

WEAVER STUDY GUIDES

Romans: Christian Duty, Authority, and Brotherly Peace

Study Guide

New Testament Studies

John Weaver

Weaver Bible College

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

LESSON 1

The Angel of Marye's Heights

January 04, 2004

Read Chapter 1 in the companion book, pages 5-19.

Major Themes

Biblical Love as Obedience

Love is defined not by feelings but by obedience to God's commandments, as taught in John 14:21 and 1 John 5:3.

Lecture support: Weaver states, 'First and foremost, love is obedience. It is obedience to God and his word.'

Loving Personal Enemies

Christians are commanded to love their personal enemies by doing good to them, blessing them, and praying for them, as per Matthew 5:44.

Lecture support: Weaver reads Matthew 5:44 and explains it forbids personal animosity and vindictiveness.

Overcoming Evil with Good

Romans 12:19-21 teaches that believers should not seek vengeance but overcome evil by doing good to their enemies.

Lecture support: Weaver quotes Romans 12:19-21 and says, 'Be not overcome of evil, but overcome evil with good.'

Compassion for Enemies

Richard Kirkland's story exemplifies compassion that sees enemies as fellow men in need, transcending hostility.

Lecture support: Weaver quotes Alexander Hunt: 'I forgot they were enemies and only remembered that they were men.'

The Importance of Character and Parental Training

Kirkland's actions at age 19 highlight the need for character and the role of parents in instilling such virtues.

Lecture support: Weaver asks, 'Where are today's parents who teach the Richard Kirklands?'

The Living Water of Christ

Kirkland gave temporary water, but Christ offers the living water of eternal life, which believers should share.

Lecture support: Weaver references John 4 and says, 'We're not even willing to sacrifice to give the living water of life.'

Key Arguments

Love is obedience, not sentimentality

Weaver argues that biblical love is defined by keeping God's commandments, not by emotional feelings.

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

Jesus corrected the Pharisees' misinterpretation of the law

In Matthew 5, Jesus contrasts His teaching with the Pharisees' erroneous teaching that it was acceptable to hate enemies.

Lecture support: Weaver points out the repeated 'You have heard... but I say unto you' pattern in Matthew 5.

The Old Testament commanded kindness to enemies

The law did not teach hatred of enemies; instead, it commanded helping an enemy's animal and giving food and water to an enemy.

Lecture support: Weaver cites Exodus 23:4-5 and Proverbs 25:21.

Distinction between personal and covenantal enemies

Matthew 5 addresses personal enemies, not public enemies of God, allowing for imprecatory prayers like David's.

Lecture support: Weaver explains, 'There is a difference between our private enemies and public enemies.'

Vengeance belongs to God, not man

Romans 12:19 commands believers not to avenge themselves but to leave room for God's wrath.

Lecture support: Weaver quotes, 'Vengeance is mine; I will repay, saith the Lord.'

Kirkland's act illustrates loving enemies

Richard Kirkland's giving water to wounded Union soldiers is a clear illustration of Matthew 5:44 and Romans 12:20.

Lecture support: Weaver states, 'This is one of the clearest illustrations... that I've ever come across.'

Self-defense is compatible with loving enemies

Loving enemies does not preclude defending one's life or property, but it must be done without vindictiveness.

Lecture support: Weaver says, 'I have no problem with killing an enemy when an enemy deserves to be killed... but there is a vast difference between killing one's enemies and just torturing someone.'

A pure heart is essential in dealing with enemies

Proverbs 4:23 teaches that keeping the heart with diligence ensures right actions toward enemies.

Lecture support: Weaver says, 'If I keep my heart, then my actions are going to be right.'

Scripture References

Matthew 5:43-44

Weaver reads these verses as the primary text, commanding love for enemies.

Romans 13:10

Weaver cites this verse to support that love is the fulfilling of the law.

John 14:21

Weaver quotes Jesus' words that keeping His commandments is the evidence of loving Him.

John 14:24

Weaver notes that not keeping Christ's sayings indicates a lack of love for Him.

1 John 5:2-3

Weaver reads that love for God is demonstrated by keeping His commandments.

1 John 2:3-4

Weaver cites that knowing God is evidenced by keeping His commandments.

Matthew 5:27-28

Weaver uses this passage to show Jesus correcting Pharisaical misinterpretation of the law.

Matthew 5:31-32

Weaver references this as another example of Jesus' corrective teaching.

Matthew 5:33-34

Weaver mentions this as part of the pattern of Jesus correcting false teaching.

Matthew 5:38-39

Weaver notes this as another instance of Jesus' 'But I say unto you' correction.

Leviticus 19:17-18

Weaver reads that the law commanded not to hate or bear a grudge, but to love one's neighbor.

Leviticus 19:33-34

Weaver cites the command to love the stranger as oneself.

Exodus 23:4-5

Weaver reads the command to help an enemy's lost or burdened animal.

Proverbs 25:21-22

Weaver quotes the instruction to give food and water to a hungry and thirsty enemy.

Proverbs 24:17-18

Weaver reads the warning not to rejoice when an enemy falls.

Psalms 139:21-22

Weaver references David's hatred of God's enemies to distinguish personal from covenantal enemies.

Romans 12:19-21

Weaver expounds this passage as a further explanation of loving enemies, emphasizing leaving vengeance to God.

Matthew 10:42

Weaver quotes Jesus' promise that giving a cup of cold water in His name will not lose its reward.

Discussion Questions

1. How does defining love as obedience rather than feelings change the way we approach the command to love our enemies?

Consider: Weaver emphasizes that biblical love is obedience to God's commandments, not sentimentality.

2. In what ways do we sometimes misinterpret Scripture like the Pharisees, and how can we avoid adding to or subtracting from God's commands?

Consider: Weaver explains that the Pharisees taught it was acceptable to hate enemies, which was a misinterpretation of the law.

3. What is the difference between personal enemies and covenantal enemies of God, and how should our response differ?

Consider: Weaver distinguishes between private enemies and public enemies of God, referencing David's imprecatory psalms.

- 4.** How can we practically 'overcome evil with good' in our daily interactions with those who wrong us?

Consider: Weaver expounds Romans 12:19-21, emphasizing that we should not seek vengeance but do good to our enemies.

- 5.** What does Richard Kirkland's story teach us about seeing the humanity in our enemies, even in the midst of conflict?

Consider: Weaver tells how Kirkland saw the wounded Yankees as men in need, not just enemies.

- 6.** How can parents today cultivate the kind of character and compassion in their children that Richard Kirkland displayed?

Consider: Weaver challenges the disparity between the youth and parents of Kirkland's era and today.

7. In what ways are we more willing to offer temporary help than the eternal living water of the gospel, and how can we change that?

Consider: Weaver contrasts Kirkland's temporary water with the living water of Christ.

8. How can we defend ourselves or others righteously without falling into vindictiveness or hatred?

Consider: Weaver discusses the compatibility of self-defense with a pure heart, free from vengeance.

Applications

Obey God's commands toward enemies

Loving enemies means acting in obedience to God's Word by doing good to them, blessing them, and praying for them, regardless of feelings.

Lecture support: Weaver states, 'How do we love our enemies? The answer is simple, by acting biblically and scripturally toward them.'

Reject personal vindictiveness

Believers must guard their hearts against vengeance, ill will, and hatred, leaving justice to God.

Lecture support: Weaver says, 'If our hearts are not full of vindictiveness and animosity, we'll be able to pray for them.'

Show practical compassion to those who wrong you

Like Kirkland, we should meet the practical needs of our enemies when possible, as a testimony of God's grace.

Lecture support: Weaver uses Kirkland's example of giving water to illustrate 'If thine enemy hunger, feed him.'

Overcome evil with good

Instead of repaying evil for evil, believers should respond with good, which can convict and transform enemies.

Lecture support: Weaver quotes Romans 12:21 and says, 'If we reward evil for evil, then we are overcome with evil ourselves.'

Share the living water of the gospel

Christians should be willing to sacrifice to offer the eternal life of Christ to others, not just temporary help.

Lecture support: Weaver says, 'We're not even willing to sacrifice to give the living water of life.'

Cultivate character through parental training

Parents must teach and model compassion, character, and biblical convictions to raise children like Richard Kirkland.

Lecture support: Weaver asks, 'Where are today's parents who teach the Richard Kirklands?'

Defend life righteously

Self-defense is biblical, but it must be carried out without a vengeful heart, recognizing the duty to preserve life.

Lecture support: Weaver explains, 'If I kill you in defending my life, I'm not going to do so in a heart of vindictiveness.'

