WEAVER STUDY GUIDES

Revelation: Christ and the Churches

Study Guide

New Testament Studies

Weaver Bible College

Complete collection | October 9, 2026 opening-heading corrected edition

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

Contents

Lesson 1: The Biblical Doctrine of Hatred 4

Lesson 2: The LORD Thinking of You - Part Two 11

Lesson 3: A Door of Hope 20

Lesson 4: Lord, Teach Us To Fight 29

Lesson 5: What is Coming to Christ 39

Lesson 6: What is Coming to Christ 48

Lesson 7: The Effectual Call 56

Lesson 8: Walking on Water 67

Lesson 9: A Stench in God's Nostrils 76

Lesson 10: Ministering to Christ 86

Lesson 11: Jedediah Strong Smith-Mountain Man 96

Lesson 12: Philemon and Onesimus the Fugitive Slave 103

Lesson 13: You Are Contemptible 111

Lesson 14: The Glory Of God 120

Lesson 15: How to Know if You are Saved 128

Lesson 16: A Method To Gauge Your Love To Christ 137

Lesson 17: When Preaching Does Not Help 148

Lesson 18: For Fear Of The Jews 158

Lesson 19: Purpose Of Heart 168

Lesson 20: The Need Of The Hour 177

Lesson 21: The Trumpet Call 186

Lesson 22: Walking By Faith In The Dark 196

Lesson 23: The King as a Lion 204

Online Lecture Resources 212

Using this guide

Read the assigned chapter before working through each lesson. Write responses before group discussion.

The existing lecture study material, source qualifications, and lesson-specific provenance are retained. Reading assignments refer to the October 9, 2026 opening-heading corrected book editions. Student response spaces are intentional.

Reading assignments refer to the October 9, 2026 opening-heading corrected book editions. For collections issued in two volumes, use the named volume and its own printed page numbers. Chapter numbering continues across the set.

Print at Actual Size / 100% on US Letter paper. Lessons begin on the next available page. No blank padding pages are inserted. The contents lists lessons; PDF bookmarks also list all study sections.

Online resources link to the corresponding lecture using the destination convention retained in earlier lecture guides. Live availability has not been checked.

LESSON 1

The Biblical Doctrine of Hatred

January 09, 2005

Read Chapter 1 in the companion book, pages 13-36 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Biblical Hatred vs. Unbiblical Hatred

A distinction exists between sinful, self-centered hatred and a righteous, God-commanded hatred of evil and God's enemies.

Lecture support: Weaver states, 'There is a difference between a biblical hatred and an unbiblical hatred... When God says in Ecclesiastes 3 in verse 8, there is a time to hate, the time to hate refers then to a biblical hatred, not to an ungodly hatred.'

God's Hatred of Sinners

Scripture teaches that God not only hates sin but also hates sinners, as seen in passages like Psalm 5:5 and Malachi 1:2-3.

Lecture support: Weaver says, 'The Bible says very plainly, Thou hatest all workers of iniquity... So very obviously there are some individuals that God does indeed hate.'

The Necessity of Holy Hatred for Believers

Believers are commanded to hate evil and God's enemies as part of fearing God and fulfilling Christian duty.

Lecture support: Weaver cites Psalm 97:10: 'Ye that love the Lord hate evil,' and explains, 'There should be a holy hatred of everything that is wicked, wrong, and vile and contrary to the Word of God.'

Christ as the Terminator

Jesus Christ will return in judgment, executing vengeance on those who do not obey the gospel, demonstrating His hatred.

Lecture support: Weaver reads 2 Thessalonians 1:7-8 and comments, 'What will He do when He comes back? He will come back in flaming fire, taking vengeance on those who know not God.'

The Danger of Ignoring Biblical Doctrine

Failure to understand biblical hatred leads to apathy, compromise, and inability to fight sin effectively.

Lecture support: Weaver says, 'One of the reasons we refuse to stand and fight... is because we do not have a holy hatred of sin. We don't understand what it is to have a holy hatred.'

Key Arguments

God does not love everyone

The Bible explicitly states God hated Esau (Malachi 1:2-3; Romans 9:13), disproving the universal love fallacy.

Lecture support: Weaver says, 'God says, Jacob have I loved, but Esau have I hated... So there's at least one individual we know that God hates.'

God hates sinners, not just sin

Psalm 5:5 says God hates 'all workers of iniquity,' and other passages show God abhorring specific sinners.

Lecture support: Weaver reads Psalm 5:5 and states, 'Thou hatest all workers of iniquity... So very obviously there are some individuals that God does indeed hate.'

Hatred is not inherently sinful

If God hates with a holy hatred, then hatred itself is not sin; only unrighteous hatred is condemned.

Lecture support: Weaver argues, 'If God hates, his hatred is a holy hatred, and therefore hatred is not sin in and of itself.'

Believers must hate God's enemies

David's example in Psalm 139:21-22 shows a 'perfect hatred' against those who hate God, which is commended.

Lecture support: Weaver quotes David: 'Do not I hate them, O Lord, that hate thee? ... I hate them with perfect hatred.'

Christ's love is exclusive and redemptive

Christ loved the church and gave Himself for it (Ephesians 5:25), not the world, and He will judge the wicked.

Lecture support: Weaver says, 'Christ did not love the harlot. He loved the church. He loved his elect.'

Scripture References

Ecclesiastes 3:1-8

Read at the opening to establish that there is a time for everything, including a time to hate.

Malachi 1:2-3

Cited to show God's declaration: 'I loved Jacob, and I hated Esau.'

Romans 9:13

Paul quotes Malachi to affirm God's sovereign choice in loving Jacob and hating Esau.

Proverbs 6:16-19

Lists seven things the Lord hates, demonstrating God's hatred.

Psalm 5:4-6

States God hates all workers of iniquity and abhors the bloody and deceitful man.

Psalm 139:21-22

David expresses perfect hatred for those who hate God, as an example for believers.

Revelation 2:6, 15

Jesus says He hates the deeds and doctrine of the Nicolaitans.

2 Thessalonians 1:7-9

Describes Christ's return in flaming fire taking vengeance on those who do not know God.

Ephesians 5:25

Christ loved the church and gave Himself for it, showing exclusive redemptive love.

Psalm 73:18-20

God will despise the image of the wicked, illustrating eternal hatred.

Discussion Questions

1. How do we reconcile the command to love our enemies with the call to hate God's enemies?

Consider: Weaver explains that loving enemies means acting biblically toward them, while hating God's enemies is a holy hatred against those who oppose God.

2. In what ways has the church failed to cultivate a holy hatred of sin, and what are the consequences?

Consider: Weaver argues that lack of holy hatred leads to apathy, compromise, and corruption in families, churches, and government.

3. How does understanding the distinction between God's benevolent love and redemptive love affect our view of salvation?

Consider: Weaver explains that God provides common blessings to all but has a special, saving love for His elect.

4. What does it mean for Christ to be the 'Terminator,' and how should that shape our evangelism and discipleship?

Consider: Weaver describes Christ's return in judgment, taking vengeance on the disobedient.

5. How can we practically cultivate a biblical hatred without falling into sinful, vindictive hatred?

Consider: Weaver emphasizes the need to hate what God hates while being delivered from fleshly hatred.

Applications

Recognize the horror of eternal punishment

Even without physical torment, being eternally hated by God would be hell itself, motivating urgency in evangelism.

Lecture support: Weaver says, 'To be eternally hated of God would be a hell in itself.'

Distinguish fleshly hatred from biblical hatred

Believers must not confuse sinful, vindictive hatred with the righteous hatred commanded in Scripture.

Lecture support: Weaver warns, 'Please do not confuse our fleshly evil and ungodly hatred... with a biblical righteous hatred.'

Base duty on sound doctrine

Failure in Christian duty stems from ignorance of biblical doctrine; knowing doctrine enables holy living.

Lecture support: Weaver states, 'Duty is based upon doctrine... How in the world can you and I have a holy hatred of sin and wickedness if we do not even understand there is a biblical doctrine of hatred?'

Marvel at God's grace in Christ

God's holy hatred was poured out on Christ instead of us, demonstrating overwhelming love and grace.

Lecture support: Weaver says, 'God struck Christ instead of striking us... that you may go free in Him.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 2

The LORD Thinking of You

Part Two

January 07, 2007

Read Chapter 2 in the companion book, pages 37-54 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

God's Personal Concern for Individuals

God thinks about each believer personally and individually, not just collectively, and is concerned with their needs, desires, and circumstances.

Lecture support: Weaver asks, 'Does the Lord think about me personally?' and later cites Psalm 40:17: 'But I am poor and needy; yet the Lord thinketh upon me.'

The Plenteousness of God's Thoughts

God's thoughts toward His people are innumerable, encompassing His works of creation, providence, and redemption, and were ordained from eternity.

Lecture support: Weaver says, 'The thoughts of God are plenteous... they cannot be reckoned up in order unto thee... they are more than can be numbered.'

The Profundity of God's Thoughts

God's thoughts are deep and unsearchable, beyond human comprehension, and are revealed only through the Holy Spirit in Scripture.

Lecture support: Weaver quotes Psalm 92:5: 'Thy thoughts are very deep,' and Romans 11:33: 'O the depth of the riches both of the wisdom and knowledge of God!'

The Preciousness of God's Thoughts, Word, and Son

God's thoughts are precious, and this preciousness extends to His written Word and to Jesus Christ, the living Word, who is chosen and precious.

Lecture support: Weaver cites Psalm 139:17: 'How precious also are thy thoughts unto me, O God!' and 1 Peter 2:4-7 on Christ being precious.

The Peaceful Nature of God's Thoughts Toward His People

God's thoughts toward His people are thoughts of peace, leading to a hopeful and glorious expected end, in contrast to His anger toward the wicked.

Lecture support: Weaver quotes Jeremiah 29:11: 'For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.'

Humility as the Posture for Receiving God's Thoughts

The less we think of ourselves, the more God thinks of us; humility before God invites His gracious attention and deliverance.

Lecture support: Weaver states, 'The less we think of ourselves, the more God thinks of us... David said, I'm poor and needy; yet the Lord thinketh upon me.'

Key Arguments

God is a personal being who thinks

God, though incorporeal, possesses self-consciousness and self-determination, and Scripture attributes intellect, sensibility, and will to Him, proving He thinks.

Lecture support: Weaver says, 'God has self-consciousness and He is self-determined... God is presented as having intellect... sensibility... and volition.'

God's thoughts toward believers are innumerable and eternal

God's thoughts include His decrees, purposes, and counsels from eternity, and they are so numerous they cannot be counted, like the sand.

Lecture support: Weaver cites Psalm 40:5 and Psalm 139:17-18: 'If I should count them, they are more in number than the sand.'

God's thoughts are revealed in Scripture and in Christ

The deep things of God are revealed by the Spirit through the inspired Word, and Jesus Christ is the living Word, both being precious.

Lecture support: Weaver references 1 Corinthians 2:10: 'God hath revealed them unto us by his Spirit,' and 1 Peter 2:4-7 on Christ's preciousness.

God's thoughts toward His people are peaceful, not evil

In contrast to His anger toward the wicked, God's thoughts toward His saints are thoughts of peace, leading to a glorious expected end.

Lecture support: Weaver quotes Jeremiah 29:11 and contrasts it with Psalm 7:11 and Proverbs 15:26 regarding God's view of the wicked.

God thinks about each believer individually in their need

David's confession 'I am poor and needy; yet the Lord thinketh upon me' shows God's personal, individual attention to every saint's condition.

Lecture support: Weaver emphasizes Psalm 40:17: 'David said, I am poor and needy; yet the Lord thinketh upon me.'

Humility attracts God's favorable thoughts

When believers humble themselves and acknowledge their poverty and need, God thinks upon them and acts as their help and deliverer.

Lecture support: Weaver says, 'The less we think of ourselves, the more God thinks of us... David said, I'm poor and needy; yet the Lord thinketh upon me.'

Scripture References

Psalm 40:1-5

David's testimony of deliverance and declaration of God's wonderful works and thoughts which cannot be numbered.

Malachi 3:16-17

Review of last week's message: those who feared the Lord spoke often and thought upon His name, and God promised they would be His jewels.

Psalm 113:5-6

God humbles Himself to behold things in heaven and earth, showing His condescension.

Psalm 33:11

The counsel of the Lord stands forever, the thoughts of His heart to all generations, proving God thinks.

Isaiah 55:8-9

God's thoughts and ways are higher than man's, as the heavens are higher than the earth.

Jeremiah 23:20

The anger of the Lord will not return until He has performed the thoughts of His heart.

Revelation 4:11

God created all things for His pleasure, showing His works are according to His will.

Acts 14:17

God's providence in giving rain, fruitful seasons, food, and gladness.

2 Timothy 1:8-9

God saved and called us according to His purpose and grace given in Christ before the world began.

Ephesians 1:4

God chose us in Christ before the foundation of the world.

Titus 1:1-2

God promised eternal life before the world began.

Jeremiah 31:3

God loved His people with an everlasting love, showing His thoughts from eternity.

Psalm 139:17-18

God's thoughts are precious and more numerous than the sand.

Psalm 92:5

God's works are great and His thoughts are very deep.

Romans 11:33-34

The depth of God's wisdom and knowledge is unsearchable; no one has known His mind.

1 Corinthians 2:5-10

God's hidden wisdom ordained before the world is revealed by the Spirit, who searches the deep things of God.

Isaiah 28:16

God lays in Zion a precious cornerstone, a sure foundation.

1 Peter 2:3-7

Christ is the living stone, chosen and precious; believers are built up as a spiritual house.

Jeremiah 29:11

God knows the thoughts He thinks toward His people, thoughts of peace to give an expected end.

Psalm 40:17

David confesses he is poor and needy, yet the Lord thinks upon him; he asks God to make no tarrying.

Discussion Questions

1. How does the truth that God thinks about you personally change the way you view your daily struggles and needs?

Consider: Weaver emphasizes that God thinks about each believer individually, knowing their desires and needs.

2. In what ways can we cultivate a greater awareness of the plenteousness of God's thoughts toward us?

Consider: Weaver explains that God's thoughts are innumerable, encompassing creation, providence, and redemption.

3. Why is it important to recognize that God's thoughts are profound and beyond our full understanding?

Consider: Weaver discusses the depth of God's thoughts and the need for the Spirit's revelation through Scripture.

4. How does the preciousness of God's thoughts relate to the preciousness of Christ and Scripture in your life?

Consider: Weaver connects the preciousness of God's thoughts to the preciousness of the Word and of Christ.

5. What does it mean that God's thoughts toward you are thoughts of peace, and how does that affect your response to trials?

Consider: Weaver expounds Jeremiah 29:11, contrasting God's peaceful thoughts with His anger toward the wicked.

6. How can David's confession 'I am poor and needy; yet the Lord thinketh upon me' become a model for our own prayer life?

Consider: Weaver highlights Psalm 40:17 as the personal application of God's thoughts toward the humble.

7. What practical steps can we take to think more frequently and deeply about God in response to His thoughts toward us?

Consider: Weaver concludes with the application that since God thinks of us, we should not let our thoughts of Him be few.

Applications

Humble yourself before God

Acknowledge your spiritual poverty and neediness, like David, so that God may think upon you and be your help and deliverer.

Lecture support: Weaver says, 'The less we think of ourselves, the more God thinks of us... David said, I'm poor and needy; yet the Lord thinketh upon me.'

Meditate on God's thoughts as revealed in Scripture

Since God's thoughts are precious and profound, believers should diligently study the Bible to know His mind and value His Word.

Lecture support: Weaver states, 'Where do we begin to see the deep things of God? In this book... God's thoughts are revealed in his word.'

Trust in God's peaceful plans for your future

Rest in the truth that God's thoughts toward you are thoughts of peace, leading to a glorious expected end of glorification.

Lecture support: Weaver quotes Jeremiah 29:11 and Romans 8:29-31 to show God's peaceful intentions and the certainty of glorification.

Respond to God's thoughts with frequent thoughts of Him

Since God's thoughts toward us are plenteous, we should not let our thoughts of Him be few, but cultivate a habit of meditation and gratitude.

Lecture support: Weaver quotes Spurgeon: 'God's thoughts of you are many. Let not your thoughts of Him be few.'

Find comfort in God's personal attention to your needs

In times of trouble, remember that God thinks about you individually and knows your desires, so you can pray for His timely help.

Lecture support: Weaver says, 'He knows the grandchildren you want. He knows your desire to be holy... He knows everything about you.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 3

A Door of Hope

March 15, 2007

Read Chapter 3 in the companion book, pages 55-75 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Judgment as a Door of Hope

God's righteous judgment is not something to fear but the very means by which He restores blessing, deliverance, and dominion to His people.

Lecture support: Hosea 2:15: 'I will give her... the valley of Achor for a door of hope.' The valley of Achor was the place of Achan's judgment, which reopened the door into Canaan.

The Inseparability of Salvation and Judgment

Salvation always involves judgment - Christ's propitiation satisfied God's wrath, and every deliverance of God's people is accompanied by judgment on His enemies.

Lecture support: Romans 3:25: Christ as propitiation; 2 Thessalonians 1:7-9: Christ returns in flaming fire taking vengeance; Psalm 9:16: 'The Lord is known by the judgment which he executeth.'

The Failure of Christians to Exercise Dominion

Christians were commanded to exercise dominion but have failed through division, passivity, and sin, contributing to national decay.

Lecture support: Genesis 1, Psalm 8, Matthew 28 command dominion; Luke 19:13 says 'Occupy till I come.' Christians have been divisive and uncooperative.

The Necessity of Repentance and Holy Living

God chastises His own children; judgment must begin at the house of God. Praying for judgment should drive us to personal holiness and repentance.

Lecture support: 1 Peter 4:17: 'judgment must begin at the house of God'; Hebrews 12: God scourges every son; Micah 6:9: 'Hear ye the rod.'

Praying for God's Judgment

Believers are called to pray imprecatory prayers, asking God to avenge His elect and execute justice on the wicked, as the widow did with the unjust judge.

Lecture support: Luke 18:1-8: the parable of the unjust judge; Psalm 68:1-3: 'Let God arise, let his enemies be scattered.'

God's Sovereignty and Faithfulness

God is absolutely sovereign and in control; therefore, believers must not give in to discouragement but trust that He will act in time and history.

Lecture support: Deuteronomy 7:9-10: God repays those who hate Him to their face; Proverbs 11:31: the righteous shall be recompensed in the earth.

Key Arguments

The valley of Achor represents judgment that opens the door to blessing.

Achan's sin brought defeat, but his judgment removed the curse and restored God's presence and victory, making the valley of Achor a door of hope into Canaan.

Lecture support: Joshua 7:1-26: Achan's sin, defeat at Ai, and judgment in the valley of Achor; Hosea 2:15: God gives the valley of Achor as a door of hope.

Christ's atonement is salvation through judgment.

Jesus Christ placated God's wrath by bearing the judgment we deserved, demonstrating that salvation cannot occur apart from judgment.

Lecture support: Romans 3:24-25: Christ as propitiation through faith in His blood.

Praying for Christ's return is praying for judgment.

2 Thessalonians 1 describes Christ's return as bringing flaming fire and vengeance on the disobedient, so longing for His return inherently longs for judgment.

Lecture support: 2 Thessalonians 1:7-9: Christ revealed in flaming fire taking vengeance.

God judges the wicked in time and history, not just eternity.

Scripture promises that the righteous are recompensed in the earth, and much more the wicked; temporal judgments point to the final judgment.

Lecture support: Proverbs 11:31; Job 19:29: 'wrath bringeth the punishments of the sword, that ye may know there is a judgment.'

Believers must pray for God's avenging justice.

Jesus taught that God will avenge His elect who cry day and night; the imprecatory Psalms model praying for the destruction of the wicked.

Lecture support: Luke 18:1-8; Psalm 68:1-3.

Judgment must begin with God's people.

Before God judges the world, He chastises His own children to produce holiness; praying for judgment should lead to self-examination and repentance.

Lecture support: 1 Peter 4:17; Hebrews 12:6-8.

Human helplessness precedes divine deliverance.

In Exodus 5-6, Moses and Israel had to come to the end of their own strength before God acted with a strong hand against Pharaoh.

Lecture support: Exodus 5:15-6:1: Moses' complaint and God's promise to act.

God can and will act again as He did in the past.

Psalm 44 recounts God's past deliverances and calls on Him to 'command deliverances for Jacob' again, affirming that the same sovereign God still reigns.

Lecture support: Psalm 44:1-4.

Scripture References

Hosea 2:15

The key text: God promises to give Israel the valley of Achor for a door of hope, leading to restoration and singing.

Isaiah 65:9-15

The valley of Achor is a place of rest for God's people who seek Him, while those who forsake the Lord face judgment.

Joel 3:13-16

Multitudes in the valley of decision (judgment) at the day of the Lord; God is the hope of His people.

1 Chronicles 2:7

Achar (Achan) is called the troubler of Israel because he transgressed in the accursed thing.

Joshua 6:17-19

God commands that Jericho be accursed; the people must not take any of the devoted things.

Joshua 7:1-26

Achan's sin, Israel's defeat at Ai, the exposure of Achan, and his judgment in the valley of Achor.

Joshua 7:12

God declares He will not be with Israel unless they destroy the accursed thing from among them.

Romans 3:24-25

Christ is set forth as a propitiation through faith in His blood, satisfying God's wrath.

2 Thessalonians 1:7-9

Christ will be revealed in flaming fire taking vengeance on those who do not know God.

Psalm 9:16

The Lord is known by the judgment He executes; the wicked are snared in their own works.

Psalm 37:28

The Lord loves judgment and does not forsake His saints; the seed of the wicked shall be cut off.

Revelation 9:20-21

Despite severe plagues, the rest of mankind did not repent of their sins.

Proverbs 11:31

The righteous shall be recompensed in the earth; much more the wicked and the sinner.

Deuteronomy 7:9-10

God repays those who hate Him to their face and is not slack in doing so.

Luke 18:1-8

The parable of the unjust judge teaches that God will avenge His elect who cry day and night.

Psalm 68:1-3

An imprecatory prayer: Let God arise, let His enemies be scattered, let the wicked perish.

1 Peter 4:17

Judgment must begin at the house of God.

Exodus 5:15-6:1

Moses and Israel's helplessness before Pharaoh, and God's promise to act with a strong hand.

Psalm 44:1-4

Recalling God's past deliverances and asking Him to command deliverances again.

2 Chronicles 7:14

If God's people humble themselves and pray, He will heal their land (alluded to).

Discussion Questions

1. How does the story of Achan in Joshua 7 help us understand Hosea 2:15's promise of 'the valley of Achor for a door of hope'?

Consider: Weaver explains that the valley of Achor was the place of judgment that reopened the door into Canaan.

2. In what ways have Christians failed to exercise biblical dominion, and what are the consequences?

Consider: Weaver argues that Christians have been divisive and passive, failing to be salt and light.

3. Why does Weaver insist that salvation and judgment are inseparable? How does this shape our understanding of the gospel?

