WEAVER STUDY GUIDES

# Romans: Sin, Judgment, and Gospel Foundations

*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: Christian Manhood . . . . . 5**

**Lesson 2: Perfect Love . . . . . 14**

**Lesson 3: Sinning Against God . . . . . 24**

**Lesson 4: How God Saves a Sinner . . . . . 35**

**Lesson 5: Seeking Christ and Dying Lost . . . . . 45**

**Lesson 6: Little Aleck - Confederate Memorial Day . . . . . 56**

**Lesson 7: Is America A Lost Nation? . . . . . 63**

**Lesson 8: Who's Afraid of the Big Bad Wolf? . . . . . 71**

**Lesson 9: The Sin Every Christian Commits . . . . . 81**

**Lesson 10: I Will Serve the Lord . . . . . 91**

**Lesson 11: The Lord as Deliverer . . . . . 101**

**Lesson 12: The Essence of Biblical Godliness . . . . . 110**

**Lesson 13: The Supremecy of Christ in the Christian's Mind and Affections . . 121**

**Lesson 14: The Supremacy of Christ Over the Christian's Mind . . . . . 129**

**Lesson 15: Hearing the Word of God . . . . . 138**

**Lesson 16: Hope For The Southern Christian Cause . . . . . 146**

**Lesson 17: A Method to Guage Your Love To Christ . . . . . 154**

**Lesson 18: Simon the Cyrenian . . . . . 163**

**Lesson 19: Knowing the Will of God . . . . . 171**

**Lesson 20: Christian Manhood . . . . . 181**

**Lesson 21: How to Act in the Time of Judgment . . . . . 192**

**Lesson 22: The Sin Every Christian Commits . . . . . 202**

**Lesson 23: Do You Have a Reservation? . . . . . 210**

**Lesson 24: Left Behind . . . . . 218**

**Lesson 25: The Other Side of Witnessing . . . . . 227**

**Lesson 26: God's Justice As Congregational Necessity . . . . . 236**

**Lesson 27: We Must Be Turned . . . . . 246**

**Lesson 28: Second Opportunities . . . . . 257**

**Lesson 29: Four Fearful Words . . . . . 265**

**Lesson 30: The Martyrdom of Thomas Hawks . . . . . 274**

**Lesson 31: You Must Die . . . . . 282**

**Lesson 32: Condemning Or Damning Christ . . . . . 292**

**Lesson 33: Committing The Sins Of The Jews . . . . . 302**

**Lesson 34: Have You Been Under A Fig Tree Lately? . . . . . 310**

**Lesson 35: How Much Do You Value Death? . . . . . 319**

**Lesson 36: Two Reasons Why You Don't Love The Lord As You Should . . . . 328**

**Lesson 37: Faith, Little Faith, Great Faith . . . . . 336**

**Lesson 38: The Scars of Sin . . . . . 346**

**Lesson 39: The Displeased Prophet - Jonah Series - Part Four of Four . . . . . 355**

**Lesson 40: The Feeling Is Mutual . . . . . 366**

**Lesson 41: Why Good Things Happen to Bad People . . . . . 376**

**Online Lecture Resources . . . . . 384**

## 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

# Christian Manhood

August 18, 2002

Read Chapter 1 in Volume 1, pages 11-25 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Biblical Manhood vs. Worldly Standards

True manhood is defined by character and godliness, not physical attributes or worldly success.

**Lecture support:** Just because an individual happens to have bulging muscles does not necessarily make him a man... at least not biblically speaking.

### Character as the Foundation of Manhood

Character is what a man is in the dark, revealed by circumstances, and essential for standing alone.

**Lecture support:** Character is what a man is in the dark. If you tell me what you would do, if you knew that no one else would find out about it, I'll tell you exactly what you are.

### Separation from Sin

A godly man must separate himself from sin and everything that leads to it, avoiding corrupting influences.

**Lecture support:** He was in the wilderness. He wasn't in town at the dance halls and the saloons and the juke joints and the liquor stores.

### Responsibility to Make Things Right

Christians are obligated to resolve conflicts and correct wrongs, regardless of who is at fault.

**Lecture support:** If your brother's got something against you, it's your responsibility to straighten it out. If you've got something against him, it's still your responsibility to straighten it out.

### Influence Through Godly Living

A satisfying man points others to Christ not by manipulation but by the authenticity of his life.

**Lecture support:** He never had to cajole. He never had to beg. He never had to plead. He never had to argue. He just spoke. And men followed Jesus.

### Historical Examples of Character

Figures like Robert E. Lee, Stonewall Jackson, and Nathan Bedford Forrest illustrate aspects of character, even imperfectly.

**Lecture support:** Stonewall Jackson... said, 'Your daughters are too beautiful. And I find myself too attracted and it's time that I leave.'

---

## Key Arguments

### Circumstances Reveal Character

Circumstances do not create character but reveal what is already in a person's heart.

**Lecture support:** Circumstances never make or break a man, they just reveal him.

### Character Cannot Be Borrowed

While one can borrow knowledge or advice, character must be personally possessed to act on it.

**Lecture support:** You can borrow brains, but you cannot borrow character.

### God Uses People Based on Character

God may use a person on credit early in life, but later usefulness depends on developed character.

**Lecture support:** God will use you on credit the first years of your life. After that, He's going to use you on character, and if you don't have any character, you can put it down, God will never use you.

### Separation Prevents Corruption

Associating with wickedness leads to corruption, not the elevation of the wicked.

**Lecture support:** If you play around with sinners and those who are wicked, you're not going to elevate them. You're the ones going to be corrupted.

### Personal Responsibility in Reconciliation

Scripture places the burden of initiating reconciliation on the individual, regardless of fault.

**Lecture support:** If you remember your brother has something against you, whose responsibility is it to resolve it? Yours.

### The Interconnectedness of Manhood Traits

The five characteristics of a godly man are interdependent; one cannot be a satisfying man without the others.

**Lecture support:** In order to be a satisfying man, you must also be a straightening man, and a separated man, and a strong man, and a solitary man. They all are interconnected and go together.

---

## Scripture References

**John 1:6**

Introduction of John the Baptist as a man sent from God.

**John 1:19-23**

John's testimony that he is the voice of one crying in the wilderness.

**John 1:35-37**

John points to Jesus as the Lamb of God and his disciples follow Jesus.

**Isaiah 58:1**

Command to lift up the voice like a trumpet and show God's people their sins.

**Hebrews 7:26**

Christ is holy, harmless, undefiled, and separate from sinners.

**Romans 13:14**

Make no provision for the flesh to fulfill its lusts.

**1 Corinthians 15:33**

Evil communications corrupt good manners.

**Psalm 119:11**

Hiding God's word in the heart to avoid sin.

**2 Chronicles 16:9**

God shows Himself strong on behalf of those whose heart is perfect toward Him.

**Matthew 5:23-24**

If a brother has something against you, leave your gift and be reconciled first.

**Matthew 18:15**

If a brother sins against you, go and tell him his fault privately.

**James 5:16**

Confess your faults one to another.

**Leviticus 19:17**

You shall not suffer sin upon your brother.

**Proverbs 23:7 (implied)**

As a man thinks in his heart, so is he.

## Discussion Questions

**1.** How does the world's definition of manhood differ from the biblical model presented in this sermon?

**Consider:** Weaver contrasts physical strength with character-based manhood.

**2.** In what areas of life are you most tempted to compromise when standing alone?

**Consider:** The solitary man is willing to stand for truth even if no one else does.

**3.** What does it mean to 'make no provision for the flesh,' and how can we practice this?

**Consider:** Separation from sin includes avoiding everything that leads to it.

**4.** Why is it our responsibility to initiate reconciliation regardless of who is at fault?

**Consider:** Matthew 5 and 18 teach personal responsibility in resolving conflicts.

**5.** How can we cultivate character that remains consistent in private and public?

**Consider:** Character is defined as what a man is in the dark.

**6.** What historical or personal examples have you seen of someone who was a 'satisfying man' pointing others to Christ?

**Consider:** The satisfying man influences others simply by his godly life.

**7.** How do the five measures of a man (character, conduct, contribution, creed, companions) apply to your life?

**Consider:** Billy Sunday's framework for evaluating manhood.

# Applications

### Develop Character to Stand Alone

Cultivate inner character so that you will do right even when no one else supports you.

**Lecture support:** God's kind of man is a man who's willing to stand even if no one else stands.

### Separate from Sinful Influences

Avoid people and situations that lead to sin, staying as far from temptation as possible.

**Lecture support:** God wants us to be as far away from wickedness and sin and ungodliness as we can be by the grace of God.

### Take Initiative to Reconcile

When there is conflict, take the first step to make things right, regardless of who caused it.

**Lecture support:** It doesn't matter how it started or who started it, it's your responsibility to straighten it out.

### Live a Life That Points to Christ

Let your conduct and character be so consistent that others are drawn to follow Jesus.

**Lecture support:** He just spoke. And men followed Jesus.

### Evaluate Your Companions

Choose friends and associates who are wise and godly, as companions reveal and shape character.

**Lecture support:** Fools always associate with fools, but as the word of God says, a wise man associates with wise men.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 2

# Perfect Love

January 18, 2004

Read Chapter 2 in Volume 1, pages 27-44 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Biblical Perfection as Maturity, Not Sinlessness

The Bible commands perfection, but the original words mean whole, complete, mature, or full-grown, not sinlessly perfect. Believers are positionally perfect in Christ but practically imperfect.

**Lecture support:** Weaver explains that the Hebrew shalem and Greek teleios mean complete or mature, not sinless. He cites Noah as a 'perfect' man who later sinned (Genesis 6:9; 9:21).

### God’s Love Perfected in Christ

Perfect love is not our love for God but God’s love for us demonstrated in sending His Son as propitiation. This love is perfected once for all and continues.

**Lecture support:** Weaver states, 'Perfect love is when the Father gave His only begotten Son. We believed Him… we are abiding in this love.' He references 1 John 4:9-10, 16-17.

### Boldness in Judgment Through Perfected Love

Understanding God’s perfected love in Christ removes fear of judgment because believers face a loving Father, not a harsh judge.

**Lecture support:** Weaver says, 'In the day of judgment, you and I are not going to be facing a harsh, strict, uncontrollable judge. We will be facing our Father.' He cites 1 John 4:17-18.

### Love as the Opposite of Fear

Fear is incompatible with perfected love. A continual fear of judgment indicates a failure to abide in Christ and comprehend His finished work.

**Lecture support:** Weaver states, 'If a man is fearful about judgment, he has just not comprehended the work of Christ.' He references 2 Timothy 1:7 and 1 John 4:18.

### Love for the Brethren as Evidence of God's Love

Those who have received God's perfect love will love fellow believers. Claiming to love God while hating a brother is self-deception.

**Lecture support:** Weaver cites 1 John 3:14-16; 4:20-21, emphasizing that Christ laid down His life for us, so we ought to lay down our lives for the brethren.

---

## Key Arguments

### Sinless perfection is unattainable in this life

Even the Apostle Paul admitted he was not perfect (Philippians 3:12), and James says all stumble in word (James 3:2). 1 John 1:8,10 warns against claiming sinlessness.

**Lecture support:** Weaver reads Philippians 3:12: 'Not as though I had already attained, either were already perfect.' He also cites James 3:2 and 1 John 1:8,10.