Keep your heart pure

By diligently guarding the heart, believers ensure that their actions toward enemies are righteous and God-honoring.

Lecture support: Weaver cites Proverbs 4:23 and says, 'If I keep my heart, then my actions are going to be right.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

William Thomas Overby

September 03, 2006

Read Chapter 2 in the companion book, pages 21-33.

Major Themes

Honor

The sermon emphasizes the biblical command to give honor to whom honor is due and the sustaining power of honor for the humble.

Lecture support: Weaver cites Romans 13:7 and Proverbs 29:23, and states, 'one of our problems today is that we have lost the concept of honor.'

Courage and Steadfastness

Overby's refusal to betray his comrades, even under threat of death, exemplifies courage and loyalty.

Lecture support: Overby's repeated refusal: 'I told you once. I'll tell you again, we cannot tell you that.'

Divine Justice and Retribution

God's principle of sowing and reaping is illustrated by Custer's later death and Mosby's retaliation.

Lecture support: Weaver connects Galatians 6:7-8 and James 2:13 to Custer's fate at Little Bighorn.

The Impact of Sin on Others

Our actions, especially wicked ones, inevitably affect those around us.

Lecture support: Weaver cites Romans 14:7 and notes that the Union soldiers' actions led to the execution of seven of their own men.

Readiness for Death and Salvation

The suddenness of Overby's death underscores the need to be prepared to meet God through repentance and faith in Christ.

Lecture support: Weaver quotes 2 Corinthians 6:2 and urges, 'Now is the time to seek Christ.'

Key Arguments

Honor is a biblical duty and a sustaining virtue.

Weaver argues that Scripture commands giving honor and that honor upholds the humble, contrasting it with modern loss of honor.

Lecture support: He reads Romans 13:7 and Proverbs 29:23, and says, 'we have lost the concept of honor.'

Union warfare violated biblical principles.

Grant's orders to destroy crops and hang prisoners without trial are contrasted with 1 Samuel 15 and Deuteronomy 20, which forbid harming civilians and fruit trees.

Lecture support: Weaver reads Grant's orders and the biblical passages, calling the Union actions 'unbiblical.'

Overby's defiance was a prophetic act of courage.

Overby's statement 'Mosby will hang ten of you for every one of us' was fulfilled, demonstrating his boldness and the certainty of retribution.

Lecture support: Weaver quotes Overby and then recounts Mosby's execution of seven of Custer's men.

God's judgment is without mercy for those who show no mercy.

Custer's merciless treatment of prisoners led to his own merciless death at Little Bighorn, fulfilling James 2:13.

Lecture support: Weaver cites James 2:13 and Dr. Buck's testimony of Custer's indifference, then points to Custer's death.

No one knows the day of their death, so repentance must be immediate.

Overby did not expect to die that day, illustrating the urgency of being ready through faith in Christ.

Lecture support: Weaver says, 'none of us know what a day may bring forth' and quotes 2 Corinthians 6:2.

Scripture References

Romans 13:7

Weaver opens the sermon by reading this verse to establish the duty to give honor to whom honor is due.

Proverbs 29:23

Quoted to show that honor upholds the humble in spirit.

1 Samuel 15:6

Used to demonstrate the biblical principle of not harming innocent civilians in warfare, contrasting with Grant's orders.

Deuteronomy 20:19-20

Cited to show God's command not to destroy fruit trees in siege warfare, contrasting with Grant's scorched-earth policy.

Galatians 6:7-8

Applied as the principle of sowing and reaping, illustrated by Custer's fate.

James 2:13

Quoted to show that those who show no mercy will receive judgment without mercy, applied to Custer.

Romans 14:7

Used to argue that no one lives or dies to himself, meaning our actions affect others.

2 Corinthians 6:2

Quoted to emphasize the urgency of salvation: 'now is the day of salvation.'

Discussion Questions

1. In what areas of modern life have we lost the concept of honor, and how can we recover it?

Consider: Weaver laments the loss of honor in marriages, homes, and workplaces.

2. How does the biblical principle of not harming civilians (1 Samuel 15:6) apply to modern warfare or conflicts?

Consider: Weaver contrasts Grant's orders with Saul's treatment of the Kenites.

3. What does Overby's refusal to betray Mosby teach us about loyalty and courage under pressure?

Consider: Overby repeatedly refused to give information despite threats of death.

4. How have you seen the principle of sowing and reaping (Galatians 6:7-8) play out in history or personal experience?

Consider: Weaver applies this to Custer's death and Mosby's retaliation.

5. In what ways do our individual actions affect our families, churches, and nation, as suggested by Romans 14:7?

Consider: Weaver argues that the Union soldiers' actions led to the death of their own comrades.

6. Why is it dangerous to assume we have time to repent later, and how should Overby's sudden death motivate us?

Consider: Weaver emphasizes that Overby did not expect to die that day and urges immediate repentance.

Applications

Give honor to whom honor is due

We are commanded by Scripture to recognize and honor those who have demonstrated valor and integrity.

Lecture support: Weaver begins with Romans 13:7 and states, 'God requires us to give honor to whom honor is due.'

Live honorably as Christians

Believers must uphold honor in all areas of life, reflecting Christ in every circumstance.

Lecture support: Weaver says, 'you have the duty, you have the right, and you have the privilege, and you have the honor to act like a Christian.'

Trust in God's justice

God will repay wickedness; we should not take vengeance but trust His timing and righteousness.

Lecture support: The story of Custer's death illustrates James 2:13: 'he shall have judgment without mercy, that showed no mercy.'

Consider the impact of your actions on others

Our sins and choices inevitably affect those around us, so we must live responsibly.

Lecture support: Weaver cites Romans 14:7 and notes that the Union soldiers' cruelty led to the death of their own men.

Be ready to die by repenting and trusting Christ now

Since death can come unexpectedly, we must not delay salvation.

Lecture support: Weaver urges, 'Now is the time to seek Christ. Now is the time to repent.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

How to Present Your Body to the Lord

December 16, 2007

Read Chapter 3 in the companion book, pages 35-52.

Major Themes

Doctrine Must Lead to Duty

Knowledge of biblical doctrine is essential, but it must be applied in practical obedience; otherwise it is useless.

Lecture support: Weaver states, 'Doctrine is absolutely necessary. Doctrine is wonderful and marvelous, but unless it is applied, it's absolutely, totally useless.' (70.4-111.1s)

Presenting the Body as a Living Sacrifice

Believers are called to yield their entire selves - body, soul, and spirit - to God's service, motivated by His mercies.

Lecture support: Weaver explains, 'When you present your body, it means to place oneself at the disposal of another... to stand ready, or to yield oneself.' (1288.2-1362.0s)

Dead to Sin, Alive to God

The living sacrifice involves a continual reckoning of oneself as dead to sin's dominion and alive to God, refusing sin and obeying righteousness.

Lecture support: Weaver says, 'You reckon yourself dead indeed unto sin, but you reckon yourself alive unto God... When that temptation comes, you say, no, I have died to sin in Christ.' (1821.1-1878.4s; 2565.6-2589.0s)

Holiness and Consecration

God demands that we be holy and consecrated before offering ourselves to Him; we must abstain from impurity and pursue sanctification.

Lecture support: Weaver cites Malachi 1:13 and 1 Thessalonians 4:3-7 to show God's call to holiness and the need to possess our vessels in sanctification and honor. (808.5-884.8s; 2623.5-2877.8s)

The Whole Man in Worship and Service

True worship and service involve both the inner spirit and the outer body; neither mere bodily presence nor purely spiritual intention is sufficient.

Lecture support: Weaver warns, 'just because you came into this building... does that really mean that you worship God? No... You must not only worship him in the Holy Spirit, but in your spirit.' (2962.2-3012.6s)

Renewing the Mind

Presenting the body is only possible through the renewing of the mind; without it, one will be conformed to the world.

Lecture support: Weaver states, 'Only those who renew their minds will present their bodies a living sacrifice. If your mind is not renewed, you will be conformed to the world.' (3497.7-3589.5s)

Key Arguments

Duty is based on doctrine

The practical commands in Romans 12-16 are grounded in the doctrinal truths of Romans 1-11; we cannot know our duty without knowing doctrine.

Lecture support: Weaver says, 'If you understand that chapters 12-16 are the application of chapters 1-11, then you understand this principle that our duty is always based upon doctrine.' (111.7-150.4s)

The mercies of God motivate our sacrifice

Paul beseeches believers by the mercies of God - the doctrines of grace - to present their bodies; our service is a response to what God has done.