Consider: He points to Christ's propitiation and the nature of His return as examples.

4. What does it mean to pray for God's judgment, and how should such prayers affect our own lives?

Consider: Weaver cites Luke 18 and the imprecatory Psalms, and warns that praying for judgment should lead to personal holiness.

5. How can we cultivate a view of judgment as a 'friend' and a 'door of hope' rather than something to fear?

Consider: Weaver uses the analogy of cancer surgery and the examples of Exodus and Psalm 44.

6. What does it look like to 'wait upon the Lord' without sitting back and doing nothing?

Consider: Weaver critiques passive eschatology and calls for active faith and obedience.

Applications

Be children of faith who trust God's sovereignty

We must not give in to discouragement or despair because God is on the throne and in control.

Lecture support: Weaver says, 'We cannot give in, we cannot give up, and we cannot give out. We cannot give way to discouragement, to depression, to despair. Why should we? We are His children. He is on the throne.'

Believe that God judges the wicked in time and history

We must trust that God will repay the wicked on earth, not just in eternity, as Proverbs 11:31 and Deuteronomy 7:9-10 teach.

Lecture support: Weaver says, 'We must understand and believe that God does listen, that God does and will judge the wicked in time and in history.'

Pray for God's judgment and justice

We should pray imprecatory prayers, asking God to avenge His elect and execute justice, as Jesus taught in Luke 18.

Lecture support: Weaver says, 'We as God's children must learn to pray for God's judgment in time and in history.'

Repent of personal and corporate sin

Judgment must begin at the house of God; we must deal honestly with our sins and live holy lives.

Lecture support: Weaver says, 'We must learn to repent of our sins and live holy, godly lives.'

Embrace judgment as a door of hope

Rather than fearing judgment, we should see it as God's means of clearing away evil and restoring blessing.

Lecture support: Weaver says, 'Judgment is not our enemy. Judgment is our friend.'

Cry out for God to act again

Like the psalmist in Psalm 44, we should ask God to 'command deliverances for Jacob' and do again what He did in the past.

Lecture support: Weaver says, 'Do it again, O Lord. Do it again.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 4

Lord, Teach Us To Fight

February 10, 2008

Read Chapter 4 in the companion book, pages 77-98 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Nature of War and Fighting

War and fighting are not inherently evil; God teaches and uses war, and there are just wars, both defensive and offensive, according to Scripture.

Lecture support: Weaver states, 'war and fighting are not inherently evil' and cites God teaching David's hands to war, the sixth commandment's implication of self-defense, and God-ordained offensive wars in Numbers 31 and Deuteronomy 25.

God as Warrior and Teacher

God is a man of war who fights for His people, teaches them martial skills, and empowers them in battle, making Him the ultimate drillmaster.

Lecture support: Weaver quotes Exodus 15:3, 'The Lord is a man of war,' and Psalm 144:1, 'who teacheth my hands to war and my fingers to fight,' and cites Spurgeon calling the Holy Spirit 'the great drillmaster of heavenly soldiers.'

Biblical Obligation for Self-Defense and Training

Christians have a duty to preserve life, teach children to fight, and be prepared for physical conflict, as God ordained means of defense.

Lecture support: Weaver argues from Deuteronomy 22 that those who hear a cry for help must act, and from Judges 3 that God left enemies to teach Israel war, concluding 'we need to teach our children the biblical and proper use of force.'

The Two Errors: Denying Means or Denying God's Power

Christians often err by either refusing to use physical means of defense (pacifism) or trusting in weapons without relying on God who makes them effectual.

Lecture support: Weaver explains, 'Denial of the means simply means... we need to know how to shoot, how to fight... On the other hand, there are other Christians... they trust in the means instead of the God who makes those means effectual.'

The Inevitability of War Until Christ's Return

War is a constant reality in a fallen world; permanent peace will only come when the Prince of Peace establishes His kingdom.

Lecture support: Weaver cites Ecclesiastes 3:8, Matthew 24:6, and Micah 4:3, warning, 'if before He returns... you beat your weapons into plowshares, you will be plowing for those who didn't.'

Loss of Martial Spirit and Its Spiritual Consequences

Modern Christian men have been feminized and lost the will to fight physically, which correlates with an inability to fight spiritually against sin and temptation.

Lecture support: Weaver laments, 'Our men, both young and old, have been feminized and sanitized and neutralized... we've lost our will to fight,' and connects this to spiritual warfare: 'if we're unwilling to fight physically, in all probability will be unable to fight spiritually.'

Key Arguments

War is not inherently evil because God teaches and commands it

Since God taught David to war and cannot tempt to evil, war cannot be inherently evil; Scripture records God-ordained offensive wars.

Lecture support: Weaver says, 'God is not going to teach any man to do that which is wicked and wrong in and of itself,' and cites Numbers 31 and Deuteronomy 25 as offensive wars commanded by God.

Self-defense is a biblical obligation rooted in the sixth commandment

The command 'Thou shalt not kill' implies a positive duty to preserve life, making self-defense and defense of others obligatory.

Lecture support: Weaver states, 'The Sixth Commandment... has the policy Thou shalt preserve life. That means you must preserve your life and you must preserve the lives of others.'

God uses war as a means of judgment and deliverance

God delivered Israel from Egypt by war, initiated wars against the Amorites and Amalek, and is called a man of war, sanctifying war as His instrument.

Lecture support: Weaver points to Deuteronomy 4:34, 'by war, and by a mighty hand,' and Exodus 15:3, 'The Lord is a man of war,' and Genesis 15:16 where God waits for Amorite iniquity to be full before commanding their destruction.

Parents should teach children martial skills as God taught David

If God expertly trained David in war, it is right for parents to teach their children to fight, using means God has ordained.

Lecture support: Weaver asks, 'If God can teach His child to fight, can we not teach our children to fight?' and cites Psalm 144:1 and Judges 3:1-2.

Weapons are not evil; evil resides in the human heart

Inanimate objects like rifles or swords are tools; their moral quality depends on the user's heart, not the object itself.

Lecture support: Weaver says, 'Evil is not in weaponry... Evil is in the hearts of men. An AR-15, an AK-47... are only tools just like a hoe and a shovel are tools.'

Christians must avoid both pacifism and self-reliance in defense

The biblical balance is to use means of defense while trusting God to make them effectual, as seen in Psalm 44:3-6.

Lecture support: Weaver explains, 'If you trust in the means alone, you're wrong. If you trust in God without the means, you're still wrong. You must use the means that God has ordained and seek His blessing and power upon them.'

Physical and spiritual warfare are correlated

Unwillingness to fight physically likely indicates an inability to fight spiritually, as both require courage and determination.

Lecture support: Weaver states, 'A man who will quickly and easily and readily give in to the wicked and corrupt demands of evil men in all probability does not have the courage or determination to resist temptation and wickedness and sin in his personal life.'

Scripture References

Psalm 18:34

The primary text: 'He teacheth my hands to war, so that a bow of steel is broken in mine arms.'

Psalm 18:29-33

Weaver reads verses 29-33 to set the context of God enabling David in battle.

1 Samuel 18:7

Cited to show David's prowess: 'Saul has slain his thousands and David his tens of thousands.'

Job 36:22

Used to emphasize God's unique teaching ability: 'Behold, God, exalted by his power, who teacheth like him?'

James 1:13

Cited to argue God does not tempt to evil, so His teaching of war cannot be evil.

Deuteronomy 22:23-27

Used to demonstrate the obligation to preserve innocent life and the duty to respond to cries for help.

Numbers 31:1-3

Example of God commanding an offensive war against the Midianites.

Deuteronomy 25:17-19

God commands Israel to blot out Amalek long after the initial attack, an offensive war.

Genesis 15:13-16

God tells Abram his descendants will dispossess the Amorites when their iniquity is full, an offensive war.

Exodus 15:3

Declares 'The Lord is a man of war,' supporting that war is not inherently evil.

Exodus 17:16

God swears war against Amalek from generation to generation.

Isaiah 42:13

Describes God going forth as a mighty man of war, crying and prevailing.

Revelation 6:2

Christ on a white horse going forth conquering and to conquer.

Revelation 19:11

Christ called Faithful and True, in righteousness He judges and makes war.

Psalm 144:1

David blesses God who teaches his hands to war and fingers to fight.

1 Timothy 4:8

Bodily exercise profits little, used to support physical training including martial skills.

Judges 3:1-2

God left nations to teach Israel war, showing His premium on martial training.

Deuteronomy 4:34

God delivered Israel by war, signs, and wonders.

1 Chronicles 5:22

Many slain because the war was of God.

Numbers 21:14

Mentions the 'book of the wars of the Lord,' indicating many wars God initiated.

Discussion Questions

1. How does the sixth commandment imply a duty of self-defense, and what are the limits of that duty?

Consider: Weaver argues that 'Thou shalt not kill' includes the positive command to preserve life, making self-defense obligatory.

2. What biblical examples of offensive war challenge the idea that all war is wrong, and how do we reconcile them with God's character?

Consider: Weaver cites Numbers 31, Deuteronomy 25, and Genesis 15 as God-ordained offensive wars.

3. In what ways does God's identity as a warrior (Exodus 15:3, Revelation 19:11) shape our understanding of the Christian's relationship to conflict?

Consider: Weaver emphasizes that God is a man of war and Christ makes war, sanctifying the warrior calling.

4. How can parents practically teach their children the 'biblical and proper use of force' without endorsing pagan philosophies or violence for its own sake?

Consider: Weaver advocates teaching martial arts while distinguishing physical skills from Eastern religions.

5. What does it mean to avoid both 'denying the means' and 'denying the power that makes the means effectual' in personal and national defense?

Consider: Weaver warns against pacifism and self-reliance, urging use of means with dependence on God.

6. How does the promise of permanent peace only at Christ's return affect our posture toward current conflicts and disarmament?

Consider: Weaver cites Micah 4:3 and warns against beating swords into plowshares prematurely.

7. What evidence do you see of the 'feminization of men' in the church today, and how can we recover a godly martial spirit?

Consider: Weaver laments the loss of martial spirit and calls for men like Lee and Jackson.

8. How might a lack of willingness to fight physically correlate with spiritual weakness, and what steps can we take to strengthen both?

Consider: Weaver argues that physical cowardice likely indicates spiritual cowardice in resisting temptation.

Applications

Learn and teach self-defense skills

Christians should acquire the ability to defend themselves and their families, and parents should train their children in the proper use of force.

Lecture support: Weaver says, 'Our children need to know how to safely handle weapons, how to defend themselves, their families and their neighbors.'

Avoid pacifism and self-reliance

Believers must neither refuse to use means of defense nor trust in those means apart from God's enabling power.

Lecture support: Weaver states, 'If you trust in the means alone, you're wrong. If you trust in God without the means, you're still wrong.'

Prepare for inevitable conflict

Since war is a reality in a fallen world, Christians should be prepared rather than naively hoping trouble will never come.

Lecture support: Weaver warns, 'If we know what's out there, we need to be prepared ourselves... Inevitably, it's going to touch us.'

Recover a godly martial spirit

Christian men especially should reject feminization and cultivate courage, standing for truth and resisting evil in all spheres.

Lecture support: Weaver exhorts, 'We need to pray that God would give us men like Robert E. Lee and Stonewall Jackson who combined godliness with a martial spirit.'

Apply warfare principles to spiritual battles

The same courage and determination needed for physical self-defense are required to resist temptation and spiritual enemies.

Lecture support: Weaver says, 'If we're unwilling to fight physically, in all probability will be unable to fight spiritually.'

Pray for God's teaching in fighting

Believers should pray, 'Lord, teach us to fight,' seeking divine instruction for both physical and spiritual warfare.

Lecture support: Weaver concludes with the prayer, 'Lord, teach us to fight. As you taught David, teach us physically, yes, but spiritually as well.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 5

What is Coming to Christ

August 03, 2008

Read Chapter 5 in the companion book, pages 99-119 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Necessity of Coming to Christ for Salvation

Without coming to Christ, there is no salvation; He is the only way to the Father.

Lecture support: Jesus Christ himself said in John 14 and verse 6, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.'

Human Inability and Divine Enablement

No one can come to Christ unless drawn by the Father; coming is a work of God's grace, not human effort.

Lecture support: No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

The Deception of Physical and Emotional Substitutes

Physical acts and emotional experiences are often mistaken for saving faith, but they do not constitute coming to Christ.

Lecture support: Coming to Christ is not walking down an aisle. Coming to Christ is not going forward at a meeting. Coming to Christ is not raising your hand for prayer.

Christ as the True Altar and Mediator

Jesus Christ is the only altar and mediator; grace is mediated through Him, not through physical locations or rituals.

Lecture support: We have an altar, whereof they have no right to eat which serve the tabernacle.

Repentance and Forsaking Sin

Coming to Christ requires forsaking sin, self-righteousness, and rebellion, and submitting to His lordship.

Lecture support: When the sinner comes to Christ, he forsakes his sins. He forsakes his old friends, the wicked ones. He forsakes any and everything that's contrary to Christ.

Key Arguments

Ignorance Prevents Coming to Christ

People cannot come to someone they do not know; spiritual ignorance of Christ and God keeps them away.

Lecture support: If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him.

Pride and Self-Righteousness Hinder Coming

Pride deceives people into thinking they are not sinners in need of a Savior, preventing them from coming to Christ.

Lecture support: They that be whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance.

Love of Sin Keeps Men from Christ

Despite abundant testimony, men refuse Christ because they prefer sin and rebellion.

Lecture support: It's just that men prefer sin rather than Christ and wickedness rather than righteousness and rebellion rather than holiness.

Physical Acts Do Not Equal Saving Faith

Walking an aisle, joining a church, or being baptized are physical acts that do not save; they are results of salvation, not causes.

Lecture support: Coming to Christ is not a physical act. Multitudes have done physical acts and physical things, and yet they've never come savingly to Jesus Christ.

Experiences Are Not the Basis of Salvation

Emotional experiences can be deceptive and are not the measure of salvation; Simon Magus had an experience but remained unsaved.

Lecture support: Did Simon have an experience? Yes. Did Simon do something physical? Yes. Was he still lost? Yes.

The Father Draws Sinners Through Teaching

God draws people to Christ by opening their understanding, showing them their sin and Christ's beauty, enabling them to come.

Lecture support: Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Coming to Christ Involves Total Surrender

True coming means leaving all else and submitting to Christ as King, not adding Him to a life of sin.

Lecture support: When the sinner comes to Christ, he must throw down his weapons of warfare, his weapons of rebellion, and bow the knee and submit to King Jesus.

Scripture References

John 5:32-40

Jesus speaks of witnesses to His identity and rebukes the Jews for refusing to come to Him for life.

John 6:43-45

Jesus teaches that no one can come to Him unless drawn by the Father, and those taught by God come to Him.

John 14:6

Jesus declares He is the only way to the Father, emphasizing the necessity of coming to Him.

Matthew 11:28-30

Jesus invites the weary to come to Him for rest, illustrating the biblical call to come.

Revelation 22:17

The Spirit and the bride invite all who thirst to come and take the water of life freely.

John 4:10

Jesus tells the Samaritan woman that if she knew the gift of God, she would have asked for living water, showing ignorance prevents coming.

Ephesians 4:18

Describes the ignorance and blindness of heart that alienates people from God.

2 Corinthians 4:4

Satan blinds the minds of unbelievers to prevent them from seeing the light of the gospel.

Mark 7:5-9

Jesus rebukes the Pharisees for holding to traditions over God's commandments, illustrating prejudice.

1 Corinthians 1:23

Paul notes that Christ crucified is a stumbling block to Jews and foolishness to Greeks, showing doctrinal error.

Matthew 12:29

Jesus speaks of binding the strong man, illustrating Satan's assault on those coming to Christ.

Luke 9:41-42

A demon throws a boy down as he comes to Jesus, showing Satan's opposition.

Matthew 9:10-13

Jesus eats with sinners and says He came to call sinners, not the righteous, exposing the pride of the Pharisees.

Acts 8:5-23

Simon the sorcerer believes, is baptized, and has an experience, but Peter reveals his heart is not right, showing experience does not save.

Luke 23:8-9

Herod wanted to see a miracle from Jesus, but Jesus did not answer him, showing seeking mere experience is rejected.

Hebrews 8:1-5

The earthly tabernacle served as a shadow of heavenly things; Christ is the true high priest and mediator.

Hebrews 13:10

We have an altar (Christ) from which those who serve the tabernacle have no right to eat.

John 6:44-45

No one can come to Christ unless the Father draws him; those taught by God come to Christ.

John 6:33-56

Jesus teaches that He is the bread of life; eating His flesh and drinking His blood means depending on Him for spiritual life.

Philippians 2:13

God works in believers both to will and to do His good pleasure, showing divine enablement.

Discussion Questions

1. Why is coming to Christ described as the most important activity, and what are the consequences of misunderstanding it?

Consider: The sermon opens by stressing the centrality of coming to Christ for salvation.

2. How does ignorance of Christ and God prevent people from coming to Him, and what can be done to overcome this ignorance?

Consider: The first reason given for not coming is ignorance, illustrated by the Samaritan woman.

3. In what ways do pride and self-righteousness manifest in our lives, and how do they hinder us from truly coming to Christ?

Consider: Pride is identified as a key barrier, with the Pharisees as an example.

4. What is the difference between a physical act (like walking an aisle) and the spiritual act of coming to Christ?

Consider: The sermon argues that coming to Christ is not a physical act.

5. Why are experiences unreliable as evidence of salvation, and how does the story of Simon Magus illustrate this?

Consider: Simon had an experience and was baptized but was told his heart was not right.

6. How does understanding Christ as the true altar change our view of 'coming forward' or other physical responses in worship?

Consider: Hebrews 13:10 is used to show Christ is the altar, not a physical bench.

7. What does it mean that the Father 'draws' people to Christ, and how does this drawing occur according to John 6:44-45?

Consider: The drawing is explained as God teaching and enlightening the sinner.

8. What does it practically look like to 'eat the flesh and drink the blood' of Christ in daily life?

Consider: Jesus' words in John 6 are interpreted as depending on Christ for spiritual sustenance.

Applications

Examine the Basis of Your Salvation

Do not trust in physical acts or experiences; ensure you have truly come to Christ in repentance and faith.

Lecture support: Coming to Christ is not a physical act. Multitudes have done physical acts and physical things, and yet they've never come savingly to Jesus Christ.

Forsake Sin and Self-Righteousness

True coming to Christ involves leaving behind sin, pride, and any reliance on personal goodness.

Lecture support: When the sinner comes to Christ, he forsakes his sins. He forsakes his old friends, the wicked ones.

Submit to Christ as King

Coming to Christ means bowing to His authority and bringing every area of life under His lordship.

Lecture support: He must throw down his weapons of warfare, his weapons of rebellion, and bow the knee and submit to King Jesus.

Depend on Christ Daily

As we eat physical food for life, we must continually feed on Christ through His Word and prayer for spiritual life.

Lecture support: We depend upon Him solely and completely the same way we depend upon our food. Without our natural food, we perish. Without Christ, we perish.

Recognize Your Inability and God's Grace

Acknowledge that you cannot come to Christ on your own; cry out for God to draw you and enable you to believe.

Lecture support: No man can come to me, except the Father which hath sent me draw him.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 6

What is Coming to Christ

August 17, 2008

Read Chapter 6 in the companion book, pages 121-140 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Necessity of Coming to Christ

Salvation is impossible without coming to Christ, as He is the only way to the Father.

Lecture support: Our Lord Himself said in John 14 and verse 6, 'I am the way, the truth, and the life, and no man cometh in the Father but by me.'

Human Inability and Divine Drawing

No one can come to Christ unless drawn by the Father through teaching and revelation.

Lecture support: John 6:44: 'No man can come unto me except the Father that sent me draw him.'

The Deception of Physical Acts and Experiences

Walking an aisle, raising a hand, or having an emotional experience does not constitute saving coming to Christ.

Lecture support: These people had come to where Jesus Christ was... yet our Lord looked at them and said, 'You will not come unto Me that you might have life.'

Christ as the True Altar

The Old Testament altar was a shadow; Christ is the true altar, so physical altars are unnecessary for salvation.

Lecture support: Hebrews 13:10: 'We have an altar where if they have no right to eat, which serve the tabernacle.'

Repentance and Submission to Christ's Lordship

Coming to Christ involves leaving sin, self-righteousness, and bowing to His sovereign authority.

Lecture support: When you come to Christ, you bow to His sovereign authority. You bow to His Lordship.

Key Arguments

Ignorance prevents coming to Christ

People do not come because they are ignorant of who Christ is and the gift He offers.

Lecture support: John 4:10: 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst ask of him.'

Prejudice and tradition hinder coming

Religious people often reject Christ because they prefer their traditions over God's Word.

Lecture support: Mark 7:9: 'Full well you reject the commandment of God, that you may keep your own tradition.'

Doctrinal error makes the cross seem foolish

The preaching of the cross is a stumbling block or foolishness to those in error, keeping them from Christ.

Lecture support: 1 Corinthians 1:23: 'But we preach Christ crucified unto the Jews a stumbling block and unto the Greeks foolishness.'

Satan actively assaults those coming to Christ

The devil distracts and attacks people to prevent them from coming to Christ.

Lecture support: Luke 9:42: 'And as he was yet a coming, the devil threw him down and tare him.'

Pride of heart rejects the need for a Savior

People do not come because they do not believe they are truly sinful and depraved.

Lecture support: Matthew 9:12: 'They that behold need not a physician, but they that are sick.'

Love of sin keeps people away

Many will not come because they love their sin more than they desire Christ.

Lecture support: John 5:40: 'But you will not come to Me that you might have life.'

Coming to Christ is not a physical act

Physical proximity or actions like walking an aisle do not equal saving faith.

Lecture support: John 5:40: 'You will not come unto Me that you might have life' - said to those physically present.

Coming to Christ is a spiritual act of God's grace

It is wrought by God through drawing, teaching, and enabling the sinner to believe.

Lecture support: John 6:44-45: 'No man can come unto me except the Father... draw him... Every man therefore that hath heard, and hath learned of the Father, cometh unto me.'

Scripture References

John 5:32-44

Read as the primary text showing witnesses to Christ and the refusal to come.

John 6:43-45

Read to show that no one can come unless drawn by the Father.

John 14:6

Quoted to emphasize that Christ is the only way to the Father.

Matthew 11:28-30

Cited as an invitation to come to Christ for rest.

Mark 1:17

Mentioned as an invitation: 'Come ye after Me.'

John 21:12

Mentioned as an invitation: 'Come and dine.'

Revelation 22:17

Cited as the final invitation to come and drink freely.

John 4:9-10

Used to illustrate ignorance as a barrier to coming.

Ephesians 4:18

Quoted to show the darkened understanding of the unsaved.

2 Corinthians 3:14

Referenced to show minds are blinded.

2 Corinthians 4:4

Quoted to show Satan blinds minds to the gospel.

Mark 7:5-9

Used to show prejudice and tradition hinder coming.

1 Corinthians 1:23

Quoted to show doctrinal error makes the cross a stumbling block.

