12-27 and 46:5-11, emphasizing 'To whom then will ye liken God? Or what likeness will ye compare unto him?'

### The Invisibility of God

God is invisible and spirit, making any visible image impossible and idolatrous.

**Lecture support:** Weaver cites 1 Timothy 1:17 ('the King eternal, immortal, invisible') and John 4:24 ('God is spirit').

### Internal Idolatry of Mental Images

Forming mental pictures of God or Christ is as sinful as external idols because it misrepresents His nature.

**Lecture support:** Weaver says, 'Mental images are just as much a violation of the second commandment as are carved, graven, and molten images.'

### Spiritual Worship in Spirit and Truth

True worship must engage the human spirit through the Holy Spirit and be bounded by biblical truth, not mere ritual.

**Lecture support:** Weaver expounds John 4:24 and contrasts it with God's rejection of heartless Old Testament worship in Isaiah 1 and Amos 5.

### The Danger of Heartless Ritual

God hates worship that is merely external and ritualistic, without the heart and spirit engaged.

**Lecture support:** Weaver reads Amos 5:21-23 ('I hate, I despise your feast days') and Isaiah 29:13 ('their heart is far from me').

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## Key Arguments

### God's nature makes images impossible

Because God is spirit, invisible, and transcendent, any attempt to represent Him with a material or mental image is inherently false and idolatrous.

**Lecture support:** Weaver argues from Isaiah 40 and 46 that God is incomparable, and from 1 Timothy 1:17 that He is invisible.

### Mental images are as sinful as physical idols

Idolatry begins in the imagination; forming a mental picture of God or Christ during worship violates the second commandment.

**Lecture support:** Weaver states, 'Images begin in the imagination... wrong and wicked and unbiblical imaginations about God are just as wicked and just as idolatrous as bowing down to an idol.'

### Jesus Christ is the only true image of God

Colossians 1:15 teaches that Christ is the image of the invisible God; all artistic depictions are human inventions.

**Lecture support:** Weaver says, 'Jesus Christ is indeed the One who is the image of the invisible God... every picture that you and I have is nothing more than some artist's conception.'

### God rejects worship without the heart

Old Testament worship prescribed by God was rejected when it became mere ritual; the same principle applies today.

**Lecture support:** Weaver cites Isaiah 1:11-15 and Amos 5:21-23, where God says He hates their feasts and sacrifices because their hearts are far from Him.

### True worship must be in spirit and truth

John 4:24 mandates that worship be spiritual (empowered by the Holy Spirit, engaging the human spirit) and bounded by biblical truth.

**Lecture support:** Weaver says, 'The only worship that is acceptable unto God is that which is done in spirit and in truth.'

### Obedience to the second commandment leads to knowing God

By rejecting material and mental images and worshiping God spiritually, believers grow in understanding His nature.

**Lecture support:** Weaver states, 'If we are obedient to the Second Commandment, that means then to some degree we are going to understand and comprehend the nature of God.'

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## Scripture References

### Deuteronomy 5:8-10

The second commandment text, forbidding graven images and describing God's jealousy and sanctions.

### 1 Kings 14:22

Judah did evil above all their fathers, illustrating generational worsening of sin.

### 2 Kings 15:9

Zechariah followed the sins of Jeroboam, showing sin handed down through generations.

### Daniel 9:16

Daniel confessed his sins and the iniquities of his fathers, acknowledging generational sin.

### Acts 17:29

Paul argues that since we are God's offspring, we should not think the Godhead is like gold or silver or stone.

### Isaiah 40:12-27

God's transcendence and incomparability; no likeness can compare to Him.

### Isaiah 46:5-12

God challenges anyone to liken Him to anything; He alone declares the end from the beginning.

**Psalm 50:7-12**

God owns all creation and needs nothing from man; He is greater than His creation.

**Psalm 115:1-8**

Idols are dead and worthless; those who make them become like them.

**Colossians 1:14-15**

Christ is the image of the invisible God.

**1 Timothy 1:17**

God is the King eternal, immortal, invisible.

**1 Corinthians 11:14**

Nature teaches that long hair on a man is a shame; used to argue Jesus did not have long hair.

**John 4:23-24**

True worshipers must worship the Father in spirit and truth, for God is spirit.

**Isaiah 1:10-15**

God rejects the sacrifices and assemblies of Judah because their hands are full of blood and their hearts are far from Him.

**Amos 5:21-27**

God hates and despises their feast days and music because righteousness is lacking.

**Isaiah 29:13**

The people honor God with their lips but their hearts are far from Him; quoted by Jesus in Matthew 15:8 and Mark 7:6.

**Psalm 103:1-5**

David calls his soul to bless the Lord with all that is within him, remembering His benefits.

**Psalm 50:23**

Whoever offers praise glorifies God.

## Discussion Questions

**1.** How does understanding God's jealousy shape our approach to worship?

**Consider:** Weaver emphasizes that God is jealous for His honor and worship, which undergirds the second commandment.

**2.** In what ways might we be guilty of forming mental images of God or Christ, and how can we guard against this?

**Consider:** Weaver argues that mental images are as idolatrous as physical ones, and that we must worship God as He has revealed Himself in Scripture.

**3.** What does it mean to worship God 'in spirit and in truth' in our contemporary church context?

**Consider:** Based on John 4:24, Weaver explains that worship must be empowered by the Holy Spirit and bounded by biblical truth.

**4.** Why did God reject the worship of Israel even though He had prescribed the rituals? How does this apply to us?

**Consider:** Weaver uses Isaiah 1 and Amos 5 to show that God hates worship when the heart is far from Him.

**5.** How can we ensure that our worship is not merely external ritual but engages our whole being?

**Consider:** Weaver points to Psalm 103 as an example of David actively engaging his soul, mind, and spirit in praising God.

**6.** What are some practical ways to cultivate a deeper understanding of God's nature as spirit?

**Consider:** Weaver suggests that obedience to the second commandment leads to greater comprehension of God's nature.

# Applications

### Reject all material and mental images of God

Believers must avoid any physical representations or mental pictures of God or Christ, recognizing them as idolatry.

**Lecture support:** Weaver states, 'Mental images are just as much a violation of the second commandment as are carved, graven, and molten images.'

### Worship God in spirit and truth

Worship must be spiritual, empowered by the Holy Spirit, engaging the human spirit, and bounded by biblical truth.

**Lecture support:** Weaver expounds John 4:24 and says, 'The only worship that is acceptable unto God is that which is done in spirit and in truth.'

### Engage the whole being in worship

Like David in Psalm 103, believers should actively involve their mind, soul, and spirit in praising God, remembering His benefits.

**Lecture support:** Weaver says, 'Our minds are to be engaged, our spirits to be engaged. We're to be active giving God spiritual worship.'

### Examine the heart in worship

Believers should consider whether their worship might be hated by God if it is merely external and heartless.

**Lecture support:** Weaver asks, 'Have you ever considered the fact that God may be hating and despising your worship?'

### Pursue knowledge of God through obedience

Obeying the second commandment by rejecting images and worshiping spiritually leads to a deeper understanding of God's nature.

**Lecture support:** Weaver states, 'If we are obedient to the Second Commandment, that means then to some degree we are going to understand and comprehend the nature of God.'

## Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 11

# Pastor John Weaver - Promises Of The Law

*Part 11*

April 01, 2019

Read Chapter 11 in the companion book, pages 177-196 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### The Comprehensive Meaning of God's Name

God's name represents His entire being, nature, attributes, works, and revelation. To take it in vain is to treat any aspect of God's self-disclosure as worthless.

**Lecture support:** The name of the Lord stands for His very nature and for His very being. Sometimes the name of the Lord, that phrase, would refer to the whole body of truth that God has revealed concerning Himself and His works.

### Life as Bearing God's Name

The Hebrew word for 'take' means to carry or bear. The commandment addresses the whole conduct of life, not merely speech. A life inconsistent with profession takes God's name in vain.

**Lecture support:** So you shall not carry the name of the Lord thy God in vain. You shall not take it up in vain. You shall not bear that name in vain. So when you understand the word 'take' refers to far more than speech. It refers to the totality of life.

### The Sanctity of Oaths and Vows

Scripture commands swearing by God's name in solemn contexts but forbids flippant, false, or wicked oaths. Believers must keep their vows, reflecting God's faithfulness.

**Lecture support:** Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. ... A false oath or wicked oath should not be binding.

### Hypocrisy as Taking God's Name in Vain

Professing faith while living in disobedience is a form of taking God's name in vain. God sees the heart and will judge false profession.

**Lecture support:** Here are these people who swear by the name of the Lord, but they're not swearing in truth. They're not swearing in righteousness. They like to call themselves Christians. ... But He said, they're not My people.

### The Promise of Judgment and Blessing

The commandment contains an explicit threat of judgment for disobedience and an implied promise of blessing, usefulness, and enablement to live in godly fear for those who honor God's name.

**Lecture support:** If you take My name in vain, I promise you that I will not hold you guiltless. I will judge you. ... if we do honor God and we do not take His name in vain, the positive is that God will not judge us, and obviously we will be blessed by Him.

### The Fear of the Lord's Name

Fearing God's glorious and fearful name is central to obedience. Failure to fear His name brings severe curses; honoring it leads to godliness and true piety.

**Lecture support:** If thou wilt not observe to do all the words of this law ... that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the Lord will make thy plagues wonderful...

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## Key Arguments

### The Third Commandment Extends Beyond Speech

The Hebrew words 'nasa' (to bear) and 'shav' (vain, empty) indicate that the commandment governs all of life, not just verbal profanity. A life that dishonors God takes His name in vain.

**Lecture support:** So you shall not carry the name of the Lord thy God in vain. ... So when you understand the word 'take' refers to far more than speech. It refers to the totality of life.

### God's Name Encompasses All His Self-Revelation

The 'name of the Lord' includes His nature, attributes, works, and word. Therefore, any detraction from His wisdom, power, or justice profanes His name.

**Lecture support:** God's name is profaned whenever any detraction is made from His supreme wisdom, infinite power, justice, truth, clemency, and rectitude.

### Scripture Commands Solemn Oaths by God's Name

While Jesus forbade flippant swearing, the Old Testament commands swearing by God's name in serious matters. Such oaths are acts of worship and truthful acknowledgment of God.

**Lecture support:** Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

### False Profession Is a Violation of the Commandment

Claiming to belong to God while living in unrighteousness is taking His name in vain. God knows those who are His and calls them to depart from iniquity.

**Lecture support:** And though they say, The Lord liveth; surely they swear falsely. ... Let every one that nameth the name of Christ depart from iniquity.

### The Commandment Carries Explicit and Implicit Promises

God explicitly promises to judge those who take His name in vain. Implicitly, He promises blessing, usefulness, and a life of godly fear to those who honor His name.

**Lecture support:** For the Lord will not hold him guiltless that taketh his name in vain. ... I believe that there is another implied promise: if we do honor Him and do not carry His name in vain, I believe that we will be enabled ... to live in His fear and what you and I would call godliness, holiness, and true piety.

### Baptism Is a Public Vow to Honor God's Name

Timothy's 'good profession' refers to his baptismal vow, the confession 'Jesus is Lord.' This oath obligates believers to live in submission to Christ.

**Lecture support:** Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. ... What is he talking about? He is talking about Timothy's baptism.

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## Scripture References

### Deuteronomy 5:11

The third commandment, the primary text of the sermon.

### Micah 4:5

Illustrates that walking in the name of the Lord means walking in the whole body of revealed truth.

### Psalm 20:1-5

Shows that the name of the God of Jacob defends and brings help, strength, and salvation.

### Psalm 135:1-3

Commands praising and singing to the name of the Lord.

### John 1:11-13

Believing on His name is equated with receiving Christ and being born of God.

### Matthew 5:34-37

Jesus forbids swearing by heaven, earth, or Jerusalem because they are God's; commands simple honesty.

**Matthew 23:16-22**

Jesus condemns the Pharisees' casuistry about oaths, showing all oaths ultimately swear by God.

**Nehemiah 9:5**

God's glorious name is exalted above all blessing and praise.

**Deuteronomy 6:13**

Command to fear the Lord, serve Him, and swear by His name.

**Deuteronomy 10:20**

Repeats the command to fear, serve, cleave to the Lord, and swear by His name.

**Isaiah 48:1-2**

Israel swears by the Lord's name but not in truth or righteousness; they are hypocritical.

**Jeremiah 5:1-2**

God challenges Jeremiah to find one truthful man in Jerusalem; they swear falsely.

**Jeremiah 4:1-2**

If Israel returns and swears 'The Lord liveth' in truth, judgment, and righteousness, nations will be blessed.

**Matthew 7:21-23**

Many will claim to do works in Jesus' name, but He will declare He never knew them because they work iniquity.

**Isaiah 29:13**

People honor God with lips but hearts are far from Him; their fear is taught by men's precepts.

**Psalm 34:3**

Exhortation to magnify the Lord and exalt His name together.

**Isaiah 45:21-25**

God swears by Himself that every knee will bow and every tongue will swear; in the Lord alone are righteousness and strength.

**2 Timothy 2:10, 20-21**

Paul endures all things for the elect; believers must purge themselves from dishonorable things to be vessels for honorable use.

**1 Timothy 6:12**

Timothy's 'good profession' refers to his baptismal vow before many witnesses.

**Deuteronomy 28:58-61**

Curses for failing to fear the glorious and fearful name of the Lord; plagues and destruction promised.

Study notes

## Discussion Questions

**1.** In what ways can a Christian take God's name in vain without ever uttering a curse word?

**Consider:** Weaver argues that the commandment covers the totality of life, not just speech.

**2.** How does understanding the Hebrew words 'nasa' (to bear) and 'shav' (vain) change your view of the third commandment?

**Consider:** Weaver explains that 'take' means to carry or bear, and 'vain' means empty, false, or worthless.

**3.** What is the proper place of oaths and vows in the Christian life, and how do we avoid flippant swearing?

**Consider:** Weaver distinguishes between commanded solemn oaths and forbidden irreverent swearing.

**4.** How does hypocrisy in the church relate to the third commandment?

**Consider:** Weaver cites Isaiah 48 and Jeremiah 5 to show that false profession is taking God's name in vain.

**5.** What promises are attached to the third commandment, both negative and positive?

**Consider:** Weaver explains the explicit threat of judgment and the implied blessings of usefulness and godly fear.

**6.** How does our baptismal vow ('Jesus is Lord') obligate us to honor God's name in daily life?

**Consider:** Weaver connects Timothy's 'good profession' to baptism and the public confession of Christ's lordship.

**7.** What does it mean to 'fear this glorious and fearful name, THE LORD THY GOD'?

**Consider:** Weaver cites Deuteronomy 28:58 to show that fearing God's name is central to obedience and avoiding curses.

# Applications

### Examine Your Life for Worthless Bearing of God's Name

Believers must evaluate whether their actions, attitudes, and words consistently honor God, or whether they carry His name in vain through hypocrisy or disobedience.

**Lecture support:** Your life can take God's name in vain without you ever uttering a curse word, is what it amounts to.

### Speak with Integrity and Avoid Flippant Oaths

Christians should let their 'yes' be 'yes' and avoid using God's name or oaths lightly. Their word should be trustworthy without need for exclamation points.