Lecture support: Weaver explains, 'In light of this doctrine, says the Apostle Paul, it is your duty, therefore, to present your body a living sacrifice.' (235.6-293.6s)

Presenting the body means yielding to God's disposal

The Greek word 'parahistemi' means to stand alongside, ready to serve; it implies a constant, willing availability to obey God.

Lecture support: Weaver defines the word: 'parahistemi literally means to stand along the side of... to place oneself at the disposal of another.' (1288.2-1362.0s)

A living sacrifice is dead to sin and alive to God

Because Christ died for us, we now live for Him; we must reckon ourselves dead to sin's reign and yield our members as instruments of righteousness.

Lecture support: Weaver expounds Romans 6:11-13: 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God... yield yourselves unto God.' (1688.6-2053.3s)

Sexual purity is a key test of presenting the body

Paul uses the example of fornication to illustrate that our bodies belong to the Lord and are destined for resurrection; therefore, we must flee sexual immorality.

Lecture support: Weaver notes, 'In the context of 13 through 20, Paul is talking about fornication... And right smack dab in the middle of it, he mentions the resurrection.' (2272.9-2357.9s)

Presenting the body includes positive virtues

It is not enough to abstain from sin; we must actively add godly attributes like love, honor, diligence, and hospitality.

Lecture support: Weaver points to Romans 12:9-13: 'If you're presenting your body a living sacrifice, what are you doing? You're loving biblically. You're abhorring that which is evil. You're cleaving to that which is good.' (3397.5-3495.7s)

Mind renewal is essential for body presentation

Without a renewed mind, one will conform to the world; only by transforming our thinking can we truly present our bodies to God.

Lecture support: Weaver concludes, 'Only those who renew their minds will present their bodies a living sacrifice.' (3497.7-3589.5s)

Scripture References

Romans 12:1-2

The primary text of the sermon, calling believers to present their bodies as living sacrifices and be transformed by renewing the mind.

1 Corinthians 3

Paul refers to worthless works as wood, hay, and stubble; used to illustrate useless unbiblical activity.

Romans 10:2

Paul condemns zeal without knowledge; used to show that zeal must be guided by doctrine.

Romans 12:3-8

Duties of sober self-assessment and exercising gifts according to Scripture; briefly outlined.

2 Thessalonians 2

If any will not work, neither should he eat; used to caution that gifts must be exercised according to Scripture, not sentimentality.

Deuteronomy 19

God's command not to pity certain offenders; cited to show that mercy must be biblically informed.

Malachi 1:13

God condemns offering blemished sacrifices; used to show God demands holiness when we offer ourselves.

1 Corinthians 6:19-20

Our bodies are temples of the Holy Spirit, bought with a price; therefore we are to glorify God in our bodies.

1 Corinthians 7:23

You are bought with a price; be not servants of men. Reinforces that we belong to Christ.

1 Peter 1:18-19

We were redeemed with the precious blood of Christ, not with silver and gold; emphasizes the cost of our redemption.

Psalms 103:20

Angels excel in strength, doing God's commandments, hearkening to His word; illustrates standing ready to serve.

Hebrews 1:14

Angels are ministering spirits sent to serve; used to show angels do not have bodies.

Hebrews 13:2

Some have entertained angels unawares; used to argue angels appear as men, not with wings.

Romans 6:11-19

Reckon yourselves dead to sin, alive to God; yield your members as instruments of righteousness. Central to the argument of presenting the body.

1 Corinthians 6:13-20

The body is for the Lord; flee fornication; your body is the temple of the Holy Spirit. Used to illustrate presenting the body in sexual purity.

1 Thessalonians 4:3-8

God's will is our sanctification, abstaining from fornication; possessing our vessels in honor. Shows the call to holiness.

John 4:24

God is Spirit, and worshipers must worship in spirit and truth; used to warn against mere bodily presence in worship.

Isaiah 29:13

People honor God with lips but hearts are far away; quoted to show that true worship requires the heart.

Romans 1:9

Paul serves God with his spirit in the gospel; used to show that spiritual service still involves the body.

Romans 12:9-13

Positive virtues to add when presenting the body: love, honor, diligence, hospitality, etc.

Study notes

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Discussion Questions

1. What does it mean practically to 'reckon yourselves dead indeed unto sin' in daily life?

Consider: Weaver explains that this involves refusing sin's reign and saying 'no' to temptation because we belong to Christ.

2. How does understanding the 'mercies of God' in Romans 1-11 motivate us to present our bodies?

Consider: Weaver argues that our duty is based on doctrine; the mercies of election, justification, etc., compel our service.

3. Why does Paul mention the resurrection in the middle of a discussion about fornication (1 Corinthians 6)?

Consider: Weaver explains that our bodies are destined for glory with Christ, making sexual impurity inconsistent with our identity.

4. What are some positive attributes we should add to our lives as part of presenting our bodies (Romans 12:9-13)?

Consider: Weaver lists love without hypocrisy, abhorring evil, brotherly affection, diligence, hospitality, etc.

5. How can we avoid the error of thinking that mere church attendance equals worship?

Consider: Weaver warns that God desires worship in spirit and truth, not just bodily presence; our hearts must be engaged.

6. What role does renewing the mind play in presenting our bodies, and how can we practice this daily?

Consider: Weaver concludes that mind renewal is essential to avoid conformity to the world and to live as a sacrifice.

Applications

Apply doctrine to daily life

Believers must not be content with knowing doctrine but must actively apply it in practical obedience.

Lecture support: Weaver says, 'It does not matter how much truth one knows if he does not apply the truth.' (70.4-111.1s)

Yield your body to God constantly

Presenting the body is not a one-time event but a continual, daily yielding of every member to God's service.

Lecture support: Weaver explains, 'If we do really and truly present our bodies, it is a constant and continual service.' (1688.6-1770.2s)

Refuse sin by reckoning yourself dead to it

When tempted, believers should consciously reckon themselves dead to sin and alive to God, refusing to obey sinful desires.

Lecture support: Weaver illustrates, 'When that temptation comes, you say, no, I have died to sin in Christ. I reckon myself dead indeed unto sin.' (2565.6-2589.0s)

Pursue sexual purity

Because our bodies belong to the Lord and are destined for resurrection, we must flee fornication and possess our vessels in holiness.

Lecture support: Weaver expounds 1 Thessalonians 4:3-7, 'This is the will of God, even your sanctification, that you should abstain from fornication.' (2623.5-2877.8s)

Add positive virtues

Presenting the body includes actively cultivating love, honor, diligence, hospitality, and other biblical attributes.

Lecture support: Weaver points to Romans 12:9-13 and says, 'If you're presenting your body a living sacrifice... you're adding biblical attributes and characteristics to your life.' (3360.1-3495.7s)

Renew your mind daily

To avoid conformity to the world and to present your body effectively, you must continually renew your mind through God's Word.

Lecture support: Weaver states, 'Your responsibility as a child of God is to present your body... and to live for Him since he died for you.' and ties this to mind renewal. (3497.7-3641.9s)

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

Christian Protocol

April 08, 2018

Read Chapter 4 in the companion book, pages 53-69.

Major Themes

Christian Protocol as Divine Command

The Bible establishes a binding code of conduct for believers, particularly the command to receive one another as Christ received us.

Lecture support: Weaver defines protocol and states, 'There is a Christian protocol and the Apostle Paul in Romans chapter 15 is demanding that we observe it and practice it since it has a legal binding authority upon all Christians.'

Mutual Reception Among Believers

Believers are commanded to receive one another with open arms, reciprocally and mutually, regardless of differences in understanding or maturity.

Lecture support: Weaver explains *proslambano* and says, 'Thus, the receiving is to be reciprocal and also mutual.'

Obligation of the Strong to Bear the Weak

Mature believers have a duty to bear with the infirmities of weaker brethren, not pleasing themselves but obeying God.

Lecture support: Weaver states, 'We then that are strong ought to bear the infirmities of the weak and not to please ourselves. So verse 1 speaks of obligation.'

Edification Over Pleasing Self

The goal of pleasing our neighbor is his spiritual good and building up, not compromise or catering to whims.

Lecture support: Weaver says, 'Let every one of us please his neighbor for his good to edification... you're doing everything you can to help him, and you're not doing anything to hurt him.'

Christ as the Supreme Example

Christ did not please Himself but bore reproaches for God's sake, providing the pattern for believers to follow in suffering and patience.

Lecture support: Weaver quotes Romans 15:3 and says, 'Christ pleased not himself... He accepted the Father's will.'