Matthew 12:29

Quoted to illustrate the strong man (Satan) must be bound.

Luke 9:40-42

Used to show Satan's assault on those coming to Christ.

Matthew 9:10-13

Used to illustrate pride of heart and self-righteousness.

Acts 8:5-23

Simon the sorcerer as an example of false experience and belief.

Luke 23:8-12

Herod wanted an experience; Jesus refused to speak to him.

Hebrews 8:1-5

Used to show the earthly tabernacle was a shadow of heavenly things.

Hebrews 13:10

Quoted to show Christ is our altar.

Discussion Questions

1. What are some common misconceptions about what it means to come to Christ, and how does this sermon correct them?

Consider: Weaver spends significant time explaining what coming to Christ is not.

2. How does the doctrine of divine drawing in John 6:44 affect our understanding of evangelism and personal responsibility?

Consider: Weaver emphasizes that no one can come unless drawn by the Father.

3. In what ways can religious traditions become a barrier to truly coming to Christ?

Consider: Weaver discusses prejudice and tradition from Mark 7.

4. Why is it dangerous to base assurance of salvation on an experience or physical act?

Consider: Weaver uses Simon the sorcerer and the man at the jail as examples.

5. What does it mean practically to 'leave something and someone' when coming to Christ?

Consider: Weaver concludes that coming involves leaving sin and self-righteousness.

Applications

Examine the basis of your assurance

Do not trust in a physical act, experience, or church membership; ensure your faith is in Christ alone.

Lecture support: Weaver warns against false assurance from walking an aisle or having an experience.

Recognize your inability and depend on God's drawing

Acknowledge that you cannot come to Christ in your own strength; pray for the Father to draw you.

Lecture support: John 6:44 and the explanation of divine drawing.

Repent of self-righteousness and sin

Come to Christ by leaving your sins and self-righteousness, not bringing them with you.

Lecture support: Illustration of the rebel coming before the king with weapons versus in submission.

Submit to Christ's lordship

True coming involves bowing to Christ's authority, not just seeking a Savior from consequences.

Lecture support: Weaver emphasizes Christ as King of kings and Lord of lords.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 7

The Effectual Call

October 19, 2008

Read Chapter 7 in the companion book, pages 141-160 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Salvation is entirely God's work

Weaver emphasizes that salvation is initiated, accomplished, and applied by God alone, not by human effort.

Lecture support: He says, 'Salvation is only, always, and completely the work of God.'

Distinction between common and effectual call

Weaver distinguishes the external gospel proclamation (common call) from the Spirit's inward, efficacious work (effectual call).

Lecture support: He defines the common call as 'the external proclamation of the gospel' and the effectual call as 'the work of God's Spirit… persuading and enabling us to embrace Jesus Christ.'

Election as foundation of calling

Weaver teaches that election in eternity past is the basis for effectual calling in time.

Lecture support: He states, 'Calling is based upon our election.'

Gracious nature of the call

Weaver highlights that God calls undeserving sinners, making the call an act of pure grace.

Lecture support: He says, 'When He calls you, you were just as wicked, ungodly, and as lost as you possibly could be.'

Gospel call empowered by the Spirit

Weaver argues that the effectual call comes through the gospel but is made effective by the Holy Spirit's power.

Lecture support: He cites 1 Thessalonians 1:5: 'Our gospel came not unto you in word only, but also in power, and in the Holy Ghost.'

Irresistibility of effectual grace

Weaver teaches that while the common call can be resisted, the effectual call cannot be successfully resisted.

Lecture support: He says, 'The effectual call may be resisted initially. But it cannot be resisted successfully.'

Assurance of election through calling

Weaver explains that believers can know they are elect by the evidence of effectual calling in their lives.

Lecture support: He says, 'You know you're God's elect because you've been effectually called to the gospel.'

Human responsibility in proclamation

Weaver stresses that while God alone effectually calls, believers are responsible to proclaim the gospel.

Lecture support: He says, 'Our responsibility is to proclaim the Word of God. And to tell men what God requires of them.'

Key Arguments

Salvation is impossible for man but possible for God

Weaver uses Mark 10:23-27 to argue that Jesus taught the impossibility of human salvation and the necessity of divine intervention.

Lecture support: He quotes Jesus: 'With men it is impossible, but not with God. With God all things are possible.'

Election is unto salvation through means

Weaver argues that election is not salvation itself but leads to salvation through sanctification of the Spirit and belief of the truth.

Lecture support: He says, 'Since election is unto salvation, God has therefore appointed the necessary means to accomplish that.'

God alone does the calling

Weaver cites multiple scriptures to prove that calling is an act of God, not man.

Lecture support: He references Acts 2:39: 'Even as many as the Lord our God shall call.'

The gospel is Jesus Christ, not just facts

Weaver contends that the gospel is not merely facts about Christ but Christ Himself, and effectual calling involves more than verbal proclamation.

Lecture support: He says, 'The gospel is not simply facts about Jesus Christ. The gospel is Jesus Christ.'

Effectual calling transforms perception

Weaver uses 1 Corinthians 1:23-24 to show that the called see Christ as God's power and wisdom, unlike those who stumble.

Lecture support: He contrasts: 'Unto the Jews a stumblingblock... but unto them which are called... Christ the power of God.'

God makes sinners willing

Weaver argues that God changes the will so that sinners willingly come to Christ.

Lecture support: He quotes Psalm 110:3: 'Thy people shall be willing in the day of thy power.'

Resistance to the Spirit is resistance to the common call

Weaver explains that Acts 7:51 refers to resisting the external preaching, not the effectual call.

Lecture support: He says, 'How did Israel resist the Holy Ghost? By refusing the preaching and teaching that was given through the prophets.'

Duty flows from doctrine

Weaver concludes that understanding election and calling leads to standing fast in obedience.

Lecture support: He says, 'Duty is based upon doctrine. It enables you to stand fast in light of your duty.'

Scripture References

2 Thessalonians 2:13-15

Primary text for the sermon, emphasizing God's choosing, calling, and command to stand fast.

Jonah 2:9

Cited to support that salvation is of the Lord.

Hebrews 12:2

Used to show God is the author and finisher of faith.

Philippians 1:6

Quoted to affirm that God will complete the work He began.

Mark 10:23-27

Read to demonstrate the impossibility of man's salvation and the necessity of God's power.

Ephesians 1:3-4

Cited to show election in Christ before the foundation of the world.

Isaiah 45:4

Quoted to illustrate national election of Israel.

Isaiah 42:1

Cited to show messianic election of Christ.

Romans 9:29

Quoted to explain why election leads to thankfulness.

John 15:16

Cited to prove that Christ chooses, not man.

Romans 1:6-7

Used to show believers are called of Jesus Christ.

Jude 1:1

Cited to show believers are sanctified, preserved, and called.

Revelation 17:14

Quoted to show believers are called, chosen, and faithful.

Acts 2:39

Cited to prove God does the calling.

Romans 9:24

Used to show God calls both Jews and Gentiles.

1 Corinthians 1:9

Quoted to affirm God called believers into fellowship with Christ.

2 Timothy 1:8-9

Cited to show calling is not according to works but God's purpose and grace.

1 Corinthians 4:7

Quoted to ask who makes believers differ, implying God.

1 Peter 2:9

Cited to show believers are called out of darkness into light.

Ephesians 2:1-3, 12

Read to describe the sinful state from which believers are called.

Discussion Questions

1. How does understanding that salvation is entirely God's work affect your view of evangelism and personal responsibility?

Consider: Weaver emphasizes that salvation is God's work, yet believers are responsible to proclaim the gospel.

2. What is the difference between the common call and the effectual call, and why is this distinction important?

Consider: Weaver defines both calls and explains that the effectual call is necessary for salvation.

3. How can we know that we are among God's elect according to 1 Thessalonians 1:4-5?

Consider: Weaver explains that evidence of effectual calling provides assurance of election.

4. In what ways might people resist the Holy Spirit today, and how does this relate to the common call?

Consider: Weaver uses Acts 7 to show resistance to the Spirit through rejecting preaching.

5. How does the illustration of the mother and son (or the food preferences) help explain God's work in effectual calling?

Consider: Weaver uses illustrations to show God changes our 'want-tos' and makes us willing.

6. Why is it important to see the gospel as Jesus Christ Himself rather than just facts about Him?

Consider: Weaver argues that effectual calling involves a personal encounter with Christ.

7. How does the doctrine of election lead to thankfulness and praise rather than pride or fatalism?

Consider: Weaver notes that election is always presented in the context of praise in Scripture.

8. What does it mean that the effectual call is 'glorious,' and how should this shape our hope?

Consider: Weaver concludes that the call leads to obtaining the glory of Christ and eternal glory.

Applications

Thankfulness for election and calling

Believers should give thanks to God for choosing and calling them to salvation.

Lecture support: Weaver says, 'We are bound to give thanks always to God for you... because God hath from the beginning chosen you to salvation.'

Assurance of salvation

Believers can have assurance of their election by recognizing the evidence of effectual calling in their lives.

Lecture support: Weaver states, 'You know you're God's elect because you've been effectually called to the gospel.'

Standing fast in obedience

Understanding election and calling should lead believers to stand fast and hold to apostolic teaching.

Lecture support: Weaver says, 'Therefore, brethren, stand fast, and hold the traditions which ye have been taught.'

Proclaiming the gospel faithfully

Believers are responsible to proclaim the Word of God, leaving the effectual work to God.

Lecture support: Weaver says, 'Our responsibility is to proclaim the Word of God. And to tell men what God requires of them.'

Humility in salvation

Recognizing that salvation is entirely God's work should eliminate pride and self-glorying.

Lecture support: Weaver quotes 1 Corinthians 1:29-31: 'That no flesh should glory in his presence... He that glorieth, let him glory in the Lord.'

Confidence in missions and witnessing

Because God effectually calls, believers can have confidence that some will be saved through gospel proclamation.

Lecture support: Weaver says, 'I know some are going to be saved. I don't know who. I don't know where. My job is not to save them. My job is to tell them.'

Praise for God's sovereign grace

Believers should praise God for making them willing and drawing them to Christ.

Lecture support: Weaver says, 'May we give Thee praise for our election, for our calling.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 8

Walking on Water

April 18, 2010

Read Chapter 8 in the companion book, pages 161-178 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Fear as the Opposite of Faith

Peter sank not because of external circumstances but because he became afraid, demonstrating that fear negates faith.

Lecture support: Weaver states, 'It was only when he became afraid that he began to sink... Fear is the opposite of faith now.'

Perfect Love Casts Out Fear

Love and fear cannot coexist; perfect love toward God eliminates fear because it produces trust.

Lecture support: Weaver quotes 1 John 4:18 and explains, 'If our hearts are genuinely filled with the love of God, we would trust him completely. And there would be absolutely nothing to fear.'

Divine Authorization and Obedience

Peter did not act rashly but sought Christ's warrant before stepping out, illustrating that faith acts on God's command, not presumption.

Lecture support: Weaver says, 'Peter is not going to leave that boat... without Christ's warrant and authority.'

The Weakness of Human Faith

Even true believers have weak faith; Peter's little faith was still faith, but Christ is displeased with doubt.

Lecture support: Weaver notes, 'Weakness of faith is still faith... Christ tells him he had but little faith.'

God's Sovereignty and Protection

Believers are called to trust God as their refuge and strength, not fearing man or circumstances.

Lecture support: Weaver cites Psalm 46:1-3 and Hebrews 13:6, emphasizing, 'The Lord is my helper, and I will not fear what man can do unto me.'

Key Arguments

Jesus constrained the disciples to prevent sin and teach obedience

Jesus compelled the disciples to leave after the feeding of the 5,000 to keep them from joining the carnal multitude seeking to make Him king, and to teach them obedience.

Lecture support: Weaver says, 'He probably did not want them to take part with the multitude and their rashness... He may have simply wanted to teach them to obey.'

Peter's request was not rash but under divine warrant

Peter asked permission before stepping out, showing that true faith seeks God's authority and does not act presumptuously.

Lecture support: Weaver states, 'Peter did not rashly jump from the boat... Peter asked permission.'

Fear, not circumstances, caused Peter to sink

The wind was boisterous before Peter stepped out; the only change was Peter's fear, which led to sinking.

Lecture support: Weaver argues, 'The wind had not changed. Once he stepped out of the ship, the wind was still the same. The only change was Peter became afraid and he began to sink.'

Fear is the opposite of faith and love

Scripture shows that fear and faith are mutually exclusive, and perfect love casts out fear, meaning believers should not fear man or circumstances.

Lecture support: Weaver cites Proverbs 29:25, 1 John 4:18, and other passages to demonstrate that fear is antithetical to faith and love.

Weak faith is still saving faith, but it displeases Christ

Peter's little faith was genuine, but Christ's question 'Wherefore didst thou doubt?' shows that doubt is displeasing to Him.

Lecture support: Weaver says, 'It is true He does not cast off weak believers. But it is also true He is not pleased with the weakness of our faith.'

Scripture References

Matthew 14:22-33

The primary passage of the sermon, read at the beginning and referenced throughout.

John 6:15

Explains that the multitude wanted to make Jesus king by force, providing context for why Jesus sent the disciples away.

John 6:2

Shows that the multitude followed Jesus because of His miracles.

John 6:26

Jesus tells the multitude they seek Him because they ate the loaves and were filled, not because of the miracles.

Job 9:8

Cited to show that walking on the waves is a demonstration of omnipotence, indicating Jesus is God.

Luke 4:9

Referenced to illustrate that Jesus refused to act presumptuously when tempted by the devil.

1 Kings 19:8

Elijah went 40 days and nights without food or water at God's command, showing the difference between faith and presumption.

Hebrews 11:7

Noah's fear was a reverential awe that led to obedience, contrasting with humanistic fear.

Proverbs 29:25

The fear of man brings a snare, but trusting in the Lord brings safety, showing fear and faith as opposites.

Matthew 10:25-31

Jesus teaches not to fear those who kill the body but to fear God, emphasizing God's providential care.

Revelation 2:10

Believers are told not to fear what they will suffer, including imprisonment and tribulation.

Hebrews 13:6

Believers can boldly say the Lord is their helper and not fear what man can do.

2 Timothy 1:7

God has not given a spirit of fear but of power, love, and a sound mind.

Romans 8:15

Believers have not received a spirit of bondage to fear but the Spirit of adoption.

1 John 4:17-18

Perfect love casts out fear because fear has torment; he who fears is not made perfect in love.

John 8:29

Jesus always did what pleased the Father, serving as an example for believers.

Isaiah 35:4

Those with fearful hearts are told to be strong and not fear, for God will come with vengeance and save.

Matthew 8:26

Jesus rebukes the disciples' fear as 'little faith' before calming the storm.

Mark 4:40

Jesus questions why the disciples are fearful and have no faith.

Psalm 46:1-3

God is our refuge and strength, a very present help in trouble; therefore we will not fear though the earth be removed.

Discussion Questions

1. Why did Jesus constrain the disciples to get into the ship and go to the other side? What does this teach about avoiding sinful influences?

Consider: Weaver discusses several reasons, including preventing them from joining the carnal multitude.

2. How does Peter's request for permission before stepping out of the boat illustrate the difference between faith and presumption?

Consider: Weaver emphasizes that Peter sought Christ's warrant, unlike rash acts that tempt God.

3. According to the sermon, what caused Peter to sink? How does this challenge common interpretations?

Consider: Weaver argues it was fear, not taking eyes off Christ, since the wind was already boisterous.

4. How does the Bible present fear as the opposite of faith and love? What scriptures support this?

Consider: Weaver cites Proverbs 29:25, 1 John 4:18, and others to show fear negates faith and love.

5. What does it mean that 'perfect love casts out fear'? How can believers grow in this love?

Consider: Weaver explains that love produces trust, eliminating fear, and encourages prayer for the love of God to fill hearts.

6. Why is weak faith still considered true faith? How should this encourage believers?

Consider: Weaver notes that Peter's little faith was still faith, and even weak faith saves.

7. How can believers apply the truth that 'the Lord is my helper' to overcome fear of man or circumstances?

Consider: Weaver uses Hebrews 13:6 to encourage bold trust in God despite threats.

Applications

Examine your fears in light of faith and love

Believers should recognize that fear indicates a lack of faith and love, and should seek to grow in both.

Lecture support: Weaver says, 'If you and I were to really examine our fears... we would probably find there's no real good reason to doubt Christ or His Word.'

Pray for the love of God to fill your heart

Since perfect love casts out fear, believers should pray for the Holy Spirit to shed God's love abroad in their hearts.

Lecture support: Weaver states, 'We need to pray more that the love of God would indeed fill our hearts because it is perfect love that casts out fear.'

Trust Christ in all circumstances

Christ is unchanging; believers can trust Him in storms as much as in calm, without fear.

Lecture support: Weaver says, 'Christ is still Christ on a stormy day as equally as He is Christ on a sunny day... We may safely trust Him in the storm as equally as we may trust Him in the calm.'

Boldly confess the Lord as your helper

Believers should boldly declare that the Lord is their helper and refuse to fear what man can do.

Lecture support: Weaver quotes Hebrews 13:6 and urges, 'Let that seep down into your souls. Consider it. Meditate upon it. Ponder it. Make application to your life.'

Seek divine authorization before acting

Like Peter, believers should not act presumptuously but seek God's warrant and command before stepping out in faith.

Lecture support: Weaver warns against rash acts, saying, 'Such acts are not acts of faith. They are acts of presumption.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 9

A Stench in God's Nostrils

May 13, 2012

Read Chapter 9 in the companion book, pages 179-194 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Sin as a Stench to God

Sin is portrayed as a foul, nauseating odor in God's nostrils, comparable to physical stenches like dead animals or sulfur water.

Lecture support: Weaver states, 'Have you ever considered that your sin, your disobedience, your rebellion is a stench in God's nostrils?' and uses multiple biblical examples.

The Offensiveness of Idolatry

Idols are described as dead carcasses and dung balls that defile God's inheritance and are detestable to Him.

Lecture support: Weaver references Jeremiah 16:18 and Psalm 115, noting that idols are 'carcasses of their detestable and abominable things' and the Hebrew word gillulim means 'dung balls.'

Indwelling Sin as a Dead Body

The remaining corruption in believers is likened to a stinking corpse bound to a living person, causing groaning for deliverance.

Lecture support: Weaver explains Romans 7:24 with the illustration of a murderer tied to his victim, and quotes John Gill: 'a dead carcass, stinking and loathsome.'

Christ as the Sweet Savor

Only through Jesus Christ's sacrifice are believers transformed from a stench into a sweet smell acceptable to God.

Lecture support: Weaver cites 2 Corinthians 2:14-15 and Exodus 15:23-25, saying, 'The tree that makes us sweet and acceptable to God is the cross of our Lord and Savior, Jesus Christ.'

Sin's Boldness and Cry for Judgment

Sin is an open affront to God, rising up in His face and crying out for divine vengeance.

Lecture support: Weaver expounds Jonah 1:2: 'their wickedness has come up before my face,' and cites Genesis 4:10 and James 5:4 to show sin's cry.

The Necessity of Hating Sin

Believers should learn to hate sin as God does, recognizing its destructive nature and its role in Christ's death.

Lecture support: Weaver says, 'We should learn to hate sin as God hates sin. We should learn for it to be a stench in our nostrils as it is in his.'

Key Arguments

Sin is inherently offensive to God, like a physical stench.

Weaver argues that just as humans are repulsed by foul odors, God is nauseated by sin, which is described as a stench in Scripture.

Lecture support: He uses personal anecdotes (skunks, sulfur water) and biblical texts (Ezekiel 24, Jeremiah 16) to establish the metaphor.

Idolatry and empty religion are particularly stinking sins.

Idols are lifeless, worthless, and defiling; even God-ordained worship becomes a stench when performed with hypocrisy.

Lecture support: Weaver cites Psalm 115, Amos 5:21, and Jeremiah 7:31, calling idols 'dung balls' and noting God's rejection of insincere sacrifices.

Believers still carry a 'body of death' - indwelling sin that stinks.

Using Romans 7:24, Weaver contends that the remaining corruption in Christians is like a decaying corpse attached to them, causing ongoing struggle.

Lecture support: He quotes John Gill's commentary: 'a dead carcass, stinking and loathsome,' and explains the ancient punishment of binding a living person to a dead body.

Only Christ's atonement transforms the stench of sin into a sweet savor.

The cross is the 'tree' that sweetens the bitter waters of sin, making believers acceptable to God.

Lecture support: Weaver connects Exodus 15:25 to 2 Corinthians 2:14-15, stating, 'In Christ, God says, that's a sweet smell for I smell my son.'

Sin is a bold, personal affront to God that demands judgment.

Sin rises up in God's face, defying Him and crying out for vengeance, as seen in Nineveh and other biblical examples.

Lecture support: Weaver expounds Jonah 1:2 and references Genesis 4:10, Genesis 18, and James 5:4 to show sin's cry for justice.

Believers must hate sin and seek cleansing through confession and Christ's blood.

Recognizing sin's stench should lead to repentance and reliance on Christ's cleansing power.

Lecture support: Weaver cites 1 John 1:7, 9 and Isaiah 3:24, urging believers to 'get rid of the stink in our lives' through Christ's sacrifice.

Scripture References

Jonah 1:1-2

Introduction of the sermon's key text: God commands Jonah to go to Nineveh because their wickedness has come up before Him.

Ecclesiastes 10:1

Illustration of dead flies causing a stinking savor, used to introduce the concept of spiritual stench.

Genesis 34:27-30

Jacob says Simeon and Levi have made him 'to stink' among the Canaanites after their violent act.

Genesis 35:5

God's terror preserved Jacob's family after they were made to stink.

2 Samuel 10:1-6

The Ammonites realized they 'stank before David' after dishonoring his ambassadors, leading to war.

Matthew 23:27

Jesus likens the Pharisees to whitewashed tombs full of dead men's bones, illustrating spiritual stench.

Ezekiel 24:1-14

God uses the metaphor of a boiling pot with scum to depict Jerusalem's filthy sins.

Jeremiah 16:18

God will recompense sin because they filled His land with carcasses of detestable things (idols).

Psalm 115:4-8

Idols are described as having mouths but not speaking, etc., emphasizing their lifelessness.

Amos 5:21

God hates and despises their feast days and will not smell their solemn assemblies when hearts are wrong.

Jeremiah 7:31

They built high places to burn their children, which God did not command, showing the offensiveness of idolatry.

2 Corinthians 2:14-15

Believers are a sweet savor of Christ unto God, both in those saved and perishing.

Psalm 38:5

David says, 'My wounds stink and are corrupt because of my foolishness,' equating foolishness with sin.

Romans 7:24-25

Paul cries out for deliverance from the body of this death, then thanks God through Jesus Christ.

Exodus 15:23-25

The bitter waters of Marah were made sweet by a tree, typifying Christ's cross making sinners acceptable.

1 Corinthians 15:50-55

Flesh and blood cannot inherit God's kingdom; corruption must put on incorruption through resurrection.