**Lecture support:** If we are men of our word, and if we speak the truth, and if we say what we mean and mean what we say, we do not have to add exclamation points.

### Honor God's Providence Without Murmuring

Questioning God's wisdom in difficult circumstances profanes His name. Believers should trust His supreme wisdom and not accuse Him of acting without purpose.

**Lecture support:** How many times do we say, ignorantly and innocently, 'Why did this have to happen to me?' ... we are accusing God of acting without wisdom.

### Keep Your Vows, Even When It Hurts

Whether in marriage, baptism, or business, believers must keep their word even to their own disadvantage, reflecting God's faithfulness.

**Lecture support:** He that sweareth to his own hurt, and changeth not. ... once he gives a vow, once he gives his word, he does not change.

### Purge Dishonorable Things to Be Useful to God

To be a vessel fit for the Master's use, believers must remove worthless and vain things from their lives, aligning their conduct with their profession.

**Lecture support:** If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use.

### Fear the Lord's Name and Live in Godliness

A proper fear of God's glorious name leads to holiness and true piety. Believers should cultivate reverence that shapes their entire conduct.

**Lecture support:** I believe that there is another implied promise: if we do honor Him and do not carry His name in vain, I believe that we will be enabled ... to live in His fear and what you and I would call godliness, holiness, and true piety.

## Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 12

# Pastor John Weaver - Promises Of The Law

*Part 12*

April 10, 2019

Read Chapter 12 in the companion book, pages 197-214 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### The Sabbath as Rest, Not a Day

The Sabbath is fundamentally about cessation from work, not a specific day of the week, and the word 'Sabbath' means rest or cessation.

**Lecture support:** The word 'Sabbath' just simply means cessation or rest. That's all it means. (15:07.9-15:15.0)

### Multiple Old Testament Sabbaths

The Old Testament prescribed various Sabbaths beyond the weekly one, making complete observance impossible and highlighting the need for a greater rest.

**Lecture support:** There is not only the weekly Sabbath, there is also what is known as the New Moon Sabbath... the Feast of the Trumpets... the sabbatical year... the year of Jubilee... (03:20.5-04:36.2)

### Jesus Christ as the Fulfillment of the Sabbath

All Old Testament rests point to the true rest found in Jesus Christ, who offers redemption and rest from our works.

**Lecture support:** The only rest that you find in the Bible that answers to all of these pictures... is found in the Lord Jesus Christ, who is our Sabbath. (41:53.8-42:20.9)

### Rest by Faith in Christ's Finished Work

Believers enter God's rest through faith, ceasing from their own works as God did from His, and trusting in Christ's completed redemption.

**Lecture support:** For we which have believed do enter into rest... (Hebrews 4:3) (29:34.5-30:30.3)

### The Death Penalty for Rejecting God's Sabbath

The penalty for violating the Sabbath remains; those who reject Christ, the true Sabbath, face eternal destruction.

**Lecture support:** The death penalty for violating God's Sabbath has not been nullified... Jesus Christ is God's Sabbath. (53:07.3-53:53.2)

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## Key Arguments

### The Sabbath is not Saturday but a principle of rest

The Hebrew calendar caused the weekly Sabbath to vary each year, so Saturday was only a Sabbath once every seven years; the emphasis is on rest, not a fixed day.

**Lecture support:** The Sabbath, the weekly Sabbath, varied every year. And that is why I said I could almost say with certainty that Saturday was a Sabbath, but it was a Sabbath only once every seven years. (10:14.5-11:29.4)

### Old Testament Sabbaths were symbolic of a greater rest

The creation, Hebrew, and Canaan rests were not the real rest; they pointed to the eternal Sabbath rest found in Christ.

**Lecture support:** The creation rest, the Hebrew rest, and the Canaan rest were basically emblematical and symbolical. In other words, they were not the real rest. (34:33.7-35:35.7)

### Hebrews 4 teaches a remaining Sabbath rest for believers

The Greek word 'sabbatismos' in Hebrews 4:9 indicates a Sabbath rest that remains for God's people, entered by faith, not by law-keeping.

**Lecture support:** There remaineth therefore a sabbath for the people of God. (39:26.0-40:46.6)

### Jesus offers rest to those who come to Him

Matthew 11:28-30 shows that Jesus gives rest to the weary, contrasting the 'do' of religion with the 'done' of His finished work.

**Lecture support:** Come unto me, all ye that labor and are heavy laden, and I'll give you what? rest. (43:08.2-43:55.1)

### Rejecting Christ is rejecting God's Sabbath and incurs death

The man executed for gathering sticks on the Sabbath prefigured the eternal death awaiting those who refuse God's rest in Christ.

**Lecture support:** The death penalty for violating God's Sabbath has not been nullified... you just try dying one time without Jesus Christ and you will find out. (53:07.3-53:53.2)

## Scripture References

**Deuteronomy 5:12-15**

The fourth commandment, read as the primary text for the sermon.

**James 2:10**

Used to argue that if one insists on keeping the weekly Sabbath, they must keep all Sabbaths.

**Numbers 28:11-15**

Reference to the New Moon Sabbath.

**Leviticus 26:33-34**

God's warning that failure to keep Sabbaths would lead to captivity and the land enjoying its Sabbaths.

**2 Chronicles 36:20-21**

Fulfillment of the land enjoying its Sabbaths during the Babylonian captivity.

**Exodus 12:1-2, 14, 18**

Establishment of the Hebrew calendar with Abib as the first month, fixing the date of Passover.

**Exodus 13:3-4**

Confirmation that the exodus occurred in the month Abib, fixing the date and causing the Sabbath day to vary.

**Exodus 34:21**

Command to rest on the seventh day even during plowing and harvest.

**Leviticus 23:3**

The seventh day is a Sabbath of rest, a holy convocation with no work.

**Jeremiah 7:21-22**

Prohibition against bearing burdens on the Sabbath.

**Exodus 16:29**

Everyone was to abide in his place on the Sabbath.

**Nehemiah 13:19**

Gates were to be shut on the Sabbath.

**Exodus 35:3**

No fires were to be kindled on the Sabbath.

**Amos 8:4-6**

Israel's eagerness for the Sabbath to end so they could cheat and oppress the poor.

**Exodus 31:14-15**

Death penalty for violating the Sabbath.

**Numbers 15:29-36**

The man executed for gathering sticks on the Sabbath, illustrating the seriousness of Sabbath violation.

**Exodus 20:8-11**

The Creation Sabbath, commemorating God's rest after creation.

**Hebrews 4:1-11**

The central New Testament passage showing a remaining Sabbath rest for God's people, entered by faith.

**Matthew 11:27-30**

Jesus' invitation to find rest in Him, demonstrating He is the true Sabbath.

**2 Thessalonians 1:7-9**

The coming judgment on those who do not obey the gospel, showing the death penalty for rejecting God's rest.

## Discussion Questions

**1.** How does understanding the multiple Old Testament Sabbaths change your view of the fourth commandment?

**Consider:** The sermon lists various Sabbaths beyond the weekly one, showing the complexity of Old Testament observance.

**2.** In what ways do you see the pattern of creation rest and the goal of redemption rest in your own spiritual life?

**Consider:** The pastor explains that the creation rest is the pattern and redemption rest is the goal, fulfilled in Christ.

**3.** How does Hebrews 4 reshape your understanding of what it means to enter God's rest?

**Consider:** The passage is expounded to show that the true rest is entered by faith, not by law-keeping.

**4.** What practical steps can you take to 'rest in Christ' when you have done all you can in a difficult situation?

**Consider:** The illustration of seeking forgiveness and then resting in God's sovereignty is given.

**5.** Why is the resurrection celebrated every Sunday rather than just once a year, according to the sermon?

**Consider:** The pastor states that the resurrection is celebrated every Sunday because Christ arose on the first day of the week.

**6.** How does the story of the man gathering sticks on the Sabbath serve as a warning for us today?

**Consider:** The man's execution is tied to the eternal death penalty for rejecting Christ, the true Sabbath.

# Applications

### Rest in Christ's finished work

Believers should cease from their own works for salvation and rest entirely in what Christ has accomplished.

**Lecture support:** We rest totally in His complete work... Christianity is not spelled D-O. It is spelled D-O-N-E, done. (43:58.0-44:55.7)

### Do your duty and trust God with results

After fulfilling responsibilities in faith, believers should rest in God's sovereignty rather than being anxious.

**Lecture support:** You do what you're supposed to do, and you do it in faith to the best of your ability for God's honor and God's glory, and then you simply rest. (47:16.8-47:46.9)

### Worship on Sunday as celebration of reality

Christians meet on Sunday to celebrate the real redemption and rest found in Christ's resurrection, not Old Testament shadows.

**Lecture support:** We meet on Sunday because we are celebrating reality. It is in Jesus Christ that we have real, genuine redemption. (47:47.3-49:22.4)

### Heed the warning of eternal death for rejecting Christ

Those who refuse God's rest in Jesus Christ face the same death penalty as the Sabbath-breaker in Numbers 15.

**Lecture support:** The death penalty for violating God's Sabbath has not been nullified... you just try dying one time without Jesus Christ and you will find out. (53:07.3-53:53.2)

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 13

# Promises Of The Law

*Part 13*

April 15, 2019

Read Chapter 13 in the companion book, pages 215-231 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### The Fifth Commandment as a General Promise

The promise of long life for honoring parents is general, not absolute, and subject to God's sovereign will and exceptions.

**Lecture support:** Weaver states, 'A general promise does not mean that every single individual that reads this and obeys this is going to have what you and I would call a long life or a blessed life.' He cites Isaiah 57:1 as a reason the righteous may be taken early.

### Divine Sovereignty and Human Responsibility in Lifespan

God has determined our days, but human obedience or disobedience can lengthen or shorten life because God ordains the means as well as the end.

**Lecture support:** Weaver says, 'Divinely speaking, our days are numbered... Humanly speaking, our days may be either lengthened by obedience or shortened by disobedience.' He cites Job 14:5 and Proverbs 10:27.

### Economic Honesty as Part of Honoring Parents

Honest weights and measures are tied to the promise of long life; fraudulent economic activity is theft and an abomination to God.

**Lecture support:** Weaver expounds Deuteronomy 25:13-16, stating, 'The monetary and the economic activities of an individual... are extremely important and connected with this is longevity or long life.'

### Respect for Animal Families Reflects Honor for Human Families

Commands to spare mother birds and not kill cow and calf the same day teach respect for animal families, arguing from the lesser to the greater that we must honor human families.

**Lecture support:** Weaver says, 'If God then commands and expects us to honor the families of animals, how much more does he command and demand that we respect the families of humans?'

### The Extent of the Fifth Commandment

Honoring parents extends to honoring all elderly persons, as seen in Leviticus 19:32, and encompasses economic and animal realms.

**Lecture support:** Weaver cites Leviticus 19:32: 'Thou shalt rise up before the hoary head, and honour the face of the old man,' and says it is an extension of the fifth commandment.

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## Key Arguments

### The promise of long life is general, not absolute

Not every obedient person lives long, nor every wicked person dies young, because God's sovereign will may override the general promise.

**Lecture support:** Weaver asks, 'Does every single godly person live to a ripe old age? No... Does every single wicked person get cut down in the prime of his life? And the answer is no.'

### God ordains both the end and the means of our lifespan

The apparent contradiction between divine predetermination of days and human lengthening/shortening of life is resolved by recognizing God ordains the means (obedience/disobedience) as well as the end.

**Lecture support:** Weaver states, 'The God that ordained the end also ordained the means to the end. The means to living a long life are means of obedience and honoring God.'

### Economic fraud violates the fifth commandment's promise

Dishonest weights and measures are theft and an abomination, and the promise of prolonged days is attached to honest economic dealings.

**Lecture support:** Weaver says, 'Dishonest money is theft and it is a violation of God's law... God places a curse upon those who deal fraudulently with their economics.'

### Killing animal mothers and young together is forbidden as a lesson for human families

The laws about birds and livestock teach respect for animal families, implying a greater obligation to honor human parents and families.

**Lecture support:** Weaver argues, 'If you cannot harm an animal's family, God certainly forbids you to harm a man's family.'

## Scripture References

**Deuteronomy 5:16**

The fifth commandment with the promise of prolonged days and well-being in the land.

**Exodus 20:12**

The first giving of the fifth commandment, promising long life upon the land.

**Ephesians 6:1-3**

Paul applies the fifth commandment to believers, promising well-being and long life on the earth.

**Isaiah 57:1**

The righteous are sometimes taken away early to be spared from evil to come.

**Proverbs 18:22**

A general promise that finding a wife is a good thing, but not universally true.

**Proverbs 23:13-14**

A general promise that disciplining a child with the rod will deliver his soul from hell, but not every child so disciplined is saved.

**Job 14:1-5**

Man's days are determined, and God has appointed his bounds that he cannot pass.

**Exodus 15:26**

Obedience brings health and freedom from diseases.

**1 Kings 3:14**

God promises to lengthen Solomon's days if he walks in God's ways.

**Psalm 91:16**

With long life God will satisfy and show His salvation.

**Proverbs 3:1-2, 16**

Keeping God's commandments adds length of days, long life, and peace.

**Proverbs 10:27**

The fear of the Lord prolongs days, but the years of the wicked are shortened.

**1 Peter 3:10-12**

Loving life and seeing good days comes from refraining evil and doing good.

**Psalm 89:45**

The days of youth are shortened and covered with shame.

**Psalm 102:23**

God weakened strength and shortened days.

**Daniel 4:27**

Daniel counsels Nebuchadnezzar to break off sins for a possible lengthening of tranquility.

**Proverbs 29:1**

One often reproved who hardens his neck will be suddenly destroyed without remedy.

**Deuteronomy 25:13-16**

Honest weights and measures are commanded, with the promise of lengthened days; dishonest dealings are an abomination.

**Deuteronomy 22:6-7**

Letting the mother bird go when taking eggs or young, with the promise of prolonged days.

**Leviticus 22:28**

Not killing a cow or ewe and her young on the same day.

Study notes

## Discussion Questions

**1.** How do we reconcile the truth that God has determined our days with the biblical teaching that obedience can lengthen our lives?

**Consider:** Weaver presents both divine sovereignty and human responsibility, stating God ordains the means as well as the end.

**2.** In what ways does economic honesty relate to honoring parents and the promise of long life?

**Consider:** Deuteronomy 25 connects just weights and measures with prolonged days, showing economic activity is part of the fifth commandment.

**3.** Why does God command sparing the mother bird or not killing cow and calf on the same day, and how does this apply to human families?

**Consider:** Weaver argues these laws teach respect for animal families and, by extension, demand greater honor for human families.

**4.** What does it mean to truly honor parents beyond polite speech, and how might this extend to honoring the elderly?

**Consider:** Weaver hints that honor is more than 'yes sir/no ma'am' and cites Leviticus 19:32 about rising before the aged.

# Applications

### Pursue obedience for the blessing of long life

Believers should obey God's commands, including honoring parents, as a means God uses to grant prolonged days and well-being.

**Lecture support:** Weaver says, 'The means to living a long life are means of obedience and honoring God and worshiping Him.'