Unity and Like-Mindedness for God's Glory

The purpose of mutual reception and patience is that believers may with one mind and one mouth glorify God.

Lecture support: Weaver explains, 'That you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.'

Reception as Christ Received Us

We are to receive others in the same manner and degree as Christ received us - as sinners, in ignorance, willingly, and for God's glory.

Lecture support: Weaver says, 'Receive one another to the same degree and in the same proportion that Jesus Christ received us to the glory of God.'

The Seriousness of Receiving or Rejecting Believers

Receiving a believer is tantamount to receiving Christ and the Father; rejecting them is rejecting God.

Lecture support: Weaver cites Matthew 10:40 and says, 'He that receiveth you receiveth me... he that receiveth not you, receiveth not Jesus.'

Key Arguments

Duty is based on doctrine

Paul's practical command to receive one another is grounded in the doctrinal teaching of Romans 1-11.

Lecture support: Weaver states, 'Our duty is always based upon doctrine. So what Paul is going to make in this passage is an application based on the doctrine that he has taught previously.'

The strong must bear the weak without pleasing themselves

Mature believers are obligated to bear with the scruples of the weak, not to indulge self but to obey God.

Lecture support: Weaver says, 'We then that are strong ought to bear the infirmities of the weak and not to please ourselves... the strong are obligated to bear the weaknesses of the weak.'

Pleasing our neighbor means edification, not compromise

The command to please our neighbor is for his spiritual benefit and building up, not catering to every whim.

Lecture support: Weaver explains, 'The word please... does not mean to cater to everyone's whim and demand... it is to be for his good... to edification.'

Christ's example calls us to participation in suffering

Christ bore reproaches meant for God, and we are called to follow His steps in bearing with others.

Lecture support: Weaver quotes 1 Peter 2:21 and says, 'Here is participation in verse 3. Christ pleased not himself, but the reproaches that fell upon God the Father fell upon the Lord Jesus Christ.'

Old Testament Scripture is for our learning and hope

Everything written in the Old Testament was written for our instruction, providing patience, comfort, and hope.

Lecture support: Weaver says, 'Everything that was written in the Old Testament was written for us... that we through patience and comfort of the scriptures might have hope.'

Like-mindedness is a gift from God, not forced conformity

Unity of mind comes through patience and study, not coercion; it is a work of God in response to prayer.

Lecture support: Weaver states, 'Having the same mind is not something that can be forced. It is not something that can be demanded. It is not something that can be coerced.'

We must receive others as Christ received us - as sinners and in ignorance

Christ received us while we were sinners and enemies, and in our ignorance; we must extend the same grace to others.

Lecture support: Weaver says, 'When our Lord received us, he received us even though we were sinners and previous enemies of his father... He also received us in our ignorance and darkened mind.'

Sin is defined by God's law, not personal positions

Disagreements on non-moral issues are not sin; only transgression of God's law constitutes sin.

Lecture support: Weaver states, 'Sin is determined by the Word of God... if you do not hold a position that's contrary to God's law, it is not sin.'

Scripture References

Romans 15:1-7

Primary text of the sermon, commanding mutual reception among believers.

Romans 14:1

Parallel command to receive the weak in faith, using the same Greek word *proslambano*.

Psalms 69:9

Quoted in Romans 15:3, 'The reproaches of them that reproach thee fell on me,' applied to Christ.

Matthew 26:42

Christ's prayer in Gethsemane, accepting the Father's will rather than pleasing Himself.

1 Peter 2:21

Christ suffered for us, leaving an example that we should follow His steps.

1 Corinthians 10:1-12

Old Testament events as examples for New Testament believers, written for our admonition.

2 Timothy 3:16-17

All Scripture is inspired and profitable for doctrine, reproof, correction, and instruction.

Romans 5:1

Justification by faith brings peace with God; the Bible is our treaty as surrendered rebels.

Romans 5:8-10

Christ died for us while we were yet sinners and enemies, demonstrating how He received us.

Colossians 1:21

We were alienated and enemies in our minds, yet Christ reconciled us.

Ephesians 4:18

The lost have darkened understanding and ignorance due to blindness of heart.

Mark 4:33

Jesus spoke the word as they were able to hear it; God gives truth gradually.

Matthew 10:40-41

Receiving a disciple is receiving Christ and the Father; receiving a prophet brings a prophet's reward.

John 13:20

Receiving those Christ sends is receiving Christ and the Father who sent Him.

Matthew 25:34-45

Service to the least of Christ's brethren is service to Christ Himself; neglect is neglect of Christ.

Hebrews 6:10

God does not forget work and love shown toward His name in ministering to the saints.

2 Thessalonians 3:14-16

If a brother disobeys, note him but admonish him as a brother, not an enemy.

1 John 3:4

Sin is the transgression of the law; sin is defined by God's law, not human positions.

Romans 12:16

Be of the same mind one toward another; do not be wise in your own conceits.

Philippians 2:2

Fulfill joy by being like-minded, having the same love, being of one accord, of one mind.

Study notes

Discussion Questions

1. What does it mean to 'receive one another' in practical terms, and how does this differ from mere tolerance?

Consider: Weaver explains proslambano as receiving with open arms, into one's heart and friendship.

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2. How can we bear the infirmities of the weak without compromising truth or enabling sin?

Consider: The obligation in verse 1 is to bear with weaknesses, but Weaver clarifies that pleasing is for edification, not catering to whims.

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3. In what ways did Christ not please Himself, and how can we imitate His example in our relationships?

Consider: Weaver lists five points from Albert Barnes on Christ's self-denial, including bearing with disciples' errors.

- 4.** Why is it important that Old Testament Scriptures were written for our learning, and how does this affect our view of the whole Bible?

Consider: Weaver argues that all Scripture is profitable and that Old Testament examples apply to us.

- 5.** What is the difference between unity and uniformity, and why does God command like-mindedness rather than identical opinions?

Consider: Weaver discusses homothumadon and says the Scriptures demand unity, not conformity.

- 6.** How does receiving a fellow believer relate to receiving Christ and the Father?

Consider: Weaver cites Matthew 10:40 and John 13:20 to show the serious implications of reception or rejection.

7. What are some reasons we fail to practice Christian protocol, and how can we overcome them?

Consider: Weaver identifies ignorance, pride, and lack of realization as hindrances.

8. How should we handle situations where a brother is in sin, according to 2 Thessalonians 3?

Consider: Weaver notes that even then we admonish as a brother, not an enemy.

Applications

Receive all true believers, regardless of disagreements

It is wicked and unbiblical to shun saints, pastors, or preachers simply because of differing positions; if they are true believers, they are to be received.

Lecture support: Weaver states, 'It is wicked and wrong and unbiblical simply to shun saints, pastors and preachers just because you disagree with them... If they are saints, if they are true believers in Jesus Christ, they're to be received.'

Define sin by God's law, not personal convictions

Sin is transgression of God's law; disagreements on non-moral issues are not sin and should not divide believers.

Lecture support: Weaver says, 'Sin is determined by the Word of God... if you do not hold a position that's contrary to God's law, it is not sin.'

Admonish sinning brothers as brothers, not enemies

Even when a brother disobeys, we are to admonish him as a brother, not treat him as an enemy.

Lecture support: Weaver quotes 2 Thessalonians 3:14-16 and says, 'Yet count him not as an enemy, but admonish him as a brother.'

Bear with the weak patiently, as God bore with us

Just as God was patient with our ignorance and slow growth, we must bear patiently with the errors and faults of others.

Lecture support: Weaver says, 'God dealt with each of us patiently and lovingly and brought us into his truth slowly... we ought to bear with each other.'

Seek to edify rather than dominate

Instead of demanding conformity, we should teach and build up others, promoting their Christian growth.

Lecture support: Weaver states, 'We don't want to teach. We don't want to edify. We had rather dominate and subjugate.'

Receive others for God's glory, not personal comfort

Receiving a brother, even with disagreements, for God's honor leads to ministry and edification.

Lecture support: Weaver says, 'If you receive a brother... to the honor and glory of God, you will end up ministering to that individual and edifying that individual.'

Pursue like-mindedness through patience and Scripture study

Unity of mind comes by taking time to study until we arrive at the same mind, not by force.

Lecture support: Weaver explains, 'To be like-minded, it means that we take the time and we are patient and we study until we arrive at the same mind.'

Recognize that receiving believers is receiving Christ

Our treatment of fellow believers directly reflects our treatment of Christ and the Father.