Revelation 18:5

Babylon's sins have reached unto heaven, and God has remembered her iniquities.

Genesis 4:10

Abel's blood cried unto God from the ground, illustrating sin's cry for vengeance.

James 5:1-4

The cries of defrauded laborers have entered the ears of the Lord, showing sin's voice.

Isaiah 3:24

Instead of a sweet smell there shall be a stink, as part of God's curse on disobedience.

Discussion Questions

1. How does the metaphor of sin as a 'stench' change your perception of its seriousness?

Consider: Weaver uses vivid physical analogies to help listeners grasp how offensive sin is to God.

2. In what ways might our religious activities become a stench to God, like those in Amos 5:21?

Consider: Weaver warns that even God-ordained worship can be rejected if done with empty hearts.

3. How does the illustration of being bound to a dead body (Romans 7:24) help you understand the struggle with indwelling sin?

Consider: Weaver explains the ancient punishment to depict the believer's ongoing battle with remaining corruption.

4. Why is it essential to see Christ's cross as the only remedy for the stench of sin?

Consider: Weaver connects Exodus 15 and 2 Corinthians 2 to show that only Christ makes us a sweet savor.

5. What does it mean that sin 'rises up in God's face,' and how should that affect our view of personal sin?

Consider: Weaver expounds Jonah 1:2, emphasizing sin's bold defiance against God.

6. How can we cultivate a hatred for sin that mirrors God's hatred?

Consider: Weaver urges believers to learn to hate sin because it is contrary to God and caused Christ's death.

7. What 'stinks' in your life might be evidence of God's curse on disobedience (Isaiah 3:24), and how should you respond?

Consider: Weaver suggests that difficulties and disappointments can be part of God's judgment on sin, calling for repentance.

8. How does the promise of 1 John 1:9 give hope for cleansing from sin's stench?

Consider: Weaver concludes with the assurance that confession and Christ's blood cleanse believers from all unrighteousness.

Applications

Recognize sin as a stench to God

Believers should view their sin not merely as mistakes but as foul, nauseating offenses to a holy God.

Lecture support: Weaver repeatedly asks, 'Have you ever considered that your sin... is a stench in God's nostrils?' and uses biblical imagery to drive this home.

Hate sin as God hates it

Because sin is contrary to God and caused Christ's death, Christians must learn to hate it intensely.

Lecture support: Weaver states, 'We should learn to hate sin as God hates sin,' and explains sin's murderous intent toward God.

Examine your life for spiritual stinks

Consider the difficulties and failures in life as possible consequences of sin, prompting self-examination and repentance.

Lecture support: Weaver points to Isaiah 3:24, where a stink replaces a sweet smell as part of God's curse, and asks listeners to consider the stinks in their lives.

Groan under the weight of indwelling sin

Like Paul, believers should feel the burden of remaining corruption and cry out for deliverance.

Lecture support: Weaver expounds Romans 7:24, urging that the realization of sin's stench should make us cry, 'O wretched man that I am!'

Trust solely in Christ's atoning work

Only through Jesus' sacrifice and imputed righteousness can sinners become a sweet savor to God.

Lecture support: Weaver emphasizes, 'If we want to get rid of the stink in our lives, it has to be through the propitiation... of Jesus Christ,' and cites 1 John 1:7, 9.

Confess sins for cleansing

Believers should regularly confess their sins, trusting God's faithfulness to forgive and cleanse them.

Lecture support: Weaver quotes 1 John 1:9 and explains that confession is the means to remove the stench of sin through Christ's blood.

Reject empty religiosity

Avoid ritualistic worship that lacks genuine heart devotion, as it becomes a stench to God.

Lecture support: Weaver cites Amos 5:21, where God rejects insincere sacrifices, and warns against ceremonies done with an empty heart.

Live in holiness and reverence

Serve God acceptably with reverence and godly fear, recognizing the seriousness of sin.

Lecture support: Weaver prays for grace to 'serve Thee acceptably with reverence and godly fear' in his closing prayer.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 10

Ministering to Christ

May 04, 2014

Read Chapter 10 in the companion book, pages 195-211 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Universal priesthood and ministry of all believers

Every Christian is called to minister to the Lord, not just pastors or teachers. All have a ministry, whether in word or deed.

Lecture support: Weaver states, 'You do not have to be a pastor to minister to the Lord... If you're a Christian, you're in the ministry as well.' (03:31.7-04:39.1) and cites Romans 12:7.

Ministering at one's own expense (leitourgeo)

True ministry involves personal cost - time, resources, health - as exemplified by Epaphroditus and the early church leaders.

Lecture support: Weaver explains leitourgeo means 'to assume an office which must be administered at one's own expense' (16:31.0-17:43.7) and illustrates with Epaphroditus (14:56.4-15:36.6).

Serving Christ by serving others

We minister to Jesus directly by meeting the needs of His people, as taught in Matthew 25 and Hebrews 6:10.

Lecture support: Weaver says, 'We minister to Christ by serving His people... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' (26:06.7-27:56.7).

The sacrifice of praise as ministry

Offering continual praise and thanksgiving to God is a priestly ministry, symbolized by incense in the temple.

Lecture support: Weaver connects Revelation 8:4, Luke 1:9-10, and Hebrews 13:15 to show that 'the fruit of our lips giving thanks' is a sacrifice of praise (36:10.2-41:05.4).

The cost and reward of ministry

Ministry is costly but Christ's sacrifice was greater, and He promises abundant reward, including eternal life.

Lecture support: Weaver says, 'The ministry costs... It cost Him His life. It may end up costing us our lives.' (47:08.7-48:45.1) and cites Matthew 19:27-29 and 2 Peter 1:11.

Key Arguments

Ministering to the Lord is not optional but inherent to being a bondslave of Christ

As bondslaves of Christ, we are obligated to minister to our Master. This is not a special calling but the duty of every believer.

Lecture support: Weaver says, 'as a slave then, you're obligated and duty-bound to minister to your master' (03:17.1-03:31.1) and references Colossians 3:24.

The Greek word leitourgeo defines ministry as service at personal cost

The unique word in Acts 13:2, leitourgeo, means to discharge an office at one's own expense, distinguishing it from general service (diakoneo).

Lecture support: Weaver explains, 'it literally means... to assume an office which must be administered at one's own expense' (16:31.0-17:43.7) and traces its usage.

Serving the saints is serving Christ

Christ identifies with His people; therefore, acts of service to believers are directly ministering to Him.

Lecture support: Weaver cites Matthew 25:40: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me' (26:41.0-27:16.3).

Praise is a priestly ministry of all believers

As kings and priests, believers offer spiritual sacrifices of praise, fulfilling the typology of incense in the temple.

Lecture support: Weaver says, 'the Bible clearly teaches the priesthood of every believer... we will render the calves of our lips' (38:16.9-41:05.4).

Ministry is costly but Christ's reward is greater

The personal expense of ministry is nothing compared to Christ's sacrifice and the eternal reward He promises.

Lecture support: Weaver states, 'whatever expense we have in ministering to Christ, what is that compared to what it cost Him' (47:08.7-48:45.1) and references Matthew 19:29.

Scripture References

Acts 13:1-3

The opening text: prophets and teachers in Antioch ministered to the Lord and fasted; the Holy Spirit called Barnabas and Saul.

1 Corinthians 10:31

Cited to show that all actions should be done to the glory of God.

Colossians 3:23-24

Whatever you do, do it heartily as to the Lord, for you serve the Lord Christ.

Romans 12:6-11

Various gifts and ministries, concluding with 'serving the Lord.'

Acts 6:1-4

The word 'ministering' used for both dispensing the word and administering temporal affairs.

Luke 10:38-40

Martha was cumbered with much serving (diakoneo), showing the broad use of the word.

Philippians 2:25-30

Epaphroditus ministered to Paul's wants (leitourgeo) at the cost of his health.

Romans 13:4, 6

Civil rulers are God's ministers (diakonos in v.4, leitourgos in v.6), attending continually at their own expense.

Galatians 6:10

Do good to all, especially to the household of faith.

Hebrews 6:10

God is not unrighteous to forget your work and labor of love in ministering to the saints.

Matthew 25:34-46

Serving the least of Christ's brethren is serving Him; neglecting them is neglecting Him.

2 Timothy 1:16-18

Onesiphorus refreshed Paul and ministered to him in prison.

Philemon 1:13

Paul wished to keep Onesimus to minister to him in bonds.

2 Corinthians 9:12-13

The administration of service supplies the wants of the saints and causes thanksgiving to God.

Mark 15:40-41

Women followed Jesus and ministered to Him.

Luke 8:3

Women ministered to Jesus of their substance.

Romans 15:27

Gentiles should minister to Jews in carnal things because they partook of spiritual things.

Revelation 8:3-4

Incense offered with the prayers of the saints ascends before God.

Luke 1:8-11

Zacharias burning incense while people prayed, showing incense symbolizes prayer.

Hosea 14:1-2

Render the calves of our lips, meaning praise.

Discussion Questions

1. What does it mean to 'minister to the Lord' in your daily life, and how can you become more intentional about it?

Consider: Weaver asks if we have ever ministered to the Lord and challenges us to see all actions as ministry.

2. How does understanding yourself as a bondslave of Christ change your perspective on service and sacrifice?

Consider: Weaver explains that 'serve' in Colossians 3:24 means bondslave, implying obligation to minister.

3. In what ways have you experienced the cost of ministry (time, resources, health), and how does Christ's example encourage you?

Consider: Weaver discusses leitourgeo as ministry at one's own expense, using Epaphroditus and early congressmen.

4. How can you practically serve Christ by serving 'the least of these' in your church or community?

Consider: Weaver cites Matthew 25 to show that serving others is serving Christ.

5. What does offering a 'sacrifice of praise' look like in your life, especially during difficult times?

Consider: Weaver connects incense with prayer and praise, urging continual thanksgiving.

6. How can you share the gospel or live out the truth in a way that ministers to Christ?

Consider: Weaver says preaching and living the word are ministry, and all believers can share the truth.

7. What rewards does Christ promise to those who minister to Him, and how does that motivate you?

Consider: Weaver references Matthew 19:27-29 and 2 Peter 1:11 about abundant reward.

8. How can you cultivate the mindset that your entire life is 'my Father's business'?

Consider: Weaver uses Jesus' words in Luke 2:49 to illustrate that ministry is our life's purpose.

Applications

Recognize all of life as ministry to Christ

Whatever you do - cooking, cleaning, working - do it as ministry to the Lord, not just for men.

Lecture support: Weaver says, 'I don't care if it's washing dishes, sweeping the floor, waiting tables... you were ministering to the Lord' (22:18.1-23:03.2).

Serve others, especially believers, as direct service to Christ

Look for opportunities to meet the needs of fellow Christians, knowing Christ receives it as done to Him.

Lecture support: Weaver states, 'We minister to Christ by serving His people' (25:24.4-26:05.4) and cites Matthew 25.

Offer continual praise and thanksgiving

Make praise a constant part of your prayer life, not just petition, as a priestly sacrifice to God.

Lecture support: Weaver says, 'we should be constantly praising our Lord' (41:06.5-41:32.6) and references Hebrews 13:15.

Share the gospel and live a godly example

Every Christian can minister by witnessing, giving tracts, or living a holy life that reflects the gospel.

Lecture support: Weaver says, 'Every Christian can share the truth of God... Your life should be lived in such a way that your life is indeed a living example of the gospel' (44:55.0-46:02.7).

Embrace the cost of ministry

Accept that true ministry will cost you time, money, and energy, but remember Christ's greater sacrifice.

Lecture support: Weaver says, 'The ministry costs... It cost Him His life. It may end up costing us our lives' (47:08.7-48:45.1).

Trust in Christ's reward

Do not grow weary in ministry, knowing that the Lord will abundantly reward your service, including eternal life.

Lecture support: Weaver cites Matthew 19:29 and 2 Peter 1:11, saying, 'you spend your life ministering, I'll minister to you' (50:33.6-51:26.8).

Make ministry your life's business

Adopt Jesus' attitude that you must be about your Father's business, making ministry central to your identity.

Lecture support: Weaver says, 'This is my life, He said. This is my life. It should be your life - the ministry, ministering to Jesus Christ' (52:06.3-53:20.2).

Minister with a conscious thought of serving Christ

When praying, fasting, or doing good works, intentionally direct them as ministry to the Lord.

Lecture support: Weaver says, 'when we minister to Him, we should make sure that we perform these exercises with a thought in mind that we are ministering to Christ' (53:20.2-53:20.2).

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 11

Jedediah Strong Smith-Mountain Man

September 29, 2019

Read Chapter 11 in the companion book, pages 213-228 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Godly Masculine Christianity

Weaver presents Jedediah Smith as a rare example of masculine, godly Christianity in an era hostile to such ideals.

Lecture support: We're living today in a day and time when there are so few real men and so few real examples of godly, masculine Christianity... everything is against a white Christian man... So you and I need some examples and we need someone to emulate.

Consistent Christian Living in a Hostile Environment

Smith maintained his faith, morals, and practices despite being surrounded by irreligious and rough mountain men.

Lecture support: Jedediah Strong Smith was a Christian and not just simply a professor of Christianity. He lived and he practiced his Christianity in a day, in an atmosphere, in an environment where most men were irreligious.

Holding Fast to Faith

Believers are exhorted to hold fast to their profession of faith without wavering, as Smith did.

Lecture support: Let us hold fast the profession of our faith without wavering; (for he is faithful that promised).

Worship and Devotion in All Circumstances

Smith worshipped God through Bible reading, prayer, and hymn singing even in the wilderness, challenging modern complacency.

Lecture support: At the end of a long day of hiking in the mountains, he would light a fire, he would cook his food and eat, and then he would spend the evening reading his Bible and singing hymns.

Learning from Historical Examples

Weaver argues that Christians are responsible to learn from God's work in the lives of others, using Matthew 21:32.

Lecture support: Jesus Christ looked at those Pharisees. And He said concerning John the Baptist... 'And you, when you had seen it, repented not afterwards that you might believe.' In other words, what our Lord is saying, that these people were responsible to learn from the work of God in the lives of others.

God's Providence in History

History is presented as the unfolding of God's eternal decree, making the study of history essential for understanding God.

Lecture support: History is nothing less than God's eternal decree coming to pass in time. If you and I want to really understand God and we want to understand His decree, we have to study history.

Key Arguments

Environment does not determine godliness

Smith's life proves that one can live a godly, obedient Christian life regardless of environment, companions, or circumstances.

Lecture support: If Jedediah Smith could be a godly man in the roughest company, in the roughest country, in the roughest environment... is it not possible for you and I to do the same, even though we are in a much better environment?

Modern Christians make excuses while Smith worshipped in hardship

Weaver contrasts Smith's faithful worship in extreme danger and discomfort with modern believers' trivial excuses for missing church.

Lecture support: If Smith could worship and serve God in the face of such difficulties, what is wrong with us when we have all the comforts... And still we will not worship as we should.

The Queen of Sheba and Ninevites will condemn this generation

Using Luke 11:31-32, Weaver argues that those who traveled far or repented at little preaching will judge those who reject greater light.

Lecture support: The queen of the south shall rise up in the judgment with the men of this generation, and condemn them. For she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Smith's motivation was service, not selfish gain

Unlike other mountain men, Smith endured dangers to help others and support his parents, not for money or fame.

Lecture support: It is that I may be able to help those who stand in need that I face every danger... I want to smooth the lives of my parents in their old age.

Scripture References

Joshua 14:6-13

Read at the opening as the parallel to Jedediah Smith's desire for a mountain and his wholehearted following of God.

Matthew 21:32

Used to show that people are responsible to learn from God's work in others' lives.

1 Thessalonians 5:21

Quoted to exhort believers to hold fast that which is good.

Hebrews 4:14

Quoted to encourage holding fast our profession of faith.

Hebrews 10:23

Quoted to urge holding fast the profession of faith without wavering.

Revelation 2:25

Quoted as Christ's admonition to hold fast until He comes.

Luke 11:31-32

Read to show that the Queen of Sheba and men of Nineveh will condemn those who reject greater light.

Discussion Questions

1. How does Jedediah Smith's life challenge the idea that our environment determines our ability to live a godly life?

Consider: Weaver argues that Smith proved one can live obediently in the roughest company and conditions.

2. What modern 'excuses' do we make that prevent us from worshipping and serving God as faithfully as Smith did?

Consider: Weaver contrasts Smith's worship in hardship with trivial reasons people give for missing church.

3. In what ways can we 'hold fast' our profession of faith in our current cultural setting?

Consider: Multiple 'hold fast' passages are cited as direct application from Smith's example.

4. How does the account of the Queen of Sheba and the Ninevites in Luke 11:31-32 apply to our generation's response to the gospel?

Consider: Weaver uses this passage to warn that those with less light will condemn those who reject greater truth.

5. What can we learn from Smith's motivation to help others and support his parents, and how should that shape our own priorities?

Consider: Smith's letters reveal his desire to serve others and care for his family, not pursue selfish gain.

Applications

Hold fast to your faith regardless of environment

Believers must hold fast to their profession of faith without wavering, no matter how hostile or ungodly their surroundings.

Lecture support: If Jedediah Smith could be a godly man in the roughest company... is it not possible for you and I to do the same?

Prioritize worship and Scripture despite comfort or inconvenience

Modern Christians should not let comfort or minor inconveniences keep them from church, Bible reading, and prayer.

Lecture support: If Smith could worship and serve God in the face of such difficulties, what is wrong with us when we have all the comforts... And still we will not worship as we should.

Learn from historical examples of godliness

Christians are responsible to learn from God's work in the lives of others, as Jesus taught in Matthew 21:32.

Lecture support: These people were responsible to learn from the work of God in the lives of others. So that means you and I are responsible to learn from the life of Jedediah Smith.

Serve others and honor parents as a motivation for work

Like Smith, believers should be motivated by a desire to help those in need and care for aging parents.

Lecture support: It is that I may be able to help those who stand in need that I face every danger... I want to smooth the lives of my parents in their old age.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 12

Philemon and Onesimus the Fugitive Slave

February 15, 2012

Read Chapter 12 in the companion book, pages 229-246 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Imputation and Substitution

Paul's offer to put Onesimus's debt on his own account illustrates the doctrine of imputation, where Christ takes our sins upon Himself.

Lecture support: Verse 18: 'If he hath wronged thee, or oweth thee aught, put that on mine account.'

Receiving Fellow Believers

Paul instructs Philemon to receive Onesimus as he would receive Paul himself, teaching a biblical doctrine of hospitality and acceptance.

Lecture support: Verse 17: 'If thou count me therefore a partner, receive him as myself.'

Biblical Slavery vs. Humanistic Slavery

Weaver distinguishes between God-ordained biblical slavery, which is for the benefit and education of the slave, and humanistic slavery, which is condemned.

Lecture support: Deuteronomy 24:7 condemns man-stealing; Exodus 22 allows selling a thief into slavery for restitution.

The Transformation of Onesimus

Onesimus, once unprofitable, becomes profitable after his conversion, demonstrating the power of the gospel to change lives.

Lecture support: Verse 11: 'Which in time past was to thee unprofitable, but now profitable to thee and to me.'

Asking Rather Than Assuming

Paul models the importance of asking permission rather than assuming consent, as seen in his decision not to keep Onesimus without Philemon's mind.

Lecture support: Verse 13-14: 'Whom I would have retained with me... but without thy mind would I do nothing.'

The Prisoner of Jesus Christ

Paul identifies himself as a prisoner of Jesus Christ, not of Rome, highlighting that suffering for righteousness' sake is honorable.

Lecture support: Verse 9: 'Paul the aged, and now also a prisoner of Jesus Christ.'

Key Arguments

Paul uses persuasion, not command

Though Paul had apostolic authority to command Philemon, he chose to beseech him for love's sake, demonstrating gentle leadership.

Lecture support: Verse 8-9: 'Though I might be much more bold in Christ to enjoin thee... yet for love's sake I rather beseech thee.'

Onesimus's conversion changes his status

Onesimus is now more than a slave; he is a beloved brother in the Lord, which should affect how Philemon treats him.

Lecture support: Verse 16: 'Not now as a servant, but above a servant, a brother beloved.'

Biblical slavery is for the slave's benefit

Biblical slavery provided education, discipline, and a path to freedom, unlike humanistic slavery which destroys individuals.

Lecture support: Deuteronomy 15:12-15 shows Hebrew slaves were to be released after six years with liberal provisions.

Restitution is a biblical principle

Onesimus owed Philemon because of theft, and biblical law required restitution, which could lead to slavery if the thief could not pay.

Lecture support: Exodus 22:1-3: 'If he have nothing, then he shall be sold for his theft.'

We must not play favorites among believers

Paul's instruction to receive Onesimus as himself teaches that we should accept all genuine saints equally, regardless of personality or past.

Lecture support: Verse 17: 'Receive him as myself.'

God's law is lighter than man's law

Biblical slavery had limitations and a termination point, whereas governmental slavery is permanent and destructive.

Lecture support: Contrast between Deuteronomy 15's six-year limit and modern welfare dependency.

Scripture References

Philemon 1:7-21

The main passage read and expounded throughout the sermon.

Colossians 4:18

Paul refers to his bonds, indicating he wrote Colossians from prison as well.

Colossians 4:10-14

Lists the same individuals (Aristarchus, Marcus, Epaphras, Luke, Demas) mentioned in Philemon, showing the epistles were carried together.

2 Corinthians 13:10

Paul speaks of his apostolic authority given for edification, not destruction.

2 Timothy 1:8

Paul tells Timothy not to be ashamed of the testimony or of Paul as his prisoner.

Revelation 2:10

Jesus warns that some will be cast into prison for trial, encouraging faithfulness.

Acts 26:10

Paul recounts how he once imprisoned saints, contrasting with his current imprisonment for Christ.

Acts 28:30-31

Paul dwelt two years in his own hired house in Rome, receiving all who came, while a prisoner.

1 Timothy 6:1-5

Instructions for Christian slaves to honor their masters, especially believing masters, to avoid blaspheming God's doctrine.

Deuteronomy 24:7

Condemns man-stealing (kidnapping) and selling a person, prescribing the death penalty.

Exodus 22:1-4

Laws on theft and restitution; a thief who cannot repay is to be sold for his theft.

Leviticus 25:39-47

Regulations for Hebrew slaves, including redemption and release at the year of jubilee.

Deuteronomy 15:12-15

Hebrew slaves are to be released after six years with liberal provisions, remembering Israel's own redemption from Egypt.

Discussion Questions

1. How does Paul's approach to Philemon (beseeching rather than commanding) model Christian leadership and conflict resolution?

Consider: Paul had apostolic authority but chose to appeal for love's sake (v.8-9).

2. In what ways does the doctrine of imputation in Philemon 18 deepen our understanding of Christ's substitutionary atonement?

Consider: Paul says, 'Put that on mine account,' paralleling how our sins were charged to Christ.

3. What does it mean to receive a fellow believer 'as myself' (v.17), and how can we practice this in our church community?

Consider: Paul instructs Philemon to treat Onesimus as he would treat Paul himself.