### Practice honesty in all economic dealings

Christians must use just weights and measures, avoiding fraud in business, because dishonest money is theft and violates God's law.

**Lecture support:** Weaver states, 'Dishonest money is theft and it is a violation of God's law... God places a curse upon those who deal fraudulently with their economics.'

### Show respect for animal life as part of honoring God's creation

Believers should not kill animals maliciously or destroy animal families, recognizing that life can only be taken on God's terms.

**Lecture support:** Weaver says, 'Life cannot be taken except on God's terms. We may kill animals for food and clothing... But if they're not attacking us... why would you kill them?'

### Honor the elderly as an extension of honoring parents

Rising before the aged and honoring them is a direct application of the fifth commandment, reflecting respect for all older persons.

**Lecture support:** Weaver cites Leviticus 19:32 and says, 'if you learn to respect your parents, you should learn to respect any of the elderly.'

Study notes

## Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 14

# Pastor John Weaver - Promises Of The Law

*Part 14*

April 29, 2019

Read Chapter 14 in the companion book, pages 233-251 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### Honoring Parents as Honoring God

Honoring earthly parents is directly connected to honoring God, who gave them authority. Disobedience to parents is disobedience to God.

**Lecture support:** Weaver states, 'We honor our heavenly Father when we honor our earthly parents. We also dishonor our heavenly Father when we dishonor our earthly parents.'

### The Comprehensive Nature of Honor

Honor includes obedience, right attitudes, and practical care for parents in old age. It is not merely verbal respect but involves actions and heart disposition.

**Lecture support:** Weaver outlines three aspects: obedience (Ephesians 6:1), attitudes that lead to obedience (Exodus 21:15-17), and providing for parents (Matthew 15, Mark 7).

### The General Promise of Long Life

The promise of long life for honoring parents is a general promise, not an absolute guarantee, as God's sovereign will determines each person's days.

**Lecture support:** Weaver explains, 'It is not a promise to all without distinction... It always involves His will for each individual.'

### Respect for the Elderly

The Fifth Commandment extends to honoring all elderly people, as seen in Leviticus 19:32, and this respect is tied to the fear of God.

**Lecture support:** Weaver quotes Leviticus 19:32 and John Gill's commentary on rising before the hoary head.

### The Danger of Dishonoring Parents

Dishonoring parents through disobedience, contempt, or neglect is severely condemned in Scripture, even meriting death under the Old Testament law.

**Lecture support:** Weaver cites Exodus 21:15-17, Leviticus 20:9, and Deuteronomy 27:16, and explains the meaning of cursing.

### Family Responsibility for the Elderly

Children and extended family have a God-given duty to care for aging parents, and failure to do so is a denial of the faith.

**Lecture support:** Weaver references 1 Timothy 5:3-4, 8, 16, and the example of Corban in Mark 7.

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## Key Arguments

### Obedience is essential to honor

A child cannot honor parents without obeying them; disobedience is dishonor.

**Lecture support:** Weaver says, 'A disobedient child is a dishonorable child. He dishonors his parents by his disobedience and by his rebellion.'

### Adult children's obedience has limits but honor remains

When children marry and establish their own homes, they are no longer under absolute obedience to parents, but they must still honor and respect them, especially in the parents' home.

**Lecture support:** Weaver explains, 'In the strictest sense of the word, you could say, no, we're not required to obey our parents in the sense that we now have a separate home... However, your parents are always your parents.'

### Dishonorable parents must still be honored

Even if parents are sinful or neglectful, God's command to honor them remains, and believers can honor them by doing what is right.

**Lecture support:** Weaver gives the example of a daughter who cared for her alcoholic, deserting father until his death.

### Cursing parents includes neglect and contempt

Failing to provide for parents in need is equivalent to cursing them, as Jesus taught in Matthew 15 and Mark 7.

**Lecture support:** Weaver states, 'Failure to honor your parents is essentially cursing them... failing to take care of them and help them is the same as cursing them.'

### Providing for parents is a gospel duty

Caring for elderly parents is an act of piety and godliness, and neglecting it makes one worse than an unbeliever.

**Lecture support:** Weaver cites 1 Timothy 5:4, 8: 'If any provide not for his own... he hath denied the faith, and is worse than an infidel.'

### Honoring parents leads to a blessed life

The promise attached to the Fifth Commandment includes not only long life but a life that goes well, with ease and blessing.

**Lecture support:** Weaver emphasizes Ephesians 6:3: 'That it may be well with thee, that thou mayest live long upon the earth.'

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## Scripture References

### Deuteronomy 5:16

The Fifth Commandment with the promise of long life and well-being in the land.

### Exodus 20:12

The first giving of the Fifth Commandment with the promise of long life.

### Ephesians 6:1-3

Paul's reiteration of the Fifth Commandment, calling it the first commandment with promise, applied to believers.

### Proverbs 10:27

The fear of the Lord prolongs days, but the years of the wicked shall be shortened.

### Deuteronomy 25:13-16

Honesty in weights and measures is connected with the promise of long life.

### Deuteronomy 22:6-7

Treating animal families with honor is connected with the promise of long life.

### Leviticus 19:32

Command to rise before the hoary head and honor the face of the old man, connected with fearing God.

**1 Samuel 2:30**

God honors those who honor Him and lightly esteems those who despise Him.

**Luke 2:48-51**

Jesus at age 12 was subject to His parents, demonstrating submission regardless of intelligence or status.

**1 Timothy 6:1**

Servants are to count their masters worthy of all honor so that God's name and doctrine are not blasphemed.

**Acts 5:29**

We ought to obey God rather than men, the principle for when parents command something unbiblical.

**Exodus 21:15**

He that smiteth his father or mother shall be surely put to death.

**Exodus 21:17**

He that curseth his father or mother shall be surely put to death.

**Leviticus 20:9**

Everyone that curseth his father or mother shall be put to death; his blood shall be upon him.

**Deuteronomy 27:16**

Cursed be he that setteth light by his father or mother, and all the people shall say Amen.

**Proverbs 20:20**

Whoso curseth his father or mother, his lamp shall be put out in obscure darkness.

**Proverbs 30:11**

There is a generation that curseth their father and doth not bless their mother.

**Matthew 15:1-6**

Jesus rebukes the Pharisees for nullifying the command to honor parents by their tradition of Corban.

**Mark 7:5-13**

Jesus condemns the tradition of Corban that allowed people to neglect providing for parents.

**1 Timothy 5:3-4, 8, 16**

Instructions to honor widows, requite parents, and provide for one's own household; failure to do so is denial of the faith.

Study notes

## Discussion Questions

**1.** How does honoring our parents relate to honoring God, and what are practical ways we can demonstrate this connection?

**Consider:** Weaver emphasizes that honoring parents is a way of honoring God because God gave them authority.

**2.** In what ways does the promise of long life for honoring parents function as a general promise rather than an absolute guarantee?

**Consider:** Weaver explains that the promise does not apply indiscriminately but is subject to God's sovereign will.

**3.** How should adult children balance their independence with the ongoing command to honor their parents?

**Consider:** Weaver discusses the limits of obedience for married children while maintaining respect, especially in the parents' home.

**4.** What does it look like to honor parents who have been dishonorable or neglectful?

**Consider:** Weaver gives the example of a daughter caring for her estranged father and emphasizes doing what is right regardless of the parent's behavior.

**5.** Why does Scripture treat failing to provide for elderly parents as equivalent to cursing them?

**Consider:** Weaver uses Matthew 15 and Mark 7 to show that neglect of parents is a serious violation of the Fifth Commandment.

**6.** How can the church encourage and support families in caring for elderly parents without taking over that responsibility?

**Consider:** Weaver notes that the government has often usurped the family's role, and 1 Timothy 5 instructs families to relieve their own widows.

**7.** What are some practical ways to express love and gratitude to parents who may be unable to respond due to illness?

**Consider:** Weaver shares his personal story of telling his dying mother he loved her and encourages doing so regardless of the parent's condition.

# Applications

### Obey and submit to parents as unto the Lord

Children and youth should obey their parents in everything that is not sinful, recognizing this as obedience to God.

**Lecture support:** Weaver states, 'Children, obey your parents in the Lord, for this is right' and emphasizes that obedience is part of honor.

### Cultivate a heart attitude of respect and submission

Believers must examine their attitudes toward parents, ensuring they are not merely outwardly compliant but inwardly rebellious.

**Lecture support:** Weaver tells the story of the little girl who said, 'I might be sitting down on the outside, but I'm standing up on the inside.'

### Provide for aging parents financially and practically

Adult children have a duty to support their elderly parents, repaying the care they received as children.

**Lecture support:** Weaver explains 1 Timothy 5:4, 'Let them learn first to show piety at home, and to requite their parents.'

### Honor parents even when they are dishonorable

Do what is right toward parents regardless of their character, trusting God to work in the situation.

**Lecture support:** Weaver shares the example of a daughter who cared for her alcoholic father until his death.

### Express love and gratitude to parents while they are alive

Tell parents you love them and appreciate them, even if they are unresponsive, as hearing may be the last sense to go.

**Lecture support:** Weaver recounts his final conversation with his mother and urges, 'I don't care what condition the parent is in, if they're alive, tell them you love them.'

### Extend honor to all elderly people

Rise before the hoary head and show respect to the aged as an act of fearing God.

**Lecture support:** Weaver cites Leviticus 19:32 and the tradition of rising before the elderly.

## Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 15

# Pastor John Weaver - Promises Of The Law

*Part 15*

May 07, 2019

Read Chapter 15 in the companion book, pages 253-268 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### Sanctity of Human Life

Human life is sacred and must be preserved; abortion and infanticide are grave violations of the Sixth Commandment.

**Lecture support:** Pastor Weaver contrasts abortion statistics with a law protecting pregnant cows, highlighting society's misplaced priorities.

### Positive Duty to Preserve Life

The commandment not only forbids killing but also requires actively preserving life, including one's own health and the lives of the vulnerable.

**Lecture support:** He states, 'the positive is "Thou shalt preserve life"' and discusses self-care and protection of widows, orphans, and strangers.

### The Tongue and the Sixth Commandment

The commandment extends to words and attitudes; anger, slander, and character assassination are forms of murder.

**Lecture support:** He cites Matthew 5:21-22 and Proverbs 18:21, explaining that Jesus included the tongue under this commandment.

### The Fear of the Lord and Obedience

Fearing the Lord means obeying His commandments, which leads to a long and satisfying life.

**Lecture support:** He defines the fear of the Lord from Deuteronomy as keeping God's statutes, and connects it to Psalm 34's promise of long life.

### Love of Life as a Promise

Obeying the Sixth Commandment cultivates a love for life, and God promises long life to those who love life.

**Lecture support:** He says, 'if we obey the negative and the positive... we're going to learn to love life ourselves. And God has promised long life to those who love life.'

### Protection of the Vulnerable

The commandment requires protecting those who cannot protect themselves, such as the unborn, widows, orphans, and strangers.

**Lecture support:** He cites Exodus 22:21-24 and Deuteronomy 24:17, warning against oppressing the disadvantaged.

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## Key Arguments

### Society values animal life over human life

The contrast between Brianna's Law protecting pregnant cows and New York's law allowing infanticide shows a delusional disregard for human life.

**Lecture support:** He reads articles about both laws and exclaims, 'to have a concern for animals, but no concern for humans, is something that is quite beyond me.'

### The Sixth Commandment covers more than physical murder

Jesus' teaching in Matthew 5 shows that anger and insulting words violate the commandment, making it a matter of the heart and tongue.

**Lecture support:** He reads Matthew 5:21-22 and states, 'our Lord then in verse 22 is incorporating the tongue under the Sixth Commandment.'

### Obedience to the commandment leads to a long and good life

Psalm 34 and 1 Peter 3 promise that those who refrain from evil and do good will love life and see good days.

**Lecture support:** He quotes Psalm 34:12-14 and 1 Peter 3:10-12, emphasizing the conditional promise of long life for the righteous.

### The fear of the Lord is defined as obedience to His commands

Multiple passages in Deuteronomy equate fearing God with keeping His statutes, which results in prolonged life.

**Lecture support:** He walks through Deuteronomy 6, 8, 10, and 13, showing that fearing the Lord means obeying His commandments.

### Neglecting self-care violates the Sixth Commandment

Anything that contributes to self-destruction, including poor health habits, is a violation of the duty to preserve life.

**Lecture support:** He says, 'anything that you do that would add to your self-destruction is a violation of the Sixth Commandment.'

### The Good Samaritan exemplified the positive duty of the commandment

The Samaritan preserved the life of a stranger, showing mercy and fulfilling the commandment's requirement to love and preserve life.

**Lecture support:** He asks, 'Did the good Samaritan obey the Sixth Commandment? And the answer is yes.'

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## Scripture References

### Deuteronomy 5:17

The Sixth Commandment: 'Thou shalt not kill.'

### Exodus 20:13

The same commandment is found in Exodus.

### Proverbs 12:10

A righteous man regards the life of his beast, but the tender mercies of the wicked are cruel.

### Proverbs 18:21

Death and life are in the power of the tongue.

### Matthew 5:21-22

Jesus extends the commandment to anger and insulting words.

### Psalm 34:11-16

The psalmist teaches the fear of the Lord and promises long life to those who keep their tongue from evil and do good.

### Deuteronomy 6:1-2, 13, 24

Fearing the Lord is equated with keeping His commandments, resulting in prolonged life.

**Deuteronomy 8:6**

Keeping God's commandments is walking in His ways and fearing Him.

**Deuteronomy 10:12-13**

God requires fearing Him by walking in His ways, loving and serving Him, and keeping His commandments.

**Deuteronomy 13:4**

Fearing the Lord involves walking after Him, keeping His commandments, obeying His voice, serving Him, and cleaving to Him.

**Proverbs 19:23**

The fear of the Lord tends to life, and he that has it shall abide satisfied.

**Proverbs 21:21**

He that follows after righteousness and mercy finds life, righteousness, and honor.

**Proverbs 22:4**

By humility and the fear of the Lord are riches, honor, and life.

**1 Peter 3:10-12**

Quoting Psalm 34, Peter promises that those who refrain from evil and do good will love life and see good days.

**Proverbs 11:19**

As righteousness tends to life, so he that pursues evil pursues it to his own death.

**Exodus 22:21-24**

God commands not to vex or oppress strangers, widows, or fatherless children, and promises to hear their cry and bring judgment.

**Deuteronomy 24:17-18**

Do not pervert the judgment of the stranger or fatherless, nor take a widow's garment as a pledge.

**Luke 10:29-37**

The parable of the Good Samaritan illustrates the positive duty to preserve life and show mercy.

**Lamentations 3:22-23**

The Lord's mercies are new every morning; great is His faithfulness.

**Psalm 103:1-5**

David blesses the Lord for His benefits: forgiveness, healing, redemption, lovingkindness, and satisfaction.

Study notes

## Discussion Questions

**1.** How does the contrast between Brianna's Law and New York's abortion law reveal society's inconsistent view of life?

**Consider:** Pastor Weaver reads about a law protecting pregnant cows and a law allowing infanticide, highlighting misplaced priorities.