### The word 'perfect' in Scripture means mature or complete

The Hebrew shalem and Greek teleios denote wholeness, maturity, or full growth, not sinless perfection. This resolves the tension in commands to be perfect.

**Lecture support:** Weaver explains, 'The main word for perfect is the Greek word teleios, which primarily means having reached an end, complete, full, perfect, mature or full grown.'

### Perfect love is God's love perfected in Christ, received by faith

1 John 4:17 uses a perfect passive indicative, indicating a once-for-all completed action with continuing results. Our love is perfected when we believe and abide in Christ's sacrifice.

**Lecture support:** Weaver states, 'Our love has been perfected once and for all. It has been perfected once and forever with continuing results.' He references 1 John 4:9-10, 16-17.

### Perfected love casts out fear of judgment

Because God's love in Christ removes condemnation (Romans 8:1), believers can have boldness, not fear, when facing judgment. Fear indicates a lack of understanding of Christ's work.

**Lecture support:** Weaver says, 'If you have comprehended the perfect love of God in Jesus Christ... there will be no fear in facing the Father.' He cites 1 John 4:18 and Romans 8:1.

### Abiding in Christ produces Christlikeness

The second fruit of perfected love is that 'as he is, so are we in this world' (1 John 4:17). The more we abide in Christ, the more we become like Him.

**Lecture support:** Weaver explains, 'If we are continually abiding in Christ, what is the natural result? As He is, so are we in this world. Our lives will be more and more conformed to Jesus Christ.'

### Love for God necessitates love for the brethren

1 John 4:20-21 commands that those who love God must love their brothers. Hatred of a brother contradicts a profession of love for God.

**Lecture support:** Weaver reads 1 John 4:20: 'If a man say I love God and hateth his brother, he is a liar.' He also cites 1 John 3:14-16.

---

## Scripture References

### 1 John 4:14-21

The primary text of the sermon, read at the beginning. It speaks of confessing Jesus as the Son of God, God’s love, perfect love casting out fear, and loving the brethren.

### Matthew 5:48

Cited to show God’s demand for perfection: 'Be ye therefore perfect, even as your Father who is in heaven is perfect.'

### Luke 6:40

Mentioned to illustrate that the disciple is not above his master, but everyone that is perfect shall be as his master.

### John 17:23

Jesus’ prayer that believers may be perfect in one, showing His desire for their perfection.

### 2 Corinthians 13:11

Paul’s farewell admonition: 'Be perfect, be of good comfort, be of one mind, live in peace.'

### Philippians 3:15

Paul says, 'Let us therefore, as many as be perfect, be thus minded,' indicating a call to maturity.

### Colossians 1:28

Paul’s aim to present every man perfect in Christ Jesus through preaching and teaching.

**Colossians 4:12**

Epaphras's prayer that the Colossians may stand perfect and complete in the will of God.

**Hebrews 13:20-21**

A prayer that God would make believers perfect in every good work to do His will.

**James 1:4**

Patience is to have her perfect work, that believers may be perfect and entire, wanting nothing.

**1 Peter 5:10**

God, after believers have suffered a while, will make them perfect, establish, strengthen, settle them.

**2 Timothy 3:16-17**

Scripture is given that the man of God may be perfect, thoroughly furnished unto all good works.

**Philippians 3:12**

Paul admits he has not already attained or is already perfect, showing sinless perfection is not achieved.

**James 3:2**

All offend in many things; if any offend not in word, he is a perfect man, able to bridle the whole body.

**1 John 1:8, 10**

If we say we have no sin, we deceive ourselves; if we say we have not sinned, we make God a liar. Used to refute sinless perfection.

**1 John 2:1-2**

John writes that we sin not, but if we sin, we have an Advocate with the Father, Jesus Christ the righteous.

**Genesis 6:9**

Noah was a just man and perfect in his generations, illustrating that 'perfect' means blameless or mature, not sinless.

**1 John 4:9-10**

God's love was manifested in sending His Son as propitiation for our sins, defining the love believers know and believe.

**Romans 5:5**

The love of God is shed abroad in our hearts by the Holy Ghost, showing the source of our love.

**2 Timothy 1:7**

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

## Discussion Questions

**1.** Why does the command to 'be perfect' often horrify Christians, and how does understanding the biblical meaning of 'perfect' change that reaction?

**Consider:** Weaver introduces the problem of perfection and explains that the Greek word teleios means mature or complete, not sinless.

**2.** What is the difference between positional perfection in Christ and practical perfection in daily life?

**Consider:** Weaver distinguishes between being positionally perfect in Christ and not yet practically perfect.

**3.** How does 1 John 1:8,10 guard against both the heresy of sinless perfection and the denial of actual sins?

**Consider:** Weaver explains that verse 8 addresses denial of a sin nature, while verse 10 addresses denial of sinful acts.

**4.** In what way is God's love 'perfected' in believers according to 1 John 4:17, and why is this a once-for-all action with continuing results?

**Consider:** Weaver explains the perfect passive indicative verb, showing that our love has been perfected in Christ's sacrifice.

**5.** Why does perfected love cast out fear, and what does persistent fear indicate about a person's understanding of the gospel?

**Consider:** Weaver states that fear of judgment shows a failure to comprehend Christ's finished work.

**6.** How does abiding in Christ lead to becoming more like Him in this world?

**Consider:** Weaver explains the second fruit of perfected love: 'as he is, so are we in this world.'

**7.** Why is it impossible to truly love God while hating a brother, according to 1 John?

**Consider:** Weaver cites 1 John 4:20-21 and 3:14-15 to show that love for God and love for brethren are inseparable.

**8.** How does the truth that God loved us with an everlasting love (Jeremiah 31:3) produce humility in believers?

**Consider:** Weaver applies the doctrine by noting that our love originates entirely in God's eternal love, leaving no room for pride.

## Applications

### Perfect love should humble us exceedingly

Because God's love for us in Christ is not originally ours but His, we are forced to confess that we love only because He first loved us. This truth humbles believers.

**Lecture support:** Weaver says, 'This perfected love is not ours initially or originally. It is God's love to us in Christ, and therefore we are forced to confess the truth of 1 John 4:19.'

### God accepts our imperfect love

While our love to the Father is imperfect and mixed with sin, God accepts the will for the deed. He knows our hearts and desires.

**Lecture support:** Weaver states, 'Even in the best and the most holy acts of faith, there is still sin mingled… yet in returning his love, thankfully, he accepts the will for the deed.'

### We must love the brethren

A corollary of receiving God's perfect love is that we also love fellow believers, following Christ's example of laying down His life for us.

**Lecture support:** Weaver says, 'If we understandably hold upon God's perfect love toward us individually, we cannot help but exercise that same love toward others.' He cites 1 John 3:16.

### Professed love for God must be matched by love for brothers

It is useless and unscriptural to claim love for God while harboring hatred toward a brother. Such a claim makes one a liar.

**Lecture support:** Weaver reads 1 John 4:20 and says, 'If a man say I love God and hateth his brother, he is a liar.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 3

# Sinning Against God

February 15, 2004

Read Chapter 3 in Volume 1, pages 45-61 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Sin Is Ultimately Against God

The central thesis: sin is not merely a trespass against others or ourselves but a direct offense against the person, nature, and authority of God.

**Lecture support:** Joseph asks, 'How then can I do this great wickedness and sin against God?' (Genesis 39:9). David confesses, 'Against thee, thee only, have I sinned' (Psalm 51:4). Multiple scriptures show Israel confessing, 'We have sinned against thee.'

### The Deceptive Nature of Sin

People use euphemisms to soften sin's reality, calling it an accident, blunder, or mistake, while God calls it abomination, blindness, and madness.

**Lecture support:** Weaver lists contrasts: men call sin an accident, God calls it an abomination; men call sin a mistake, God calls it madness. He gives the example of a woman saying she is 'living with' a pilot instead of 'committing adultery.'

### The Holiness of God Contrasted with Sin

God is infinitely holy, all-holy, and always holy; sin is all-sinful and always sinful. God cannot look on iniquity approvingly.

**Lecture support:** Exodus 15:11: 'Who is like unto Thee, O Lord... glorious in holiness.' Habakkuk 1:13: 'Thou art of purer eyes than to behold evil.' James 1:13: God cannot be tempted with evil.

### Sin as Treason Against God's Sovereignty

Sin attempts to dethrone God, denying His right to rule. Sinners say, 'We are lords; we will no more come unto Thee' (Jeremiah 2:31).

**Lecture support:** Romans 6:12: 'Let not sin therefore reign.' Pharaoh said, 'Who is the Lord that I should obey his voice?' (Exodus 5:2). Psalm 12:4: 'Our lips are our own: who is lord over us?'

### Sin Denies God as Chief Good

When we sin, we declare that God is insufficient to satisfy us and that we need something else. Every prodigal leaving the Father's house confesses it is better elsewhere.

**Lecture support:** Matthew 19:17: 'There is none good but one, that is, God.' Weaver asks, 'Why do we need sin? ...we really don't need sin. But the truth is, many times we prefer sin over God.'

### Sin Challenges God's Justice

Sinners provoke God by saying, 'Where is the God of judgment?' (Malachi 2:17), assuming He will not punish. They think God is like them - forgetful and indifferent.

**Lecture support:** Psalm 10:13: 'He hath said in his heart, God hath forgotten.' Psalm 50:21: 'Thou thoughtest that I was altogether such an one as thyself.' Psalm 94:7: 'The Lord shall not see.'

### Sin Despises God's Goodness and Person

Sin despises the riches of God's goodness, forbearance, and longsuffering (Romans 2:4-5). David's sin is called despising God Himself (2 Samuel 12:10).

**Lecture support:** Romans 2:4: 'Or despisest thou the riches of his goodness?' 2 Samuel 12:10: 'Thou hast despised me.' Numbers 11:20: Israelites despised God in their rebellion.

### The Remedy: Hiding God's Word in the Heart

The way to avoid sinning against God is to hide His Word in our hearts, allowing the 'iron of truth' to fill our souls with righteous fear before temptation comes.

**Lecture support:** Psalm 119:11: 'Thy word have I hid in mine heart, that I might not sin against thee.' Joseph had the iron of truth in his soul beforehand; David did not.

---

## Key Arguments

### Sin is always ultimately against God, not just against man.

Though sin harms ourselves and others, its real wickedness is that it is an offense against the person and authority of God.

**Lecture support:** Joseph: 'How then can I do this great wickedness and sin against God?' David: 'Against thee, thee only, have I sinned.' Multiple OT confessions: 'We have sinned against thee.'

### The difference between Joseph and David was the prior presence of the fear of God.

Joseph had the 'iron of truth' in his soul before temptation, enabling him to refuse sin. David sinned without thinking of God and only repented afterward.

**Lecture support:** Weaver states: 'The iron of truth had entered into Joseph's soul previously... David sinned without thinking of the magnitude of his sin.'

### Sin attempts to dethrone God and deny His sovereignty.

Sin wants to reign (Romans 6:12) and leads sinners to say, 'We are lords' (Jeremiah 2:31), rejecting God's right to rule.

**Lecture support:** Romans 6:12: 'Let not sin therefore reign.' Pharaoh: 'Who is the Lord?' Psalm 12:4: 'Who is lord over us?' Luke 19:14: 'We will not have this man to reign over us.'

### Sin denies God as the chief good and sufficient satisfier.

Choosing sin declares that God is not enough; we need something else to make us happy. This insults God's goodness.