4. How does the biblical concept of slavery differ from modern perceptions, and what principles of justice and restoration does it teach?

Consider: Weaver contrasts biblical slavery (for benefit, with limits) and humanistic slavery (man-stealing, permanent).

5. Why is it significant that Paul calls himself 'a prisoner of Jesus Christ' rather than a prisoner of Rome?

Consider: Paul's identity is in Christ, not his circumstances; this reframes suffering for righteousness.

6. What can we learn from Paul's willingness to repay Onesimus's debt, and how does this reflect the principle of restitution?

Consider: Paul pledges to repay, showing personal responsibility and the importance of making wrongs right.

Applications

Ask rather than assume

Paul did not keep Onesimus without Philemon's consent, teaching us to ask permission rather than presume, avoiding hard feelings.

Lecture support: Verse 13-14: 'Whom I would have retained with me... but without thy mind would I do nothing.'

Receive all believers without favoritism

We must learn to receive every genuine saint as we would receive Christ, regardless of their personality or past failures.

Lecture support: Verse 17: 'Receive him as myself.'

Understand biblical slavery as beneficial

Biblical slavery was designed to educate, discipline, and restore individuals, unlike destructive governmental welfare.

Lecture support: Deuteronomy 15:12-15 shows release with provisions after six years.

Take responsibility for restitution

Like Paul, we should be willing to make right the wrongs of others when we are able, reflecting Christ's suretyship.

Lecture support: Verse 18-19: 'Put that on mine account... I will repay it.'

Use authority for edification, not destruction

Paul had apostolic authority but chose to beseech, modeling that leadership should build up rather than domineer.

Lecture support: Verse 8-9 and 2 Corinthians 13:10.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 13

You Are Contemptible

June 14, 2020

Read Chapter 13 in the companion book, pages 247-263 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Contemptibility of All People

Every person is contemptible either before God or before man, depending on their obedience or disobedience.

Lecture support: Weaver states, 'You are contemptible and so am I. Each one of us happens to be contemptible one way or the other.'

The Metaphor of Salt

Salt illustrates the Christian's role in the world: to flavor, preserve, sting, create thirst, and maintain covenant peace.

Lecture support: Weaver lists five uses of salt and applies each to the Christian life.

The Danger of Losing Saltiness

A Christian who compromises and loses biblical distinctiveness becomes worthless and is rejected by God and man.

Lecture support: Weaver warns, 'If salt has lost its savor, it is good for nothing but to be cast out and trodden under foot of men.'

Obedience vs. Disobedience

Obedience to God leads to being held in contempt by man but honored by God; disobedience leads to God's contempt.

Lecture support: Weaver says, 'I had much rather be held in contempt by man than by God.'

The Power of Speech

Speech must be seasoned with grace, salt, and knowledge to avoid corrupt communication and idle words.

Lecture support: Weaver cites Colossians 4:6 and Ephesians 4:29 to emphasize wholesome, edifying speech.

Key Arguments

You are either valuable or worthless

There is no middle ground; a Christian is either salt of the earth (valuable) or has lost saltiness (worthless).

Lecture support: Weaver says, 'We're either valuable or we are worthless.'

Salt must mingle yet remain distinct

Christians must engage the world without becoming like the world, just as salt mingles with food but remains distinct.

Lecture support: Weaver explains, 'Salt, in order to be effective, has to mingle with the substance it's affecting, and yet at the same time, it remains distinct from that substance.'

Rebuke is an act of love

Confronting sin is commanded by God and is a demonstration of love, not hatred.

Lecture support: Weaver cites Leviticus 19:17 and Revelation 3:19 to show that rebuke is linked to love.

Lukewarmness provokes God's rejection

Being neither cold nor hot leads to being spewed out by Christ, indicating extreme disgust.

Lecture support: Weaver references Revelation 3:16 and the Greek word for 'spew' meaning to vomit.

Betrayal of Christ brings contempt

Disobedience and compromise are forms of betraying Christ, making one contemptible to God.

Lecture support: Weaver says, 'An easy way to be held in contempt by God is to betray Jesus Christ.'

Scripture References

Matthew 5:13

The primary text: 'Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?'

Job 6:6

Used to illustrate that unsavory food needs salt, just as the world needs Christians.

Genesis 19

Sodom and Gomorrah would have been preserved if ten righteous men were found, showing the preserving power of salt.

Leviticus 19:17

Commands rebuke of a neighbor to avoid hating him in the heart.

1 Timothy 5:20

Public sin requires public rebuke so that others may fear.

Revelation 3:19

Jesus says, 'As many as I love, I rebuke and chasten,' linking rebuke to love.

Proverbs 27:5

Open rebuke is better than secret love.

Galatians 6:1-2

Restoring a fallen brother must be done in a spirit of meekness.

Matthew 9:9-13

Jesus mingled with sinners to affect them, demonstrating salt mingling yet remaining distinct.

Leviticus 2:13

Every meat offering was to be seasoned with salt, called the salt of the covenant.

Numbers 18:19

A covenant of salt forever given to Aaron and his descendants.

2 Chronicles 13:5

The kingdom was given to David by a covenant of salt.

Mark 9:50

Have salt in yourselves and have peace one with another.

Proverbs 6:19

God hates those who sow discord among brethren.

Proverbs 21:23

Whoever keeps his mouth and tongue keeps his soul from troubles.

Matthew 12:36

Every idle word will be accounted for in the day of judgment.

Colossians 4:6

Let your speech be always with grace, seasoned with salt.

Ephesians 4:29

Let no corrupt communication proceed out of your mouth.

Colossians 3:16

Let the word of Christ dwell in you richly.

Luke 14:34

Salt is good, but if it loses its savor, it is fit for nothing.

Discussion Questions

1. In what ways are you currently being 'salt' in your community, and where might you have lost your saltiness?

Consider: Based on the call to be salt of the earth and the warning against losing savor.

2. How can we rebuke a brother or sister in sin while maintaining a spirit of meekness and love?

Consider: From the discussion of Galatians 6:1-2 and the stinging aspect of salt.

3. Does your life make others thirst for the righteousness of Christ? If not, what changes are needed?

Consider: Related to the point that salt makes one thirsty.

4. What does it mean to have 'salt in yourselves' and how does that promote peace with others?

Consider: From Mark 9:50 and the covenant of salt.

5. How can we ensure our speech is always seasoned with grace, salt, and knowledge?

Consider: Based on Colossians 4:6 and the discussion of tonal patterns.

6. What are some practical ways to avoid being a 'lukewarm' Christian?

Consider: From the warning in Revelation 3:16.

7. In what areas of life are you most tempted to betray Christ for personal desires?

Consider: From the comparison to Judas and the call to obedience.

8. How does the fear of God's contempt motivate you more than the fear of man's contempt?

Consider: From the conclusion that it is better to be held in contempt by man than by God.

Applications

Examine Your Saltiness

Evaluate whether your life adds biblical flavor to the world or has become tasteless through compromise.

Lecture support: Weaver asks, 'What kind of flavor does your Christianity bring forth?'

Confront Sin in Love

When you see a brother in sin, approach him with meekness and restore him, remembering your own vulnerability.

Lecture support: Weaver explains Galatians 6:1-2 and the need for a spirit of meekness.

Create Spiritual Thirst

Live in such a way that others desire the righteousness and peace you have in Christ.

Lecture support: Weaver tells the story of Stonewall Jackson's prayer life convicting General Ewell.

Promote Peace, Not Division

Actively work to maintain unity and peace among believers, avoiding discord.

Lecture support: Weaver cites Mark 9:50 and Proverbs 6:19 about sowing discord.

Guard Your Speech

Speak only what is edifying, gracious, and seasoned with salt, avoiding idle and corrupt words.

Lecture support: Weaver references Colossians 4:6, Ephesians 4:29, and Proverbs 21:23.

Avoid Lukewarmness

Pursue wholehearted devotion to Christ, rejecting a tepid, indifferent faith that disgusts God.

Lecture support: Weaver warns from Revelation 3:16 that lukewarmness leads to being spewed out.

Choose God's Approval Over Man's

Accept that obedience may bring man's contempt, but it secures God's favor and avoids His eternal contempt.

Lecture support: Weaver states, 'I had much rather be held in contempt by man than by God.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 14

The Glory Of God

April 30, 2014

Read Chapter 14 in the companion book, pages 265-284 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Glory of God as Goodness and Sovereignty

God's glory is supremely displayed in His goodness and sovereign grace, as revealed to Moses and in the resurrection of Christ.

Lecture support: Weaver cites Exodus 33-34 where God shows Moses His goodness and proclaims His sovereign mercy, and connects this to Romans 6:4.

Union with Christ in Death and Resurrection

Believers are united with Christ in His death and resurrection, so that just as He was raised by the Father's glory, they are raised to new life.

Lecture support: Weaver expounds Romans 6:4-5, emphasizing the 'like as' and 'even so' to show the parallel between Christ's resurrection and the believer's regeneration.

The Motive for Holy Living

The goodness and sovereignty of God in saving undeserving sinners provides the ultimate motive for walking in newness of life.

Lecture support: Weaver argues that because God was not obligated to save but did so out of His goodness, believers are doubly obligated to glorify Him.

The Incomprehensibility of God's Glory

God's essential glory cannot be fully defined or comprehended by finite humans; it is above creation and beyond human understanding.

Lecture support: Weaver states that to define God's glory is to limit God, and quotes Spurgeon on the vastness of the subject.

God's Sovereignty in Election and Regeneration

Just as God sovereignly chose Christ as Mediator, He sovereignly chooses and regenerates individuals, as seen in John 5 and John 11.

Lecture support: Weaver references Isaiah 42:1, 2 Thessalonians 2:13, and the healings in John 5 and John 11 to illustrate sovereign election.

Key Arguments

Christ was raised by the glory of the Father, which is His goodness and sovereignty.

The phrase 'glory of the Father' in Romans 6:4 refers not merely to power but to the full display of God's goodness and sovereign grace.

Lecture support: Weaver critiques commentators who reduce 'glory' to power, and instead points to Exodus 33-34 where God's glory is linked to His goodness and sovereign mercy.

God was not obligated to save, but did so out of His goodness.

God's creation, providence, and redemption are all acts of free grace, not obligation; He would be just to damn all sinners.

Lecture support: Weaver asks a series of rhetorical questions about God's obligations and cites Romans 11:33-35 to show no one can put God in their debt.

The resurrection of Christ is attributed to the Father's sovereign act.

Multiple New Testament passages explicitly state that God the Father raised Jesus from the dead, demonstrating His sovereign power.

Lecture support: Weaver lists Acts 3:15, 4:10, 13:30, 17:31, Romans 10:9, Galatians 1:1, Ephesians 1:20, and Hebrews 13:20.

Just as God chose and raised Christ, He chose and regenerated believers.

The 'like as... even so' structure of Romans 6:4 establishes a parallel between Christ's mediatorial election/resurrection and the believer's election/regeneration.

Lecture support: Weaver explains the Greek words hosper and houtos, and cites Isaiah 42:1 and 2 Thessalonians 2:13 to show the parallel election.

Jesus' selective healings demonstrate His sovereign grace.

In John 5 and John 11, Jesus healed only one man and raised only Lazarus to show that He is God and acts according to His sovereign will.

Lecture support: Weaver recounts the stories and connects them to John 5:21 ('the Son quickeneth whom he will') and Exodus 33:19.

The believer's new life is a resurrection from spiritual death by the same glory.

The glory that raised Christ physically is the same glory that raises believers spiritually, enabling them to walk in newness of life.

Lecture support: Weaver cites 2 Corinthians 4:6 and argues that the power and goodness displayed in Christ's resurrection are operative in regeneration.

Scripture References

Romans 6:1-4

The primary text; Paul asks if we should continue in sin, and states we are buried with Christ and raised to walk in newness of life.

1 Corinthians 10:31

Cited as a common verse about doing all to the glory of God.

Romans 15:7

Command to receive one another as Christ received us to the glory of God.

2 Corinthians 1:20

All God's promises are yes in Christ to the glory of God.

Jeremiah 9:23-24

Let him who glories glory in understanding and knowing the Lord.

Romans 3:23

All have sinned and fall short of the glory of God.

Psalm 19:1

The heavens declare the glory of God.

Revelation 4:11

God created all things for His pleasure and glory.

Romans 11:36

Of Him, through Him, and to Him are all things; to Him be glory forever.

Psalm 8:1

God's glory is set above the heavens.

Psalm 57:5, 11

Be exalted, O God, above the heavens; let Your glory be above all the earth.

Exodus 33:15-19

Moses asks to see God's glory; God promises to show His goodness and proclaim His sovereign grace.

Exodus 34:5-7

God proclaims His name as merciful, gracious, and just.

Romans 11:33-35

God's judgments are unsearchable; no one has given to Him that He should repay.

Romans 3:24

Justified freely by His grace through the redemption in Christ.

Romans 5:20-21

Where sin abounded, grace abounded much more.

Romans 2:3-5

Despising the riches of God's goodness, forbearance, and longsuffering leads to storing up wrath.

John 3:17

God sent not His Son to condemn the world but to save it.

Romans 5:10

We were reconciled to God by the death of His Son.

Galatians 4:4-5

God sent forth His Son to redeem those under the law.

Discussion Questions

1. Why does Weaver argue that 'the glory of the Father' in Romans 6:4 means more than just God's power?

Consider: Weaver critiques commentators who limit the phrase to power and instead points to Exodus 33-34.

2. How does the revelation of God's glory to Moses in Exodus 33-34 help us understand Romans 6:4?

Consider: Weaver connects God's goodness and sovereign grace shown to Moses with the resurrection of Christ and the believer's new life.

3. In what ways does the healing at Bethesda (John 5) illustrate the sovereignty of God in salvation?

Consider: Weaver uses the story to show that Jesus heals whom He will, reflecting the divine prerogative to be gracious to some.

4. What does Weaver mean by saying believers owe God a 'double debt'?

Consider: He explains that we are God's by creation and by redemption, which obligates us to glorify Him.

5. How does the parallel between Christ's resurrection and the believer's regeneration provide motivation for holy living?

Consider: Weaver argues that the same goodness and power that raised Christ now enables and motivates believers to walk in newness of life.

Applications

Walk in newness of life by the same power that raised Christ.

Because God's goodness and sovereignty raised us spiritually, we are enabled and motivated to live holy lives.

Lecture support: Weaver states, 'the same God, that same goodness, that same grace, that same power that will enable us to be obedient and to walk in newness of life.'

Glorify God in all things as a response to His grace.

Since we are doubly God's - by creation and redemption - we should do all to His glory, recognizing our obligation.

Lecture support: Weaver applies 1 Corinthians 10:31 and 1 Corinthians 6:19-20 to the believer's duty to honor God.

Rely on the Spirit, not self-effort, for obedience.

Walking in newness of life is not by human might but by the Spirit, as seen in Zechariah 4:6 and Galatians 5:16.

Lecture support: Weaver quotes Zechariah 4:6 and references 'Walk in the Spirit' to emphasize divine enablement.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 15

How to Know if You are Saved

April 23, 2023

Read Chapter 15 in the companion book, pages 285-303 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Assurance of Salvation

Assurance is based on the objective truth of God's Word, not subjective feelings. Even great Christians have struggled with doubt.

Lecture support: Weaver cites 1 John 5:11-13 and examples of John Owen and Charles Spurgeon to show that doubt can coexist with genuine faith.

The Changed Life

A true Christian is a new creation in Christ, marked by an initial transformation and a continual process of putting off sin and putting on righteousness.

Lecture support: Exposition of 2 Corinthians 5:17, Ephesians 4:17-32, and Colossians 3:5-17 emphasizes ongoing change as evidence of salvation.

The Chastised Life

God disciplines every true child out of love. Chastening is corrective and proves sonship; absence of discipline indicates illegitimacy.

Lecture support: Hebrews 12:5-11 is expounded to show that chastening is a mark of God's love and a guarantee that the believer will be brought back to obedience.

The Danger of Self-Deception

Many think they are saved based on church membership, baptism, or good works, but true salvation is evidenced by a changed life and God's discipline.

Lecture support: Weaver warns against false assurances and states that if one can sin without chastening, they are not a child of God.

The Role of Feelings vs. Facts

Salvation is an accomplished fact in Christ, not a feeling. Feelings of unworthiness do not negate the reality of salvation.

Lecture support: Weaver explains that those with a deep sense of sin may doubt, but the fact of having Christ is what matters (1 John 5:12).

Key Arguments

Doubt does not disprove salvation

Even eminent Christians like John Owen and Charles Spurgeon experienced doubt, showing that lack of assurance can coexist with genuine faith.

Lecture support: Quotes from Owen and Spurgeon are provided, along with the explanation that doubt often arises from a deep sense of personal sin.

Assurance is based on Scripture, not feelings

1 John 5:11-13 teaches that eternal life is in Christ, and believers can know they have it regardless of how they feel.

Lecture support: Weaver emphasizes that 'eternal life is not a feeling' but a fact based on the person and work of Christ.

A true Christian is a new creation

2 Corinthians 5:17 teaches that being in Christ results in a new creation, with old things passed away and all things become new.

Lecture support: The Greek words ktisis, archaios, and kainos are explained to show the radical and ongoing nature of this change.

Change must be continual

The Christian life is a process of putting off old sinful habits and putting on new righteous ones, as taught in Ephesians 4 and Colossians 3.

Lecture support: Weaver walks through the 'put off/put on' commands in these passages, emphasizing that growth requires ongoing change.

God disciplines every true child

Hebrews 12:5-11 teaches that chastening is a mark of sonship; those without discipline are illegitimate, not true children of God.

Lecture support: The passage is expounded to show that God's discipline is loving, corrective, and always effective in producing righteousness.

Two realms for the Christian

A believer is always either living a changed life or a chastised life. If one can sin without discipline, they are not saved.

Lecture support: Weaver concludes that these two principles are forever at work in a true child of God, providing a gauge for assurance.

Scripture References

2 Corinthians 5:17

The foundational verse for the changed life principle: 'Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.'

Hebrews 12:5-11

The foundational passage for the chastised life principle, teaching that God disciplines every son He receives.

1 John 5:11-13

Used to show that assurance is based on the record God has given: eternal life is in His Son, and believers can know they have it.

Psalm 130

Mentioned as the passage that brought relief to John Owen's soul during a time of darkness and doubt.

John 5:24

Quoted to show that hearing Christ's word and believing results in passing from death to life, but doubters may struggle to apply it to themselves.

Acts 11:26

Noted as the place where disciples were first called Christians, defining a Christian as a disciple of Christ.

Luke 6:46

Used to contrast those who call Jesus 'Lord' but do not obey, highlighting that true disciples are obedient.

Galatians 6:15

Cited to reinforce that neither circumcision nor uncircumcision matters, but a new creation in Christ.

Ephesians 4:17-32

Expounded to show the put off/put on pattern of the changed life, including specific commands about lying, anger, stealing, speech, and kindness.

Colossians 3:5-17

Expounded to show the same put off/put on pattern, emphasizing mortifying sin and putting on Christlike virtues.

2 Peter 3:18

Used to argue that growing in grace is linked to growing in knowledge, which necessitates continual change.

Proverbs 3:11-12

Identified as the Old Testament source of the quote in Hebrews 12:5-6 about the Lord's discipline.

Revelation 3:19

Cited to show that Christ rebukes and chastens those He loves, calling for repentance.

Micah 6:9

Quoted to illustrate that God's voice may be heard through His Word or through the rod of discipline.

Romans 6

Referenced in connection with the believer's union with Christ in death and resurrection, leading to newness of life.

Discussion Questions

1. Why do you think even great Christians like John Owen and Charles Spurgeon struggled with assurance? How does their experience help us?

Consider: Weaver gives examples of Owen and Spurgeon to show that doubt can coexist with genuine faith.

2. How does 1 John 5:11-13 provide a basis for assurance that is independent of our feelings?

Consider: Weaver emphasizes that eternal life is a fact based on Christ's work, not a feeling.

3. What does it mean to be a 'new creature' in Christ, and how should that change be evident in a believer's life?

Consider: Exposition of 2 Corinthians 5:17 and the put off/put on commands in Ephesians 4 and Colossians 3.

4. Why is it not enough to simply stop a bad habit? What must replace it according to Ephesians 4 and Colossians 3?

Consider: Weaver explains that you cannot replace something with nothing; you must replace sinful habits with righteous ones.

5. How does Hebrews 12:5-11 change your view of hardships and difficulties in the Christian life?

Consider: The passage teaches that chastening is a sign of God's love and sonship, not His anger.

6. What is the difference between God's chastening of believers and His judgment of unbelievers?

Consider: Weaver states that chastisement is for correction, while judgment is for condemnation.

7. How can the two principles of the changed life and the chastised life serve as a gauge for assurance?

Consider: Weaver concludes that these principles are forever at work in a true child of God.

Applications

Examine your life for evidence of change

Ask whether your life shows a pattern of putting off sin and putting on righteousness. A true Christian is a new creation and will exhibit ongoing transformation.

Lecture support: Weaver expounds 2 Corinthians 5:17 and the put off/put on commands, stating that Christians are to be always living a changed life.

Evaluate your response to sin and discipline

If you can sin without experiencing God's chastening, you should question your salvation. God disciplines every true child.

Lecture support: Hebrews 12:8 says that those without chastisement are 'bastards and not sons.'

Replace sinful habits with godly ones

Do not merely try to stop sinning; actively cultivate righteous habits. For example, replace lying with truth-telling, stealing with honest labor and generosity.

Lecture support: Ephesians 4:25-32 and Colossians 3:5-17 provide specific put off/put on commands.

Base assurance on God's Word, not feelings

When doubting, return to the objective promises of Scripture, such as 1 John 5:11-13, rather than relying on subjective emotions.

Lecture support: Weaver emphasizes that 'eternal life is not a feeling' but a fact based on Christ's work.

Submit to God's discipline as an act of love

When experiencing hardship, recognize it may be God's loving chastening to produce righteousness. Respond with repentance and submission.

Lecture support: Hebrews 12:11 says chastening yields 'the peaceable fruit of righteousness.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 16

A Method To Gauge Your Love To Christ

October 01, 2016

Read Chapter 16 in the companion book, pages 305-322 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Love as a Gauge of Forgiveness

The depth of one's love for Christ directly reflects the depth of one's understanding of personal sin and the magnitude of divine forgiveness received.

Lecture support: Weaver states, 'the comprehension of our depravity, the comprehension of the depths and wickedness of our sins, and our comprehension of the grace and mercy and forgiveness of our sins all correlate to our love for Jesus Christ.'

The Vileness of Sin

Sin is exceedingly offensive to God, depicted in Scripture through repulsive images to help believers grasp its true nature and their own corruption.

Lecture support: Weaver says, 'I want you to understand how sin is a stench in its nostrils. If you do not understand these pictures, if you do not understand these illustrations, you will never ever grasp the grace and mercy and forgiveness of God in your life.'

Self-Righteousness vs. Humble Gratitude

The Pharisee's self-righteousness led to little love and neglect of Christ, while the sinful woman's humble awareness of her debt produced extravagant love and devotion.