**2.** In what ways does the Sixth Commandment extend beyond physical murder to our words and attitudes?

**Consider:** Jesus' teaching in Matthew 5:21-22 includes anger and insults as violations of the commandment.

**3.** What does it mean to 'preserve life' as a positive duty, and how can we practice this in daily life?

**Consider:** The sermon emphasizes preserving one's own health, protecting the vulnerable, and showing mercy like the Good Samaritan.

**4.** How is the fear of the Lord defined in Deuteronomy, and how does it relate to the promise of long life?

**Consider:** Multiple passages equate fearing God with obeying His commandments, which leads to prolonged days.

**5.** Why is gratitude for life and health an important application of the Sixth Commandment?

**Consider:** Pastor Weaver shares his personal practice of thanking God daily for life and enumerates blessings from Psalm 103.

**6.** How does the parable of the Good Samaritan illustrate obedience to the Sixth Commandment?

**Consider:** The Samaritan actively preserved the life of a stranger, showing mercy and fulfilling the commandment's positive requirement.

# Applications

### Cultivate gratitude for life and health

Regularly thank God for the gift of life, health, and daily blessings, recognizing His mercies are new every morning.

**Lecture support:** Pastor Weaver shares his habit of quoting Lamentations 3:22-23 morning and night, and thanking God for simple pleasures like a hot bath.

### Protect the vulnerable

Actively defend and care for those who cannot protect themselves, including the unborn, widows, orphans, and strangers.

**Lecture support:** He cites Exodus 22:21-24 and Deuteronomy 24:17, warning against oppressing the disadvantaged and emphasizing the duty to preserve their lives.

### Guard your tongue and attitudes

Refrain from anger, slander, and insulting speech, recognizing that words can destroy life and violate the Sixth Commandment.

**Lecture support:** He explains that Jesus included the tongue under this commandment in Matthew 5:22, and that Proverbs 18:21 says death and life are in the power of the tongue.

### Take care of your physical health

Avoid self-destructive behaviors and care for your body as part of the duty to preserve life.

**Lecture support:** He states, 'anything that you do that would add to your self-destruction is a violation of the Sixth Commandment.'

### Show mercy like the Good Samaritan

Actively help those in need, even strangers, by providing practical care and resources to preserve life.

**Lecture support:** The Good Samaritan bound up wounds, provided transportation, and paid for ongoing care, exemplifying the positive duty of the commandment.

### Regard all life, including animals

Treat animals with respect and avoid cruelty, as a righteous person regards the life of his beast.

**Lecture support:** He cites Proverbs 12:10 and gives examples of lawful killing only for self-defense, food, or dominion hindrance.

## Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 16

# Pastor John Weaver - Promises Of The Law

*Part 16*

May 20, 2019

Read Chapter 16 in the companion book, pages 269-287 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### God-Centered Marriage

Marriage and all aspects of life, including intimate relations, must be centered on God and His law, done for His glory.

**Lecture support:** Weaver states, 'marriage, like everything else, is to be God-centered... even the most intimate acts between husband and wife are to be centered in God and His law.'

### The Deceptiveness of Feelings-Based Relationships

Modern romanticism reduces relationships to feelings, which are unstable. When feelings fade, relationships dissolve, revealing a denial of God's authority.

**Lecture support:** Weaver says, 'Many have made sex and marriage nothing more than feelings... what happens when you no longer have feelings? ...the marriage is gone.'

### The Broad Scope of the Seventh Commandment

The commandment forbids not only physical adultery but all sexual uncleanness, including lust, pornography, and impure thoughts.

**Lecture support:** Citing Matthew Poole and Adam Clarke, Weaver notes the commandment comprehends 'all other kinds of filthiness' and 'all impure books, songs, paintings.'

### Adultery as Blasphemy Against God

For Christians, sexual sin unites Christ to sin, making it a blasphemous act. All sin committed by believers is a form of blasphemy because it joins Christ to disobedience.

**Lecture support:** Weaver explains from 1 Corinthians 6:15-20 that taking one's body into sin is 'a uniting of Jesus Christ to that which is forbidden.'

### The Positive Duty of Sanctification

The seventh commandment positively requires believers to possess their bodies in sanctification and honor, pursuing holiness rather than merely avoiding sin.

**Lecture support:** From 1 Thessalonians 4:3-7, Weaver emphasizes 'the positive is that you should pursue sanctification, holiness, righteousness, and obedience.'

### Spiritual Adultery and the Spirit of Whoredoms

Most biblical adultery is spiritual - turning from God to idols. A 'spirit of whoredoms' leads to doctrinal and moral compromise.

**Lecture support:** Weaver cites Hosea 4:12 and 5:4, noting 'there is a spirit of whoredoms that leads us to compromise the Word of God.'

### Faithfulness as a Communicable Attribute of God

God is faithful, and believers, recreated in His image, are called to grow in faithfulness in all areas, including marriage.

**Lecture support:** Weaver says, 'one of the attributes of God is faithfulness... once we realize that God is the faithful God, it should inspire us to be more like Him.'

### Counted Faithful by Grace

Though believers fail, God counts them faithful in Christ by His grace, which should motivate them to pursue faithfulness.

**Lecture support:** Weaver explains from 1 Timothy 1:12-14 that Paul was counted faithful despite his past, and 'God in His great mercy, counting me faithful... to every child of God.'

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## Key Arguments

### Adultery destroys the oneness of marriage and is an affront to God.

Adultery dilutes and dissolves the unique oneness created by God in marriage, making it a direct slap in God's face.

**Lecture support:** Weaver states, 'adultery... destroys the oneness that has been created by virtue of the marriage union... it is a slap in God's face, and it is a dare of God's justice.'

### The seventh commandment includes all forms of sexual sin and mental impurity.

The commandment is a synecdoche, where one kind of uncleanness represents all forbidden sexual acts and thoughts.

**Lecture support:** Weaver quotes Matthew Poole: 'under this are comprehended and forbidden all other kinds of filthiness... and all means, occasions, and appearances of them.'

### Looking leads to lusting, but believers can and must turn away.

While the first glance may be unavoidable, continuing to look and lust is a choice. Believers must turn their eyes and minds to God's Word.

**Lecture support:** Weaver says, 'It may not be possible to avoid the first glance... but it is entirely possible to avoid continually looking... to turn your eyes away.'

### For Christians, sexual sin is uniquely blasphemous because it unites Christ to sin.

Since believers are members of Christ's body, joining to a prostitute or committing adultery unites Christ to that sin.

**Lecture support:** Weaver explains 1 Corinthians 6:15-17: 'Shall I then take the members of Christ, and make them the members of an harlot? God forbid.'

### Fleeing sin must be accompanied by pursuing righteousness.

Simply fleeing temptation is insufficient; one must actively follow after godliness, faith, love, and other virtues.

**Lecture support:** Weaver cites 1 Timothy 6:11: 'flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.'

### God's grace teaches us to deny ungodly lusts and live righteously.

Grace is not a license to sin but a teacher that instructs believers to reject worldly desires and live soberly and godly.

**Lecture support:** Weaver reads Titus 2:11-12: 'the grace of God... Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly.'

### Faithfulness in small things leads to faithfulness in greater things.

The principle from Luke 16:10 applies to marriage: being faithful in the lesser relationship of marriage trains one for greater faithfulness to God.

**Lecture support:** Weaver argues, 'If we cannot be faithful in that which is least, how can we expect to be faithful in that which is greater?'

### Believers are counted faithful in Christ despite their unfaithfulness.

God's grace in Christ imputes faithfulness to believers, which should motivate them to pursue practical faithfulness.

**Lecture support:** Weaver says, 'God counted Paul faithful because of the grace and mercy that was given to him in Jesus Christ... He does that to every child of God.'

## Scripture References

### Deuteronomy 5:18

The seventh commandment: 'Neither shalt thou commit adultery.'

### Exodus 20:14

The seventh commandment: 'Thou shalt not commit adultery.'

### 1 Corinthians 10:31

All things, including eating and drinking, are to be done for God's glory, implying marriage and intimacy should be as well.

### Luke 10:29

The lawyer sought to justify himself by asking 'Who is my neighbor?' illustrating how people define terms to excuse sin.

### Matthew 5:27-28

Jesus taught that looking at a woman to lust after her is adultery in the heart.

### 2 Samuel 11:2

David saw Bathsheba bathing and lusted, leading to adultery and murder.

### Leviticus 18:20

Adultery is described as defiling oneself with a neighbor's wife.

### Leviticus 20:10

The penalty for adultery is death for both the adulterer and adulteress.

### Deuteronomy 22:22

Both parties in adultery shall die to purge evil from Israel.

### 2 Samuel 12:13-14

David was pardoned by God, so he did not die, but the child born of adultery died.

### 1 Corinthians 6:15-20

Believers' bodies are members of Christ; joining to a harlot is blasphemous. Flee fornication; your body is the temple of the Holy Ghost.

**Isaiah 43:24**

Israel's sins made God serve and wearied Him, illustrating that sin is a form of blasphemy.

**1 Timothy 6:11**

Flee sinful things and follow after righteousness, godliness, faith, love, patience, meekness.

**1 Thessalonians 4:3-8**

God's will is sanctification: abstain from fornication, possess your vessel in honor, not in lust. God is the avenger of such sins.

**Titus 2:11-14**

The grace of God teaches us to deny ungodly lusts and live soberly, righteously, and godly.

**Hebrews 13:4**

Marriage is honorable, but whoremongers and adulterers God will judge.

**Colossians 3:5-6**

Mortify fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, for which God's wrath comes.

**Hosea 4:12; 5:4**

A spirit of whoredoms causes Israel to err and not know the Lord.

**Luke 16:10-12**

He that is faithful in little is faithful in much; if unfaithful in another's goods, who will give you your own?

**1 Timothy 1:12-14**

Paul was counted faithful by God's grace despite being a blasphemer and persecutor.

## Discussion Questions

**1.** How does the idea that 'to define is to limit' apply to the way people today try to redefine adultery or sexual sin?

**Consider:** Weaver argues that people define adultery on their own terms to justify themselves, much like the lawyer in Luke 10.

**2.** In what ways does modern 'romanticism' undermine the stability of marriages, and how can couples build their relationship on biblical principles instead of feelings?

**Consider:** Weaver critiques the feelings-based approach to relationships and calls for a law-centered, God-centered marriage.

**3.** Why is pornography considered a violation of the seventh commandment, and how does it serve as a 'gateway' to further sin?

**Consider:** Weaver connects pornography to fornication and notes its destructive effects on pastors and families.

**4.** What does it mean to 'possess your vessel in sanctification and honor,' and what practical steps can believers take to do this?

**Consider:** From 1 Thessalonians 4, Weaver presents the positive duty of the seventh commandment.

**5.** How does the concept of 'spiritual adultery' help explain the moral decline in churches and denominations today?

**Consider:** Weaver notes that most biblical adultery is spiritual, and a 'spirit of whoredoms' leads to compromise.

**6.** How does the principle of Luke 16:10 ('faithful in little, faithful in much') apply to marriage and other areas of life?

**Consider:** Weaver argues that faithfulness in marriage trains us for greater faithfulness to God.

**7.** What does it mean that God 'counts us faithful' in Christ, and how should that truth motivate us to pursue practical faithfulness?

**Consider:** Weaver explains from 1 Timothy 1:12-14 that believers are counted faithful by grace despite their failures.

**8.** Why is adultery described as 'blasphemy' for a Christian, and how does this understanding affect our view of all sin?

**Consider:** Weaver teaches that sexual sin unites Christ to sin, making it especially grievous.

## Applications

### Center marriage and intimacy on God and His law.

Believers must view marriage as God-centered, conducting even intimate acts for His glory, not merely for personal satisfaction.

**Lecture support:** Weaver states, 'marriage, like everything else, is to be God-centered... even the most intimate acts between husband and wife are to be centered in God and His law.'

### Reject feelings-based relationships and build on biblical principle.

Couples should ground their relationship in God's law rather than fluctuating emotions, ensuring stability when feelings wane.

**Lecture support:** Weaver warns, 'what happens when you no longer have feelings? ...the marriage is gone because people are continuing to live by feelings rather than biblical principle.'

### Guard your eyes and mind from lustful looks.

While the first glance may be unavoidable, believers must actively turn away from tempting sights and refuse to dwell on them.

**Lecture support:** Weaver says, 'it is entirely possible to avoid continually looking... to turn your eyes away from a source... to refuse to think about the situation.'

### Flee sexual temptation and pursue righteousness.

Avoiding sin is not enough; one must actively follow after godliness, faith, love, and other virtues to replace sinful desires.

**Lecture support:** Weaver cites 1 Timothy 6:11: 'flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.'

### Possess your body in sanctification and honor.

Believers are called to control their bodies in holiness, not in passionate lust like unbelievers, recognizing God's will for their sanctification.

**Lecture support:** Weaver explains 1 Thessalonians 4:4: 'every one of you should know how to possess his vessel in sanctification and honour.'

### Mortify sinful desires by considering yourself dead to sin.

Believers must actively put to death fornication, uncleanness, and covetousness, recognizing that God's wrath comes on such sins.

**Lecture support:** Weaver expounds Colossians 3:5: 'Mortify therefore your members... fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness.'

**Cultivate faithfulness in all areas as a reflection of God's character.**

Since God is faithful and believers are recreated in His image, they should grow in dependability, loyalty, and trustworthiness in marriage and beyond.

**Lecture support:** Weaver says, 'once we realize that God is the faithful God, it should inspire us to be more like Him because we have now been recreated in His image.'

**Rest in being counted faithful by grace while striving for practical faithfulness.**

Though believers fail, God counts them faithful in Christ; this grace should motivate them to pursue faithfulness in every stewardship.

**Lecture support:** Weaver concludes, 'God in His great mercy, counting me faithful... That should motivate us. That should encourage us to be faithful in every area of our lives.'

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 17

# Pastor John Weaver - Promises Of The Law

*Part 17*

May 26, 2019

Read Chapter 17 in the companion book, pages 289-306 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### Expansive Definition of Theft

Theft includes not only direct robbery but also legal plunder, fraud, withholding wages, dishonest measures, marital defrauding, time theft, property abuse, and inflation.

**Lecture support:** Pastor Weaver states, 'Thou shalt not steal covers a multitude of sins, some of which are not thought of very readily.' He then lists numerous examples throughout the sermon.

### Legal Plunder and Socialism

Socialism and government redistribution are forms of legal plunder, which is still theft. Bastiat's analysis shows that many modern policies constitute legalized theft.

**Lecture support:** Weaver quotes Bastiat: 'Legal plunder can be committed in an infinite number of ways... All these plans as a whole, with their common aim of legal plunder, constitute socialism.'

### The Laborer is Worthy of His Hire

The biblical principle from Deuteronomy 25:4, applied in the New Testament, is that depriving a worker of just compensation is theft.

**Lecture support:** Weaver explains, 'If that ox is doing the work, then that ox needs to be able to have the reward of his work... the laborer is worthy of his hire.'

### Theft in Personal Relationships

Withholding honor, love, or marital due benevolence is a form of theft according to Romans 13 and 1 Corinthians 7.

**Lecture support:** Weaver states, 'If I fail to love my wife, which God has commanded me, it's theft.' And regarding marital relations, 'Defraud ye not one the other... it is a command.'