Lecture support: Weaver cites Matthew 10:40 and says, 'He that receiveth you receiveth me... he that receiveth not you, receiveth not Jesus.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

Pastor John Weaver - Proving God and His Will

February 01, 2012

Read Chapter 5 in the companion book, pages 71-88.

Major Themes

God's Absolute Sovereignty

God is the most absolute independent being, unaccountable to anyone, and does not owe explanations for His actions or commands.

Lecture support: Weaver states: 'God is God and therefore He is the most absolute independent being that exists. And God does not need to prove Himself... God is not accountable to nor is He answerable to anyone.'

God's Right to Test His People

As sovereign, God has the absolute right to test and prove His people for their good, to reveal their character and faithfulness.

Lecture support: Weaver says: 'He is the Master... and He has the absolute right to test, to try, to prove us in any way that He chooses.'

Proving God Through Obedience

God invites believers to prove Him and His promises by obeying His commands, particularly in tithing and holy living, which results in blessing.

Lecture support: Weaver explains: 'Proving God and His promises is related to obedience, not disobedience... If you want to prove me... obey me.'

The Necessity of Understanding God's Mercies

Comprehending the mercies of God (as taught in Romans 1-11) is the starting point for presenting oneself to God and proving His will.

Lecture support: Weaver states: 'If you do not understand the mercies of God... you're in no position to prove what is that good and perfect and acceptable will of God.'

Presentation of the Body as a Living Sacrifice

Believers are called to present their entire being to God as a living, holy sacrifice, which is the only logical response to His mercies.

Lecture support: Weaver says: 'I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice... which is your reasonable service.'

Nonconformity to the World and Mind Renewal

Proving God's will requires not being pressed into the world's mold but being transformed by the renewing of the mind through Scripture.

Lecture support: Weaver explains: 'Be not conformed to this world, but be you transformed by the renewing of your mind that you may prove what is that good and acceptable and perfect will of God.'

Key Arguments

God does not owe anyone an explanation

Because God is absolutely sovereign, He is not obligated to explain His actions or commands to anyone.

Lecture support: Weaver cites Job 33:13: 'Why dost thou strive against Him? For He giveth not account of any of His matters.'

God tests His people for their good

Every instance of God testing or proving His people in Scripture is intended for their ultimate good, not to lead them into sin.

Lecture support: Weaver says: 'Every time God proves, or tests, or the word sometimes 'tempt,' it is always for their good.'

Tithing is an act of acknowledging God's sovereignty

Giving tithes is a solemn declaration that God is our God and that we recognize His ownership over all things.

Lecture support: Weaver explains from Deuteronomy 26:17: 'Thou hast avouched the Lord this day to be thy God... when you give tithes, when you obey God, you are avouching the Lord thy God to be your God.'

Proving God is commanded, not a sinful challenge

When God says 'prove me now herewith' in Malachi 3:10, it is a divine invitation to test His faithfulness through obedience, not a blasphemous demand.

Lecture support: Weaver states: 'This testing or this proving is by the command of God... the way that He is to be proved... is by our obedience.'

Understanding God's mercies is prerequisite to proving His will

One cannot prove the will of God without first grasping the mercies of God revealed in the gospel, as outlined in Romans 1-11.

Lecture support: Weaver says: 'If you are unaware of the abundant mercies of God that have been bestowed upon us as believers, you're in no position to prove what is that good and perfect and acceptable will of God.'

Presenting the body as a living sacrifice is logical service

In light of God's mercies, the only reasonable response is to offer our entire selves to God in holy living.

Lecture support: Weaver explains: 'Paul says the presenting of our bodies to the Lord as a living sacrifice because of His mercy is the only logical thing that we can do.'

Mind renewal leads to transformation and proving God's will

By not conforming to the world and instead renewing our minds with Scripture, we are transformed and enabled to discern and experience God's will.

Lecture support: Weaver states: 'Once you are transformed by the renewing of your mind, then and only then may you prove what is that good and acceptable and perfect will of God.'

Obedience brings blessing, disobedience brings curse

The principle of Scripture is that blessings follow obedience and curses follow disobedience, as seen in Malachi 3 and throughout the Bible.

Lecture support: Weaver concludes: 'It's a principle of scripture that blessings follow obedience and curses follow disobedience.'

Scripture References

Romans 12:1-2

The primary text of the sermon, calling believers to present their bodies as living sacrifices and be transformed to prove God's will.

Romans 9:20

Cited to emphasize that man has no right to reply against God, supporting God's sovereignty.

Job 33:13

Used to show that God does not give account of His matters, reinforcing that He owes no explanations.

Romans 11:33-36

Demonstrates that no one can bring God into obligation, as His judgments are unsearchable and no one has been His counselor.

Genesis 22:1

Illustrates God testing Abraham, where 'tempt' means to test or prove, not to entice to sin.

Genesis 42:15-16

Joseph uses 'proved' to mean testing the veracity of his brothers' words, showing the meaning of the word.

James 1:12-14

Clarifies that God does not tempt anyone to sin; temptation to sin comes from one's own lust, while testing from God is for proving faith.

Exodus 16:4

God provided manna to prove Israel, testing whether they would walk in His law.

Exodus 20:20

God came to prove Israel so that His fear would be before them to keep them from sinning.

Deuteronomy 8:2, 16

God led Israel in the wilderness to humble and prove them, to know what was in their hearts, and to do them good.

Judges 2:21-22; 3:1, 4

God left nations in the land to prove Israel, testing whether they would obey His commandments.

Psalms 26:2

David asks God to examine and prove him, testing his integrity and heart.

Psalms 139:23-24

David prays for God to search and try him, revealing any wicked way, to lead him in the everlasting way.

Malachi 3:8-10

God accuses Israel of robbing Him in tithes and offerings, and invites them to prove Him by bringing the full tithe, promising abundant blessing.

Deuteronomy 26:2, 16-19

Tithing is an avouchment that the Lord is our God, and He avouches us as His people when we obey.

Proverbs 13:15

Cited to show that the way of the transgressor is hard, proving God's judgment through disobedience.

Lamentations 3:22-23

Referenced to illustrate God's mercies that are new every morning, preventing our consumption.

Romans 1:9

Paul served God with his spirit, but the outward manifestation was through his body, showing the importance of bodily presentation.

Philippians 2:15

Believers are to be blameless and harmless, shining as lights in a crooked world, reflecting holy living.

1 Thessalonians 5:23

Paul prays for complete sanctification of spirit, soul, and body, preserving blamelessness.

Discussion Questions

1. How does understanding God's absolute sovereignty affect our attitude when we face trials or tests?

Consider: Weaver emphasizes that God is unaccountable and has the right to test us, but always for our good.

2. In what ways might we be 'robbing God' today, similar to Israel's failure to tithe, and how does that reflect our recognition of His sovereignty?

Consider: Weaver explains that refusing to tithe is robbing God and failing to avouch Him as Lord.

3. What does it practically mean to present our bodies as a living sacrifice in our daily lives?

Consider: Weaver describes this as a lifestyle of holiness and total devotion to God, not a one-time act.

4. How can we renew our minds to avoid being conformed to the world's patterns?

Consider: Weaver teaches that transformation comes through mind renewal, leading to biblical thinking and conduct.

5. Why is obedience the only way to prove God's will, and what are the dangers of trying to prove God through disobedience?

Consider: Weaver contrasts proving God through obedience (which brings blessing) with disobedience (which proves only judgment).

6. How does comprehending the mercies of God (as outlined in Romans 1-11) motivate us to live sacrificially?

Consider: Weaver argues that understanding God's mercies is the starting point for presenting our bodies and proving His will.

7. What does it mean to 'prove' God in the context of Malachi 3:10, and how does that differ from tempting God?

Consider: Weaver clarifies that proving God is a commanded act of trust and obedience, not a sinful challenge.

8. How can we discern whether our presentation of our bodies is genuine or hypocritical?

Consider: Weaver notes that a hypocrite may temporarily serve outwardly, but a true living sacrifice is a continual lifestyle.

Applications

Obey God to experience His blessings

Weaver urges believers to prove God by obeying His commands, particularly in tithing and holy living, trusting that He will pour out blessings.

Lecture support: Weaver says: 'If we genuinely, sincerely, and truly want the will of God in our lives proved, evidenced, manifest, it can only be done by obedience.'

Present your body as a living sacrifice

Believers should daily offer their entire selves to God in holy living, recognizing this as the only logical response to His mercies.

Lecture support: Weaver states: 'I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God.'

Renew your mind to avoid worldliness

To prove God's will, believers must actively reject conformity to the world's values and instead be transformed by Scripture's renewal of their thinking.