Lecture support: Weaver contrasts Simon's failure to provide water, a kiss, or oil with the woman's tears, kisses, and ointment, showing that 'to whom little is forgiven, the same loveth little.'

The Nature of True Forgiveness

Forgiveness is a free act of God's grace, not earned by love; rather, love is the grateful response to having been forgiven.

Lecture support: Weaver explains, 'We do not love in order to be forgiven. We love because we have been forgiven.'

Degrees of Sin and Guilt

While all are sinners, there are degrees of guilt and vileness, yet all are equally unable to pay their debt and equally in need of God's forgiveness.

Lecture support: Weaver says, 'all of us are sinners and all of us are guilty, but obviously there are some that are viler than others... It does not matter if you are a big sinner or little sinner, you're still a sinner and you are still liable to the law of God.'

The Necessity of Self-Examination

Believers must honestly assess their understanding of personal sin and God's mercy to gauge and increase their love for Christ.

Lecture support: Weaver asks, 'Have you ever really paused to think of the greatness of your sins? Have you ever stopped to think of the exceeding sinfulness of your sins?'

Key Arguments

Love is proportional to perceived forgiveness

Jesus' parable teaches that the one who is forgiven more will love more, establishing a direct correlation between the awareness of sin's magnitude and the intensity of love for God.

Lecture support: Weaver cites Luke 7:47, 'Wherefore I say unto thee, her sins which are many are forgiven, for she loved much: but to whom little is forgiven, the same loveth little.'

Love is the effect, not the cause, of forgiveness

The woman's actions did not earn her forgiveness; they were the result of having already been forgiven, demonstrating that grace precedes and produces love.

Lecture support: Weaver states, 'Her actions did not merit forgiveness. Her actions were because she had already been forgiven.'

All are insolvent debtors before God

Both the 'big' sinner and the 'little' sinner are equally unable to pay their moral debt to God, highlighting universal human helplessness and the necessity of divine grace.

Lecture support: Weaver explains, 'Simon, the religious Pharisee, could no more pay his 50 to God than this poor heathen, her 500.'

Sin is exceedingly sinful and repulsive to God

Using seven graphic biblical metaphors, Weaver argues that sin is far more vile than humans typically acknowledge, and recognizing this is essential to appreciating forgiveness.

Lecture support: Weaver describes sin as 'a stench in its nostrils' and illustrates with leprosy, putrefying sores, filthy rags, etc.

Self-righteousness blinds one to their need and limits love

Simon the Pharisee's low view of his own sin led to minimal love and failure to honor Christ, illustrating the danger of spiritual pride.

Lecture support: Weaver notes Simon 'did not even love our Lord enough to provide him with the common courtesies of the day' because he thought his debt was small.

Understanding sin's impact on Christ deepens love

Contemplating that Christ bore the penalty for every sin should produce grief over sin and greater love for the Savior.

Lecture support: Weaver asks, 'What did my sins do to Jesus Christ? How did they affect Him?' and references Isaiah 53.

Prayer for revelation is key to increased love

To love Christ more, believers must pray for God to reveal their own sinfulness and then to reveal Christ's person and work.

Lecture support: Weaver says, 'If we want to love him more, there are two prayer requests that we should make. Number one, Lord, show me myself... then you pray Lord show me thyself.'

Scripture References

Luke 7:36-50

The primary text of the sermon, recounting the sinful woman anointing Jesus' feet in Simon the Pharisee's house and the parable of the two debtors.

John 14:21

Cited as a gauge of love: 'He that hath my commandments and keepeth them, he it is that loveth me.'

John 14:24

Cited as a gauge of love: 'He that keepeth not my sayings loveth me not.'

1 John 5:3

Cited as a gauge of love: 'This is the love of God that we keep his commandments.'

Isaiah 65:5

Describes the self-righteous attitude of the Pharisees: 'Stand by thyself, come not near to me; for I am holier than thou,' and God's response.

Matthew 9:11

Pharisees question why Jesus eats with publicans and sinners.

Mark 2:16

Scribes and Pharisees question Jesus' association with sinners.

Luke 15:2

Pharisees and scribes murmur that Jesus receives sinners.

Matthew 26:6

Mentioned as possibly referring to the same Simon, called Simon the leper, in Bethany.

Mark 14:3

Another anointing of Jesus by a woman in Simon the leper's house, possibly the same Simon.

Galatians 3:10

Cited to show that all are under the curse of the law and cannot pay their debt.

James 2:10-11

Used to argue that breaking one point of the law makes one guilty of all, so all are sinners regardless of degree.

Psalm 130:4

Cited to show there is forgiveness with God.

Psalm 85:2

Cited to show God forgives iniquity and covers sin.

Jeremiah 44:4

God calls sin 'that abominable thing which I hate.'

1 Kings 8:38

Solomon's prayer refers to 'the plague of his own heart,' likening sin to leprosy.

Isaiah 1:5-6

Sin pictured as wounds, bruises, and putrefying sores from head to foot.

Psalm 38:5

David says, 'My wounds stink and are corrupt because of my foolishness.'

Psalm 13:7

David says, 'My loins are filled with a loathsome disease.' (Note: likely Psalm 38:7, but Weaver says Psalm 13:7.)

Isaiah 64:6

All our righteousnesses are as filthy rags; we are all as an unclean thing.

Discussion Questions

1. How does the parable of the two debtors illustrate the relationship between forgiveness and love?

Consider: Weaver explains that both debtors were forgiven, but the one who owed more loved more, teaching that love corresponds to perceived forgiveness.

2. In what ways did Simon the Pharisee fail to show love to Jesus, and what does this reveal about his heart?

Consider: Jesus points out Simon's lack of water, kiss, and oil, contrasting with the woman's lavish devotion, exposing Simon's self-righteousness and little love.

3. Why is it important to understand that love is the effect, not the cause, of forgiveness?

Consider: Weaver stresses that we do not love to be forgiven but love because we are forgiven, guarding against works-based salvation.

4. Which of the seven biblical pictures of sin was most striking to you, and how does it change your view of sin?

Consider: Weaver presents leprosy, sores, filthy rags, abandoned infant, scum, dead body, and vomit/mire as images to help believers grasp sin's vileness.

5. How can meditating on Christ's suffering for our sins increase our love for Him?

Consider: Weaver urges contemplation of Isaiah 53 and what our sins did to Jesus, suggesting this deepens gratitude and love.

6. What are the two prayer requests Weaver recommends, and why are both necessary?

Consider: He advises praying 'Lord, show me myself' and 'Lord, show me thyself,' warning that seeing self without seeing Christ leads to despair.

7. How does a low view of one's own sinfulness hinder love for Christ?

Consider: Weaver argues that those who think they are forgiven little will love little, as seen in Simon's neglect of Jesus.

8. What practical steps can you take to deepen your understanding of your sin and God's forgiveness?

Consider: The sermon implies self-examination, Scripture meditation on sin's nature, and prayer for revelation as means to grow in love.

Applications

Examine your perception of your own sinfulness

Honestly assess how deeply you understand the vileness of your sin; a shallow view leads to shallow love for Christ.

Lecture support: Weaver asks, 'Have you ever really paused to think of the greatness of your sins?' and warns that 'to whom little is forgiven, the same loveth little.'

Meditate on the biblical pictures of sin

Study the seven images (leprosy, sores, rags, etc.) to grasp how repulsive sin is to God, fostering humility and gratitude.

Lecture support: Weaver says, 'If you do not understand these pictures... you will never ever grasp the grace and mercy and forgiveness of God.'

Pray for God to reveal your sin and Himself

Make it a regular prayer to ask God to show you the depth of your depravity and the glory of Christ, leading to increased love.

Lecture support: Weaver instructs, 'If we want to love him more, there are two prayer requests... Lord, show me myself... Lord show me thyself.'

Reflect on Christ's suffering for your sins

Contemplate what your sins cost Jesus on the cross, allowing that realization to produce grief over sin and deeper love for the Savior.

Lecture support: Weaver asks, 'What did my sins do to Jesus Christ? How did they affect Him?' and references Isaiah 53.

Avoid self-righteousness by remembering your debt

Guard against the Pharisee's attitude by recalling that you were an insolvent debtor, saved only by grace, which should produce humble love.

Lecture support: Weaver notes Simon 'did not even love our Lord enough to provide him with the common courtesies' because he thought his debt small.

Express love through tangible devotion to Christ

Like the woman, demonstrate love through acts of worship, service, and sacrifice, motivated by gratitude for forgiveness.

Lecture support: The woman's washing, kissing, and anointing Jesus' feet are held up as the model of love flowing from forgiveness.

Use obedience as a gauge of love

Evaluate your love for Christ by your willingness to keep His commandments, as taught in John 14 and 1 John 5.

Lecture support: Weaver cites John 14:21, 24 and 1 John 5:3 as other scriptural gauges of love.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 17

When Preaching Does Not Help

November 11, 2017

Read Chapter 17 in the companion book, pages 323-340 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Efficacy and Purpose of Preaching

Preaching is never useless because God's Word always accomplishes His purposes, whether for reconciliation or condemnation.

Lecture support: Isaiah 55:11 is cited: 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please.'

The Necessity of a Divine Call for Preachers

True preaching requires a divine call and sending; many preachers are false prophets or professionals who have not been sent by God.

Lecture support: Romans 10:15: 'And how shall they preach, except they be sent?' and Jeremiah 23:21: 'I have not sent these prophets, yet they ran.'

The Content of True Preaching: Exposition, Explanation, Application

Biblical preaching involves reading distinctly, giving the sense, and causing understanding, as modeled in Nehemiah 8:7-8.

Lecture support: Nehemiah 8:7-8: 'So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading.'

The Rejection of God's Word by the People

People reject sound doctrine and seek teachers who tickle their ears; they consider God's Word a reproach and have no delight in it.

Lecture support: 2 Timothy 4:3: 'For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.'

The Uncircumcised Ear and Heart

An uncircumcised ear cannot hearken to God's Word; this spiritual condition leads to walking in the imagination of one's own heart and idolatry.

Lecture support: Jeremiah 6:10: 'Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it.'

The Dual Outcome of Preaching: Life and Death

Preaching is a sweet savor to God whether it leads to salvation or condemnation; the same Word that saves also hardens.

Lecture support: 2 Corinthians 2:15-16: 'For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life.'

The Consequences of Despising God's Word

When people despise God's Word, they face societal disintegration and final judgment; the question 'What will ye do in the end thereof?' underscores accountability.

Lecture support: Jeremiah 5:31: 'The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?'

Key Arguments

Preaching is never useless but may not help

Preaching always accomplishes God's ordained purpose, but there are times when it will not help because of problems with preachers, preaching, and people.

Lecture support: Isaiah 55:11 is cited to show God's Word never returns void, yet examples like Noah and Jeremiah show preaching did not help their generations.

Many preachers are not called or sent by God

A true preacher must be sent by God; false prophets and professionals run without being sent and do not preach God's Word.

Lecture support: Jeremiah 23:21: 'I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.'

False preaching steals, adds to, and substitutes for God's Word

False prophets are charged with stealing God's words (not preaching the whole counsel), adding to His words (saying what God never said), and substituting their own dreams.

Lecture support: Jeremiah 23:30-32: 'I am against the prophets... that steal my words... that use their tongues, and say, He saith... that prophesy false dreams.'

People reject sound doctrine and seek ear-tickling teachers

The people themselves do not want God's Word; they heap up teachers who will tell them what they want to hear, leading to false teaching and tyranny.

Lecture support: 2 Timothy 4:3 and Jeremiah 5:31: 'The prophets prophesy falsely... and my people love to have it so.'

An uncircumcised ear cannot hear God's Word

The metaphor of uncircumcision indicates a rebellious heart that rejects true doctrine; this condition makes preaching unable to help.

Lecture support: Jeremiah 6:10 and Calvin's commentary: 'The uncircumcised ear is that which rejects all true doctrine.'

Rejecting God's Word leads to idolatry of the imagination

When people despise God's Word, they walk in the imagination of their own heart and create a god of their own making.

Lecture support: Jeremiah 13:10: 'This evil people, which refuse to hear my words, which walk in the imagination of their heart.'

Preaching results in either life or death

The same preaching is a savor of life to those being saved and a savor of death to those perishing; God is glorified in both outcomes.

Lecture support: 2 Corinthians 2:15-16: 'To the one we are the savour of death unto death; and to the other the savour of life unto life.'

Scripture References

Jeremiah 6:8-10

The primary text of the sermon; God warns Jerusalem and Jeremiah asks to whom he can speak because their ear is uncircumcised.

Isaiah 55:11

Cited to show that God's Word never returns void but accomplishes His purpose.

2 Peter 2:5

Noah is called a preacher of righteousness.

1 Peter 3:20

While the ark was preparing, only eight souls were saved.

Nehemiah 8:7-8

Defines true biblical preaching as reading distinctly, giving the sense, and causing understanding.

2 Timothy 4:3

The time will come when people will not endure sound doctrine but heap up teachers with itching ears.

Romans 10:15

How shall they preach except they be sent?

Jeremiah 23:21

God says He did not send the false prophets, yet they ran and prophesied.

Isaiah 8:20

To the law and to the testimony: if they speak not according to this word, there is no light in them.

Jeremiah 23:22

If the false prophets had stood in God's counsel, they would have turned the people from evil.

Jeremiah 23:25-32

God charges false prophets with stealing His words, adding to them, and substituting dreams.

Ezekiel 3, 33

Ezekiel was charged as a warner; blood guiltiness for not warning.

Acts 20:26-27

Paul declared he was pure from the blood of all men because he declared the whole counsel of God.

Deuteronomy 4:2

Do not add to or diminish from God's Word.

Revelation 22:19

Do not add to the words of this prophecy.

Jeremiah 18:18

The people plotted against Jeremiah and refused to heed his words.

Jeremiah 20:10

Jeremiah heard defaming and his familiars watched for his halting.

Jeremiah 26:8-9

The priests and prophets seized Jeremiah and said he must die for prophesying destruction.

Jeremiah 5:1-2

God told Jeremiah to find one man who executes judgment and seeks truth, but they swear falsely.

Acts 7:51

Stephen called the Jews stiffnecked and uncircumcised in heart and ears.

Discussion Questions

1. What does it mean for preaching to 'not help,' and how does this differ from preaching being useless?

Consider: The sermon distinguishes between preaching never being useless (Isaiah 55:11) and times when it does not help because of the hearers' condition.

2. How can we discern whether a preacher is truly called and sent by God?

Consider: The sermon points to Isaiah 8:20 as the test: speaking according to God's Word.

3. In what ways do modern churches replace exposition, explanation, and application with entertainment or other substitutes?

Consider: The sermon critiques seeker-friendly churches that use programs, skits, and dramas instead of biblical preaching.

4. What does it mean to have an 'uncircumcised ear,' and how does this condition develop?

Consider: The sermon explains this metaphor as a rebellious heart that rejects true doctrine, leading to spiritual deafness.

5. Why do people often prefer false teaching and tyranny over the truth of God's Word?

Consider: Jeremiah 5:31 says the people love to have it so; the sermon suggests it relieves them of responsibility.

6. How should the dual outcome of preaching (life and death) affect our understanding of evangelism and preaching?

Consider: 2 Corinthians 2:15-16 shows that preaching is a sweet savor to God regardless of the response.

7. What are the dangers of walking in the imagination of one's own heart, and how does this relate to idolatry?

Consider: The sermon warns that rejecting God's Word leads to creating a god of one's imagination.

8. What does the question 'What will ye do in the end thereof?' mean for individuals and societies today?

Consider: The sermon applies Jeremiah 5:31 to the disintegration of culture and final judgment.

Applications

Examine whether you delight in God's Word or consider it a reproach

Listeners are urged to assess their own attitude toward Scripture: do they love it and obey it, or do they despise it and walk in their own imagination?

Lecture support: Jeremiah 6:10: 'the word of the Lord is unto them a reproach; they have no delight in it.'

Test preachers and preaching by fidelity to God's Word

Believers should evaluate whether their teachers are truly expounding Scripture or substituting their own ideas, and should seek churches where the whole counsel of God is preached.

Lecture support: Isaiah 8:20 and Jeremiah 23:30-32 are cited as standards for testing.

Recognize the danger of ear-tickling teaching

The sermon warns against the natural desire to hear only what pleases us; we must be willing to hear hard truths from God's Word.

Lecture support: 2 Timothy 4:3: 'they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.'

Understand that rejecting God's Word leads to idolatry

When people refuse to hear God's Word, they inevitably create a god of their own imagination and walk in the imagination of their heart.

Lecture support: Jeremiah 13:10: 'This evil people, which refuse to hear my words, which walk in the imagination of their heart.'

Prepare for the end by heeding God's Word now

The question 'What will ye do in the end thereof?' calls for urgent self-examination and repentance before judgment comes.

Lecture support: Jeremiah 5:31: 'and what will ye do in the end thereof?'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 18

For Fear Of The Jews

September 17, 2018

Read Chapter 18 in the companion book, pages 341-356 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Fear of Man as a Snare

The fear of the ruling elite, both in Jesus' day and today, ensnares and enslaves believers, preventing open confession of Christ.

Lecture support: Proverbs 29:25 is cited: 'the fear of man bringeth a snare.' Examples include Joseph of Arimathea and the disciples hiding for fear of the Jews.

True Anti-Semitism Is Opposition to Christ

Since Jesus is the true son of Abraham and the seed of promise, those who oppose Him are the real anti-Semites, not those who criticize the Jewish ruling elite.

Lecture support: Matthew 1:1 calls Jesus 'the son of Abraham'; Galatians identifies Him as the true seed. The Jews who sought to kill Jesus were opposing the ultimate Semite.

The 'Jews' as a Religious Power Clique

In the New Testament, 'the Jews' often denotes the Pharisees, chief priests, and rulers who controlled the synagogue and temple, not the common Judean people.

Lecture support: John 7:13, 19:38, 9:22, and 20:19 show fear of 'the Jews' as a ruling group with power to expel from the synagogue.

Jesus' Prudence and Refusal to Tempt God

Jesus avoided Judea not out of cowardice but to avoid tempting His Father, demonstrating that faith is not foolishness and that life should be preserved for further service.

Lecture support: Matthew 4:5-7 shows Jesus refusing to tempt God; John 7:1 shows Him walking in Galilee instead of Judea.

Judgment Through Withdrawal of Truth

When people reject the gospel, God's judgment may be to leave them alone, withdrawing the light and letting them die in their sins.

Lecture support: Matthew 15:14 says 'Let them alone'; Acts 13:46 shows Paul turning to the Gentiles when the Jews rejected the word.

Fearing God Overcomes Fear of Man

Proper fear of God, who can cast into hell, liberates believers from the fear of man, whose worst threat is physical death which ushers believers into God's presence.

Lecture support: Luke 12:4-5 commands fear of God; Psalm 56:11 and 118:6 express trust in God over man.

Key Arguments

The term 'Semite' includes many descendants of Shem, not just Jews

Abraham's descendants through Ishmael, Keturah, and Lot are all Semites, so anti-Semitism would require opposition to all these groups, not just Jews.

Lecture support: Genesis 11:10-27, 25:1-4; 1 Chronicles 1:32-33 trace the lineage of Shem through Abraham to many nations.

Jesus is the true seed of Abraham, making opposition to Him the ultimate anti-Semitism

Matthew 1:1 and Galatians show Jesus as the son of Abraham; therefore, the Jews who sought to kill Him were anti-Semites.

Lecture support: Matthew 1:1; Galatians (implied); Revelation 2:9 and 3:9 show some who claim to be Jews are of Satan's synagogue.

In the New Testament, 'Jew' primarily denotes a religious identity, not an ethnic one

Paul refers to 'the Jews' religion' in Galatians 1:13-14, contrasting it with Christianity, showing that 'Jew' in the New Testament is a religious term.

Lecture support: Galatians 1:13-14; Acts 26:4-5.

Jesus was not a Jew in the religious sense because He opposed their traditions

Jesus was of the tribe of Judah but did not embrace the religion of the Jews; He exposed their unbiblical traditions, so they hated Him.

Lecture support: John 7:1 shows the Jews sought to kill Him; He violated their Sabbath interpretations, not the Sabbath itself.

'The Jews' in John's Gospel often refers to a ruling elite, not all Judeans

Passages like John 7:13, 19:38, and 9:22 show that 'the Jews' were those with power to expel from the synagogue, not the common people who heard Jesus gladly.

Lecture support: John 7:13, 19:38, 9:22, 20:19; Mark 12:37.

The ruling elite sought to kill Jesus to protect their power and traditions

They feared losing their place and nation if people followed Jesus, and they were offended by His exposure of their hypocrisy and lawlessness.

Lecture support: John 11:47-48; John 12:19; Luke 13:14-17.

Jesus' withdrawal from Judea was an act of prudence and judgment

He avoided tempting God and left the rejecters to their fate, as taught in Matthew 10:23 and exemplified in Acts 13:46.

Lecture support: Matthew 4:5-7; Matthew 10:23; Matthew 15:14; Acts 13:46.

Believers must fear God, not the ruling elite, to overcome the fear of man

Since man can only kill the body, but God can cast into hell, proper fear of God liberates from fear of any human power.

Lecture support: Luke 12:4-5; Psalm 56:11; Psalm 118:6.

Scripture References

John 7:1

Introduction and key text: Jesus walked in Galilee because the Jews sought to kill Him.

Proverbs 29:25

The fear of man brings a snare, used to introduce the theme of fearing the Jews.

Genesis 11:10-27

Lineage of Shem, including Abram, to show the breadth of Semitic peoples.

Genesis 25:1-4

Abraham's children by Keturah, demonstrating many Semitic groups beyond Isaac.

1 Chronicles 1:32-33

Repeats the children of Abraham by Keturah, reinforcing the Semitic lineage.

Matthew 1:1

Jesus Christ is the son of David, the son of Abraham, making Him the true Semite.

Revelation 2:9

Those who say they are Jews but are not, but are the synagogue of Satan.

Revelation 3:9

Again, those who claim to be Jews but lie, identified as the synagogue of Satan.

2 Kings 16:6

First occurrence of the word 'Jews' in the Bible, referring to Judeans.

Acts 26:4-5

Paul speaks of 'our religion,' indicating the Jews had a distinct religion.

Galatians 1:13-14

Paul mentions 'the Jews' religion' twice, contrasting it with Christianity.

John 7:13

No man spoke openly of Jesus for fear of the Jews, showing the power of the ruling elite.

John 19:38

Joseph of Arimathea was a secret disciple for fear of the Jews.

John 12:41-43

Chief rulers believed but did not confess for fear of the Pharisees and love of praise.

John 20:19

Disciples assembled behind shut doors for fear of the Jews.

John 9:14-23

The blind man's parents feared the Jews because they had agreed to expel confessors of Christ.

Mark 12:37

The common people heard Jesus gladly, contrasting with the ruling elite.

John 5:15-18

The Jews persecuted Jesus for healing on the Sabbath and making Himself equal with God.