### Governmental Theft

Eminent domain, property tax, and inflation are forms of governmental theft. Property tax is particularly unbiblical because the earth belongs to God.

**Lecture support:** Weaver argues, 'Property tax is just as unbiblical and ungodly as it can be and it is a form of theft... The earth is the LORD's.'

### Inflation as Hidden Theft

Inflation erodes purchasing power and is a hidden tax. The Federal Reserve's creation of money out of thin air devalues currency and steals wealth.

**Lecture support:** Weaver says, 'Inflation is theft? Inflation is the hidden or the unseen tax... the Federal Reserve and the Federal Reserve Banks are thieves.'

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## Key Arguments

### Theft is not limited to forceful taking

The Eighth Commandment covers a wide range of actions beyond physical robbery, including legal and indirect means of taking what belongs to another.

**Lecture support:** Weaver states, 'Simply because someone has never robbed a bank... does not mean that that individual is not a thief.'

### Socialism is legal plunder

Bastiat's definition shows that socialism is a system of legal plunder, and many government policies today fit this description.

**Lecture support:** Weaver reads Bastiat: 'All these plans as a whole, with their common aim of legal plunder, constitute socialism.'

### Withholding wages is theft

Biblical case law and New Testament teaching establish that failing to pay a worker promptly is theft that cries out to God.

**Lecture support:** Weaver cites Deuteronomy 24:15 and James 5:4, concluding, 'If you defraud a man of his hire, it is theft.'

### Marital defrauding is theft

1 Corinthians 7 commands spouses not to defraud one another of due benevolence, making such withholding a violation of the Eighth Commandment.

**Lecture support:** Weaver explains, 'Defraud ye not one the other... in the Greek it is a present active imperative, which means it is a command.'

### Property tax is unbiblical theft

Since the earth is the Lord's, taxing property is a claim of ownership over what belongs to God, and thus is theft.

**Lecture support:** Weaver argues, 'For a state to come along and say, We're going to tax your property, what they're doing is saying... We've stolen it from the sovereign God.'

### Inflation steals wealth

The Federal Reserve's creation of fiat money causes inflation, which erodes purchasing power and constitutes theft of people's wealth.

**Lecture support:** Weaver demonstrates with a comparison of a $20 gold piece versus a $20 Federal Reserve note, asking, 'Who stole your wealth?'

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## Scripture References

### Deuteronomy 5:19

The Eighth Commandment: 'Neither shalt thou steal.'

### Exodus 20:15

The Eighth Commandment as given in Exodus: 'Thou shalt not steal.'

### Deuteronomy 25:4

Case law: 'Thou shalt not muzzle the ox when he treadeth out the corn,' establishing the principle that the laborer is worthy of his hire.

### 1 Corinthians 9:7-10

Paul applies the ox law to argue that ministers deserve material support; the law was written for our sakes.

### 1 Timothy 5:17-18

Elders who rule well are worthy of double honor (double pay), quoting the ox law and 'the labourer is worthy of his reward.'

### Luke 10:5-7

Jesus instructs disciples to eat what is provided, for 'the labourer is worthy of his hire.'

**Deuteronomy 24:14-15**

Command not to oppress a hired servant; wages must be paid before sunset lest the worker cry to the Lord.

**James 5:4**

The withheld wages of laborers cry out to the Lord of Sabaoth; defrauding workers is condemned.

**Leviticus 19:35-37**

Command to have just balances, weights, and measures; doing unrighteousness in judgment is forbidden.

**Deuteronomy 25:13-16**

Prohibition against having diverse weights and measures; those who do unrighteously are an abomination.

**Romans 13:7-10**

Render to all their dues; owe no man anything but love; love fulfills the law, which includes 'Thou shalt not steal.'

**1 Corinthians 7:1-5**

Husbands and wives are not to defraud one another of due benevolence; doing so is theft.

**Psalm 24:1**

'The earth is the LORD's, and the fulness thereof,' used to argue that property tax is theft from God.

**Psalm 50:12**

God says, 'the world is mine, and the fulness thereof,' reinforcing His ownership of all things.

**Psalm 89:11**

'The heavens are thine, the earth also is thine,' further supporting God's ownership.

**1 Corinthians 10:26**

'For the earth is the Lord's, and the fulness thereof,' quoted to emphasize divine ownership.

**1 Corinthians 10:28**

Repeats 'the earth is the Lord's, and the fulness thereof' for emphasis.

**Leviticus 25:23**

'The land shall not be sold for ever: for the land is mine,' indicating God's ultimate ownership of land.

Study notes

## Discussion Questions

**1.** In what ways might we be guilty of theft without realizing it, according to the broad definition presented in this sermon?

**Consider:** Weaver argues that theft includes many actions beyond physical robbery, such as withholding honor, love, or time.

**2.** How does Bastiat's concept of legal plunder challenge common views of government welfare and taxation?

**Consider:** Bastiat lists policies like progressive taxation and public schools as forms of legal plunder, which Weaver applies to modern America.

**3.** What does the principle 'the laborer is worthy of his hire' require of employers and employees today?

**Consider:** Weaver uses Deuteronomy 25:4 and New Testament passages to argue that prompt and fair payment is a moral obligation.

**4.** How should Christians respond to the claim that property tax is unbiblical theft?

**Consider:** Weaver argues that since the earth is the Lord's, taxing property is a usurpation of God's ownership.

**5.** In what ways does inflation function as a hidden tax, and how should believers think about monetary policy?

**Consider:** Weaver explains that inflation erodes purchasing power and that the Federal Reserve creates money out of thin air, stealing wealth.

**6.** How does the command not to defraud one another apply to the marriage relationship, and what practical steps can couples take to obey it?

**Consider:** 1 Corinthians 7:5 is cited as a command against marital defrauding, with Weaver emphasizing it is not based on feelings.

**7.** What are some everyday ways we might steal time from others, and how can we cultivate greater punctuality and consideration?

**Consider:** Weaver mentions lateness as a form of stealing time, advocating being early as a principle.

# Applications

### Examine personal practices for hidden theft

Believers should evaluate whether they are guilty of theft through withholding wages, dishonest measures, time theft, or defrauding others in relationships.

**Lecture support:** Weaver states, 'There are multitudes of ways to steal and we are stolen from every day without even thinking about it. And oftentimes we steal from others without even thinking about it.'

### Pay workers promptly and fairly

Employers must pay wages when due, as delaying payment is theft that cries out to God.

**Lecture support:** Weaver explains, 'If you defraud a man of his hire, it is theft... At his day thou shalt give him his hire, neither shall the sun go down upon it.'

### Honor marital obligations

Husbands and wives must not defraud one another of due benevolence, recognizing that such withholding is a violation of the Eighth Commandment.

**Lecture support:** Weaver says, 'Defraud ye not one the other... it is a command. It is not a suggestion.'

### Be punctual and respect others' time

Lateness without legitimate cause is a form of stealing time; believers should strive to be early and considerate.

**Lecture support:** Weaver states, 'If you're not 15 minutes early, you're late... this is a way that we begin to steal from each other.'

### Oppose legal plunder and socialism

Christians should recognize and resist governmental policies that constitute legal plunder, such as eminent domain and property tax.

**Lecture support:** Weaver argues, 'Eminent domain is governmental theft... Property tax is just as unbiblical and ungodly as it can be and it is a form of theft.'

### Understand inflation as theft

Believers should be aware that inflation erodes wealth and that fiat currency systems are inherently thieving, prompting wise stewardship.

**Lecture support:** Weaver demonstrates the loss of purchasing power and says, 'the Federal Reserve and the Federal Reserve Banks are thieves.'

## Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 18

# Pastor John Weaver - Promises of the Law

*Part 18*

June 02, 2019

Read Chapter 18 in the companion book, pages 307-324 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### Broadness of God's Law

The Eighth Commandment covers all forms of theft, including fraud, deception, withholding honor, and even slothfulness.

**Lecture support:** Weaver states, 'I hope you are beginning to see the broadness of God's law... thy commandment is exceeding broad.'

### Governmental Theft and Legal Plunder

Governments can commit theft through unjust taxes, inflation, and unbiblical money systems, which are legal but violate God's law.

**Lecture support:** Weaver cites Ezekiel 45:9-10 and says, 'inflation, spoil, unjust exactions... are forms of governmental theft.'

### Fear of God as the Foundation of Justice

When rulers do not fear God, they will not regard man, leading to corruption and oppression.

**Lecture support:** From Luke 18, Weaver says, 'when rulers do not fear God, they will never, ever regard man.'

### Robbing God Through Failure to Tithe

Failure to tithe is theft from God and brings national curses, including economic hardship.

**Lecture support:** Weaver reads Malachi 3:8-12 and says, 'a failure to tithe... is theft. It's theft from God.'

### Positive Requirement of Honest Labor and Generosity

The Eighth Commandment not only forbids stealing but commands honest work and a charitable disposition.

**Lecture support:** Ephesians 4:28 is cited: 'Let him that stole steal no more: but rather let him labour... that he may have to give to him that needeth.'

### Slothfulness as a Form of Theft

Laziness and idleness steal time and production and are condemned as theft.

**Lecture support:** Weaver says, 'slothfulness, idleness, laziness, indolence are forms of theft as well, because we are stealing time and production.'

### Biblical Work Ethic and Self-Sufficiency

Christians are called to work diligently, provide for their families, and avoid dependence on government welfare.

**Lecture support:** Weaver cites 2 Thessalonians 3:10: 'if any would not work, neither should he eat.'

### Distinction Between Biblical Charity and Government Welfare

Biblical charity is personal and discerning, while government welfare often enables laziness and dependency.

**Lecture support:** Weaver says, 'there is indeed a vast difference between biblical charity and governmental welfare.'

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## Key Arguments

### Theft includes legal plunder by governments.

Governments commit theft through unjust taxes and inflation, even if such acts are legal.

**Lecture support:** Weaver says, 'Such acts may be considered legal by the government, but they are considered illegal and a violation of God's law according to the Bible.'

### Failure to fear God leads to disregard for man.

The unjust judge in Luke 18 illustrates that without fear of God, rulers will not regard the rights of others.

**Lecture support:** Weaver states, 'when rulers do not fear God, they will never, ever regard man.'

### Robbing God through tithes brings national curses.

Malachi 3 shows that failure to tithe is theft from God and results in economic and agricultural curses.

**Lecture support:** Weaver reads Malachi 3:9: 'Ye are cursed with a curse: for ye have robbed me, even this whole nation.'

### Neglecting God's work leads to economic insufficiency.

Haggai 1 demonstrates that when people prioritize their own houses over God's house, God blows upon their labor.

**Lecture support:** Weaver reads Haggai 1:9: 'Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it.'

### The positive command is to work and give.

Ephesians 4:28 commands not only ceasing from theft but also laboring to have something to give to the needy.

**Lecture support:** Weaver reads Ephesians 4:28 and says, 'the positive side of the Eighth Commandment is not just working honestly... but it's also developing a gracious, kind, generous, and charitable disposition.'

### Slothfulness is a form of theft.

Laziness steals time and production and is condemned in Proverbs and the New Testament.

**Lecture support:** Weaver says, 'slothfulness, idleness, laziness, indolence are forms of theft as well.'

### Christians must work to avoid dependency.

2 Thessalonians 3:10 commands that those who will not work should not eat, promoting self-sufficiency.

**Lecture support:** Weaver reads 2 Thessalonians 3:10 and says, 'if you won't work, go ahead and starve.'

### Work is a means of glorifying God.

All work, even menial tasks, should be done for God's honor and glory.

**Lecture support:** Weaver cites 1 Corinthians 10:31: 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.'

## Scripture References

### Deuteronomy 5:19

Introduction of the Eighth Commandment: 'Neither shalt thou steal.'

### Psalm 119:96

Illustration of the broadness of God's commandments.

### Ezekiel 45:9-10

God's command to princes to remove violence and spoil and use just balances, showing governmental theft.

### Luke 18:1-8

Parable of the unjust judge, illustrating that rulers who do not fear God will not regard man.

### Malachi 3:8-12

God accuses Israel of robbing Him in tithes and offerings, bringing a curse on the nation.

### Haggai 1:1-11

God rebukes the people for neglecting His house while building their own, resulting in economic hardship.

### Ephesians 4:28

The positive side of the Eighth Commandment: cease stealing, labor honestly, and give to the needy.

### Proverbs 30:7-9

The prayer for neither poverty nor riches, lest one steal and take God's name in vain.

### Proverbs 20:21

An inheritance gotten hastily at the beginning will not be blessed.

### Proverbs 13:22

A good man leaves an inheritance to his children's children.

### Genesis 3:19

Man shall eat bread by the sweat of his face, establishing the necessity of work.

**Psalm 90:17**

Moses' prayer for God to establish the work of our hands.

**2 Thessalonians 3:10**

If anyone will not work, neither should he eat.

**Proverbs 12:24**

The hand of the diligent shall bear rule, but the slothful shall be under tribute.

**Proverbs 12:27**

The slothful man does not roast what he took in hunting.

**Proverbs 15:19**

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

**Proverbs 18:9**

He who is slothful in his work is brother to him who is a great waster.

**Proverbs 19:24**

A slothful man hides his hand in his bosom and will not bring it to his mouth again.

**Proverbs 21:25**

The desire of the slothful kills him, for his hands refuse to labor.

**Proverbs 22:13**

The slothful man says there is a lion outside; he shall be slain in the streets.

Study notes

## Discussion Questions

**1.** In what ways might we be guilty of 'legal plunder' or participating in systems that violate the Eighth Commandment?

**Consider:** Weaver discusses governmental theft through unjust taxes and inflation.

**2.** How does the fear of God (or lack thereof) affect the way rulers and individuals treat others?

**Consider:** Based on Luke 18, Weaver argues that without fear of God, there is no regard for man.

**3.** What are the national consequences of failing to honor God with our tithes and offerings?

**Consider:** Malachi 3 and Haggai 1 show economic and agricultural curses for robbing God.

**4.** How does the positive command of Ephesians 4:28 challenge our view of work and generosity?

**Consider:** Weaver explains that the Eighth Commandment requires not just ceasing from theft but laboring to give.

**5.** In what ways is slothfulness a form of theft, and how can we combat laziness in our lives?

**Consider:** Weaver cites multiple Proverbs to show that idleness steals time and production.

**6.** What is the difference between biblical charity and government welfare, and how should Christians practice charity?

**Consider:** Weaver distinguishes between personal, discerning charity and impersonal welfare systems.

**7.** How can we cultivate a biblical work ethic in our families and teach it to the next generation?

**Consider:** Weaver laments that parents have failed to teach children to work and emphasizes the importance of diligence.

**8.** What does it mean to do all work for God's glory, and how can that transform our daily tasks?

**Consider:** Weaver applies 1 Corinthians 10:31 to the work ethic, urging that even menial jobs honor God.

# Applications

### Every Christian should have a calling or profession.

Christians should support themselves and their families through honest work, following the examples of Jesus, Paul, and others.

**Lecture support:** Weaver says, 'every Christian should have some calling, business, or profession by which he should support himself and his family.'

### Reject laziness and slothfulness.

There should be no lazy Christians; we are commanded to work diligently.