**Lecture support:** Weaver: 'Every prodigal who leaves the Father's house is confessing that it is better to be somewhere else than with the Father.' Matthew 19:17: 'There is none good but one, that is, God.'

### Sin challenges God's justice by presuming He will not judge.

Sinners provoke God by saying, 'Where is the God of judgment?' and thinking He does not see or care, thus challenging Him to do His worst.

**Lecture support:** Malachi 2:17: 'Where is the God of judgment?' Psalm 10:13: 'God hath forgotten.' Psalm 50:21: 'Thou thoughtest that I was altogether such an one as thyself.'

### Sin despises God's goodness, forbearance, and longsuffering.

Instead of being led to repentance by God's kindness, sinners despise it, treasuring up wrath for themselves (Romans 2:4-5).

**Lecture support:** Romans 2:4: 'Or despisest thou the riches of his goodness?' Weaver explains how God's goodness, forbearance, and longsuffering are met with contempt.

### Sin is a personal despising of God and His Word.

David's sin is called despising the commandment of the Lord and despising God Himself (2 Samuel 12:9-10). Choosing sin treats God as contemptible.

**Lecture support:** 2 Samuel 12:9-10: 'Thou hast despised the commandment of the Lord... thou hast despised me.' The Hebrew word bazah means to hold contemptible, disdain, scorn.

**The best demonstration of love for God is obedience.**

The carnal mind is enmity against God (Romans 8:7). God hates sin, and sin hates God. Obedience shows love; sin shows hatred.

**Lecture support:** Romans 8:7: 'The carnal mind is enmity against God.' Jeremiah 44:4: 'O do not this abominable thing which I hate.' Weaver: 'The best way to demonstrate our love to God is by obedience.'

---

## Scripture References

### Genesis 39:9

Joseph's refusal of Potiphar's wife: 'How then can I do this great wickedness and sin against God?'

### Romans 6:23

The wages of sin is death; commonly cited when discussing consequences of sin.

### Ezekiel 18:4, 20

The soul that sinneth, it shall die.

### Galatians 6:7-8

Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap.

### Romans 3:23

For all have sinned and come short of the glory of God.

### Romans 5:12

By one man sin entered into the world, and death by sin.

### 1 Timothy 1:15

Christ Jesus came into the world to save sinners, of whom I am chief.

### Luke 19:10

The Son of man is come to seek and to save that which was lost.

### Mark 1:15

Jesus preached, 'Repent ye, and believe the gospel.'

### Genesis 39:7-9

Potiphar's wife's advances and Joseph's refusal, citing trust, authority, liberty, and marriage sanctity.

**Psalm 51:3-4**

David's confession: 'Against thee, thee only, have I sinned, and done this evil in thy sight.'

**Leviticus 26:21**

Sin is called walking contrary to God.

**Isaiah 1:2**

Sin is called rebelling against God.

**Micah 2:8**

Sin is called rising up against God.

**Isaiah 45:9**

Sin is called striving and contending with God.

**Numbers 11:20**

Sin is called despising God.

**Acts 7:51**

Sinners are resistors of God.

**Acts 5:39**

Sinners are fighters against God.

**Psalm 14:1**

The fool hath said in his heart, There is no God.

**Judges 10:10**

Israel cried, 'We have sinned against thee, both because we have forsaken our God and also served Baalim.'

## Discussion Questions

**1.** Why does Joseph's question, 'How then can I do this great wickedness and sin against God?' carry more weight than simply considering the consequences of sin?

**Consider:** Weaver contrasts Joseph's focus on God with the common focus on sin's consequences.

**2.** How can we cultivate the 'iron of truth' in our souls so that we, like Joseph, resist temptation before it comes?

**Consider:** Weaver explains that Joseph had internalized God's truth beforehand, unlike David.

**3.** In what ways do we use euphemisms to soften the reality of our own sins?

**Consider:** Weaver gives examples of how people substitute lighter words for harsher ones to avoid facing truth.

**4.** What does it mean that sin 'tries to un-God God,' and how does this change our view of even 'small' sins?

**Consider:** Weaver argues that sin is always an attack on God's person, power, and position.

**5.** How does understanding that sin is a personal despising of God (2 Samuel 12:10) affect our repentance?

**Consider:** Weaver explains that David's sin was called despising God Himself, not just breaking a rule.

**6.** Why is it dangerous to presume upon God's patience and think, 'I can sin and get away with it'?

**Consider:** Weaver discusses how sinners challenge God's justice and treasure up wrath (Romans 2:4-5).

**7.** How can we practically remind ourselves that God is our chief good and sufficient satisfier when tempted?

**Consider:** Weaver states that sin denies God as chief good, and we must learn to say, 'I only need You.'

**8.** What does it look like to 'burn Joseph's question into our souls' in daily life?

**Consider:** Weaver concludes by urging believers to ask, 'How can I do this great wickedness and sin against my God?'

## Applications

### Ask Joseph's question when tempted.

When facing any temptation, we should ask, 'How can I do this great wickedness and sin against God?' rather than only considering earthly consequences.

**Lecture support:** Weaver says, 'We ought to burn that question in our souls. How can I do this great wickedness and sin against my God?'

### Hide God's Word in your heart to prevent sin.

Memorize and meditate on Scripture so that the 'iron of truth' is already in your soul before temptation comes.

**Lecture support:** Psalm 119:11: 'Thy word have I hid in mine heart, that I might not sin against thee.' Weaver emphasizes this as the remedy.

### Recognize sin as a personal offense against God.

When we sin, we are despising God Himself, not just breaking a rule. This realization should lead to deeper repentance.

**Lecture support:** 2 Samuel 12:10: 'Thou hast despised me.' Weaver explains the Hebrew word bazah means to hold contemptible.

### Demonstrate love for God through obedience.

The best way to show love for God is to obey Him, not to sin. Sin expresses hatred and contempt for God.

**Lecture support:** Romans 8:7: 'The carnal mind is enmity against God.' Weaver: 'The best way to demonstrate our love to God is by obedience.'

### Find satisfaction in God alone.

Instead of turning to sin to meet needs, we must confess that God is our chief good and sufficient satisfier.

**Lecture support:** Weaver: 'Father, You're our chief good. There's enough in You to satisfy me. I do not need sin.'

### Do not presume upon God's patience.

Avoid the attitude that God will not judge sin. Sin challenges God's justice and treasures up wrath.

**Lecture support:** Romans 2:4-5: 'Despisest thou the riches of his goodness... treasurest up unto thyself wrath.'

**Consider what sin does to God, not just to us.**

When tempted, ask not only 'What will this sin do to me?' but 'What effect will this sin have upon my God?'

**Lecture support:** Weaver: 'We have to ask ourselves, not just what will this sin do to me... but what effect will this sin have upon my God?'

**Reject euphemisms and call sin what it is.**

Stop softening sin with lighter words; use biblical terms to maintain a clear view of its wickedness.

**Lecture support:** Weaver lists contrasts: men call sin an accident, God calls it an abomination; men call sin a mistake, God calls it madness.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 4

# How God Saves a Sinner

March 14, 2004

Read Chapter 4 in Volume 1, pages 63-78 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### The Pattern of Conversion

Paul's conversion serves as a divinely intended pattern, illustrating the essential elements of how God saves every sinner.

**Lecture support:** The Apostle Paul is telling us that his conversion is a pattern experience... So the title of this message today is How God Saves Sinners.

### Sinner's Enmity Against God

By nature, every sinner harbors deep hatred toward God, which must be revealed by God as the first step in conversion.

**Lecture support:** The very first thing God reveals to us in verses 1 and 2 is Paul's enmity. The word enmity is a very strong word for hatred.

### The Spirituality of God's Law

God's law is spiritual, not merely external, and when truly understood, it exposes the sinner's utter depravity and inability to save himself.

**Lecture support:** When the commandment came, that is, when God showed me the true intent of his word and his law, that it was spiritual... sin revived and I died.

### The Lordship of Christ

True conversion involves acknowledging Jesus Christ as Lord (Kurios) - boss, owner, master - and submitting to His authority in every area of life.

**Lecture support:** The Greek word for Lord is kurios. You know what that word literally means? It means boss, owner, master, sovereign.

### Salvation from Sin, Not Just Hell

Christ's primary mission is to save His people from their sins; escaping hell is a consequence, not the essence, of salvation.

**Lecture support:** Salvation is not from hell. Being saved from eternal punishment is a by-product of salvation. What Christ came to do was to save us from our sins.

### The Certainty of Bowing to Christ

Every person will ultimately bow to Christ's Lordship, either willingly in salvation or forcibly in damnation.

**Lecture support:** It's not a question, will you bow to the Lordship of Christ? It is, when will you bow? In salvation or damnation, but you will bow every knee.

---

## Key Arguments

### Salvation is entirely God's work and does not happen unconsciously.

Weaver argues that salvation is of the Lord and involves a conscious, genuine conviction of sin, not a passive or unnoticed change.

**Lecture support:** Salvation does not just simply slip up on anybody... It's not something that happens unbeknown to them.

### The carnal mind is enmity against God.

Man by nature hates God, and this enmity must be exposed by God as the starting point of conversion.

**Lecture support:** The carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be.

### God hates workers of iniquity.

Weaver contends that God not only hates sin but also hates the workers of iniquity, citing Psalm 5:5.

**Lecture support:** Thou hatest all workers of iniquity. Now, it's not just the works of iniquity that are hated by God. It is the workers of iniquity that are hated by God.

### The law demands personal, perfect, and perpetual obedience.

God's law requires complete obedience in every aspect, making salvation by law-keeping impossible for fallen man.

**Lecture support:** The law demands three things. It demands a personal obedience. It demands a perfect obedience and it demands a perpetual obedience.

**True conviction leads a person to see himself as the chief of sinners.**

When God convicts a sinner, he believes he is the worst sinner who ever lived, mirroring Paul's self-assessment.

**Lecture support:** When Paul was convicted, he was so thoroughly, totally convicted, he believed that he was the worst sinner that ever lived.

**The law shows us our sin, our inability, the chasm between God and man, and the necessity of Christ's merits.**

God's law serves to reveal sin, human helplessness, the separation from God, and the exclusive sufficiency of Christ's righteousness.

**Lecture support:** God's law, number one, shows us that we're sinners... Fourth thing the law shows us that if we're ever converted... it must be by the merits of another, which is none other than Jesus Christ himself.

**Lordship and Saviorhood of Christ cannot be divided.**

One cannot accept Jesus as Savior while rejecting His Lordship; submission to His authority is integral to saving faith.

**Lecture support:** Do you understand that the Lordship of Christ and the Saviorhood of Christ cannot be divided? They cannot be separated.

**Salvation involves throwing down weapons of rebellion.**

Coming to Christ requires forsaking sin and ceasing rebellion against God, not merely seeking a pardon while retaining sin.

**Lecture support:** If you want my mercy, if you want my pardon, throw down your weapons of rebellion. Throw down your weapons of warfare and cease fighting against me.

---

## Scripture References

**Acts 9:1-6**

The account of Saul's conversion on the Damascus road, used as the primary text for the pattern of salvation.

**1 Timothy 1:15-16**

Paul declares himself the chief of sinners and states his conversion is a pattern for future believers.

**Jonah 2:9**

Salvation is of the Lord, cited to emphasize God's sovereignty in salvation.

**Romans 8:7**

The carnal mind is enmity against God, used to prove man's natural hatred of God.