John 5:44-47

Jesus says Moses accuses them because they do not believe his writings.

Luke 13:10-17

Jesus heals a woman on the Sabbath, and the ruler of the synagogue is indignant, but the people rejoice.

Discussion Questions

1. How does the biblical definition of 'Semite' challenge modern accusations of anti-Semitism?

Consider: Weaver argues that many descendants of Shem are Semites, not just Jews, and that opposition to Christ is the ultimate anti-Semitism.

2. In what ways does the New Testament use 'the Jews' to refer to a ruling elite rather than all Jewish people?

Consider: Weaver cites John 7:13, 19:38, and 9:22 to show that 'the Jews' often means the Pharisees and chief priests with power to expel from the synagogue.

3. Why does Weaver claim Jesus was not a Jew, and how does this affect our understanding of His conflict with the religious leaders?

Consider: Weaver says Jesus was of Judah's tribe but did not embrace the Jewish religion, which was corrupted by traditions.

4. What does Jesus' withdrawal from Judea teach us about prudence, faith, and tempting God?

Consider: Weaver explains that Jesus avoided danger to not tempt His Father, showing that preserving life is lawful and wise.

5. How is the withdrawal of gospel truth a form of judgment, and what examples does Weaver give?

Consider: Weaver points to Matthew 15:14 and Acts 13:46 where Jesus and Paul leave rejecters alone to die in their sins.

6. According to Luke 12:4-5, why should fearing God overcome the fear of man?

Consider: Weaver explains that man can only kill the body, but God can cast into hell, so proper fear of God liberates from human threats.

7. What modern 'ruling elites' might cause believers to fear confessing Christ, and how can we resist that fear?

Consider: Weaver applies the sermon to today, urging believers to identify power cliques that intimidate and to fear God instead.

Applications

Do not fear the ruling elite; fear God alone

Believers must overcome the fear of powerful groups or individuals who oppose the gospel by cultivating a proper, biblical fear of God.

Lecture support: Luke 12:4-5; Proverbs 29:25; Psalm 56:11; Psalm 118:6.

Exercise prudence in the face of danger

Like Jesus, believers should avoid needless exposure to danger, preserving their lives for further service to God without tempting Him.

Lecture support: John 7:1; Matthew 4:5-7; Matthew 10:23.

Leave rejecters of the gospel to God's judgment

When people persistently reject the truth, believers should not waste time but move on, shaking off the dust as a testimony.

Lecture support: Matthew 15:14; Mark 6:11; Acts 13:46.

Speak boldly for Christ despite intimidation

The fear of man ensnares, but trusting in God enables bold confession of Christ even when facing powerful opposition.

Lecture support: John 7:13; John 12:42-43; Proverbs 29:25.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 19

Purpose Of Heart

November 19, 2018

Read Chapter 19 in the companion book, pages 357-372 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Necessity of Purpose of Heart

A fixed, determined resolution to cleave to the Lord is essential for Christian growth and perseverance; without it, believers remain unstable and unfruitful.

Lecture support: Weaver states, 'There will never be any growth and there will never be any maturity apart from purpose of heart.'

Cleaving to the Lord

Believers are exhorted to abide in Christ continually, as a branch in the vine, turning from all that is contrary to Him.

Lecture support: The sermon centers on Acts 11:23, 'that with purpose of heart they would cleave unto the Lord,' and expounds John 15 on abiding in Christ.

The Evidence of True Conversion

Genuine salvation always produces visible fruit of the Spirit; a lack of fruit indicates the absence of the Holy Spirit and true faith.

Lecture support: Weaver says, 'It is absolutely impossible for someone to be saved and transformed by the grace of God and not have fruit in their lives.'

Perseverance as Proof of Preservation

Those truly preserved by God will persevere in faith and repentance; starting well is not enough, one must finish well.

Lecture support: Weaver cites 1 John 2:19 and Philippians 1:6 to argue that continuance in the faith demonstrates genuine conversion.

Separation from Sin and the World

Cleaving to Christ requires a deliberate turning away from sin, worldly lusts, and anything that would defile or distract the believer.

Lecture support: Using Daniel 1:8 and Romans 1:1, Weaver emphasizes that every positive commitment to God has a negative implication of separation from evil.

The Danger of Double-Mindedness

A divided heart leads to instability in all areas of life; modern Christianity suffers from a lack of singleness of purpose.

Lecture support: Weaver references James 1:8, describing the double-minded man as unstable, and applies it to the inconsistency of professing Christians.

Key Arguments

Purpose of heart is a fixed, settled resolution of the mind.

The Greek word prothesis means a firm setting forth of the mind, a law laid down for conduct, renewed regularly like the showbread.

Lecture support: Weaver explains, 'It means a setting forth of a thing with a firm mind. It means having a fixed and settled resolution.'

Without purpose of heart, believers cannot hold fast to God's commands.

Scripture repeatedly commands holding fast to good, sound doctrine, and profession of faith, which is impossible without determination.

Lecture support: Weaver cites 1 Thessalonians 5:21, 2 Thessalonians 2:15, 2 Timothy 1:13, and Hebrews passages to show the need for holding fast.

Cleaving to Christ is abiding in Him as the true vine.

John 15 illustrates that apart from Christ, believers can do nothing and face judgment; abiding requires purpose of heart.

Lecture support: Weaver reads John 15:1-10 and concludes, 'Evidently, cleaving to the Lord Jesus Christ requires purpose of heart and is very, very important.'

Purpose of heart includes turning from sin and replacing it with holiness.

Daniel purposed not to defile himself and replaced the king's food with pulse and water; believers must replace sinful habits with holy practices.

Lecture support: Weaver says, 'Whatever is going to be put away, you have to replace it with something that is good and right and holy.'

Purpose of heart must be renewed daily to resist temptation.

Like the showbread replaced weekly, determination must be renewed daily or even hourly when facing severe temptation.

Lecture support: Weaver states, 'I am renewing my purpose of heart, even on a daily basis. Sometimes I might have to do it on an hourly basis.'

True conversion is evidenced by perseverance, not just a good start.

Those who fall away were never truly saved; God finishes the work He begins, enabling perseverance.

Lecture support: Weaver says, 'If God started a work in you, He will finish it... There is no preservation in Jesus Christ apart from perseverance.'

Scripture References

Acts 11:19-24

The primary text of the sermon, describing the scattering of believers, the preaching in Antioch, and Barnabas's exhortation to cleave to the Lord with purpose of heart.

Job 23:12

Cited to show that Job esteemed God's words more than his necessary food, illustrating the high value Old Testament saints placed on God's Word.

Psalm 19:9-10

David's declaration that God's judgments are more desirable than gold and sweeter than honey, used to contrast modern disregard for Scripture.

Jeremiah 15:16

Jeremiah's words were found and eaten, becoming the joy and rejoicing of his heart, exemplifying delight in God's Word.

John 17:17

Quoted within a John Owen citation: 'Sanctify them through thy truth: thy word is truth,' emphasizing the Word as the instrument of holiness.

Acts 4:36

Identifies Barnabas as a Levite from Cyprus, connecting him to the men of Cyprus and Cyrene who preached in Antioch.

Romans 8:9

Used to argue that if anyone does not have the Spirit of Christ, he is not His; thus, fruitlessness indicates absence of the Spirit.

Galatians 5:22-23

Lists the fruit of the Spirit to show what evidence of grace looks like in a believer's life.

John 14:26

Shows that the Comforter (parakletos) is the Holy Spirit, linking to the word 'exhort' (parakaleo) used of Barnabas.

John 15:26

Another reference to the Comforter (parakletos) to reinforce the meaning of exhortation.

Acts 8:1-4

Describes the persecution after Stephen's martyrdom and Saul's havoc, explaining why believers were scattered abroad.

James 1:8

A double-minded man is unstable in all his ways, used to diagnose the inconsistency of modern Christians.

1 Thessalonians 5:21

Commands to prove all things and hold fast that which is good, requiring purpose of heart.

2 Thessalonians 2:15

Exhorts believers to stand fast and hold the traditions taught by word or epistle.

2 Timothy 1:13

Paul tells Timothy to hold fast the form of sound words, i.e., sound doctrine.

Hebrews 3:6

We are Christ's house if we hold fast the confidence and rejoicing of hope firm to the end.

Hebrews 4:14

Let us hold fast our profession of faith in Jesus as the great high priest.

Hebrews 10:23

Let us hold fast the profession of our faith without wavering, for He is faithful that promised.

Revelation 2:25

Christ tells the church in Thyatira to hold fast what they have until He comes.

Revelation 3:3

Christ tells the church in Sardis to remember, hold fast, and repent.

Discussion Questions

1. What does it mean to have a 'purpose of heart' in your daily walk with Christ, and how can you cultivate it?

Consider: Weaver defines purpose of heart as a fixed resolution and emphasizes its necessity for growth.

2. How can we discern whether the grace of God is evident in our lives, as Barnabas saw in the Antioch believers?

Consider: The sermon states that grace always produces fruit, listing the fruit of the Spirit from Galatians 5.

3. In what areas of your life do you struggle with double-mindedness, and how does James 1:8 challenge you?

Consider: Weaver diagnoses modern Christianity as double-minded and unstable, lacking singleness of purpose.

4. What are some practical ways to 'hold fast' to sound doctrine and your profession of faith in a culture that opposes biblical truth?

Consider: Multiple Scripture passages are cited commanding believers to hold fast.

5. How does the illustration of the vine and branches in John 15 deepen your understanding of what it means to cleave to Christ?

Consider: Weaver uses John 15 to explain abiding in Christ and the consequences of not abiding.

6. What 'king's meat' or defiling influences do you need to purpose in your heart to avoid, and what holy replacements can you put in their place?

Consider: Daniel's example of purposing not to defile himself and replacing with pulse and water is applied.

7. Why is perseverance essential evidence of genuine salvation, and how does this truth affect your assurance?

Consider: Weaver argues that those who fall away were never truly saved, citing 1 John 2:19 and Philippians 1:6.

8. What does it look like to 'give the Lord the benefit of the doubt' in areas of uncertainty, and how can this practice protect your purpose of heart?

Consider: Weaver advises abstaining from all appearance of evil and saying no when in doubt.

Applications

Renew Your Purpose Daily

Each morning, purpose in your heart to honor God and avoid sin, asking for His help to cleave to Him throughout the day.

Lecture support: Weaver says, 'Every morning when you wake up... the first thing that come to your mind is you should say, Lord, help me today not to sin against thee.'

Replace Sinful Habits with Holy Practices

Identify areas of weakness and deliberately replace them with godly alternatives, as Daniel replaced the king's food with pulse and water.

Lecture support: Weaver states, 'Whatever is going to be put away, you have to replace it with something that is good and right and holy.'

Give God the Benefit of the Doubt

When uncertain whether something is sinful, abstain from it to maintain a clear conscience and avoid grieving the Lord.

Lecture support: Weaver advises, 'When in doubt, don't. Just give the Lord the benefit of doubt.'

Hold Fast to Sound Doctrine

Make a determined effort to learn, retain, and adhere to biblical truth, resisting the pressure to compromise.

Lecture support: Weaver cites 2 Timothy 1:13 and other passages commanding believers to hold fast the form of sound words.

Examine Your Life for Fruit

Regularly assess whether the fruit of the Spirit is evident in your life as proof of genuine conversion and abiding in Christ.

Lecture support: Weaver says, 'It is absolutely impossible for someone to be saved... and not have fruit in their lives.'

Persevere in Faith and Repentance

Continue in the faith, not just starting well but finishing well, trusting that God who began a good work will complete it.

Lecture support: Weaver states, 'It is not sufficient to start well. One must also finish well.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 20

The Need Of The Hour

December 15, 2021

Read Chapter 20 in the companion book, pages 373-391 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Urgency of the Hour

The current time is one of divine judgment, paralleling biblical warnings of the 'hour' of judgment in Revelation.

Lecture support: Weaver cites Revelation 14:7, 18:10, 17, 19 to show the biblical concept of the hour of judgment and states, 'the judgment of God has already begun to fall on our country.'

Need for Godly Leadership

The nation requires men who understand the times, know God's will, and lead with integrity, as exemplified by the men of Issachar.

Lecture support: Weaver expounds 1 Chronicles 12:32, emphasizing that the men of Issachar 'had understanding of the times, to know what Israel ought to do.'

Courage and Masculine Valor

God uses strong, courageous men who are not afraid to fight for righteousness, contrasting them with modern 'soy boys' and gender confusion.

Lecture support: Weaver describes the Gadites as 'men of might' and says, 'They were not soy boys. They were not flower children. They were not gender fluid, sexually confused individuals.'

Purity of Motive

Right actions must be done with a single heart for God; otherwise, God judges the doer, as seen in Jehu and Assyria.

Lecture support: Weaver states, 'You can do a right thing with a wrong motive and be judged by God,' and cites Jehu's incomplete reformation and Assyria's pride.

Dependence on God's Power

Victory comes not by human strength but by the Spirit of God; men must fight under Christ's captaincy.

Lecture support: Weaver references Zechariah 4:6 ('Not by might, nor by power, but by my spirit') and Joshua 5 where Christ appears as Captain of the Lord's host.

Freedom in Christ Alone

True liberty is found only where the Spirit of the Lord is; national decline into tyranny follows rejection of God.

Lecture support: Weaver quotes 2 Corinthians 3:17 and Galatians 5:1, stating, 'The more biblical, the more holy, and the more godly a nation is, the more freedom exists.'

Key Arguments

America is under God's judgment due to corruption and idolatry.

Weaver argues that every branch of government is corrupt, media colludes with the state, and the nation has embraced Moloch worship and Satanism, leading to escalating judgment.

Lecture support: He says, 'every branch of government is corrupt... The news media is in cahoots with the federal government... Moloch worship, Satanism, and statism are now the norm.'

The men of Issachar model the discernment needed today.

Just as they understood the wickedness of Saul's regime and knew to install David, modern men must recognize America's tyranny and turn to God's ordained leadership.

Lecture support: Weaver explains, 'They knew of the wickedness of Saul... They knew that the politics... were wicked and evil. So we need men today that have understanding of the times.'

Biblical qualifications for rulers are ignored in modern politics.

David was chosen because he was a brother, had a testimony, and was appointed by God; today, leaders are chosen for charm, money, or party, not character.

Lecture support: Weaver contrasts 2 Samuel 5:1-3 with current practice: 'We have chosen men... based upon party... charm, money, hairstyle, race, color... We don't choose men anymore based upon their character.'

God uses men of ability, not committees or wimps.

The mighty men of 1 Chronicles 12 were warriors who could fight; God still uses real men with courage and strength.

Lecture support: Weaver states, 'God uses men. He does not use committees. He does not use politicians. He does not use wimps. He uses men.'

Wrong motives bring divine judgment even for right actions.

Jehu destroyed Baal worship but kept golden calves for political reasons; Assyria judged Israel but was later judged for pride. Motives matter to God.

Lecture support: Weaver cites Hosea 1:4 and Isaiah 10:5-15, and quotes John Trapp: 'Jehu... had a dispensatory conscience... Piety must give place to policy.'

Trusting in human strength brings a curse; trusting God brings blessing.

Jeremiah 17 contrasts the cursed man who trusts in flesh with the blessed man who trusts in the Lord; spiritual work must be done in God's power.

Lecture support: Weaver reads Jeremiah 17:5-8 and applies it: 'One of the biggest problems... is that we try to do everything... in the arm of the flesh.'

Scripture References

1 Chronicles 12:32

The men of Issachar had understanding of the times to know what Israel ought to do; their brethren followed their command.

Revelation 14:7

The hour of God's judgment is come; fear God and worship Him.

Revelation 18:10

Babylon's judgment comes in one hour.

Revelation 18:17

In one hour great riches come to nothing.

Revelation 18:19

In one hour Babylon is made desolate.

Amos 4

God's judgment intensifies when initial judgments are unheeded.

2 Samuel 5:1-3

All Israel came to David at Hebron to make him king, recognizing his kinship, leadership, and God's appointment.

Deuteronomy 17

God forbade a foreigner to be king over Israel; the king must be a brother.

2 Samuel 23:1-3

David's last words: he who rules over men must be just, ruling in the fear of God; David claims direct inspiration four times.

1 Chronicles 12:14-16

The sons of Gad were captains; the least over a hundred, the greatest over a thousand; they crossed Jordan at flood stage and put enemies to flight.

2 Samuel 23:8-12

David's mighty men: Adino killed 800 at one time; Eleazar fought until his hand clave to the sword; Shammah defended a field of lentils.

1 Chronicles 12:1-2

Men came to David at Ziklag, mighty helpers of war, armed with bows, ambidextrous in slinging stones and shooting arrows.

1 Chronicles 12:8

Gadites were men of might, fit for battle, faces like lions, swift as roes.

1 Chronicles 12:17-18

David questioned the motives of those coming; Amasai declared loyalty: 'Thine are we, David... for thy God helpeth thee.'

1 Chronicles 12:33

Men of Zebulun were expert in war, could keep rank, and were not of double heart.

1 Chronicles 12:38

All men of war came with a perfect heart to make David king; all Israel was of one heart.

James 1:8

A double minded man is unstable in all his ways.

Hosea 1:4

God will avenge the blood of Jezreel upon the house of Jehu.

Isaiah 10:5-15

Assyria is the rod of God's anger, but will be judged for pride and wrong motives.

2 Chronicles 16:7-9

Hanani rebukes Asa for relying on Syria; the eyes of the Lord run to and fro to show Himself strong for those whose heart is perfect.

Discussion Questions

1. What does it mean to have 'understanding of the times' in our current cultural and political climate?

Consider: Weaver emphasizes the men of Issachar's discernment of their era's wickedness and the need for similar insight today.

2. How can we identify and support leaders who meet the biblical qualifications of being a brother, having a testimony, and being appointed by God?

Consider: Weaver contrasts David's qualifications with modern political selection criteria.

3. In what ways does the church today struggle with 'double-heartedness' or mixed motives in its work?

Consider: Weaver warns against doing right things with wrong motives, using Jehu and Assyria as examples.

4. What does it practically look like to fight spiritual battles 'under the auspices and power of God' rather than in the arm of the flesh?

Consider: Weaver stresses dependence on the Holy Spirit, citing Zechariah 4:6 and Joshua 5.

5. How does the concept of 'live free or die' relate to the biblical teaching that liberty is found only in Christ?

Consider: Weaver connects New Hampshire's motto to 2 Corinthians 3:17, arguing that freedom requires godliness.

Applications

Seek discernment of the times

Believers must study Scripture and observe current events to understand the spiritual and moral state of the nation, like the men of Issachar.

Lecture support: Weaver says, 'We need men today that have understanding of the times as well.'

Choose leaders by biblical standards

In both civil and church leadership, prioritize character, integrity, and God's will over party, charm, or promises.

Lecture support: Weaver laments, 'We don't choose men anymore based upon their character, their integrity, the will of God.'

Cultivate courage and strength

Men are called to be valiant, rejecting cultural pressures toward weakness or gender confusion, and to be ready for spiritual battle.

Lecture support: Weaver describes the Gadites as 'men of might' and contrasts them with 'soy boys' and 'gender fluid' individuals.

Examine motives in service

Before acting, check whether motives are pure - for God's glory, not personal gain, revenge, or recognition - to avoid divine judgment.

Lecture support: Weaver warns, 'You can do a right thing with a wrong motive and be judged by God.'

Depend on the Holy Spirit

All efforts for righteousness must be done in reliance on God's power, not human strength, to avoid the curse of trusting in flesh.

Lecture support: Weaver quotes Zechariah 4:6 and Jeremiah 17:5-8, urging action 'in the power and might of the Holy Spirit.'

Promote true liberty in Christ

Advance the gospel and biblical principles in society, recognizing that freedom flourishes only where the Spirit of the Lord is present.

Lecture support: Weaver states, 'The more biblical, the more holy, and the more godly a nation is, the more freedom exists.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 21

The Trumpet Call

January 17, 2022

Read Chapter 21 in the companion book, pages 393-410 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

War as a Biblical Reality

War is assumed in Scripture and is not inherently sinful; God Himself is described as a man of war, and there is a book of the wars of the Lord.

Lecture support: Numbers 10:9 says 'if you go to war,' and Exodus 15:3 calls the LORD a man of war. Isaiah 42:13 and Revelation 19:11 also depict God as a warrior.

Oppression from Rulers and the Powerful

Oppression typically comes from those in authority or the rich, as seen in Ezekiel 45:8 and James 2:6, and is a form of tyranny when power is consolidated.

Lecture support: Ezekiel 45:8 says 'my princes shall no more oppress my people,' and James 2:6 asks, 'Do not rich men oppress you?' James Madison defined tyranny as accumulation of all powers.

The Trumpet as Dependence on God

Blowing the trumpet was an appeal to heaven, signifying that the battle is the Lord's and victory comes from Him, not human strength.

Lecture support: Numbers 10:9 promises remembrance and salvation when the trumpet is blown. Numbers 31 and 2 Chronicles 13 show victory when trumpets were used.

Believers as Priests with a Trumpet

In the New Testament, believers are kings and priests, and their voice is their trumpet, to be lifted up in prayer and proclamation.

Lecture support: Revelation 1:5-6 says Christ made us kings and priests. Isaiah 58:1 commands to lift up the voice like a trumpet. Hebrews 13:15 speaks of the sacrifice of praise.

Urgent, Persistent Prayer for Deliverance

God's people must cry day and night for justice and deliverance, as taught in Luke 18 and Joel 1-2, before it is too late.

Lecture support: Luke 18:1-8 shows the widow's persistence. Joel 1:13-14 and 2:1, 12-17 call for blowing the trumpet and crying out to spare God's people.

Spiritual Awakening and Responsibility

Christians must awaken from spiritual sleep, hear the trumpet call, and sound a clear alarm, or face destruction.

Lecture support: Ephesians 5:14 says 'Awake thou that sleepest.' Ezekiel 33:1-7 warns that those who hear the trumpet and do not heed it are responsible for their own blood.

Key Arguments

War is an assumed fact in Scripture and life

Numbers 10:9 begins with 'if you go to war,' indicating war is a reality. God is called a man of war, so war itself is not inherently evil.

Lecture support: Exodus 15:3, Isaiah 42:13, Revelation 19:11, and Numbers 21:14 all reference God's involvement in war.

War may be necessary in our own land

The phrase 'in your land' suggests that conflict is not always foreign; we must be prepared mentally, physically, and spiritually for local threats.

Lecture support: Numbers 10:9 says 'if you go to war in your land.' Historical examples include the War of Independence and the Civil War.

Oppression comes from those already in power

The enemy that oppresses is already in the land, often rulers or the rich who consolidate power, as seen in Ezekiel 45:8 and James 2:6.

Lecture support: Ezekiel 45:8 says princes shall no more oppress. James 2:6 asks if rich men oppress. James Madison warned against accumulation of powers.

The trumpet is an appeal to God for deliverance

Blowing the trumpet signifies trust in God, not human strength. God promises to remember and save His people when they sound the alarm.