**Lecture support:** Weaver states, 'there should be no such thing as a lazy, indolent, slothful Christian.'

### Teach children to work.

Parents must prioritize teaching children a work ethic over leisure activities.

**Lecture support:** Weaver recounts his father's words: 'You can live your entire life without learning to play, but you can't live your entire life without learning to work.'

### Labor to have means to do good.

Work should enable us to be generous and support those in biblical need.

**Lecture support:** Weaver says, 'We should also labor in order that we might have the means to do good to others and to be loving and kind and generous.'

### Practice biblical charity, not indiscriminate giving.

Christians should give discerningly to those in genuine need, not enable laziness.

**Lecture support:** Weaver questions giving to able-bodied beggars and emphasizes 'biblical charity' over welfare.

### Pursue independence and self-sufficiency.

Obeying the Eighth Commandment includes learning to be independent rather than dependent on government aid.

**Lecture support:** Weaver says, 'it's also true that we should learn to be independent and self-sufficient.'

### Do all work for God's glory.

Every job, no matter how menial, should be done to honor God.

**Lecture support:** Weaver cites 1 Corinthians 10:31 and says, 'digging a ditch can be just as edifying as being a doctor... as long as it's done for God's honor.'

**Pray for God to establish the work of our hands.**

We should seek God's blessing and establishment of our labor, recognizing our dependence on Him.

**Lecture support:** Weaver references Psalm 90:17 and prays, 'Lord, we ask You to establish the work of our hands.'

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 19

# Pastor John Weaver - Promises of the Law

*Part 19*

June 10, 2019

Read Chapter 19 in the companion book, pages 325-342 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### The Broad Prohibition of False Witness

The ninth commandment forbids all forms of false communication, including lying, slander, gossip, and suppressing truth.

**Lecture support:** The Hebrew word for 'bear' covers any way of communicating, and 'false' includes lie, deceit, and falsehood. Adam Clarke's quote expands this to whispering and suppressing truth.

### Protection of Reputation and Due Process

God's law protects individuals, especially leaders, from unsubstantiated accusations, requiring multiple witnesses before receiving charges.

**Lecture support:** 1 Timothy 5:19 is cited to show that accusations against elders require two or three witnesses, and the speaker notes the destruction caused by false charges.

### Withholding Truth from Those Who Abuse It

Believers are not obligated to tell the truth to someone who will use it to commit evil, as illustrated by multiple biblical examples.

**Lecture support:** The speaker states, 'You do not owe the truth to anyone who is going to abuse and misuse the truth,' and provides examples like Doeg, the midwives, Rahab, and Samuel.

### The Positive Command to Speak Truth in Love

The ninth commandment implies a duty to be truth-tellers, speaking truth in love, which conforms believers to the image of Christ.

**Lecture support:** Ephesians 4:25 and Colossians 3:9 are cited, and Christ is called the 'faithful and true witness' in Revelation 3:14.

### The Danger of the Tongue and Talebearing

The tongue can cause great destruction, and believers must avoid repeating unverified or unnecessary information, even if true.

**Lecture support:** Leviticus 19:16 forbids talebearing; Spurgeon's quote describes the tongue as the 'chariot of the devil'; the speaker warns against repeating things without verification.

### Harmony of Law and Gospel

The law and gospel are not opposed but complementary; the gospel establishes the law and requires obedience to it.

**Lecture support:** Romans 3:31 is quoted, and Stephen Charnock's quote emphasizes that the gospel strengthens the law without nullifying it.

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## Key Arguments

### The ninth commandment covers all forms of false communication.

The Hebrew words 'anah' and 'sheqer' indicate that any communication that is false, deceitful, or a lie is forbidden.

**Lecture support:** The speaker defines 'bear' as answer, testify, speak, etc., and 'false' as lie, deceit, falsehood, etc.

### False accusations destroy lives and ministries.

Many godly men have suffered because of lies, and Scripture requires multiple witnesses before receiving an accusation against an elder.

**Lecture support:** The speaker shares personal knowledge of destroyed ministries and cites 1 Timothy 5:19.

### Truth should not be given to those who will abuse it to harm others.

Giving truth to a murderer or thief aids their sin; biblical examples show God's approval of withholding truth in such cases.

**Lecture support:** Illustrations of a robber, a murderer, Doeg, the midwives, Rahab, and Samuel's mission are used.

### God Himself used deception to accomplish His purposes.

God sent a lying spirit to deceive Ahab's prophets and instructed Samuel to use a sacrifice as a cover to anoint David.

**Lecture support:** 1 Kings 22:20-23 and 1 Samuel 16:1-3 are cited.

### The principle does not permit lying to those owed the truth.

Children, church members, and employees owe truth to parents, pastors, and employers unless there is tyranny or danger.

**Lecture support:** The speaker clarifies, 'You cannot use something like this to say, "Well, I'm just not going to tell you the truth."'

### Perjury should be punished by the intended harm.

Deuteronomy 19 prescribes that a false witness should suffer what he intended for his brother, which would deter false testimony.

**Lecture support:** Deuteronomy 19:16-20 is read and explained.

### Believers must speak truth in love and avoid unnecessary repetition.

Ephesians 4:15 commands speaking truth in love; repeating even true things unnecessarily is talebearing.

**Lecture support:** The speaker warns against repeating unverified or unnecessary things and quotes Leviticus 19:16.

### The law and gospel are complementary, not contradictory.

Justification by faith establishes the law; the gospel requires obedience to the whole law and promotes holiness.

**Lecture support:** Romans 3:31 and Stephen Charnock's quote are used.

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## Scripture References

### Deuteronomy 5:20

The ninth commandment as stated in Deuteronomy: 'Neither shalt thou bear false witness against thy neighbor.'

### Exodus 20:16

The ninth commandment in Exodus: 'Thou shalt not bear false witness against thy neighbor.'

### 1 Timothy 5:19

Instruction not to receive an accusation against an elder except before two or three witnesses.

### 1 Samuel 21:1-9

David flees to Ahimelech, receives bread and Goliath's sword, while Doeg the Edomite witnesses.

**1 Samuel 22:6-19**

Doeg reports to Saul, leading to the slaughter of 85 priests and the destruction of Nob.

**2 Chronicles 19:1-2**

Jehu rebukes Jehoshaphat for helping the ungodly Ahab, bringing wrath upon himself.

**Exodus 1:15-21**

The Hebrew midwives Shiphrah and Puah disobey Pharaoh's order to kill male infants and deceive him, and God deals well with them.

**Joshua 2:2-7**

Rahab hides the Israelite spies and misleads the king's messengers, protecting them.

**1 Kings 22:19-23**

Micaiah reveals that God sent a lying spirit to entice Ahab to go to Ramoth Gilead to his death.

**1 Samuel 15:28-29**

Samuel tells Saul that God has rejected him as king and will not change His mind.

**1 Samuel 16:1-3**

God instructs Samuel to anoint David and to use a sacrifice as a cover to avoid Saul's wrath.

**Deuteronomy 19:16-20**

Law concerning false witnesses: the false witness shall suffer the punishment he intended for his brother.

**Leviticus 19:16**

Prohibition against going up and down as a talebearer among God's people.

**Ephesians 4:25**

Command to put away lying and speak truth with one's neighbor, for we are members one of another.

**Colossians 3:9**

Command not to lie to one another, having put off the old man with his deeds.

**Romans 6:1-6**

Explanation that believers have died to sin and their old man is crucified with Christ, so they should not serve sin.

**Revelation 3:14**

Christ is called the faithful and true witness.

**Proverbs 14:5**

A faithful witness will not lie, but a false witness will utter lies.

**Ephesians 4:15**

Command to speak the truth in love.

**Romans 3:31**

Paul states that faith does not make void the law but establishes it.

Study notes

## Discussion Questions

**1.** How does the Hebrew word study of 'bear' and 'false' expand our understanding of the ninth commandment beyond simply lying in court?

**Consider:** The speaker explains that 'bear' covers all forms of communication and 'false' includes deceit and falsehood.

**2.** In what ways have you seen false accusations or gossip damage someone's reputation or ministry? How does 1 Timothy 5:19 provide protection?

**Consider:** The speaker shares that many godly men have had their lives destroyed by false charges and emphasizes the need for multiple witnesses.

**3.** Do you agree with the principle that we do not owe the truth to someone who will abuse it? How do you reconcile this with the command not to lie?

**Consider:** The speaker uses examples like a robber, a murderer, and biblical figures to argue for withholding truth in certain situations.

**4.** How do the examples of the Hebrew midwives and Rahab challenge or confirm your view on deception in extreme circumstances?

**Consider:** Both women deceived authorities to save lives, and God blessed them; the speaker uses these to support his principle.

**5.** What does it mean to 'speak the truth in love' (Ephesians 4:15)? How can we practice this in difficult conversations?

**Consider:** The speaker warns against speaking truth with anger or sarcasm and emphasizes love.

**6.** Why is it important to verify information before repeating it, even if it might be true? How does talebearing harm the body of Christ?

**Consider:** The speaker notes that repeating unverified or unnecessary things is a violation of Leviticus 19:16 and can cause great damage.

**7.** How does the ninth commandment point us to Christ as the 'faithful and true witness'? In what ways can we imitate Him in our speech?

**Consider:** The speaker connects truth-telling to becoming like Christ, who is called the faithful and true witness in Revelation 3:14.

**8.** How does the harmony of law and gospel affect your understanding of obedience to the Ten Commandments?

**Consider:** The speaker quotes Romans 3:31 and Charnock to argue that the gospel establishes the law and requires obedience.

## Applications

### Guard your speech against all falsehood.

Avoid lying, slander, gossip, and even suppressing truth when it is owed, recognizing that all false communication violates the ninth commandment.

**Lecture support:** The word study and Adam Clarke's quote show the broad scope of the commandment.

### Do not receive unsubstantiated accusations.

Refuse to entertain charges against others, especially leaders, without multiple witnesses, and confront gossip by directing it to the person involved.

**Lecture support:** 1 Timothy 5:19 and the speaker's practice of offering to call the accused person immediately.

### Withhold truth from those who would use it for evil.

When revealing the truth would aid someone in committing a sin like murder or theft, it is permissible and wise to withhold or misdirect.

**Lecture support:** The principle is stated and illustrated with the robber, murderer, and biblical examples.

### Speak truth in love to those who deserve it.

When truth is owed, communicate it with kindness and gentleness, not with anger or sarcasm, following Ephesians 4:15.

**Lecture support:** The speaker emphasizes speaking truth in love and warns against hateful attitudes.

### Avoid talebearing and unnecessary repetition.

Do not spread information, even if true, that is not yours to share or that serves no good purpose, obeying Leviticus 19:16.

**Lecture support:** The speaker warns against repeating unverified or unnecessary things and uses the skunk illustration.

### Be cautious in assuming others tell the truth.

Recognize that many people lie, and do not naively accept everything you hear without verification.

**Lecture support:** The speaker notes that truth-tellers can be vulnerable to deception because they assume others are truthful.

**Pray for control of your tongue.**

Follow David's example in Psalm 141:3, asking God to set a guard over your mouth and keep the door of your lips.

**Lecture support:** The speaker quotes Psalm 141:3 and urges prayer for speech.

**Embrace the law as a guide for holy living.**

Understand that the law and gospel work together; obedience to the ninth commandment is part of sanctification and becoming like Christ.

**Lecture support:** The speaker cites Romans 3:31 and Charnock to show the law is established by faith.

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 20

# Pastor John Weaver - Promises of The Law

*Part 20*

June 20, 2019

Read Chapter 20 in the companion book, pages 343-358 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### Definition and Breadth of Covetousness

Covetousness is a strong desire for something belonging to another, extending to any possession, and is rooted in lust.

**Lecture support:** Pastor Weaver explains the Hebrew and Greek words, noting that covetousness is 'a strong desire to have something that belongs to someone else' and 'extends to many things' (Deuteronomy 5:21; Exodus 20:17).

### Covetousness as Idolatry

Covetousness is equated with idolatry because it replaces God with self and material desires.

**Lecture support:** Ephesians 5:5 and Colossians 3:5 are cited: 'covetousness which is idolatry.' The pastor states, 'Covetousness actually dethrones God and enthrones ourselves.'

### Seriousness and Consequences of Covetousness

Covetousness is listed among sins that exclude from God's kingdom and leads to erring from the faith and self-inflicted sorrows.

**Lecture support:** 1 Corinthians 6:9-10 and 1 Timothy 6:10 are used to show that the covetous will not inherit the kingdom and pierce themselves with many sorrows.

### Covetousness as a Practiced Habit

Covetousness becomes an exercised, addictive lifestyle that makes sin normal and ceaseless.

**Lecture support:** 2 Peter 2:14 describes those who 'have exercised their heart with covetous practices,' using the Greek gumnazo (gymnasticize).

### Contentment as the Opposite of Covetousness

Biblical contentment is a learned state of satisfaction with God's provision, directly opposing covetousness.

**Lecture support:** 1 Timothy 6:6 says 'godliness with contentment is great gain.' Paul learned to be content in all states (Philippians 4:11-13).

### Trust in God's Providence

Contentment is possible because God promises never to leave or forsake His people and will provide all needs when His kingdom is sought first.

**Lecture support:** Hebrews 13:5 and Matthew 6:25-33 are cited to show that God feeds the birds and clothes the lilies, and will much more care for His children.

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## Key Arguments

### Covetousness is a sin often ignored by Christians

Many believers do not consider covetousness a serious sin, yet it is broad and pervasive.

**Lecture support:** Pastor Weaver states, 'Covetousness is a sin that most Christians never really consider... we engage in it quite often.'

### Covetousness is linked to lust and idolatry

The Greek word epithumeo shows that coveting is lusting after what belongs to another, and Scripture calls it idolatry.

**Lecture support:** Acts 20:33 uses epithumeo for coveting; Ephesians 5:5 says a covetous man is an idolater.

### Covetousness excludes from God's kingdom

The unrighteous, including the covetous, will not inherit the kingdom of God.

**Lecture support:** 1 Corinthians 6:9-10 lists covetous among those who will not inherit the kingdom.

### Covetousness becomes an addictive practice

Through repeated exercise, covetousness becomes a lifestyle that cannot cease from sin.

**Lecture support:** 2 Peter 2:14 says they 'have exercised their heart with covetous practices,' using gumnazo (gymnasticize).

### The love of money leads to ruin

Loving money causes one to err from the faith and brings many sorrows.

**Lecture support:** 1 Timothy 6:10 warns that those who covet after money pierce themselves through with many sorrows.

### Contentment is learned and is great gain

Paul learned to be content in all circumstances; godliness with contentment is true wealth.

**Lecture support:** Philippians 4:11-13 and 1 Timothy 6:6 show that contentment is a learned state and great gain.

### God's provision enables contentment

Because God promises never to leave or forsake us, we can be content with what we have.

**Lecture support:** Hebrews 13:5 commands a lifestyle without covetousness and contentment, based on God's promise.

### Seeking God's kingdom first ensures provision

When we prioritize God's kingdom, He adds all necessary material things.