**Isaiah 6:1, 5**

Isaiah's vision of God's holiness led him to confess his own sinfulness, illustrating conviction of sin.

**Luke 18:10-13**

The Pharisee and the publican; the publican's cry for mercy exemplifies true conviction.

**Luke 15:18**

The prodigal son's confession of sin against heaven and his father, paralleling conviction.

**2 Peter 2:4**

God did not spare angels who sinned, illustrating the severity of divine judgment.

**2 Thessalonians 1:7-8**

Christ will return in flaming fire taking vengeance on those who do not know God, showing the wrath to come.

**1 John 1:5**

God is light and in Him is no darkness at all, contrasting with man's darkness.

**Ephesians 5:8**

Believers were once darkness, emphasizing the radical depravity of the unregenerate.

**Habakkuk 1:13**

God is of purer eyes than to behold evil, underscoring His holiness and inability to condone sin.

**Isaiah 1:6**

Man is like a loathsome leper from head to foot, depicting total depravity.

**Psalm 5:4-6**

God has no pleasure in wickedness, hates all workers of iniquity, and will destroy the deceitful.

**Psalm 7:11**

God is angry with the wicked every day, reinforcing His ongoing wrath.

**John 3:18, 36**

Unbelievers are condemned already and the wrath of God abides on them.

**Psalm 73:1-20**

Asaph's struggle with the prosperity of the wicked, concluding that God will despise their image.

**Hebrews 12:29**

Our God is a consuming fire, emphasizing His holy judgment.

**Galatians 3:10**

Those under the works of the law are under a curse, for no one keeps the law perfectly.

**James 2:10**

Whoever keeps the whole law but stumbles in one point is guilty of all, showing the law's perfection requirement.

## Discussion Questions

**1.** What does it mean that Paul's conversion is a 'pattern' for all who believe, and how should that shape our understanding of conversion?

**Consider:** Weaver introduces the concept from 1 Timothy 1:16 that Paul's experience is a pattern.

**2.** How does the biblical teaching that the carnal mind is enmity against God challenge common views of human nature?

**Consider:** Weaver expounds Romans 8:7 to show man's natural hatred of God.

**3.** In what ways does Psalm 5:4-6 confront the idea that God only hates sin but loves the sinner?

**Consider:** Weaver argues that God hates workers of iniquity, not just their works.

**4.** Why is it impossible for anyone to be saved by keeping the law, according to the demands of personal, perfect, and perpetual obedience?

**Consider:** Weaver explains the threefold demand of God's law from Galatians 3:10.

**5.** What does it mean to be 'alive without the law once' and how does the spiritual understanding of the law bring death to self-righteousness?

**Consider:** Weaver discusses Paul's experience in Romans 7:9.

**6.** How does the meaning of 'Kurios' (Lord) as boss, owner, master, and sovereign affect our understanding of saving faith?

**Consider:** Weaver explains the Greek word for Lord in Acts 9:5.

**7.** Why can't the Lordship and Saviorhood of Christ be separated, and what are the practical implications of this?

**Consider:** Weaver insists that one cannot have Jesus as Savior without submitting to Him as Lord.

**8.** What does it mean that Christ came to save His people from their sins, and how does this differ from merely seeking escape from hell?

**Consider:** Weaver emphasizes that salvation is primarily from sin, with hell as a by-product.

## Applications

**Examine your own enmity against God.**

Listeners are urged to consider whether they have seen their natural hatred of God, as Paul did.

**Lecture support:** Have you seen your enmity against God?

**Embrace the spirituality of God's law.**

Believers should allow God's Word to convict them of internal sins, not just external actions.

**Lecture support:** Have you been enlightened as to the spirituality of God's Word and the true application of it?

**Bow to Christ's Lordship in every area of life.**

True conversion requires submitting to Jesus as Lord, obeying His commands without argument.

**Lecture support:** Have you bowed to and acknowledged the Lordship of Christ in your life?

**Forsake sin, not just seek pardon.**

Coming to Christ means throwing down weapons of rebellion and ceasing to fight against God.

**Lecture support:** If you want my mercy, if you want my pardon, throw down your weapons of rebellion.

**Recognize that salvation is from sin itself.**

Understand that Christ's primary work is to deliver from the power and practice of sin, not just its penalty.

**Lecture support:** What Christ came to do was to save us from our sins, which send us to hell.

**Warn the wicked of God's hatred and coming judgment.**

Believers should faithfully warn unbelievers of the terror of falling into the hands of a righteous God.

**Lecture support:** Oh, let us be faithful in warning the wicked around us, for it be a terrible thing for them to fall into the hands of a righteous God.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 5

# Seeking Christ and Dying Lost

April 11, 2004

Read Chapter 5 in Volume 1, pages 79-97 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### The Reality and Presence of Sin

Sin is a present reality that cannot be denied, and its wages is death. The Greek word hamartia means missing the mark, and anomia means lawlessness.

**Lecture support:** Weaver states: 'Sin is reality. Sin is here and now... The Bible says, "For the wages of sin is death."' He also explains the Greek terms hamartia and anomia.

### The Enslaving Power of Sin

Sin enslaves individuals, making them slaves, and no one can escape its bondage in their own strength; only Christ can set them free.

**Lecture support:** Weaver cites John 8:34: 'Whosoever committeth sin is the servant of sin,' explaining that servant means slave. He also references Romans 6 and the illustration of the strong man in Luke 11.

### The Penalty and Curse of Sin

Those who do not keep the law perfectly are under its curse, marked for punishment and destruction, and only Christ redeems from this curse.

**Lecture support:** Weaver expounds Galatians 3:10-13, explaining that the curse (katara) means being set aside for destruction, and that one breach of the law brings the curse.

### The Horror of Dying in Sin

Dying in sin involves the terrifying realization of eternal loss, vivid recollection of sins, and absolute hopelessness, even apart from physical torments.

**Lecture support:** Weaver describes the rich man in Luke 16 and says: 'Just the realization. You're lost and will never be found... if there is no fire in hell... just dying lost will be horror enough.'

### Separation from God as Ultimate Punishment

The greatest punishment for sin is total separation from God, as Jesus said, 'Whither I go, you cannot come.'

**Lecture support:** Weaver states: 'Our Lord gives us the ultimate punishment for sin in graphic detail... Do you realize the greatest punishment for sin is total separation from God?'

### Salvation Is of the Lord, Not in Man's Hands

Salvation is impossible apart from God's supernatural grace; men cannot manipulate Christ but must respond when He calls.

**Lecture support:** Weaver cites Mark 10:27 and Proverbs 1:24-31, saying: 'Salvation is not in the hands of sinners, it is in the hands of God.'

### The Sufficiency of Scripture for Faith

God has given sufficient revelation in Scripture; those who reject it would not be convinced even by someone rising from the dead.

**Lecture support:** Weaver references Luke 16:29-31 and John 5:39, stating: 'If you won't take this book, nothing else is going to convince you.'

---

## Key Arguments

### Salvation is impossible apart from God's supernatural work

Using Mark 10:26-27, Weaver argues that with men salvation is impossible, but with God all things are possible, emphasizing that repentance and faith are gifts of God.

**Lecture support:** Weaver says: 'And Jesus, looking upon them, said, With men, it, that is salvation, is impossible. But not with God. For with God all things are possible.'

### Sin is both a missing of the mark and lawlessness

Weaver distinguishes between hamartia (falling short) and anomia (lawlessness), showing that sin is more than imperfection; it is active rebellion against God's law.

**Lecture support:** He explains: 'Hamartia... literally means a falling short or a missing the mark... anomia means lawlessness. So sin is more than just a mere falling short of.'

### Sin enslaves and only Christ can free

Weaver argues from John 8:34 and Romans 6 that sin makes people slaves, and only Jesus Christ, the stronger one, can set them free.

**Lecture support:** He states: 'Whosoever commits sin is the slave of sin... The only way to really be free from sin is through Jesus Christ.'

### The law's curse demands perfect, personal, perpetual obedience

Weaver explains that the law requires perfect obedience, and one breach brings the curse, which means being marked for destruction.

**Lecture support:** He says: 'If you cannot render to the law that personal, perfect, and perpetual obedience, then you are under its curse.'

### Dying in sin brings eternal realization, recollection, and hopelessness

Weaver argues that the pain of dying in sin includes the shock of realizing eternal loss, the torment of remembering every sin, and the despair of absolute hopelessness.

**Lecture support:** He describes: 'Can you imagine what it would be like... to realize he has died in his sins... He will remember each and every sin in vivid detail... He is without hope.'

### Rejecting Christ leads to separation from God

Weaver argues that Jesus' statement 'Whither I go, you cannot come' means total separation from God is the ultimate punishment for sin.

**Lecture support:** He says: 'Our Lord's offers of reconciliation were rejected... He even withdrew himself from these people, and he said, "Look, where I am going, you cannot come."'

### There is a time when Christ will not be found

Weaver argues from Proverbs 1:24-31 that those who persistently reject God's call will one day seek Him but not find Him.

**Lecture support:** He quotes: 'Then shall they call upon Me, but I will not answer them. Then shall they seek Me early, but they shall not find Me.'

### The only alternative to believing in Christ is dying in sin

Weaver argues that since there is no other Savior, refusal to believe in Jesus Christ is the practical reason men die in their sins.

**Lecture support:** He states: 'The practical reason why men die in their sins is they refuse to believe in Jesus Christ... The only alternative to believing in Christ is dying in your sins.'

---

## Scripture References

### John 8:20-30

The main text of the sermon, where Jesus teaches in the treasury and tells His hearers they will die in their sins if they do not believe.

**John 8:37**

Jesus tells the Jews they seek to kill Him because His word has no place in them, demonstrating their depravity.

**Mark 10:25-27**

Jesus says it is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom, and that with men salvation is impossible but with God all things are possible.

**John 8:21**

Jesus says, 'I go my way, and you shall seek me, and shall die in your sins,' introducing the key phrase.

**John 8:24**

Jesus repeats the warning that they will die in their sins if they do not believe that He is the Christ.

**Mark 12:41**

Reference to Jesus sitting over against the treasury, watching people cast in offerings, to establish the public setting of John 8.

**John 10:22**

Mentioned to show it was winter and the feast of dedication, indicating the treasury was thronged with people.

**Romans 3:10-12**

Quoted to support that all have sinned and fallen short of God's glory, illustrating hamartia.

**1 John 3:4**

Defines sin as the transgression of the law (anomia), emphasizing lawlessness.

**John 8:32-34**

Jesus teaches that whoever commits sin is a slave to sin, showing the enslaving power of sin.

**Romans 6:11-16**

Paul instructs believers not to let sin reign in their mortal bodies, and that obedience leads to slavery to sin or righteousness.

**Luke 11:21-22**

Illustration of the strong man being overcome by a stronger one, applied to Christ's power over sin.

**John 8:36**

Jesus says, 'If the Son therefore shall make you free, you shall be free indeed,' emphasizing Christ's power to liberate from sin.

**Galatians 3:10-13**

Explains that those under the law are under a curse, and Christ redeemed us from the curse by becoming a curse for us.

**James 2:10**

Whoever keeps the whole law but offends in one point is guilty of all, showing the law's demand for perfect obedience.

**Proverbs 27:1**

Warns against boasting about tomorrow, since no one knows what a day may bring, illustrating the suddenness of death.