Lecture support: Weaver explains: 'Be not conformed to this world, but be you transformed by the renewing of your mind.'

Acknowledge God's sovereignty through tithing

Tithing is a practical way to avouch God as Lord, recognizing His ownership and trusting His provision.

Lecture support: Weaver says: 'When you give tithes, when you obey God, you are avouching the Lord thy God to be your God.'

Understand God's mercies as motivation

Reflect on the mercies of God in salvation (election, justification, etc.) to fuel a life of sacrificial obedience.

Lecture support: Weaver states: 'If you do not understand the mercies of God... you're in no position to prove what is that good and perfect and acceptable will of God.'

Trust God's testing for your good

When facing trials, remember that God tests His people to prove and improve their character, not to harm them.

Lecture support: Weaver says: 'Every time God proves, or tests... it is always for their good.'

Live a lifestyle of holiness

The presentation of our bodies as a living sacrifice requires a continual, holy lifestyle, not a one-time act.

Lecture support: Weaver explains: 'Our presentation is to be a living sacrifice... a lifestyle... a constant and continual presentation of our bodies to the Lord.'

Avoid tempting God through disobedience

Do not test God by sinning or demanding signs; instead, prove Him through faithful obedience to His Word.

Lecture support: Weaver warns: 'It's a sin to tempt God. It's not a challenging of God. It's a sin to challenge God.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

Pastor John Weaver - Proving God And His Will

April 13, 2014

Read Chapter 6 in the companion book, pages 89-105.

Major Themes

God's Absolute Sovereignty

God is unaccountable, owes no explanations, and has the right to test His people as He wills.

Lecture support: Weaver cites Romans 9:20, Job 33:13, and Romans 11:33-36 to show God's sovereignty and quotes Spurgeon on the doctrine.

God's Testing for Our Good

God tests His people to prove their character and faithfulness, always for their ultimate good.

Lecture support: Examples from Genesis 22:1 (Abraham), Exodus 16:4 (manna), Deuteronomy 8:2,16 (wilderness), and Judges 2:22-3:4 (nations left).

Proving God Through Obedience

God invites us to prove Him by obeying His commands, particularly in tithing, which acknowledges His sovereignty.

Lecture support: Malachi 3:8-10 is the key text; tithing is described as avouching God as sovereign (Deuteronomy 26:17).

The Necessity of a Transformed Life

Proving God's will requires presenting our bodies as living sacrifices, living holy lives, and being transformed by renewed minds.

Lecture support: Romans 12:1-2 is expounded in detail, with references to Philippians 2:15, 1 Thessalonians 5:23, and 2 Peter 3:14.

Blessings Follow Obedience

Obedience leads to God's blessings, while disobedience brings curses; proving God results in experiencing His abundant provision.

Lecture support: Malachi 3:10 promises opened windows of heaven; Proverbs 13:15 says the way of the transgressor is hard.

Key Arguments

God does not owe anyone an explanation

God's sovereignty means He is not accountable to anyone and does not need to justify His actions.

Lecture support: Job 33:13: 'He giveth not account of any of his matters.' Romans 11:34-35: no one has counseled or given to God.

God's testing is never to induce sin

When Scripture says God 'tempts,' it means He tests for proving character, not enticing to evil.

Lecture support: James 1:13-14 distinguishes testing from temptation to sin; Genesis 22:1 uses 'tempt' for testing Abraham.

Tithing is an act of acknowledging God's sovereignty

Giving tithes is a solemn declaration that God is the sovereign owner of all, and refusing to tithe is robbing God.

Lecture support: Deuteronomy 26:17 uses 'avouched' for recognizing God; Malachi 3:8 calls withholding tithes robbery.

Proving God's will requires understanding His mercies

One must first comprehend the mercies of God (salvation truths in Romans 1-11) before being able to prove His will.

Lecture support: Romans 12:1 begins 'by the mercies of God'; Weaver lists depravity, election, justification, etc.

A living sacrifice is a lifestyle of holiness

Presenting our bodies means a continual, whole-life devotion to God, not a temporary or hypocritical act.

Lecture support: Romans 12:1 calls for a 'living' sacrifice; Philippians 2:15 and 1 Thessalonians 5:23 emphasize blamelessness.

Transformation precedes proving God's will

Only after being transformed by renewed minds and not conformed to the world can we prove God's will.

Lecture support: Romans 12:2 outlines the progression; Weaver explains 'metamorphosis' and the logical sequence.

Scripture References

Romans 12:1-2

Primary text; believers are to present their bodies as living sacrifices and be transformed to prove God's will.

Romans 9:20

Used to show man has no right to reply against God, emphasizing God's sovereignty.

Job 33:13

God does not give account of His matters; He owes no explanations.

Romans 11:33-36

God's judgments are unsearchable; no one can counsel or give to God, showing His sovereignty.

Genesis 22:1

God 'tempted' (tested) Abraham, illustrating God's proving of His people.

Genesis 42:15-16

Joseph's testing of his brothers uses 'proved' to mean verifying truth, parallel to God's testing.

James 1:12-14

Distinguishes testing (temptation as trial) from temptation to sin; God does not tempt to evil.

Exodus 16:4

God gave manna to prove Israel, testing whether they would walk in His law.

Exodus 20:20

God came to prove Israel so that His fear would keep them from sinning.

Deuteronomy 8:2, 16

God led Israel in the wilderness to humble and prove them, for their good.

Judges 2:21-22; 3:1, 4

God left nations to prove Israel, testing their obedience.

Psalm 26:2

David asks God to examine and prove him, showing a desire for testing.

Psalm 139:23-24

David prays for God to search and try him, seeking cleansing.

Malachi 3:8-10

God invites Israel to prove Him by bringing tithes; robbery and curse for disobedience, blessing for obedience.

Deuteronomy 26:2, 16-19

Tithing is linked to avouching God as sovereign; obedience brings exaltation.

Proverbs 13:15

The way of the transgressor is hard, showing disobedience leads to judgment.

Romans 1:9

Paul served God with his spirit, but the outward manifestation was through his body.

Philippians 2:15

Believers are to be blameless and harmless, shining as lights in the world.

1 Thessalonians 5:23

Prayer for whole spirit, soul, and body to be preserved blameless.

2 Peter 3:14

Believers are to be diligent to be found without spot and blameless.

Study notes

Discussion Questions

1. How does understanding God's absolute sovereignty affect our attitude when we face trials or tests?

Consider: Weaver emphasizes God's right to test His people and that He owes no explanations.

2. In what ways might we be 'robbing God' today, similar to Israel's failure to tithe?

Consider: Malachi 3:8-10 is applied to the recognition of God's sovereignty through giving.

3. What does it practically mean to present our bodies as a 'living sacrifice' in daily life?

Consider: Romans 12:1 calls for a continual, holy lifestyle of devotion.

4. How can we discern whether we are being conformed to the world or transformed by the renewing of our minds?

Consider: Weaver contrasts the world's mold with the metamorphosis of the mind.

5. Why is comprehending God's mercies the necessary starting point for proving His will?

Consider: Paul beseeches 'by the mercies of God' in Romans 12:1; Weaver ties this to understanding salvation truths.

6. What is the difference between tempting God and proving God as Scripture commands?

Consider: Weaver clarifies that proving God is obedience, not a sinful challenge.

Applications

Obey God's command to tithe as an act of proving Him

Bring the full tithe to God's storehouse as a way to acknowledge His sovereignty and test His promise to bless.

Lecture support: Malachi 3:10: 'prove me now herewith... if I will not open you the windows of heaven.'

Present your body as a living sacrifice daily

Make a continual, voluntary decision to devote your whole self - body, mind, and will - to God in holy living.

Lecture support: Romans 12:1: 'present your bodies a living sacrifice, holy, acceptable unto God.'

Renew your mind through Scripture to avoid worldliness

Actively reject the world's patterns and instead be transformed by studying and applying God's Word to develop a biblical worldview.

Lecture support: Romans 12:2: 'be not conformed... but be ye transformed by the renewing of your mind.'

Seek to prove God's will through obedient living

Understand that proving God's will is not a one-time event but a lifestyle of obedience that results in personal experience of His good, acceptable, and perfect will.

Lecture support: Romans 12:2: 'that ye may prove what is that good... will of God'; Weaver emphasizes the progression.

Pray for God to examine and prove your heart

Follow David's example by asking God to search your heart and reveal any wicked way, submitting to His testing.

Lecture support: Psalm 139:23-24: 'Search me, O God... try me... see if there be any wicked way in me.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 7

Pastor John Weaver - How Do You Wish to be Received?