**Lecture support:** Matthew 6:33 promises that all these things will be added when we seek first the kingdom.

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## Scripture References

### Deuteronomy 5:21

The Tenth Commandment as given in Deuteronomy, listing things not to covet.

### Exodus 20:17

The Tenth Commandment in Exodus, with slightly different wording.

### Luke 16:14

The covetous Pharisees derided Jesus.

### 2 Timothy 3:2

Men will be covetous in the last days.

### 1 Corinthians 5:9-11

Instructions not to keep company with covetous professing believers.

### 2 Peter 2:14

Eyes full of adultery, hearts exercised with covetous practices.

### 1 Timothy 3:3

A bishop must not be covetous (aphilarguros).

**Acts 20:33**

Paul coveted no man's silver, gold, or apparel (epithumeo).

**1 Corinthians 6:9-11**

The unrighteous, including the covetous, will not inherit the kingdom; but some were washed.

**Ephesians 5:3,5**

Covetousness not to be named among saints; a covetous man is an idolater.

**2 Peter 2:12-14**

False teachers with eyes full of adultery, hearts exercised in covetousness.

**Matthew 5:28**

Whoever looks at a woman to lust has committed adultery in his heart.

**1 Timothy 6:10**

The love of money is the root of all evil; some have erred from the faith and pierced themselves with sorrows.

**Luke 12:15**

Take heed and beware of covetousness; life does not consist in possessions.

**2 Peter 2:1-3**

False teachers through covetousness make merchandise of people.

**Colossians 3:5**

Mortify covetousness, which is idolatry.

**1 Timothy 6:6-9**

Godliness with contentment is great gain; those who desire to be rich fall into temptation.

**Philippians 4:11-13**

Paul learned to be content in all circumstances through Christ who strengthens him.

**Hebrews 13:5**

Let your lifestyle be without covetousness; be content with what you have, for God will never leave you.

**Matthew 6:25-33**

Do not worry about material needs; seek first God's kingdom and all these things will be added.

Study notes

## Discussion Questions

**1.** Why do you think covetousness is a sin that many Christians overlook or consider normal?

**Consider:** Pastor Weaver states that most Christians never really consider covetousness and engage in it often.

**2.** How does understanding the original Hebrew and Greek words for covetousness deepen your understanding of this sin?

**Consider:** The lecture surveys chamad, avah, philarguros, pleonektes, and epithumeo.

**3.** In what ways is covetousness a form of idolatry, and how does that change your view of its seriousness?

**Consider:** Ephesians 5:5 and Colossians 3:5 equate covetousness with idolatry.

**4.** What does it mean to 'exercise' or 'gymnasticize' one's heart with covetous practices, and how can we guard against this?

**Consider:** 2 Peter 2:14 uses gumnazo to describe practiced covetousness.

**5.** How can the love of money cause someone to err from the faith and pierce themselves with sorrows?

**Consider:** 1 Timothy 6:10 warns of these consequences.

**6.** What practical steps can help a believer learn contentment in every circumstance?

**Consider:** Paul said he learned to be content; the lecture emphasizes trusting God's providence.

**7.** How does the promise 'I will never leave thee nor forsake thee' enable a lifestyle without covetousness?

**Consider:** Hebrews 13:5 links contentment to this promise.

**8.** What does it look like to seek first the kingdom of God in a materialistic culture?

**Consider:** Matthew 6:33 is presented as the antidote to worry and covetousness.

# Applications

### Examine your heart for covetous desires

Recognize that covetousness is often overlooked; ask God to reveal any strong desires for what belongs to others.

**Lecture support:** Pastor Weaver says, 'Covetousness is a sin that most Christians never really consider... we engage in it quite often.'

### View covetousness as idolatry

Understand that coveting dethrones God and enthrones self; repent of any desire that competes with God's rightful place.

**Lecture support:** He states, 'Covetousness actually dethrones God and enthrones ourselves.'

### Guard against the love of money

Avoid stretching yourself to grasp wealth; recognize that loving money leads to spiritual ruin and sorrow.

**Lecture support:** 1 Timothy 6:10 is cited: 'the love of money is the root of all evil... pierced themselves through with many sorrows.'

### Learn contentment through trust in God's providence

Practice being satisfied with what God provides, knowing He is sovereign and will never forsake you.

**Lecture support:** Philippians 4:11-13 and Hebrews 13:5 are used to teach contentment as a learned trust.

### Seek God's kingdom first

Prioritize God's righteousness and kingdom over material pursuits, trusting Him to add needed things.

**Lecture support:** Matthew 6:33 is quoted: 'seek ye first the kingdom of God... and all these things shall be added.'

### Cease murmuring and complaining

Stop whining about circumstances; such attitudes provoke God and challenge His wisdom and love.

**Lecture support:** Pastor Weaver warns, 'all murmuring and complaining... provokes God... challenges His wisdom... It's an insult to him.'

### Evaluate your lifestyle for covetousness

Let your entire manner of life be free from covetousness, not just your words.

**Lecture support:** Hebrews 13:5 says, 'Let your conversation [lifestyle] be without covetousness.'

### Rest in God's character

Trust that God is too loving to be unkind and too wise to make a mistake, so you can be content in any state.

**Lecture support:** The closing prayer affirms, 'thou art too loving to be unkind and too wise to make a mistake.'

Study notes

## Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 21

# Pastor John Weaver - Promises of The Law

*Part 21*

June 30, 2019

Read Chapter 21 in the companion book, pages 359-376 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### The Royal Law

God's law is called the royal law because it originates from the King, applies to all, and is beneficial.

**Lecture support:** Weaver states: 'It's called the Royal Law because it originates from royalty... It's called a royal law because it applies to all... it is beneficial to all.'

### The Law of Liberty

God's law is the perfect law of liberty, granting freedom to obey and live without sin.

**Lecture support:** Weaver says: 'God's law gives us liberty. We have liberty to obey... As long as we are not transgressing God's law, we may do whatever we please.'

### Love Defined as Obedience

Biblical love is not feeling or sentiment but obedience to God's commandments.

**Lecture support:** Weaver asserts: 'Love according to the Bible is obedience... Love is the fulfilling of the law.'

### The Unity of the Law

God's law is a unified whole; breaking one commandment makes one guilty of all.

**Lecture support:** Weaver explains: 'God's Law is a whole, it is one. It cannot be divided... If you offend in one point He says you are guilty of violating the law.'

### The Gospel Establishes the Law

The gospel of grace does not nullify the law but establishes it.

**Lecture support:** Weaver quotes Romans 3:31: 'Do we then make void the law through faith? God forbid: yea, we establish the law.'

### The New Commandment of Love

Christ's command to love one another is new in its pattern (as He loved us) but not in its duty.

**Lecture support:** Weaver says: 'The newness is not in the commandment... Here's the newness: as I have loved you.'

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## Key Arguments

### The law is not abolished but fulfilled by Christ and established by the gospel.

Weaver argues that Christ came to put the law into full force, and the gospel of justification by faith establishes rather than voids the law.

**Lecture support:** Weaver states: 'He did not come to nullify the law... He came to put it into full force as continuous... Paul said that through justification by faith... we do not make void the Law of God. He said, yea, we establish it.'

### Partiality is a sin because it violates the royal law of love.

Weaver contends that showing favoritism based on wealth is a transgression of the law, specifically the command to love one's neighbor.

**Lecture support:** Weaver says: 'If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors... the sin of despising a Christian is indeed a violation of God's law.'

### Love is not an emotion but obedience to God's commandments.

Weaver argues that biblical love is defined by keeping God's law, not by feelings, and that this is the test of genuine faith.

**Lecture support:** Weaver says: 'Love is not feeling. Love is not emotions. Love is not sentimentality. Love according to the Bible is obedience... hereby we do know that we know him, if we keep his commandments.'

### The 'new commandment' of John 13:34 is new in manner, not in substance.

Weaver argues that the command to love one another was already given in Leviticus 19:18; the newness is in the pattern of Christ's sacrificial love.

**Lecture support:** Weaver says: 'How can it be new? It was way back in Leviticus 19 in verse 18. The newness is not in the commandment... Here's the newness: as I have loved you.'

### God's law is a law of liberty, not bondage.

Weaver argues that obedience to God's law brings true freedom, while sin is slavery.

**Lecture support:** Weaver says: 'God's law gives us liberty... As long as we are not transgressing God's law, we may do whatever we please... sin is a slavery.'

## Scripture References

**James 2:1-12**

The primary passage of the sermon, addressing partiality and the royal law.

**Romans 3:20**

Cited to show that by the law is the knowledge of sin.

**Galatians 4 (schoolmaster reference)**

Mentioned to show the law is a schoolmaster to bring us to Christ.

**Leviticus 26**

Referenced as containing negative and positive sanctions of the law.

**Deuteronomy 28**

Referenced alongside Leviticus 26 for sanctions.

**Matthew 5:17-20**

Quoted to show Christ came to fulfill, not destroy, the law.

**Romans 3:31**

Quoted to prove the gospel establishes the law.

**1 John 3:4**

Cited to define sin as transgression of the law.

**Isaiah 33:22**

Quoted to show the Lord is judge, lawgiver, and king.

**Matthew 22:35-40**

Read to show the great commandment summarizes the law.

**Matthew 7:12**

Quoted as a summary of the law and prophets.

**Luke 10:25-37**

Read as an application of loving one's neighbor.

**Galatians 5:14**

Quoted to show all the law is fulfilled in loving one's neighbor.

**Romans 13:8-10**

Read to define love as the fulfilling of the law.

**1 John 5:2-3**

Quoted to show love for God is keeping His commandments.

**1 John 2:3-4**

Read to show that knowing God is evidenced by keeping His commandments.

**John 13:34-35**

Quoted as the 'new commandment' to love one another.

**Leviticus 19:18**

Quoted to show the command to love one's neighbor is not new.

**John 15:12-13**

Read to show Christ's love as the pattern for our love.

**Ephesians 5:2**

Quoted to command walking in love as Christ loved us.

Study notes

## Discussion Questions

**1.** How does understanding God's law as 'royal' change the way we view its commands?

**Consider:** Weaver explains that the law is royal because it comes from the King, applies to all, and is beneficial.

**2.** In what ways do we show partiality in the church today, and how does this violate the royal law?

**Consider:** Weaver discusses the sin of partiality in James 2 and its application to despising the poor.

**3.** What does it mean that love is the fulfilling of the law, and how does this differ from sentimental views of love?

**Consider:** Weaver argues that biblical love is obedience, not emotion, based on Romans 13 and 1 John.

**4.** How is Christ's command to love one another 'new' if it was already commanded in the Old Testament?

**Consider:** Weaver explains the newness is in the pattern of Christ's sacrificial love, not the duty itself.

**5.** How does God's law function as a 'law of liberty' rather than a burden?

**Consider:** Weaver teaches that obedience to God's law brings freedom from sin and bondage.

**6.** Why is it dangerous to let conscience be our guide instead of God's law?

**Consider:** Weaver warns that conscience can be ill-taught or seared, using the example of pagan practices.

**7.** How does the gospel function as a 'law' with precepts, rewards, and punishments?

**Consider:** Weaver states that the gospel is a law of liberty with duties and comforts.

**8.** What are practical ways we can 'walk in love as Christ loved us' within the church?

**Consider:** Weaver applies Ephesians 5:2 and John 15:12-13 to sacrificial love for the brethren.

# Applications

### Submit to God's royal authority by obeying His law.

Weaver applies that obeying God's law is an acknowledgment of His sovereignty and kingship.

**Lecture support:** Weaver says: 'When we submit to that law, when we obey that law, we are recognizing, confessing, and acknowledging His sovereignty, His power, and His authority.'

### Use love as motivation and law as direction.

Weaver applies that our standard for obedience is God's law, not feelings or conscience, and love should motivate our obedience.

**Lecture support:** Weaver says: 'God's law is our standard. Love may be our motivation, but law is our direction.'

### Live in the freedom of the gospel, not in bondage to sin.

Weaver applies that believers should stand fast in the liberty Christ gives and not be entangled again in bondage.

**Lecture support:** Weaver quotes Galatians 5:1 and says: 'So in Jesus Christ, we have real, genuine freedom... sin is a slavery.'

### Avoid partiality by treating all believers with equal love and respect.

Weaver applies the lesson of James 2 by urging believers not to despise the poor or show favoritism.

**Lecture support:** Weaver says: 'the sin of despising a Christian is indeed a violation of God's law. It is the sin of partiality.'

### Test genuine faith by obedience to God's commandments.

Weaver applies 1 John 2:3-4 to show that keeping God's commandments is evidence of knowing Him.

**Lecture support:** Weaver says: 'how do I know that I'm a genuine Christian?... if we keep his commandments.'

## Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 22

# Pastor John Weaver - Promises of the Law

*Part 22*

July 10, 2019

Read Chapter 22 in the companion book, pages 377-393 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### The Oneness of God and His Law

God and His law are inseparable; to reject God's law is to reject God Himself.

**Lecture support:** Where there is a rejection of God's law, there necessarily follows a rejection of God. For God and His law are one.

### Theonomy vs. Autonomy

The alternative to God's law is humanism or autonomy (self-law), which is rebellion against God.

**Lecture support:** The alternative to God's law, the alternative to theonomy, is humanism. It may be autonomy... self-law is nothing less than rebellion against God and His law.

### Idolatry of Rejecting God's Law

Walking in man's statutes instead of God's law is equated with fearing other gods and spiritual adultery.

**Lecture support:** They feared other gods. How did they fear other gods? And the answer is by refusing and rejecting God's law and walking under man's law. He called it fearing other gods.

### The Law as a Unified Whole with Distinct Aspects

God's law is one whole, yet can be viewed in its ceremonial, judicial, and moral aspects, all of which remain in effect.

**Lecture support:** God's law is a whole, although it's made up of distinctive parts... none of God's law has been set aside. None of it has been abrogated.

### Christ as the Fulfillment of the Ceremonial Law

The ceremonial law's types and shadows are fulfilled in Christ, who is our sacrifice, high priest, altar, and temple.

**Lecture support:** We no longer have types. We no longer have shadows. We no longer have emblems. We no longer have the pattern. We have the reality. That's why Jesus Christ said... I am the way, the truth, and the life.

### The Law's Role in Sanctification, Not Justification

The law is not the standard for salvation but is essential for sanctification and holy living.

**Lecture support:** Justification is by faith alone. The law is not our standard for salvation... But just because God never gave the law for justification doesn't mean that it's not good for anything. It is certainly good for our sanctification.

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## Key Arguments

### Rejecting God's Law is Rejecting God

Since God and His law are one, turning to man's law is a change of gods, as seen when Israel demanded a human king.

**Lecture support:** When someone changes law, he actually changes gods. And if anyone ever changes gods, he automatically changes law.

### Autonomy is the Essence of the Fall

The temptation in Eden was to become autonomous, determining good and evil for oneself apart from God.

**Lecture support:** You remember the serpent said to Eve, 'You shall be as gods, knowing good and evil.' The Hebrew word for 'knowing' has the force of 'determining.'... That is autonomy. That is self-law.

### The Ceremonial Law is Not Abrogated but Fulfilled

The ceremonial law remains in effect through its fulfillment in Christ; we now worship through Him, not through types.