**Proverbs 29:1**

He who is often reproved and hardens his neck will suddenly be cut off without remedy, warning of sudden judgment.

**Luke 16:23-25**

The rich man in hell lifts up his eyes in torment and is told to remember his lifetime, illustrating the recollection of sins.

**1 Corinthians 15:19**

If in this life only we have hope in Christ, we are of all men most miserable, used to show the hopelessness of dying without Christ.

**Proverbs 1:24-31**

God warns that those who refuse His call will call on Him in calamity but He will not answer; they will seek Him early but not find Him.

## Discussion Questions

**1.** What does it mean to 'die in your sins,' and why is this phrase so chilling?

**Consider:** Weaver emphasizes the horror of dying in sin and its implications.

**2.** How does the distinction between hamartia (missing the mark) and anomia (lawlessness) deepen our understanding of sin?

**Consider:** Weaver explains the Greek terms for sin to show sin's nature as both falling short and active rebellion.

**3.** In what ways does sin enslave people, and how can they be set free?

**Consider:** Weaver discusses the power of sin to enslave and the necessity of Christ's intervention.

**4.** What does it mean to be under the curse of the law, and how does Christ redeem us from it?

**Consider:** Weaver expounds Galatians 3:10-13 regarding the law's curse and Christ's substitutionary work.

**5.** Why is the realization of being eternally lost considered a great part of the pain of dying in sin?

**Consider:** Weaver describes the mental and emotional torment of realizing one has died lost.

**6.** How does the recollection of sins and lost opportunities add to the torment of the lost?

**Consider:** Weaver uses Luke 16 to show that the rich man was told to 'remember,' implying vivid memory of sins.

**7.** What does it mean that 'whither I go, you cannot come,' and why is separation from God the ultimate punishment?

**Consider:** Weaver explains that Jesus' words indicate total separation from God for unbelievers.

**8.** Why is Scripture sufficient for faith, and why will no additional revelation convince those who reject it?

**Consider:** Weaver references Luke 16:29-31 to argue that if people reject Moses and the prophets, they would not believe even if someone rose from the dead.

## Applications

### Recognize the reality and horror of dying in sin

Weaver urges listeners to contemplate the awfulness of dying in their sins, including the realization, recollection, and hopelessness it entails.

**Lecture support:** He says: 'I'm absolutely sure that you and I cannot even comprehend... the absolute horror of dying in your sins.'

### Understand that salvation is impossible without God's grace

Weaver emphasizes that repentance and faith are gifts of God, and salvation is not in man's hands but in God's.

**Lecture support:** He states: 'Salvation is not in the hands of sinners, it is in the hands of God.'

### Believe in Jesus Christ to avoid dying in sin

Weaver makes it clear that the only alternative to believing in Christ is dying in sin, since there is no other Savior.

**Lecture support:** He says: 'The practical reason why men die in their sins is they refuse to believe in Jesus Christ.'

### Do not seek Christ for wrong motives

Weaver warns that many seek Christ to discredit, destroy, or use Him, rather than to honor and worship Him.

**Lecture support:** He gives examples from John 7:25, 8:40, and John 6, showing people sought Jesus for miracles or food, not for salvation.

### Heed God's call while He may be found

Weaver warns from Proverbs 1 that there is a time when Christ will not be found by those who persistently reject Him.

**Lecture support:** He quotes: 'Then shall they call upon Me, but I will not answer them. Then shall they seek Me early, but they shall not find Me.'

### Trust in the sufficiency of Scripture for faith

Weaver asserts that God has given sufficient revelation in the Bible, and no additional signs or visions are needed for faith.

**Lecture support:** He says: 'If you won't take this book, nothing else is going to convince you.'

### Stand for truth, knowing God's protection until our appointed time

Weaver encourages believers that they are invincible until God ordains their death, so they should boldly obey and stand for truth.

**Lecture support:** He says: 'We might as well stand for truth. We might as well stand up and be counted. We might as well obey. Because no one can touch us until God ordains it.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 6

# Little Aleck - Confederate Memorial Day

April 24, 2005

Read Chapter 6 in Volume 1, pages 99-110 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Courage and Principle

Stephens exemplified courage by refusing to compromise his principles even when threatened with death, demonstrating that some things are worth dying for.

**Lecture support:** Weaver recounts the knife attack by Judge Cone and Stephens' response 'Never cut,' and quotes Stephens: 'I am afraid of nothing on earth or above earth or under the earth except to do wrong.'

### Conscience and Integrity

Stephens was painstakingly honest, repaying all debts and defending truth even when it was unpopular, showing a life governed by conscience.

**Lecture support:** Weaver notes Stephens repaid educational loans and defended Jefferson Davis against false charges, calling him 'painstakingly honest in every area of his life.'

### Constitutionalism and Rule of Law

Stephens believed in preserving constitutional government and the principles of liberty, warning that abandoning the Constitution would lead to tyranny for all.

**Lecture support:** Weaver quotes Stephens on the Georgia Platform: 'We hold the American Union secondary in importance only to the rights and principles it was designed to perpetuate.'

### Christian Worldview

Stephens' life was guided by biblical principles; he professed Christianity and his worldview was steeped in Scripture, leading to a peaceful death.

**Lecture support:** Weaver states Stephens' 'world and life view was steeped in the Scriptures' and quotes his dying words: 'Get ready, we're nearly home.'

### The Necessity of Principled Manhood

Weaver contrasts the men of Stephens' era with modern men, lamenting the lack of courage and principle today and calling for a return to biblical manhood.

**Lecture support:** Weaver says, 'It's those principles that separate the men of that time from the men of this time' and 'Would to God we had men today that had that courage.'

---

## Key Arguments

### Stephens' physical frailty did not diminish his courage or impact.

Despite being sickly and weighing less than 100 pounds, Stephens displayed immense courage, proving that character, not physical strength, defines a man.

**Lecture support:** Weaver describes Stephens' many ailments and quotes Robert Toombs: 'carried more brains and more soul for the least amount of flesh that God Almighty had ever made.'

### Secession was about preserving constitutional principles, not destroying the Union.

Stephens argued that the South seceded to perpetuate the principles of the Constitution, which the North had abandoned.

**Lecture support:** Weaver quotes Stephens: 'The real object of those who resorted to secession... was not the overthrow of the government of the United States, but to perpetuate the principles upon which it was founded.'

### Compromise of principle is worse than death.

Stephens believed that principles never change and that death is preferable to compromising truth.

**Lecture support:** Weaver quotes Stephens: 'Times change and men often change with them, but principles never.'

### The rule of law must be upheld because of human depravity.

Stephens' constitutionalism was rooted in the belief in total depravity, necessitating the rule of law over the rule of men.

**Lecture support:** Weaver states: 'Alexander Hamilton Stephens believed in total depravity... it's absolutely necessary that we have the rule of law rather than the rule of men.'

**Stephens' Christian faith was the foundation of his life and death.**

Stephens lived each day as if it were his last, with no special preparations needed at death because his life was already aligned with Christ.

**Lecture support:** Weaver quotes Stephens: 'I've made it the rule of my life to live each day as if it were to be my last. I have no special preparations to make.'

---

## Scripture References

### 1 Corinthians 16:13

Weaver reads this verse at the opening of the sermon as the foundational text for the message on manly courage and steadfastness.

### Romans 13:8

Weaver cites this verse to illustrate Stephens' commitment to repaying debts, showing his conscientiousness.

### Job 19:25-26

Weaver paraphrases Job's declaration of faith in the Redeemer to describe Stephens' hope in resurrection.

### John 1:6

Weaver references this verse to emphasize that Stephens was a man of integrity, paralleling the description of John the Baptist.

## Discussion Questions

**1.** How does Stephens' physical frailty challenge modern notions of strength and courage?

**Consider:** Weaver emphasizes Stephens' sickliness and small stature yet great courage.

**2.** In what ways did Stephens' Christian faith shape his political and personal decisions?

**Consider:** Weaver describes Stephens' worldview as steeped in Scripture and his life governed by biblical principles.

**3.** What does Stephens' statement 'principles never' mean for Christians facing cultural pressure today?

**Consider:** Weaver quotes Stephens on the unchanging nature of principles and applies it to the need for modern men of character.

**4.** How does the concept of 'rule of law rather than rule of men' relate to biblical teaching on human nature?

**Consider:** Weaver connects Stephens' constitutionalism to the doctrine of total depravity.

**5.** What can we learn from Stephens' approach to death, and how should it affect the way we live?

**Consider:** Weaver highlights Stephens' daily readiness for death and his peaceful passing.

## Applications

### Cultivate courage rooted in principle, not physical strength.

Believers should emulate Stephens' courage by standing for truth regardless of personal cost or physical limitations.

**Lecture support:** Weaver says, 'I had much rather be saddled with the body of Alexander Hamilton Stephens and have his character and have his faith than to have the body of a he-man and no character and no faith.'

### Live with integrity and repay all debts.

Stephens' example of repaying loans and being honest in all dealings is a model for Christian conduct.

**Lecture support:** Weaver notes Stephens repaid educational loans and quotes Romans 13:8.

### Uphold constitutional principles and the rule of law.

Christians should advocate for governance based on fixed principles rather than arbitrary human rule, recognizing human depravity.

**Lecture support:** Weaver states Stephens believed in total depravity and the necessity of the rule of law.

### Prepare for death by living each day in obedience to Christ.

Stephens' daily readiness for death challenges believers to live with eternal perspective and settled accounts with God.

**Lecture support:** Weaver quotes Stephens: 'I've made it the rule of my life to live each day as if it were to be my last.'

### Raise up men of character and faith.

Weaver calls for God to raise up men like Stephens who combine courage, conscience, constitutionalism, and Christian faith.

**Lecture support:** Weaver prays, 'It be my desire that God would be pleased to raise up men like Alexander Hamilton Stephens.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 7

# Is America A Lost Nation?

July 31, 2005

Read Chapter 7 in Volume 1, pages 111-130 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### God's Sovereignty Over Nations

God is the potter; nations are clay in His hands. He has the right to build up or tear down according to His will.

**Lecture support:** Jeremiah 18:6-10; Romans 9:20-21. Weaver states, 'God is in absolute and total control.'

### Repentance as the Means of Recovery

Repentance is a duty commanded by God and a gift He grants. Without repentance, there is no salvation or national recovery.

**Lecture support:** Jeremiah 18:11; Acts 17:30-31. Weaver says, 'There is no salvation without repentance.'

### Loss of Desire to Repent

People refuse to change, saying 'There is no hope' and choosing their own evil ways. This hard-heartedness makes recovery impossible.

**Lecture support:** Jeremiah 18:12. Weaver explains, 'We have lost the desire for repentance. We do not want to change.'

### Abandoning the Ancient Paths

Nations fall when they forsake God's revealed truth for false gospels and idols. America has left its Christian heritage.

**Lecture support:** Jeremiah 18:15; Jeremiah 6:16. Weaver notes, 'They've left the old paths. They don't want my ways.'

### The Scarcity of Faithful Messengers

True preachers who declare the whole counsel of God are rare. Many pastors are blind watchmen who fail to guide the nation.

**Lecture support:** Isaiah 56:10; Acts 20:27. Weaver laments, 'Where are our preachers? Where are our messengers?'

### The Dual Effect of God's Word

The same message of the gospel brings life to those who believe and death to those who reject. Rejecting the messenger is rejecting God.