Lecture support: Numbers 10:9 promises remembrance and salvation. Numbers 31 and 2 Chronicles 13 illustrate victory through trumpet-blowing.

Believers' voices are their trumpets

Since believers are priests and Isaiah 58:1 commands lifting the voice like a trumpet, our prayers and proclamations are the New Testament trumpet.

Lecture support: Revelation 1:5-6, 5:10; Hebrews 13:15; Isaiah 58:1; 1 Corinthians 14:8.

Specific prayers must be cried aloud

Scripture provides examples of what to cry: 'Arise, O LORD,' 'Let the wickedness of the wicked come to an end,' 'Let God arise, let his enemies be scattered.'

Lecture support: Psalm 7:6, 7:9, 35:23, 59:5, 68:1-4; Isaiah 51:9.

Persistent prayer is required for deliverance

The parable of the unjust judge teaches that God will avenge His elect who cry day and night. Joel calls for blowing the trumpet and weeping before the altar.

Lecture support: Luke 18:1-8; Joel 1:13-14, 2:1, 12-17.

Christians must awaken and sound the alarm

If we do not hear the trumpet and warn others, we are responsible for the consequences. We must awaken to righteousness and cry out.

Lecture support: Ezekiel 33:1-7; 1 Corinthians 15:34; Ephesians 5:14.

Scripture References

Numbers 10:1-2

Introduction of the two silver trumpets for calling the assembly and journeying.

Leviticus 23:24

Trumpets blown on the first day of the seventh month as a memorial.

Psalm 98:6

Trumpets used in worship to make a joyful noise before the Lord.

2 Chronicles 20:2

Trumpets used in worship at the house of the Lord.

Numbers 10:1-8

Detailed instructions for blowing trumpets for assembly, princes, and camp movements.

Numbers 10:9

The key verse: blowing the trumpet in war for remembrance and salvation.

Exodus 15:3

The LORD is a man of war, showing war is not inherently evil.

Isaiah 42:13

The LORD goes forth as a mighty man of war.

Revelation 19:11

Christ judges and makes war in righteousness.

Numbers 21:14

Reference to the book of the wars of the LORD.

Deuteronomy 20:1

When you go to battle, do not be afraid, for the LORD is with you.

Ezekiel 45:8

Princes shall no more oppress God's people.

James 2:6

Do not rich men oppress you and draw you before judgment seats?

1 Timothy 2:1-2

Pray for kings and authorities that we may lead a quiet and peaceable life.

Numbers 31:1-6

Moses sends Phinehas with trumpets to war against Midian, and God gives victory.

2 Chronicles 13:3-16

Abijah's army blows trumpets against Jeroboam, and God delivers them.

Revelation 1:5-6

Christ has made us kings and priests unto God.

Revelation 5:10

We are made kings and priests and shall reign on the earth.

Hebrews 13:15

Offer the sacrifice of praise, the fruit of our lips, as priests.

Isaiah 58:1

Lift up your voice like a trumpet and show my people their sins.

Discussion Questions

1. What are the four assumptions Weaver identifies in Numbers 10:9, and how do they apply to our current cultural or political situation?

Consider: Weaver outlines that war is a reality, may be in our land, oppression comes from within, and deliverance requires the trumpet call.

2. How does the biblical teaching that believers are kings and priests change our understanding of spiritual warfare and prayer?

Consider: Revelation 1:5-6 and Hebrews 13:15 are used to show that all believers have a priestly role and a trumpet (voice) to use.

3. In what ways might Christians today be giving an 'uncertain sound' with their voices, and how can we ensure our prayers and proclamations are clear and biblical?

Consider: 1 Corinthians 14:8 is applied to the need for specific, scriptural cries rather than vague prayers.

4. Why does Weaver emphasize that deliverance comes not by our own fighting but by God's power, and how should that shape our activism and prayer life?

Consider: Psalm 44:1-4 and Zechariah 4:6 are cited to show that victory is by God's Spirit, not human strength.

5. What is the significance of the watchman analogy in Ezekiel 33, and what responsibility do believers have to warn others?

Consider: Ezekiel 33:1-7 teaches that those who hear the trumpet and do not warn are accountable, and the watchman must blow the trumpet.

6. How does the parable of the unjust judge (Luke 18) encourage persistent prayer, and what does it teach about God's character in responding to His elect?

Consider: Weaver uses the parable to argue that God will avenge His people who cry day and night, even if He bears long.

7. What are some of the specific biblical prayers Weaver suggests we cry out, and how can we incorporate them into our daily intercession?

Consider: Psalms 7, 35, 59, 68, and Isaiah 51 are given as models for crying out against wickedness and for God's intervention.

8. Weaver says, 'If we do not cry, God is not going to deliver.' Do you agree with this conditional understanding of divine intervention, and how does it align with Scripture?

Consider: This statement is made in the context of Israel's pattern in Judges and the general principle of soliciting God's mercy.

Applications

Recognize the reality of spiritual and cultural war

Accept that war is a biblical reality and that we are in a time of danger, trouble, and war, requiring vigilance and preparation.

Lecture support: Numbers 10:9 assumes war; Weaver states, 'I would tend to think that we are in a time of danger and a time of trouble and a time of war.'

Use your voice as a trumpet in prayer

Lift up your voice like a trumpet by crying out to God with specific, scriptural prayers for deliverance, justice, and the establishment of righteousness.

Lecture support: Isaiah 58:1 commands to lift up the voice like a trumpet; Psalms 7, 35, 59, 68 provide examples of what to cry.

Depend on God, not human strength

Trust that deliverance comes by God's power and Spirit, not by our own fighting, weapons, or political maneuvering.

Lecture support: Psalm 44:3 says they got not the land by their own sword; Zechariah 4:6 says 'Not by might, nor by power, but by my spirit.'

Persist in prayer day and night

Follow the example of the widow in Luke 18 by continually crying out to God for justice and deliverance, not giving up.

Lecture support: Luke 18:1-8 teaches that men ought always to pray and not faint; God will avenge His elect who cry day and night.

Sound a clear and certain alarm

Ensure your prayers and proclamations are specific and biblical, not vague or uncertain, so that others may prepare for spiritual battle.

Lecture support: 1 Corinthians 14:8 warns against an uncertain trumpet sound; Ezekiel 33:1-7 shows the watchman must blow a clear warning.

Awaken from spiritual slumber

Respond to the call to awake to righteousness, arise from spiritual deadness, and actively engage in the battle through prayer and proclamation.

Lecture support: Ephesians 5:14 says 'Awake thou that sleepest'; 1 Corinthians 15:34 says 'Awake to righteousness, and sin not.'

Pray for rulers to leave us in peace

Intercede for kings and authorities not primarily for their salvation, but that we may lead a quiet and peaceable life in godliness and honesty.

Lecture support: 1 Timothy 2:1-2 instructs prayer for rulers for the purpose of our own peaceful and godly living.

Call for repentance and national turning

Use your trumpet voice to show people their sins and call them to repent and turn to God, as Joel and Isaiah commanded.

Lecture support: Isaiah 58:1 says to show my people their transgression; Joel 2:12-17 calls for turning to the Lord with fasting and weeping.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 22

Walking By Faith In The Dark

August 24, 2023

Read Chapter 22 in the companion book, pages 411-427 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Walking by Faith, Not by Sight

The central command from 2 Corinthians 5:7 is to live by faith in God's promises rather than by what we see or feel.

Lecture support: Weaver states, 'For we walk by faith, not by sight' and explains that this principle applies especially in dark times.

Knowing God's Will

God reveals His will through promise, providence, principles, prayer, and peace; any contradiction indicates it is not His will.

Lecture support: Weaver lists the five ways and says, 'if whatever you start to do contradicts one of those five things, it's not God's will.'

Obedience Despite Circumstances

Jeremiah's purchase of a field during siege and captivity demonstrates obedience to God's Word regardless of how irrational it seems.

Lecture support: Weaver asks, 'Would you be interested in buying a piece of land when you knew that death and desolation was knocking at the door?'

Faith as Substance and Title Deed

Faith is not blind; it is based on the solid Word of God, like a title deed guaranteeing future possession.

Lecture support: Weaver explains Hebrews 11:1, 'Faith is the substance of things hoped for, the evidence of things not seen,' and compares it to a title deed.

Trusting God in Darkness

When we lack understanding, we must obey what we know and trust God to provide light, as Job and Isaiah 50:10 teach.

Lecture support: Weaver cites Job 23:10 and Isaiah 50:10, saying, 'when you're walking in darkness and you don't have light, do what you know.'

Key Arguments

Faith is obedience to God's Word, not feelings

Walking by faith means acting on God's revealed truth, not on emotions or human reasoning.

Lecture support: Weaver says, 'Walking by faith equals walking according to the Word of God... not some nebulous instinct... not some quirky feeling.'

God's providence confirms His will

Jeremiah knew God's will because God's promise was fulfilled when his cousin came, demonstrating providence.

Lecture support: Weaver notes, 'Then I knew that this was the word of the Lord... because the providence of God opened the door and brought it to pass.'

Faith trusts God's future promises despite present destruction

Jeremiah's purchase was a prophetic act pointing to God's covenant to restore Israel after 70 years.

Lecture support: Weaver explains, 'What you have just done is going to picture exactly what I am going to do.'

Walking by sight is leaning on human understanding

The alternative to faith is relying on one's own wisdom, which Proverbs warns against.

Lecture support: Weaver says, 'Walking by sight is leaning to your own understanding... being wise in your own eyes.'

Obey what you know when you lack full light

In confusing times, Christians should act on known truth and trust God for further guidance.

Lecture support: Weaver states, 'I can live by what I do know until God shows me more light and gives me better understanding.'

Scripture References

2 Corinthians 5:7

The foundational verse for the sermon: 'For we walk by faith, not by sight.'

Jeremiah 32:5-15

The narrative of Jeremiah buying a field in Anathoth while imprisoned, illustrating faith in dark times.

2 Corinthians 5:4

Paul's groaning in the body and desire for resurrection, showing the context of walking by faith regarding death.

2 Corinthians 5:8

Paul's confidence to be absent from the body and present with the Lord.

John 7:17

Promise that if anyone wills to do God's will, he shall know the doctrine.

Revelation 3:8

God sets before us an open door which no man can shut, illustrating providence.

Romans 8:28

All things work together for good to those who love God, showing providence.

John 17:17

Sanctify them through thy truth: thy word is truth, illustrating principles.

John 14:13-14

If you ask anything in my name, I will do it, illustrating prayer.

Colossians 3:15

Let the peace of God rule your hearts, illustrating peace as a guide.

Jeremiah 1:1

Jeremiah was from Anathoth, showing his own people hated him.

Mark 6:4

A prophet is not without honor except in his own country, applied to Jeremiah.

Jeremiah 11:18-23

The men of Anathoth plotted to kill Jeremiah.

Jeremiah 14:13-18

False prophets prophesied peace, contradicting Jeremiah's message of judgment.

Jeremiah 25:11-12

The land will be desolate and serve Babylon 70 years.

Jeremiah 32:16-44

Jeremiah's prayer and God's response, promising future restoration and field purchases.

Jeremiah 29:10

After 70 years at Babylon, God will visit and cause return.

Hebrews 11:1

Faith is the substance of things hoped for, the evidence of things not seen.

Psalm 119:89

Forever, O Lord, thy word is settled in the heavens, showing the solidity of God's Word.

Psalm 138:2

Thou hast magnified thy word above all thy name.

Discussion Questions

1. What does it mean to walk by faith and not by sight in your daily life?

Consider: Weaver emphasizes that faith is obedience to God's Word, not based on feelings or circumstances.

2. How can we use the five ways (promise, providence, principles, prayer, peace) to discern God's will today?

Consider: Weaver outlines these five means and says any contradiction indicates it is not God's will.

3. Why did Jeremiah's purchase of the field seem foolish, and what does it teach us about trusting God's promises?

Consider: Jeremiah bought land during a siege, picturing future restoration; Weaver asks if we would do the same.

4. How does the concept of faith as a 'title deed' (Hebrews 11:1) change your perspective on waiting for God's promises?

Consider: Weaver explains that faith is substance and evidence, like holding a deed before possession.

5. What should we do when we face situations where we have no clear direction or light from God?

Consider: Weaver says to obey what we know and trust God, citing Job 23:10 and Isaiah 50:10.

6. How can we prepare now to walk by faith in future dark times?

Consider: Weaver warns of coming dangers and urges preparation by knowing God's Word and will.

Applications

Obey God's Word regardless of circumstances

Like Jeremiah, we must act on God's commands even when it seems irrational or dangerous.

Lecture support: Weaver says, 'Walking by faith is when you walk in obedience to the Word of God... and then trusting God to work everything out.'

Use the five means to discern God's will

Evaluate decisions by promise, providence, principles, prayer, and peace; if any contradict, it is not God's will.

Lecture support: Weaver states, 'if whatever you start to do contradicts one of those five things, it's not God's will.'

Trust God when you lack understanding

When walking in darkness, continue obeying what you know and trust God to provide light.

Lecture support: Weaver says, 'I can live by what I do know until God shows me more light and gives me better understanding.'

Reject walking by sight (human wisdom)

Do not lean on your own understanding or feelings; instead, trust in the Lord.

Lecture support: Weaver warns, 'Walking by sight is leaning to your own understanding... being wise in your own eyes.'

Prepare for dark times by knowing Scripture

We must know God's Word in advance to navigate dangerous situations faithfully.

Lecture support: Weaver says, 'I had much rather right now know the will of God in advance, before I get into an exceedingly dangerous situation.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 23

The King as a Lion

January 05, 2026

Read Chapter 23 in the companion book, pages 429-447 (October 9, 2026 opening-heading corrected edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Lion as a Symbol of Power and Judgment

The lion represents strength, ferocity, and the capacity to destroy. This imagery is applied to earthly kings, wicked men, nations, Satan, and ultimately God Himself in His wrath.

Lecture support: Proverbs 20:2; Hosea 5:14; Amos 3:4, 8; 1 Peter 5:8; Psalm 22:13; Proverbs 28:15.

The Danger of Provoking Authority

Provoking a king is sinning against one's own soul (Proverbs 20:2). The story of Shimei illustrates that even a delayed judgment comes. This principle is magnified with God.

Lecture support: Proverbs 20:2; 2 Samuel 16:13; 1 Kings 2:8-9, 42-46.

Christ as Lamb and Lion

Jesus came first in humility as a sacrificial lamb, but He will return as the roaring Lion of Judah to execute vengeance on those who reject Him.

Lecture support: Isaiah 53:7; Luke 23:25; Revelation 5:5; 2 Thessalonians 1:7-9.

The Folly of Rejecting Christ

To sin against Christ is to wrong one's own soul and to love death (Proverbs 8:35-36). The only wise response is to submit to Him and find life.

Lecture support: Proverbs 8:35-36; Psalm 2:12.

The Boldness of the Righteous

In contrast to the wicked who flee, the righteous are as bold as a lion because of their confidence in God, as seen in Peter and John before the Sanhedrin.

Lecture support: Proverbs 28:1; Acts 4:13, 29-31.

Key Arguments

Earthly kings are fearsome, but God is infinitely more so.

If it is unwise to provoke a limited human king, it is utter folly to provoke the sovereign God whose wrath is like a lion.

Lecture support: Proverbs 20:2 compared with Hosea 5:14, 13:7-8; Amos 3:4, 8.

Wicked men and nations act like lions, but God will act as a lion toward them.

God employs the law of retribution: those who act like lions against His people will face Him as a lion in judgment.

Lecture support: Hosea 5:14; Amos 3:4, 12; Jeremiah 4:7; Ezekiel 22:25.

Christ's two comings present a choice: receive Him as Lamb or face Him as Lion.

At His first coming, Jesus submitted to the will of men; at His second, He will execute His will upon them. Rejecting Him now is to love death.

Lecture support: Luke 23:25; Acts 2:32-37; 2 Thessalonians 1:7-9; Proverbs 8:35-36.

The only safe response is to 'kiss the Son' in submission.

Psalm 2:12 commands submission to the Son to avoid His wrath. Those who trust in Him are blessed; those who hate Him love death.

Lecture support: Psalm 2:12; Proverbs 8:35-36.

Scripture References

Proverbs 20:2

The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.

Proverbs 30:30

A lion which is strongest among beasts, and turneth not away from any.

Revelation 5:5

The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book.

Psalm 22:11-22

Enemies of Christ described as bulls, ravening and roaring lions, dogs, and the lion's mouth.

Psalm 57:4

David's soul is among lions, even the sons of men whose teeth are spears and arrows.

2 Timothy 4:17

Paul was delivered out of the mouth of the lion.

1 Peter 5:8-9

Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

2 Samuel 23:20

Benaiah slew two lion-like men of Moab and slew a lion in a pit in time of snow.

Nahum 2:12

The lion did tear in pieces enough for his whelps, and strangled for his lionesses.

Joel 1:6

A nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion.

Judges 6:3-6

The Midianites and Amalekites destroyed the increase of the earth and left no sustenance for Israel.

Proverbs 28:1

The wicked flee when no man pursueth: but the righteous are bold as a lion.

Acts 4:13, 29-31

The boldness of Peter and John; the disciples prayed for boldness and were filled with the Holy Ghost.

Proverbs 16:14

The wrath of a king is as messengers of death: but a wise man will pacify it.

2 Samuel 16:13; 19:15-23; 1 Kings 2:8-9, 42-46

The story of Shimei cursing David, later being spared, but eventually executed by Solomon for breaking his oath.

Proverbs 19:12

The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.

Proverbs 28:15

As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.

Hosea 5:14; 11:10; 13:7-8

God will be unto Ephraim as a lion; He shall roar like a lion; I will be unto them as a lion.

Amos 3:4, 8, 12

Will a lion roar in the forest when he hath no prey? The lion hath roared, who will not fear?

Jeremiah 4:7; 49:19

The lion is come up from his thicket; he shall come up like a lion from the swelling of Jordan.

Discussion Questions

1. How does the imagery of a lion help us understand both the fearfulness of earthly authority and the absolute sovereignty of God?

Consider: The sermon uses the lion to describe kings, wicked men, Satan, and God. Discuss the different nuances.

2. In what ways can the righteous be 'bold as a lion' (Proverbs 28:1) in today's world?

Consider: The sermon connects this boldness to a clear conscience, faith, and the example of Peter and John.

3. Why is it considered 'sinning against your own soul' to provoke a king, and how does this principle apply to our relationship with God?

Consider: Proverbs 20:2 is applied first to earthly kings and then to God, showing the greater danger of provoking the Almighty.

4. What does the contrast between Christ's first coming as a lamb and His second coming as a lion teach us about God's plan of redemption and judgment?

Consider: The sermon emphasizes that men did as they willed to Jesus at His first coming, but at His return He will execute judgment.

5. How should the reality that 'all they that hate me love death' (Proverbs 8:36) affect our evangelism and our own walk with Christ?

Consider: The sermon concludes that rejecting Christ is to love death, while finding Him is life.

Applications

Submit to Christ as King

Recognize Jesus as the sovereign Lion King and 'kiss the Son' by surrendering to His authority, ceasing rebellion against Him.

Lecture support: Psalm 2:12; Proverbs 8:35-36.

Fear God Rather Than Man

Since provoking an earthly king is dangerous but provoking God is infinitely worse, we should live in reverent fear of God above all human authorities.

Lecture support: Proverbs 20:2; Hosea 5:14; Matthew 10:28.

Be Bold in Witness

As the righteous are bold as a lion, we should speak God's Word with confidence and without fear of men, relying on the Holy Spirit.

Lecture support: Proverbs 28:1; Acts 4:13, 29-31.

Warn Others of Coming Judgment

Knowing that Christ will return as a lion to take vengeance, we must urgently share the gospel so that others may find life and escape His wrath.

Lecture support: 2 Thessalonians 1:7-9; Proverbs 8:35-36.

Personal Response and Notes

Student notes after reading the assigned chapter

Online Lecture Resources

Select the lecture link in the PDF or scan its lecture QR code.

Lesson 1: The Biblical Doctrine of Hatred

Lecture JW00990

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00990&transcript=ai&pc_view=formatted

Lesson 2: The LORD Thinking of You - Part 2

Lecture JW00897

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00897&transcript=ai&pc_view=formatted

Lesson 3: A Door of Hope

Lecture JW00887

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00887&transcript=ai&pc_view=formatted

Lesson 4: Lord, Teach Us To Fight

Lecture JW00849

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00849&transcript=ai&pc_view=formatted

Lesson 5: What is Coming to Christ

Lecture JW00824

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00824&transcript=ai&pc_view=formatted

Lesson 6: What is Coming to Christ

Lecture JW00819

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00819&transcript=ai&pc_view=formatted

Lesson 7: The Effectual Call

Lecture JW00815

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00815&transcript=ai&pc_view=formatted

Lesson 8: Walking on Water

Lecture JW00745

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00745&transcript=ai&pc_view=formatted

Lesson 9: A Stench in God's Nostrils

Lecture JW00658

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00658&transcript=ai&pc_view=formatted

Lesson 10: Ministering to Christ

Lecture JW00579

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00579&transcript=ai&pc_view=formatted

Lesson 11: Jedediah Strong Smith-Mountain Man

Lecture JW00354

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00354&transcript=ai&pc_view=formatted

Lesson 12: Philemon and Onesimus the Fugitive Slave

Lecture JW01270

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01270&transcript=ai&pc_view=formatted

Lesson 13: You Are Contemptible

Lecture JW00318

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00318&transcript=ai&pc_view=formatted

Lesson 14: The Glory Of God

Lecture JW01387

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01387&transcript=ai&pc_view=formatted

Lesson 15: How to Know if You are Saved

Lecture JW00167

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00167&transcript=ai&pc_view=formatted

Lesson 16: A Method To Gauge Your Love To Christ

Lecture JW01446

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01446&transcript=ai&pc_view=formatted

Lesson 17: When Preaching Does Not Help

Lecture JW01494

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01494&transcript=ai&pc_view=formatted

Lesson 18: For Fear Of The Jews

Lecture JW01512

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01512&transcript=ai&pc_view=formatted

Lesson 19: Purpose Of Heart

Lecture JW01516

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01516&transcript=ai&pc_view=formatted

Lesson 20: The Need Of The Hour

Lecture JW01642

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01642&transcript=ai&pc_view=formatted

Lesson 21: The Trumpet Call

Lecture JW01646

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01646&transcript=ai&pc_view=formatted

Lesson 22: Walking By Faith In The Dark

Lecture JW01718

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01718&transcript=ai&pc_view=formatted

Lesson 23: The King as a Lion

Lecture JW01819

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01819&transcript=ai&pc_view=formatted

Source information and review

The existing lecture study material, source qualifications, and lesson-specific provenance are retained. Reading assignments refer to the October 9, 2026 opening-heading corrected book editions. Student response spaces are intentional.

Chapter order and reading ranges follow the October 1, 2026 completed manuscript manifests. The source record paths, hashes, field coverage, attribution notes, and reading editions are recorded in the companion manifest.