December 01, 2024

Read Chapter 7 in the companion book, pages 107-125.

Major Themes

Christian Reception

Believers are commanded to receive one another in the same manner and degree that Christ received us - with grace, patience, and without pride.

Lecture support: Romans 15:7: 'Wherefore receive ye one another, as Christ also received us to the glory of God.'

Christ's Reception of Sinners

Christ received us while we were yet sinners, and we must extend the same grace to fellow imperfect believers.

Lecture support: Romans 5:8: 'But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.'

Patience with the Ignorant

God gives truth gradually as we are able to bear it; we must be patient teachers, not domineering, recognizing that all believers grow at different rates.

Lecture support: Mark 4:33: 'And with many such parables spake he the word unto them, as they were able to hear it.'

The Danger of Spiritual Pride

Comparing ourselves with others leads to pride; the Pharisee's error was comparing himself with the publican rather than God's standard.

Lecture support: Luke 18:11-12 and 2 Corinthians 10:12: '...they measuring themselves by themselves, and comparing themselves among themselves, are not wise.'

The Ultimate Reception by Christ

Jesus promises to receive believers to Himself, and this future reception should motivate faithful service and holy living.

Lecture support: John 14:3: 'And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.'

Receiving Christ by Receiving Others

Receiving fellow believers is tantamount to receiving Christ and the Father, as Jesus taught in Matthew 10:40 and John 13:20.

Lecture support: Matthew 10:40: 'He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.'

Key Arguments

We must receive one another as Christ received us - while we were sinners and ignorant.

The command in Romans 15:7 sets the standard for Christian fellowship: we are to receive each other with the same grace Christ showed us, not based on knowledge or performance.

Lecture support: Romans 15:7 and the explanation of proslambano; Romans 5:8 and Ephesians 4:17-20.

Spiritual pride leads to division and hinders edification.

The Pharisee's prayer and the Pharisees' contempt for the ignorant (John 7:49) show that pride causes us to despise those with less understanding, contrary to Christ's example.

Lecture support: Luke 18:11-12 and John 7:49: 'But this people who knoweth not the law are cursed.'

God dispenses truth gradually and according to our capacity.

Just as a child is fed milk before meat, God teaches us as we are able to hear (Mark 4:33). We must not expect all believers to be at the same level of understanding.

Lecture support: Mark 4:33 and the illustration of teaching fourth graders.

Patience and meekness are required in instructing those who oppose themselves.

2 Timothy 2:24-26 commands gentle, patient instruction, not domination. Diotrephes (3 John 9-10) exemplifies the wrong spirit of loving preeminence.

Lecture support: 2 Timothy 2:24-26 and 3 John 9-10.

We must not receive those who deny the doctrine of Christ.

2 John 9-11 forbids receiving anyone who does not abide in the doctrine of Christ, because Jesus is God in the flesh (John 1:1-3, 14; 1 Timothy 3:16).

Lecture support: 2 John 9-11 and John 1:1-3, 14.

The hope of being received by Christ should motivate faithful service.

Jesus' promise to receive us (John 14:3) and the example of Stephen's vision (Acts 7:55-56) show the glorious reception awaiting believers, encouraging endurance in ministry.

Lecture support: John 14:3, Acts 7:55-56, and John Flavel's quote.

Scripture References

John 14:1-3

Jesus comforts His disciples with the promise of preparing a place and receiving them to Himself.

Romans 15:7

The command to receive one another as Christ received us, forming the basis of Christian protocol.

Romans 5:8-10

Christ died for us while we were yet sinners, demonstrating His reception of us in our sinful state.

Colossians 1:21

We were alienated and enemies in our minds, yet Christ reconciled us.

Ephesians 4:17-20

Believers are not to walk in the vanity of their minds as the unsaved do, but have learned Christ.

1 Corinthians 8:1

Knowledge puffs up, warning against pride in understanding.

Luke 18:10-14

The parable of the Pharisee and the publican, illustrating pride versus humility.

2 Corinthians 10:12

Comparing ourselves among ourselves is not wise.

John 7:45-49

The Pharisees' contempt for those who do not know the law, revealing their pride.

Mark 4:33

Jesus spoke the word as they were able to hear it, showing God's gradual revelation.

2 Timothy 2:7

Paul tells Timothy to consider what he says, and the Lord will give understanding.

2 Timothy 2:24-26

The servant of the Lord must be gentle, apt to teach, patient, in meekness instructing those who oppose themselves.

3 John 5-11

Diotrephes loved preeminence and refused to receive the brethren, contrasting with Gaius's hospitality.

2 John 9-11

Do not receive anyone who does not bring the doctrine of Christ.

John 5:22-23

The Father has committed all judgment to the Son, that all should honor the Son as they honor the Father.

1 Timothy 3:16

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

John 1:1-3, 11-17

The Word was God, became flesh, and dwelt among us; grace and truth came by Jesus Christ.

Mark 16:19

After speaking to them, the Lord was received up into heaven and sat at the right hand of God.

Matthew 22:11-14

The man without a wedding garment is cast into outer darkness, illustrating rejection.

Acts 7:54-56

Stephen saw Jesus standing at the right hand of God, ready to receive him.

Study notes

Discussion Questions

1. What does it mean to 'receive one another as Christ also received us' in practical terms within our church?

Consider: Based on Romans 15:7 and the explanation of Christ receiving us as sinners and in ignorance.

2. How can we guard against the pride of the Pharisee when we have more knowledge or maturity than another believer?

Consider: From the illustration of the Pharisee and publican in Luke 18 and the warning in 1 Corinthians 8:1.

3. Why is it tempting to dominate or subjugate rather than patiently instruct those who are ignorant or opposed?

Consider: From 2 Timothy 2:24-26 and the example of Diotrephes in 3 John.

4. What is the difference between receiving a fellow believer despite doctrinal immaturity and receiving a false teacher who denies the doctrine of Christ?

Consider: Contrasting Romans 15:7 with 2 John 9-11.

5. How does the promise of Christ receiving us to Himself (John 14:3) motivate you to persevere in service and in receiving difficult people?

Consider: From the promise in John 14 and the example of Stephen's vision in Acts 7.

6. In what ways does receiving a fellow believer become an act of receiving Christ and the Father?

Consider: From Matthew 10:40, John 13:20, and Matthew 25:40.

Applications

Receive fellow believers with grace, not based on their knowledge or performance.

Actively welcome and embrace other Christians, remembering that Christ received you while you were a sinner and ignorant.

Lecture support: Romans 15:7 and the explanation of Christ's reception of sinners.

Be patient and gentle in teaching those with less understanding.

Instead of despising or dominating those who are ignorant, instruct them in meekness, trusting God to grant repentance and understanding.

Lecture support: 2 Timothy 2:24-26 and the illustration of teaching fourth graders.

Guard against spiritual pride and comparison.

Avoid comparing yourself with others; measure yourself by God's Word, and remember that all growth is by God's grace.

Lecture support: Luke 18:11-12 and 2 Corinthians 10:12.

Do not receive those who deny the deity of Christ.

Refuse fellowship and endorsement to anyone who does not abide in the doctrine that Jesus is God in the flesh.

Lecture support: 2 John 9-11 and John 1:1-3, 14.

Let the hope of Christ's reception motivate faithful service.

Live and serve in light of the glorious reception awaiting you, enduring hardship and labor with the expectation of hearing 'Well done.'

Lecture support: John 14:3, Acts 7:55-56, and John Flavel's quote.

See receiving others as receiving Christ.

When you welcome and care for fellow believers, recognize that you are welcoming Christ and the Father, and treat them accordingly.

Lecture support: Matthew 10:40, John 13:20, and Matthew 25:40.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 8

Pastor John Weaver - The Source of Patience

December 01, 2024

Read Chapter 8 in the companion book, pages 127-142.

Major Themes

The Nature of Biblical Patience

Patience is defined in relation to God's grace and mercy, enabling Him to withhold immediate judgment and allowing believers to endure trials.

Lecture support: Weaver explains: 'grace is that which gives us that which we do not deserve. And mercy is that which keeps us from getting what we do deserve. And patience enables God to hold off before he indeed gives those exactly what they do deserve.'

God as the Source of Patience

God is called the God of patience, and believers must know Him as such before knowing Him as the God of hope and peace.

Lecture support: Romans 15:5, 13, 33 are cited: 'Now the God of patience... Now the God of hope... Now the God of peace.' Weaver states: 'You have to know God is the God of patience. Before you can know him as the God of hope...'