**Lecture support:** 2 Corinthians 2:14-16; 2 Chronicles 36:15-16. Weaver says, 'To the one salvation, to the other, condemnation.'

---

## Key Arguments

### Nations are judged for the same reasons as individuals: sin and refusal to repent.

Just as individuals face God's judgment for unrepentant sin, so do nations. America's moral decline mirrors ancient Israel's rebellion.

**Lecture support:** Weaver states, 'Nations are lost for exactly the same reason that individuals are lost. They do not know God or His Word.'

### Repentance is both a duty and a gift, and America has lost both the understanding and the desire for it.

God commands all men to repent, yet repentance is impossible without His grace. America no longer preaches the duty of repentance, and people lack the will to turn from sin.

**Lecture support:** Weaver argues, 'We have lost the duty of repentance... we have lost the desire for repentance.'

### A nation that abandons God's Word for false ideologies is walking in uncharted, destructive paths.

Leaving the 'ancient paths' of biblical truth leads to desolation. America has exchanged the true gospel for humanistic and false religious systems.

**Lecture support:** Weaver says, 'They've left me the one true and living God and they have turned to idols... That's exactly what America has done.'

**The lack of faithful preachers who teach the whole counsel of God contributes to national decay.**

Without guides who proclaim all of Scripture, people remain ignorant of God's requirements. Most pastors today are doctrinally shallow and fail to confront sin.

**Lecture support:** Weaver states, 'We have lost in this country the messengers of recovery. We've lost men who will stand up and say, Thus saith the Lord.'

**Rejecting God's messenger and message turns the preacher from an intercessor for good to an agent of judgment.**

When people despise God's word, the very message meant for their salvation becomes a testimony against them. Jeremiah's prayer shifted from intercession to imprecation.

**Lecture support:** Weaver explains, 'The man who was sent for their good... turned out to be an intercessor against them.'

---

## Scripture References

**Jeremiah 18:1-16**

The primary text of the sermon, read at the beginning. Describes the potter's house and God's message to Israel.

**Jeremiah 18:6-10**

God declares His sovereignty over nations to build or destroy based on their response to His word.

**Jeremiah 18:11-12**

God calls for repentance, but the people refuse, saying they will follow their own evil hearts.

**Jeremiah 18:13-17**

God questions Israel's forsaking of Him for idols and announces coming desolation.

**Jeremiah 18:18**

The people plot against Jeremiah, rejecting his message.

**Jeremiah 18:19-23**

Jeremiah's imprecatory prayer against those who sought his life.

**Romans 9:14-23**

Paul uses the potter and clay analogy to teach God's sovereign right over vessels of honor and dishonor.

**Acts 17:30-31**

God commands all men everywhere to repent because He has appointed a day of judgment.

**Acts 5:30-31**

Christ is exalted to give repentance and forgiveness of sins to Israel.

**Acts 11:18**

The early church glorified God for granting repentance to the Gentiles.

**2 Timothy 2:24-25**

God may grant repentance leading to the knowledge of the truth.

**Jeremiah 6:16**

God calls His people to ask for the old paths and walk in them, but they refuse.

**Isaiah 30:21**

God promises guidance to those who obey: 'This is the way, walk ye in it.'

**Isaiah 56:10**

Describes blind watchmen and dumb dogs who cannot bark, applied to unfaithful pastors.

**Acts 20:20, 26-27**

Paul declares he is pure from the blood of all men because he declared the whole counsel of God.

**2 Chronicles 36:15-17**

God sent messengers, but the people mocked them until there was no remedy, leading to judgment.

**2 Corinthians 2:14-16**

Believers are a fragrance of Christ: to some an aroma of life, to others an aroma of death.

**Isaiah 55:10-11**

God's word will not return void but will accomplish His purpose.

**Galatians 1:8-9**

Anyone preaching a different gospel is to be accursed.

**1 Thessalonians 1:9**

The Thessalonians turned from idols to serve the living God.

## Discussion Questions

**1.** In what ways have we as a nation lost the duty and desire to repent, and how can we recover them?

**Consider:** Based on the first point about losing the means of recovery.

**2.** What are some examples of 'ancient paths' that America has abandoned, and what have we replaced them with?

**Consider:** Related to the message of recovery and Jeremiah 6:16.

**3.** Why is it so difficult to find pastors who preach the whole counsel of God today, and what can we do to encourage such ministry?

**Consider:** Stemming from the loss of messengers of recovery.

**4.** How should we respond when we see our nation rejecting God's messengers and message?

**Consider:** Drawing from Jeremiah's experience and 2 Chronicles 36.

**5.** What does it mean that the same gospel can be an aroma of life to some and death to others, and how should that affect our evangelism?

**Consider:** Based on 2 Corinthians 2:14-16.

# Applications

### Personal Repentance

Examine your own life for unrepentant sin. Repentance is a duty; seek God for the gift of repentance and faith.

**Lecture support:** Weaver says, 'Our duty is to repent and to believe on the Lord Jesus Christ and honor and glorify God.'

### Value God's Ordained Means

Recognize the importance of biblical preaching, the message of the gospel, and faithful messengers. Do not despise them.

**Lecture support:** Weaver warns, 'We must understand the means, the message and the messenger are all part of God's desire and all part of God's design.'

### Pray for Faithful Preachers

Ask God to raise up men who will preach the whole counsel of God unashamedly and hold the nation accountable.

**Lecture support:** Weaver prays, 'Father, we do cry that Thou wouldst indeed raise up men in this country that will preach the Word of God unashamedly.'

### Return to the Ancient Paths

As individuals and churches, commit to walking in the old paths of biblical truth rather than the uncharted ways of modern culture.

**Lecture support:** Weaver cites Jeremiah 6:16 and says, 'If one will not walk in the true path, then the only paths left open to him are false paths.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 8

# Who's Afraid of the Big Bad Wolf?

November 27, 2005

Read Chapter 8 in Volume 1, pages 131-151 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Fear as Sin and Idolatry

Fear is not merely an emotion but a sin that places man's power above God's, constituting idolatry.

**Lecture support:** Weaver states, 'the greatest sin in fear is that it is sin in and of itself... the fear of man is a form of idolatry because you're placing the power of man ahead of and before and higher than the power of God.'

### The Opposition of Fear and Faith

Fear and faith are mutually exclusive; one cannot exercise faith while being controlled by fear.

**Lecture support:** Weaver says, 'It is impossible to exercise faith and fear at the same time. You may either fear or you may exercise faith, but you cannot do them together.'

### God's Sovereignty Over Man

God controls the fury of oppressors, and man can do nothing apart from God's will, so believers need not fear.

**Lecture support:** Weaver explains, 'Man cannot do one thing apart from God... the remainder of wrath shalt thou restrain.'

### The Mortality and Weakness of Man

Man is compared to a garment eaten by a moth, emphasizing his frailty and inability to ultimately harm believers.

**Lecture support:** Weaver says, 'Men are so weak, they are so mortal, they are compared to a garment that a moth eats... man is really helpless, powerless and unable to do anything.'

### God's Comfort and Deliverance

God comforts His people and delivers them from fear, turning sorrow into joy, as seen in Isaiah 51.

**Lecture support:** Weaver quotes Isaiah 51:12, 'I, even I, am he that comforteth you,' and explains God's promise to turn sorrow into joy.

### The Snare of Fearing Man

Fearing man traps and enslaves believers, while trusting in the Lord brings safety.

**Lecture support:** Weaver cites Proverbs 29:25, 'The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.'

---

## Key Arguments

### Fear is not from God

God gives a spirit of power, love, and a sound mind, not fear; therefore, fear originates from sinful sources.

**Lecture support:** Weaver reads 2 Timothy 1:7, 'For God hath not given us a spirit of fear; but of power, and of love, and of a sound mind.'

### Fear is contrary to love

Perfect love casts out fear because fear involves torment, showing that love and fear cannot coexist.

**Lecture support:** Weaver quotes 1 John 4:18, 'There is no fear in love; but perfect love casteth out fear: because fear hath torment.'

### Believers are delivered from the fear of death

Christ's death destroyed the devil's power and freed believers from the lifelong bondage of fearing death.

**Lecture support:** Weaver references Hebrews 2:14-15, explaining that Christ came to 'deliver them who through fear of death were all their lifetime subject to bondage.'

### Man can only kill the body

The worst man can do is kill the body, but God has power over eternal destiny, so we should fear God, not man.

**Lecture support:** Weaver cites Luke 12:4-5, 'Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell.'

### God's past deliverances assure future help

Isaiah's prayer recalls God's mighty acts (e.g., parting the Red Sea) as a basis for trusting Him to deliver again.

**Lecture support:** Weaver points to Isaiah 51:9-10, 'Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea...'

### Fear stems from forgetting God

Isaiah 51:12-13 shows that fearing man results from forgetting God's creative power and sovereignty.

**Lecture support:** Weaver reads, 'and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor.'

### Fear is sin because it is not of faith

Romans 14:23 states that whatever is not of faith is sin, and since fear is not faith, it is sinful.

**Lecture support:** Weaver quotes, 'For whatsoever is not of faith is sin,' and applies it to fear.

### Trust in God eliminates fear

Scripture commands trust in God as the antidote to fear, promising safety and help.

**Lecture support:** Weaver cites Isaiah 12:2, 'Behold, God is my salvation; I will trust, and not be afraid,' and Hebrews 13:5-6.

---

## Scripture References

### Isaiah 51:1-13

Primary text of the sermon, read at the beginning and expounded throughout.

### Matthew 7:24-26

Illustration of building on rock vs. sand, showing that obedience to Christ removes fear.

### 2 Timothy 1:7

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

### 1 John 4:18

Perfect love casts out fear because fear has torment.

### Hebrews 2:14-15

Christ destroyed the devil and delivered believers from the fear of death.

**Romans 8:28**

All things work together for good to those who love God, removing fear of the unknown.

**Luke 12:4-5**

Do not fear those who kill the body but fear God who can cast into hell.

**2 Corinthians 5:8**

To be absent from the body is to be present with the Lord, so death is not to be feared.

**Philippians 1:21-24**

To live is Christ and to die is gain; Paul desired to depart and be with Christ.

**Job 1:18-22**

Job lost everything but worshipped God, saying 'the Lord gave, and the Lord hath taken away.'

**Job 2:7-10**

Job's wife told him to curse God, but Job rebuked her, accepting both good and evil from God.

**Job 42:10**

God restored Job's fortunes and gave him twice as much as before.

**Hebrews 13:5-6**

God will never leave nor forsake us, so we can boldly say, 'The Lord is my helper; I will not fear what man shall do unto me.'

**Psalm 37:25**

David never saw the righteous forsaken or their seed begging bread.

**Proverbs 29:25**

The fear of man brings a snare, but whoever trusts in the Lord is safe.

**Romans 6:16**

You are slaves to whom you obey, illustrating how fear can control and master a person.

**Job 4:19**

Those who dwell in houses of clay are crushed before the moth, showing man's frailty.

**Psalm 39:11**

God makes man's beauty consume away like a moth; surely every man is vanity.

**Isaiah 50:8-9**

The Lord God helps; adversaries will wax old as a garment and the moth will eat them.

**Psalm 76:10**

Surely the wrath of man shall praise God; the remainder of wrath He restrains.

## Discussion Questions

**1.** In what ways does fear function as a 'snare' in the life of a believer, and how can we recognize when we are being controlled by fear rather than faith?