**Lecture support:** The ceremonial law still stands in the sense that we have the perfect fulfillment of it in Jesus Christ... We no longer have types. We no longer have shadows... We have reality.

### God's Judicial Sanctions Remain in Effect

Even if human magistrates fail to enforce God's judicial law, God Himself will execute justice.

**Lecture support:** Just because magistrates, earthly magistrates, fail to enforce God's law does not mean that God will not enforce His law.

### The Law Defines Righteousness and Holiness

Holiness is defined by God's law; those who know righteousness have God's law in their hearts.

**Lecture support:** Hearken unto me, ye that know righteousness, the people in whose heart is my law...

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## Scripture References

### Isaiah 33:22

The Lord is our judge, lawgiver, and king; He will save us. This verse is the foundation for the three branches of government.

### James 2:10-11

Whoever keeps the whole law but offends in one point is guilty of all, illustrating the unity of the law.

### James 4:12

There is one lawgiver who is able to save and destroy, emphasizing God's sole legislative authority.

### Deuteronomy 12:8

You shall not do every man that which is right in his own eyes, contrasting autonomy with God's law.

### Exodus 12:49

One law shall be for the homeborn and the stranger, showing the universality of God's law.

### Leviticus 24:22

You shall have one manner of law for the stranger and for your own country, reinforcing one law for all.

### Numbers 15:16

One manner of law shall be for you and for the stranger, again emphasizing one law.

### Hosea 4:6

My people are destroyed for lack of knowledge; because you have forgotten the law of your God, I will forget your children - a lex talionis judgment.

**Hosea 4:12**

They have gone a-whoring from under their God, describing idolatry as spiritual adultery when forsaking God's law.

**1 Samuel 8:4-9**

Israel's demand for a king was a rejection of God's rule, trading God's law for man's law.

**1 Samuel 12:12**

When the Lord your God was your king, you said a king shall reign over us, confirming their rejection of God.

**2 Kings 17:7-8**

Israel feared other gods by walking in the statutes of the heathen, equating law-keeping with worship.

**Acts 5:29**

We ought to obey God rather than man, the apostolic principle when man's law contradicts God's.

**Genesis 3:5**

You shall be as gods, knowing good and evil - the temptation to autonomy and self-law.

**Hebrews 9:1-9**

The first covenant had ordinances and a worldly sanctuary, which were figures for the time then present.

**Hebrews 10:1**

The law having a shadow of good things to come, not the very image, referring to the ceremonial sacrifices.

**Hebrews 9:22-23**

The patterns of things in the heavens were purified with these, but the heavenly things with better sacrifices.

**1 Corinthians 5:7**

Christ our Passover is sacrificed for us, showing Christ as the fulfillment of the ceremonial law.

**Hebrews 13:10**

We have an altar whereof they have no right to eat which serve the tabernacle, indicating Christ as our altar.

**Hebrews 4:14**

We have a great high priest that is passed into the heavens, Jesus the Son of God.

Study notes

## Discussion Questions

**1.** How does Isaiah 33:22 demonstrate the unity of God's authority, and why is this significant for understanding the relationship between God and His law?

**Consider:** The lecture opens with this verse as the foundation for the three branches of government and the oneness of God's law.

**2.** In what ways does autonomy (self-law) manifest in modern culture, and how does it constitute rebellion against God?

**Consider:** The speaker contrasts theonomy with autonomy and traces autonomy back to the Fall.

**3.** How does the example of Israel demanding a king illustrate the connection between changing laws and changing gods?

**Consider:** 1 Samuel 8 is used to show that rejecting God's direct rule for a human king was a rejection of God Himself.

**4.** What does it mean that the ceremonial law is fulfilled in Christ, and how should this affect our worship today?

**Consider:** The speaker explains that Christ is our sacrifice, high priest, altar, and temple, replacing the Old Testament shadows.

**5.** If human courts fail to enforce God's judicial sanctions, does that mean God's judicial law is no longer in effect? Why or why not?

**Consider:** The speaker argues that God's judicial law remains in effect even if earthly magistrates neglect it.

**6.** How does the law function in the believer's sanctification, and why is it impossible to be holy apart from God's law?

**Consider:** The lecture emphasizes that the law is not for justification but is essential for sanctification and defining holiness.

**7.** What does it mean for God's law to be written on the heart in the new covenant, and how does this relate to knowing righteousness?

**Consider:** Isaiah 51:7 and the new covenant promises are cited to show the internalization of God's law.

# Applications

### Do not let minor objections undermine obedience to God's law

Believers should not allow quibbles over terminology or difficult aspects of the law to prevent them from embracing and obeying God's law as a whole.

**Lecture support:** Do not allow some minor objections to thwart and overthrow your estimation of and obedience to the law of God.

### Pursue sanctification through God's law

Since the law defines holiness, believers must use God's law as the standard for sanctification, abstaining from sin as defined by the commandments.

**Lecture support:** It is impossible to be holy apart from the law. Holiness is defined by God and not by man... sanctification or holiness is by abstaining from fornication...

### Recognize the practical outworking of God's law in daily life

Even those who verbally deny God's law still expect others to treat them according to its moral standards, revealing the law's inherent authority.

**Lecture support:** People who usually deny the law of God... they don't want their spouse to run out and commit adultery. They don't want to be the recipients of murder... In other words, you can deny in words, but in reality, you want someone to treat you the way God says you should be treated.

### Walk according to God's law as the direction for life

God's law is the authoritative direction for life; believers should walk in obedience to please God.

**Lecture support:** God's law is the direction for our lives. God's law is the will for our lives... If you want to please God, walk according to His law.

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 23

# The Promises of the Law 23

July 07, 2019

Read Chapter 23 in the companion book, pages 395-412 (October 9, 2026 opening-heading corrected edition).

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## Major Themes

### Unity of the Law of God and the Law of Christ

The law of Christ is not a different law but the same law of God ministered by Christ with a new emphasis on love and heart obedience.

**Lecture support:** Weaver states, 'The law of Christ is the law of God because Jesus Christ is God.' He argues from 1 Corinthians 9:21 that Paul was 'under the law to Christ,' equating the two.

### Immutability of God and His Law

Because God does not change, His moral law cannot change; a change in law would imply a change in God, which is blasphemous.

**Lecture support:** Weaver says, 'The only way that you can postulate a change in law is to postulate a change in God. We know that Malachi 3:6 says, "I the Lord change not."'

### Christ's Fulfillment, Not Abolition, of the Law

Jesus came under the law to obey it perfectly and to magnify it, not to set it aside; His death satisfies its penalty, but the moral standard remains.

**Lecture support:** Weaver explains, 'He was made under the law... to render to that law that personal, perfect, and perpetual obedience that the law demanded.'

### New Covenant: Law Written on the Heart

The new covenant does not replace the law but internalizes it; the ceremonial shadows are fulfilled in Christ, but the moral law is written on believers' hearts.

**Lecture support:** Citing Jeremiah 31 and Hebrews 8, Weaver says, 'I will put my law in their inward parts, and write it in their hearts.'

### Love as the Fulfillment of the Law

The law of Christ is summarized in love for one another, which is the application of God's law; love is defined by obedience to God's commandments.

**Lecture support:** Weaver states, 'Love, according to the Bible, is obedient to God's law.' He references Galatians 5:14 and 1 John 5:3.

### Distinction Between the Ministration and the Moral Content of the Law

The ceremonial and judicial aspects of the Mosaic law are fulfilled and done away, but the moral law remains as a rule of life for believers.

**Lecture support:** Quoting John Gill: 'You must distinguish between the matter and the ministry of it. The ministry of it by Moses is done away. The matter of it, so far as of a moral nature, abides.'

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## Key Arguments

### The word 'law' has multiple biblical uses but refers to the same moral standard when applied to God.

Weaver argues that 'law' (nomos) can mean a controlling principle (law of sin, law of the Spirit) or God's commands; the law of Christ is not a different set of commands.

**Lecture support:** He says, 'Do you think that anyone would suggest that there is a difference between the law of God, the law of Christ, and the law of the Spirit? And I would certainly hope that the answer would be no.'

### Jesus Christ is God, therefore He gave the law and cannot contradict it.

Since Jesus is God incarnate and one with the Father, He is the author of the law; He would not give a law and later replace it with a different one.

**Lecture support:** Weaver asks, 'If Jesus Christ is God in the flesh, if He and the Father are one, did He give the law originally? And the answer would be yes. Well, if He gave the law, why would He now change the law?'

### Christ's obedience and death affirm the law's enduring validity.

If the law were worthless, Christ would not have needed to obey it perfectly or die under its curse; His work proves the law's ongoing importance.

**Lecture support:** Weaver states, 'If the law of God was important enough for Jesus Christ to be made under it... how could anyone now say it's worthless?'

### The new covenant internalizes the law, it does not abrogate it.

Jeremiah 31 and Hebrews 8 promise the law written on hearts, not its removal; the change is in location (heart vs. stone) and ministration, not content.

**Lecture support:** Weaver says, 'That covenant's no longer going to be written in tables of stone. It's going to be written in your heart.'

### 2 Corinthians 3 contrasts the glory of the ministries, not the law itself.

The 'done away' refers to the fading glory of Moses' ministry and the ceremonial system, not the moral law; the greater glory of Christ's ministry remains.

**Lecture support:** Weaver explains, 'It was not the law of God that was done away with. It was the glory, and that glory was eclipsed by Jesus Christ.'

### Galatians 6:2 shows the law of Christ is the law of love, which is the summary of God's law.

Bearing burdens is an application of Leviticus 19:18; the law of Christ is not new but the old command to love neighbor, now exemplified by Christ's sacrifice.

**Lecture support:** Weaver says, 'What is the law of Christ in this context? In this context, it is bearing one another's burdens. Which would be... loving your neighbor as yourself.'

### 1 Corinthians 9:21 equates the law of God and the law of Christ.

Paul says he is 'not without law to God, but under the law to Christ,' showing the two are identical; he is an 'in-law' to Christ, not an outlaw.

**Lecture support:** Weaver notes, 'Literally, it says this, "not being an outlaw of God, but an in-law of Christ."'

### Historical commentators affirm the unity of the law of God and the law of Christ.

Quoting Gill, Poole, Henry, and Barnes, Weaver shows that respected theologians see the law of Christ as the moral law of God clarified and enforced by Christ.

**Lecture support:** Weaver says, 'I have not found one scholar... who has said that the law of Christ is different from the law of God.'

## Scripture References

### Galatians 6:2

The key text: 'Bear ye one another's burdens, and so fulfill the law of Christ.' Weaver uses this to discuss the law of Christ.

### Ezra 7:6

Shows the law of Moses is actually the law of the Lord God of Israel.

### Nehemiah 10:29

Confirms the law given by Moses is God's law.

### Romans 7:25

Paul serves the law of God with his mind but the law of sin with his flesh.

### Romans 7:12

The law is holy, just, and good.

### Romans 7:22-23

Paul delights in the law of God but sees another law (law of sin) warring in his members.

### Romans 3:27

Mentions the law of faith in contrast to the law of works.

### Romans 8:2

The law of the Spirit of life in Christ Jesus frees from the law of sin and death.

### Deuteronomy 6:4

The Lord our God is one Lord, emphasizing the unity of God.

### John 1:1-3, 14

Jesus is the Word made flesh, God incarnate.

### 1 Timothy 3:16

God was manifest in the flesh, referring to Christ.

**John 10:30**

Jesus said, 'I and the Father are one.'

**Malachi 3:6**

God does not change, supporting His immutability.

**Galatians 4:4-5**

Christ was made under the law to redeem those under the law.

**Isaiah 42:21**

The Messiah will magnify the law and make it honorable.

**Jeremiah 31:31-34**

The new covenant promise to write God's law on hearts.

**Hebrews 8:10-13**

Quotes Jeremiah 31, showing the new covenant internalizes the law.

**Hebrews 10:15-22**

The new covenant provides boldness to enter the holiest through Christ's blood.

**2 Corinthians 3:7-11**

The ministration of death (law) had glory, but the ministration of the Spirit and righteousness exceeds in glory; what is done away is the glory, not the moral law.

**Galatians 5:14**

All the law is fulfilled in one word: love your neighbor as yourself.

Study notes

## Discussion Questions

**1.** How does understanding that the law of Christ is the same as the law of God affect the way we read the New Testament commands?

**Consider:** Weaver argues that the law of Christ is not a new law but the moral law of God applied with Christ's example.

**2.** In what ways does the new covenant write God's law on our hearts differently from the old covenant's tablets of stone?

**Consider:** Weaver discusses Jeremiah 31 and Hebrews 8, emphasizing internalization of the law.

**3.** Why is it important to distinguish between the ceremonial law and the moral law when discussing the continuity of God's law?

**Consider:** Weaver and John Gill stress the distinction between what is fulfilled in Christ and what remains as a rule of life.

**4.** How does the immutability of God provide a foundation for the enduring nature of His moral commands?

**Consider:** Weaver states that a change in law would require a change in God, which is impossible.

**5.** What does it mean to 'bear one another's burdens' as a fulfillment of the law of Christ in practical church life?

**Consider:** Weaver applies Galatians 6:1-2 to restoring a fallen brother with meekness and love.

**6.** How does Christ's perfect obedience to the law enhance our understanding of His role as our righteousness?

**Consider:** Weaver explains that Christ rendered perfect obedience to the law to provide the righteousness we need.

**7.** In what sense is the 'law of Christ' a 'new commandment' if it is not actually new?

**Consider:** Weaver notes that the command to love is old (Leviticus 19:18) but new in its application through Christ's example.

**8.** How can we avoid the error of antinomianism while still rejoicing in freedom from the law's condemnation?

**Consider:** Weaver quotes Barnes: 'Whatever the privilege that the gospel has introduced, it has not set us free from the restraints and obligations of law.'

## Applications

### Restore the fallen with meekness and love

When a brother is overtaken in a fault, spiritual believers should gently restore him, bearing his burden as an act of love fulfilling Christ's law.

**Lecture support:** Weaver says, 'If a man be overtaken in a fault, ye which are spiritual restore such a one... Is that not loving your brother as yourself? Of course it is.'

### View God's law as a rule of life, not a means of justification

Believers are not under the law as a covenant of works for salvation but follow it as a guide for holy living out of love for God.

**Lecture support:** Weaver quotes Gill: 'As a covenant of works, it is done away... As a rule of walk and conduct, it still continues.'

### Love one another as Christ loved us

The new commandment is to love with the same self-sacrificial love Christ showed, laying down our lives for the brethren.

**Lecture support:** Weaver says, 'He says now that we're to love one another as He loved us. How did He love us? He gave Himself for us.'

### Hold fast to confidence in Christ, our greater Moses

Since Christ is worthy of more glory than Moses and we are His house, we must persevere in faith and hope.

**Lecture support:** Weaver reads Hebrews 3:6: 'whose house we are, if we hold fast to confidence and the rejoicing of the hope firm unto the end.'

### Reject the separation of the Testaments

Do not pit the God of the Old Testament against the God of the New; they are one, and His moral law is consistent throughout.

**Lecture support:** Weaver warns against the idea that the God of the Old Testament is a 'dirty bully' and the New Testament God is different.

## 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

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