Patience Through Tribulation

Tribulation produces patience, which leads to experience and hope, and believers are called to glory in tribulations because of this process.

Lecture support: Romans 5:3-5 is quoted: 'tribulation worketh patience; and patience, experience; and experience, hope.' Weaver asks, 'When's the last time you gloried in tribulation?'

Christ as the Example of Patience

Jesus Christ endured the cross and shame patiently, and believers are to look to Him as the author and finisher of faith to run their race with patience.

Lecture support: Hebrews 12:1-2 is cited: 'Looking unto Jesus... who for the joy that was set before him endured the cross.' Weaver emphasizes, 'He endured all of this patiently.'

Unity Through Patience

Patience leads to like-mindedness, one mouth, and one motive in the church, enabling believers to glorify God together.

Lecture support: Romans 15:5-6 is explained: 'that you may with one mind and one mouth glorify God.' Weaver notes, 'So you cannot have one mouth without having one mind.'

The Patience of the Holy Spirit

The Holy Spirit patiently convicts sinners repeatedly, even when resisted, demonstrating divine longsuffering in bringing people to salvation.

Lecture support: Weaver asks, 'How many of you were converted the very first time the Holy Spirit convicted you?' and concludes, 'God the Holy Spirit continued to deal with us even when we were ignorant of His dealings.'

Key Arguments

Patience is essential for Christian living and is commanded in Scripture.

The Bible commands believers to bring forth fruit with patience, follow after patience, and run the race with patience, indicating its necessity.

Lecture support: Luke 8:15, 1 Timothy 6:11, Hebrews 12:1 are cited. Weaver says, 'Each of us have need of patience, that is for sure.'

God's patience is demonstrated in His dealings with sinners throughout history.

God waited 120 years before the flood, delayed judgment on Sodom, and gave Nineveh 150 years to repent, showing His longsuffering nature.

Lecture support: Examples from Genesis 6, Genesis 18, and Jonah are given. Weaver states, 'God saw the wickedness of man... and God still waited 120 years before he did so.'

The Scriptures are a primary means of producing patience and hope.

Romans 15:4 teaches that the Old Testament was written for our learning to produce patience and comfort, leading to hope.

Lecture support: Romans 15:4 is quoted: 'that we through patience and comfort of the scriptures might have hope.' Weaver says, 'Do you realize the scriptures are designed to give us patience and hope?'

The examples of the prophets and Job teach patience through suffering.

James 5:10-11 points to the prophets and Job as examples of suffering and patience, showing that endurance leads to God's blessing.

Lecture support: James 5:10-11 is cited: 'Take, my brethren, the prophets... for an example of suffering affliction, and of patience.' Weaver mentions Job, Isaiah, and Jeremiah.

Christ's endurance on the cross is the supreme model of patience.

Jesus did not please Himself but bore reproaches, and He endured the cross patiently, providing the ultimate example for believers.

Lecture support: Romans 15:3 and Hebrews 12:2 are cited. Weaver says, 'He endured all of this patiently.'

Impatience often manifests in relationships, and believers must learn to be patient with one another.

Ephesians 4:31-32 commands kindness and forgiveness, and James 5:9 warns against grudging, illustrating the need for patience in the church.

Lecture support: Ephesians 4:31-32 and James 5:9 are cited. Weaver uses the illustration of hogs grudging to explain the concept.

Scripture References

Romans 15:1-6

Introduction to the passage, emphasizing patience and unity.

Luke 8:15

Command to bring forth fruit with patience.

1 Timothy 6:11

Exhortation to follow after patience.

Hebrews 10:36

Statement that believers have need of patience. (Note: Weaver says Hebrews 10:26, but context matches 10:36.)

Hebrews 12:1

Command to run the race with patience.

Romans 15:5, 13, 33

God is called the God of patience, hope, and peace.

Romans 15:6-8

Unity of mind, mouth, and motive through patience.

Colossians 1:9-12

Prayer for strength unto all patience and longsuffering.

Genesis 6:5

God's patience before the flood, waiting 120 years.

Genesis 18

God's patience with Sodom and Gomorrah.

Genesis 15:13-16

God's patience with the Amorites, waiting 400 years.

Romans 2:4-5

God's goodness, forbearance, and longsuffering leading to repentance.

Lamentations 3:22-23

God's mercies are new every morning, showing His patience.

Ephesians 4:31-32

Command to put away bitterness and be kind, forgiving one another.

James 1:3-4

The trying of faith works patience, leading to maturity.

Romans 5:1-5

Tribulation works patience, experience, and hope.

James 5:7-11

Exhortation to patience, using the prophets and Job as examples.

Mark 10:1

Jesus taught the same people again, showing patience.

Matthew 27:36-44

Christ's patience under mockery and suffering on the cross.

Hebrews 12:1-2

Looking to Jesus as the example of endurance to run with patience.

Study notes

Discussion Questions

1. How does understanding God's patience with sinners change the way you view His delays in judgment?

Consider: Weaver discusses God's patience in waiting 120 years before the flood and delaying judgment on nations.

2. In what ways have you experienced tribulation producing patience in your life, and how did it lead to hope?

Consider: Romans 5:3-5 is explained, showing the chain from tribulation to hope.

3. Which of the five sources of patience (sovereign God, Scriptures, saints, Spirit, Son) do you find most challenging to learn from, and why?

Consider: The sermon outlines five sources of patience, each requiring different responses.

4. How can the example of the prophets and Job help you endure suffering with patience?

Consider: James 5:10-11 points to the prophets and Job as examples of patience in affliction.

5. What does it mean to 'grudge not one against another,' and how can we overcome this in our relationships?

Consider: James 5:9 is explained with the illustration of hogs grudging over food.

6. How does looking to Jesus' endurance on the cross help you run your race with patience?

Consider: Hebrews 12:1-2 is cited, focusing on Christ as the ultimate example.

7. Why is it important to have one mind, one mouth, and one motive in the church, and how does patience contribute to this unity?

Consider: Romans 15:5-6 is discussed, linking patience to like-mindedness and glorifying God.

8. How can you cultivate patience in your daily life, especially with those closest to you?

Consider: Weaver emphasizes that impatience often manifests with loved ones, and Ephesians 4:31-32 commands kindness.

Applications

Learn patience from God's character

Reflect on God's patience in history and in your own life, and let His longsuffering lead you to repentance and patience with others.

Lecture support: Weaver says, 'God has been patient with us... we need to learn to be patient with each other.'

Embrace tribulation as a means to patience

Instead of despising trials, glory in them knowing they produce patience, experience, and hope.

Lecture support: Romans 5:3-5 is quoted, and Weaver asks, 'When's the last time you gloried in tribulation?'

Study the Scriptures for patience and hope

Regularly read the Bible, especially the Old Testament examples, to gain patience and comfort.

Lecture support: Romans 15:4: 'that we through patience and comfort of the scriptures might have hope.'

Follow the examples of patient saints

Read accounts of the prophets, Job, and martyrs to learn endurance in suffering.

Lecture support: James 5:10-11 is cited, and Weaver mentions Fox's Book of Martyrs and Polycarp.

Yield to the Holy Spirit's patient work

Recognize the Spirit's persistent conviction and cooperate with His leading rather than resisting.

Lecture support: Weaver notes, 'God the Holy Spirit continued to deal with us even when we were ignorant of His dealings.'

Look to Jesus as the model of patience

In times of suffering or impatience, fix your eyes on Christ's endurance on the cross.

Lecture support: Hebrews 12:2: 'Looking unto Jesus... who endured the cross.'

Practice patience in relationships

Put away bitterness and anger, and be kind and forgiving, especially with family and fellow believers.

Lecture support: Ephesians 4:31-32 is cited, and Weaver illustrates with the story of the boy exposing his parents' argument.

Avoid grudging and envy

Be content with what you have and wait patiently for God's provision rather than envying others.

Lecture support: James 5:9 and the hog slop illustration teach against grudging.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

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

Lesson 1: The Angel of Marye's Heights

Lecture JW01035

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Lesson 2: William Thomas Overby

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Lesson 3: How to Present Your Body to the Lord

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Lesson 4: Christian Protocol

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Lesson 5: Pastor John Weaver - Proving God and His Will

Lecture JW01220

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Lesson 6: Pastor John Weaver - Proving God And His Will

Lecture JW01386

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Lesson 7: Pastor John Weaver - How Do You Wish to be Received?

Lecture JW01767

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Lesson 8: Pastor John Weaver - The Source of Patience

Lecture JW01771

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Source information

Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

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