**Consider:** Based on Proverbs 29:25 and the sermon's emphasis on fear as a trap.

**2.** How does forgetting God's character and past works lead to fear, and what practical steps can we take to remember God in times of anxiety?

**Consider:** From Isaiah 51:12-13 and the point that fear stems from forgetting God.

**3.** Why is the fear of man considered a form of idolatry, and how does this perspective change the way we view our everyday anxieties about others' opinions?

**Consider:** From the application that fearing man places man above God.

**4.** How can the example of Job help us respond when we face loss or threats, and what does his response teach us about the relationship between faith and fear?

**Consider:** From the account of Job's losses and his worshipful response.

**5.** What does it mean that 'perfect love casteth out fear' (1 John 4:18), and how can growing in love for God and others diminish our fears?

**Consider:** From the discussion of 1 John 4:18 and the opposition of love and fear.

**6.** How does the truth that man can only kill the body (Luke 12:4-5) practically free us from the fear of persecution or death?

**Consider:** From the teaching that the worst man can do is temporary.

**7.** In what ways can prayer, like Isaiah's cry for God to 'awake,' help us combat fear and align our perspective with God's power?

**Consider:** From Isaiah 51:9 and the example of crying out to God in times of fear.

**8.** How can we cultivate a habit of saying 'I will trust and not be afraid' (Isaiah 12:2) in the face of specific fears we encounter daily?

**Consider:** From the personal story of teaching a child to recite this verse.

## Applications

### Repent of Fear as Sin

Recognize that fear is not just an emotion but a sin that must be repented of, as it is contrary to faith and constitutes idolatry.

**Lecture support:** Weaver states, 'the greatest sin in fear is that it is sin in and of itself... the fear of man is a form of idolatry.'

### Replace Fear with Faith

Actively choose to trust God rather than give in to fear, knowing that faith and fear cannot coexist.

**Lecture support:** Weaver says, 'It is impossible to exercise faith and fear at the same time... When you are overwhelmed in your fears, you must repent and turn back to God.'

### Remember God's Sovereignty

Meditate on God's control over all things, including the fury of oppressors, to combat fear of man or circumstances.

**Lecture support:** Weaver explains, 'Man cannot do one thing apart from God... the remainder of wrath shalt thou restrain.'

### Memorize and Recite Scripture

Use specific verses (e.g., 2 Timothy 1:7, Isaiah 12:2, Hebrews 13:5-6) to counter fear with God's promises.

**Lecture support:** Weaver shares the story of his daughter reciting 'I will trust and not be afraid' and encourages memorization.

### Pray for Boldness

Follow the example of the early church in Acts, praying for boldness in the face of threats rather than giving in to fear.

**Lecture support:** Weaver references Acts 2 and 4, 'When fear came upon them, they fled to God in faith and asked for boldness.'

### View Death from a Biblical Perspective

Understand that for a believer, death is gain and being with Christ, so the fear of death is removed.

**Lecture support:** Weaver cites Philippians 1:21 and 2 Corinthians 5:8, 'to die is gain... to be absent from the body, and to be present with the Lord.'

### Trust God with Possessions and Security

Recognize that all we have comes from God and He can restore or provide, so we need not fear loss.

**Lecture support:** Weaver points to Job's response, 'Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away.'

### Focus on God's Comfort

In times of fear, remember that God Himself is our comforter and can turn sorrow into joy.

**Lecture support:** Weaver quotes Isaiah 51:12, 'I, even I, am he that comforteth you,' and explains God's promise to turn sorrow into joy.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 9

# The Sin Every Christian Commits

September 19, 2007

Read Chapter 9 in Volume 1, pages 153-174 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Refusing to Hear God's Word

The central sin is not merely hearing but failing to obey and apply God's Word, which is a historical and pervasive problem among God's professing people.

**Lecture support:** Weaver states, 'it is the sin of refusing to hear the Word of God' and repeatedly cites passages where God says 'they would not hear.'

### True Hearing Equals Obedience

Biblical hearing is synonymous with obeying; one has not truly heard until they heed and do what God says.

**Lecture support:** From 1 Samuel 15:22, 'to obey is better than sacrifice, and to hearken is better than the fat of rams,' Weaver argues hearing and obeying are equated.

### The Worthlessness of Disobedient Professors

Those who claim to be God's people but refuse to hear become 'good for nothing,' like the marred girdle, useful only for judgment and chastisement.

**Lecture support:** Jeremiah 13:10 says, 'This evil people... shall even be as this girdle, which is good for nothing.'

### Pride and Self-Will as Root of Disobedience

Refusing to hear stems from pride and walking after one's own imagination, which is idolatry, and God actively resists the proud.

**Lecture support:** Weaver notes verse 9: 'I will mar the pride of Judah' and explains that walking in one's own imagination is idolatry.

### The Necessity of Being Doers of the Word

Christians must determine to not be hearers only but doers, applying Scripture to change their lives, or they remain in sin.

**Lecture support:** Citing James 4:17, 'to him that knoweth to do good, and doeth it not, to him it is sin,' Weaver calls for application.

---

## Key Arguments

### The sin of refusing to hear is universal among Christians and covers all other sins.

Weaver argues that every Christian commits this sin daily, especially on Sundays, and it encompasses sins like lust, covetousness, and prayerlessness.

**Lecture support:** He says, 'the sin that every Christian commits is a sin that is committed not only on a daily basis, but it is especially committed on Sunday.'

### There are two types of hearing: external and internal.

Most Christians only hear externally and never truly hear because they do not obey; true hearing is internal and spiritual, leading to obedience.

**Lecture support:** Weaver states, 'there are two distinct types of hearing... external and outward... internal and spiritual.'

### Scripture equates hearing with obeying.

Using 1 Samuel 15:22 and Luke 6:46-49, Weaver demonstrates that to hearken is to obey, and those who hear but do not do are like a house built without a foundation.

**Lecture support:** He says, 'No one ever really hears the Word of God until he heeds the Word of God.'

### God's people historically refused to hear, leading to judgment.

Multiple passages in Jeremiah show that despite God sending prophets, the people would not incline their ear or obey, resulting in severe consequences.

**Lecture support:** Jeremiah 7:25-26: 'yet they hearkened not unto me, nor inclined their ear, but hardened their neck.'

### God uses drastic measures to get His people's attention, but they still refuse.

Amos 4 shows God sending famine, drought, pestilence, war, and miraculous judgments, yet the people did not return to Him.

**Lecture support:** Amos 4:6-11: 'yet have ye not returned unto me, saith the Lord.'

**The Rechabites' obedience shames Israel's disobedience.**

The Rechabites obeyed their human father's difficult commands, while Israel refused God's good commands, highlighting the irrationality of disobedience.

**Lecture support:** Jeremiah 35:14: 'The words of Jonadab... are performed... but ye hearkened not unto me.'

**Disobedient Christians are 'good for nothing' and only useful for chastisement.**

Like the marred girdle, those who refuse to hear become worthless; God chastens them as sons, and they serve as examples of judgment.

**Lecture support:** Weaver says, 'those Christians whom God calls good for nothing, they're in reality good for one thing. They're good for chastisement.'

**Pride is at the root of refusing to hear, and God will mar it.**

God takes notice of pride and actively resists the proud; the surest way to be brought down is to exalt oneself in pride.

**Lecture support:** Jeremiah 13:9: 'I will mar the pride of Judah'; Weaver explains God fights against the proud.

---

## Scripture References

**Jeremiah 13:1-11**

The primary text: the object lesson of the linen girdle that becomes marred and worthless, symbolizing Judah's pride and refusal to hear God's words.

**Romans 3:1-2**

Paul states that the chief advantage of the Jews was that they were entrusted with the oracles of God.

**Romans 9:4-5**

Paul lists the privileges of Israelites: adoption, glory, covenants, law, service, promises, and the fathers.

**1 Samuel 15:21-22**

Samuel rebukes Saul, equating obedience with hearing: 'to obey is better than sacrifice, and to hearken than the fat of rams.'

**Luke 6:46-49**

Jesus asks why they call Him Lord but do not do what He says; the one who hears and does is like a house on a rock, the hearer only like a house without foundation.

**John 10:27**

Jesus says, 'My sheep hear my voice, and I know them, and they follow me,' linking hearing with following.

**2 Chronicles 36:15-16**

God sent messengers, but the people mocked them, despised His words, and misused His prophets until there was no remedy.

**Jeremiah 7:25-26**

Since the exodus, God sent prophets, but the people did not hearken or incline their ear, hardening their necks.

**Jeremiah 11:7-8**

God earnestly protested to the fathers to obey His voice, but they did not obey or incline their ear.

**Jeremiah 25:3-4**

For twenty-three years Jeremiah spoke, but the people did not hearken; God sent prophets, but they would not incline their ear.

**Jeremiah 26:4-5**

God warns that if they will not hearken to walk in His law and to the prophets, they have not hearkened.

**Jeremiah 29:19**

Because they have not hearkened to God's words sent by the prophets, they would not hear.

**Jeremiah 32:32-33**

They turned their back to God, not their face; though He taught them, they did not hearken to receive instruction.

**Jeremiah 35:15**

God sent prophets to call them to return, but they did not incline their ear or hearken.

**Jeremiah 44:4-5**

God sent prophets to warn against abominable things, but they did not hearken or incline their ear.

**Amos 4:6-12**

God sent famine, drought, blasting, pestilence, war, and overthrow, yet they did not return; therefore, prepare to meet God.

**Isaiah 1:3**

The ox knows its owner, but Israel does not know; God's people do not consider, being dumber than beasts.

**Jeremiah 35:1-19**

The Rechabites obeyed their father Jonadab's commands not to drink wine or build houses, while Israel refused God's commands.

**Jeremiah 36:20-24**

King Jehoiakim cuts and burns the scroll of Jeremiah's words, showing no fear or repentance.

**James 4:17**

To him who knows to do good and does not do it, to him it is sin.

## Discussion Questions

**1.** What does it mean to truly 'hear' the Word of God according to this sermon, and how does that differ from simply listening to a sermon?

**Consider:** Weaver distinguishes between external hearing and internal, spiritual hearing that leads to obedience.

**2.** Why does Weaver say that the sin of refusing to hear is especially committed on Sunday?

**Consider:** He argues that people come to church and listen but never really heed or obey, so their lives remain unchanged.

**3.** How does the object lesson of the linen girdle in Jeremiah 13 illustrate the consequences of not hearing God's Word?

**Consider:** The girdle becomes marred and profitable for nothing, just as God's people become good for nothing when they refuse to hear.

**4.** In what ways does pride contribute to our refusal to hear and obey God?

**Consider:** Weaver explains that walking in the imagination of our own hearts is idolatry and that God resists the proud.

**5.** What does it mean to be a 'good-for-nothing Christian,' and how can we avoid that description?

**Consider:** Weaver says those who refuse to hear are good for nothing except chastisement; we must determine to be doers of the Word.

**6.** How does the example of the Rechabites in Jeremiah 35 challenge our obedience to God?

**Consider:** They obeyed their human father's difficult commands, while we often disobey God's good commands.

**7.** What is the relationship between knowing what is right and doing it, according to James 4:17?

**Consider:** Weaver uses this verse to show that knowing to do good and not doing it is sin, emphasizing application.

## Applications

### Examine your hearing

Evaluate whether you are merely an external hearer or an internal, obedient hearer of God's Word.

**Lecture support:** Weaver asks, 'How is it that we can go to church so often, hear so many sermons, and know so little?'

### Obey what you know

Act on the truth you already understand; failure to do so is sin.

**Lecture support:** Citing James 4:17, Weaver says, 'If you know you ought to obey and you don't, it's sin.'

### Beware of pride

Recognize that pride leads to self-will and refusal to hear; God resists the proud and will humble them.

**Lecture support:** Weaver warns, 'The surest way to be brought down by God is to exalt yourself in pride.'

### Determine not to be a 'good-for-nothing' Christian

Make a conscious decision to hear, obey, and apply God's Word so that your life is changed and useful to God.

**Lecture support:** Weaver exhorts, 'We need to determine in our hearts that we're not going to be good for nothing Christians.'

### Accept chastisement as God's tool

Understand that if you refuse to hear, God will use the rod of chastisement to get your attention; hear the Word to avoid the rod.

**Lecture support:** Weaver says, 'God is going to speak to us first by His Word. If we hear His Word, He does not need the rod.'

### Bring every thought captive to Christ

Instead of walking in the imagination of your own heart, submit your thoughts and will to the Word of God.

**Lecture support:** Weaver states, 'When we refuse to hear... we're walking in the imagination of our own hearts.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 10

# I Will Serve the Lord

December 30, 2007

Read Chapter 10 in Volume 1, pages 175-191 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### God's All-Sufficient Protection

David's multiple titles for God demonstrate that He provides complete safety against every kind of danger, fortifying believers from head to foot.

**Lecture support:** Weaver quotes Calvin: 'those whom God intends to succor and defend are not only safe against one kind of danger, but are, as it were, surrounded by impregnable ramparts on all sides.'

### Love as Obedience

True love for God is not sentimentality but obedience to His commandments, as Jesus taught.

**Lecture support:** Weaver states: 'If we love the Lord, we will obey him... Our Lord said, "If you love me, keep my commandments."'

### God's Names and Attributes Reveal His Character

Each title - strength, rock, fortress, etc. - reveals a facet of God's nature and His relationship with His people.

**Lecture support:** Weaver explains that 'strength' is a name for God in 1 Samuel 15:29, and 'rock' is a divine title in Deuteronomy 32.

### Christ as the Fulfillment of Old Testament Imagery

The rock, deliverer, and horn of salvation all point to Jesus Christ, who is the ultimate protector and savior.

**Lecture support:** Weaver connects the 'horn of salvation' to Luke 1:69, where Zacharias prophesies about Jesus, and cites 1 Corinthians 10:4: 'that Rock was Christ.'

### Human Weakness and Divine Strength

Believers are helpless in themselves but can depend on God's omnipotent strength.

**Lecture support:** Weaver says: 'We are helpless in and of ourselves, but our God is the omnipotent God of the universe.'

### Gratitude for God's Unrecognized Protection

Many believers are ungrateful because they fail to recognize God's constant, often invisible, protection in their lives.

**Lecture support:** Weaver shares a personal story of a near-fatal fall and says: 'God has protected us so many times and many times we don't even realize it.'

---

## Key Arguments

### David's accumulation of titles is intentional, not redundant.

Weaver argues, citing Calvin and Trapp, that each title serves to reinforce God's complete protection against all perils.

**Lecture support:** Calvin: 'When David thus heaps together many titles... it is no useless or unnecessary accumulation of words.'

### Love for God must be a response to His prior love and is demonstrated through obedience.

Weaver reviews that David's love is a determination rooted in God's love, and that biblical love is the fulfilling of the law.

**Lecture support:** Weaver says: 'We cannot love him first. We can only love him because he first loved us.'

### God's title 'strength' emphasizes His immutability and power in contrast to human weakness.

Weaver uses 1 Samuel 15:29 to show that God as 'strength' cannot lie or repent, and applies this to our dependence on Him.

**Lecture support:** Weaver: 'When you and I contemplate our weakness... it should encourage us to know that we have a Father who is strength incarnate.'

**The 'rock' imagery points to Christ as the spiritual foundation and source of salvation.**

Weaver traces the Old Testament use of 'rock' for God and connects it to Peter's confession and 1 Corinthians 10:4.

**Lecture support:** Weaver: 'And that Rock was Christ.'

**God as 'deliverer' means He actively rescues, not just provides passive safety.**

Weaver notes that rocks and fortresses can fail, but God delivers from sin, Satan, and death.

**Lecture support:** Weaver: 'He not only provides safety, he provides security as well.'

**The 'horn of salvation' is a messianic title fulfilled in Jesus Christ.**

Weaver links Psalm 18:2 to Luke 1:69 and the helmet of salvation in Ephesians 6, showing Christ as the horn.

**Lecture support:** Weaver: 'That horn of salvation is none other than Jesus Christ.'

**Calling on the Lord is the appropriate response to His revealed character.**

Weaver concludes that because God is all these things, David (and believers) should call upon Him and praise Him.

**Lecture support:** Weaver: 'Now that you understand the greatness... you can understand why David says... "I will call upon the Lord."'

**Remembering God's past protection fosters love and gratitude.**

Weaver uses the ten lepers and personal testimony to urge believers to recall God's deliverances.

**Lecture support:** Weaver: 'Do you realize that one of the reasons that you and I are so ungrateful... is we don't think about everything that God has done for us.'

---

## Scripture References

**Psalm 18:1-3**

The primary text; David declares his love for the Lord and lists God's titles.

**Romans 13:10**

Love is the fulfilling of the law.

**John 14:15**

If you love me, keep my commandments.

**Psalm 116:1**

I love the Lord because He has heard my voice.

**1 Samuel 15:28-29**

The Strength of Israel will not lie nor repent.

**Hebrews 6:18**

It is impossible for God to lie.

**Psalm 18:32, 39**

God girds David with strength.

**Psalm 19:14**

O Lord, my strength and my redeemer.

**Psalm 22:19**

O my strength, haste thee to help me.

**Psalm 27:1**

The Lord is the strength of my life.

**Psalm 28:7-8**

The Lord is my strength and my shield.

**Psalm 71:18**

When I am old and grayheaded, forsake me not; until I have shewed thy strength.

**John 15:5**

Without me ye can do nothing.

**Philippians 4:13**

I can do all things through Christ which strengtheneth me.

**1 Samuel 24:2**

Saul sought David upon the rocks of the wild goats.

**Deuteronomy 32:4, 15, 18, 30-31**

God is called the Rock.

**1 Samuel 2:2**

Neither is there any rock like our God.

**2 Samuel 23:1-3**

The Rock of Israel spake to me.

**Psalm 28:1**

Unto thee will I cry, O Lord my rock.

**Psalm 31:2-3**

Be thou my strong rock… for thou art my rock and my fortress.

## Discussion Questions

**1.** Why does David use so many titles for God in Psalm 18:2, and what does this teach us about how we should view God's protection?

**Consider:** Weaver emphasizes that the accumulation is not needless but shows God's complete protection.

**2.** How does understanding God as 'my strength' change the way we face our own weaknesses and limitations?

**Consider:** Weaver contrasts human weakness with God's omnipotence and cites John 15:5.

**3.** In what ways is Christ the fulfillment of the 'rock' imagery in the Old Testament?

**Consider:** Weaver connects the rock to Peter's confession and 1 Corinthians 10:4.

**4.** What does it mean for God to be our 'deliverer' beyond just physical safety?

**Consider:** Weaver mentions deliverance from sin, self, Satan, death, and wrath.

**5.** How does the 'horn of salvation' point to Jesus Christ, and what does it mean to put on the helmet of salvation?

**Consider:** Weaver links Psalm 18:2 to Luke 1:69 and Ephesians 6:17.

**6.** Why is calling upon the Lord the appropriate response to understanding His character as described in Psalm 18?

**Consider:** Weaver says that because God is all these things, we should call upon Him and praise Him.

**7.** How can we cultivate greater gratitude for God's daily protection, even when we don't see it?

**Consider:** Weaver shares personal testimony and the story of the ten lepers.

**8.** What does it mean to love God with 'inmost bowels,' and how does this contrast with modern sentimental views of love?

**Consider:** Weaver quotes a commentator on the Hebrew concept of deep, heartfelt love.

## Applications

### Call upon the Lord who is worthy to be praised.

Because God is our strength, rock, fortress, and deliverer, we should actively call upon Him in prayer and praise, trusting Him for salvation from enemies.

**Lecture support:** Weaver says: 'Now that you understand the greatness... you can understand why David says in verse 3, "I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies."'

### Cultivate gratitude by remembering God's protection.

Reflect on the many times God has protected and delivered you, even unknowingly, to foster a deeper love and thankfulness.

**Lecture support:** Weaver states: 'Do you realize that one of the reasons that you and I are so ungrateful... is we don't think about everything that God has done for us.'

### Trust in God's all-sufficient protection.

In times of danger or fear, remember that God is your rock, fortress, buckler, and high tower - He provides complete safety.

**Lecture support:** Weaver quotes Calvin: 'provided he has God for his protector and defender, he is effectually fortified against all peril and assault.'

### Depend on God's strength, not your own.

Acknowledge your helplessness and rely on God's omnipotent strength in all spiritual battles and daily tasks.

**Lecture support:** Weaver says: 'We are helpless in and of ourselves, but our God is the omnipotent God of the universe.'

### Love God through obedience.

Demonstrate your love for God not by feelings alone but by keeping His commandments, as love is the fulfilling of the law.

**Lecture support:** Weaver states: 'If we love the Lord, we will obey him... Our Lord said, "If you love me, keep my commandments."'

### Find security in the name of the Lord.

Run to God as a strong tower; His name and character are a place of safety for the righteous.

**Lecture support:** Weaver quotes Proverbs 18:10: 'The name of the Lord is a strong tower: the righteous runneth into it, and is safe.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 11

# The Lord as Deliverer

January 13, 2008

Read Chapter 11 in Volume 1, pages 193-210 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### God's Swift Response to Prayer

God answers David's cry immediately and powerfully, demonstrating His nearness and readiness to deliver His people.

**Lecture support:** Weaver emphasizes the word 'then' in verse 7, stating, 'God answered immediately and he answered in such a way that everyone knew that it was God.'

### Divine Wrath and Judgment

God's anger is kindled against the wicked who persecute His people, depicted through violent natural imagery.

**Lecture support:** Weaver says, 'God was wroth. He was angry. He was kicked off. Are you listening? He was ready to fight.'

### God as Defender of His People

God protects His people as His own possession, likening them to the apple of His eye.

**Lecture support:** Weaver quotes Zechariah 2:8, 'he that toucheth you toucheth the apple of his eye,' and says, 'God wants to protect his own.'

### Sovereign Grace in Deliverance

Deliverance is entirely an act of God's free grace, not based on human merit or works.

**Lecture support:** Weaver states, 'David is ascribing all of his mercies and all of his deliverance to the free, sovereign grace of God.'

### The Unshakeable Kingdom

God's shaking removes temporary things, but His kingdom remains forever, giving believers security.

**Lecture support:** Weaver explains Hebrews 12:28, 'we receiving a kingdom which cannot be moved,' contrasting it with the shaken earth.

### The Necessity of Crying Out to God

Believers must earnestly cry to God in distress rather than trusting in human strength.

**Lecture support:** Weaver says, 'one of the reasons we do not see the hand of God's mighty deliverance... is we as God's people have not cried unto God.'

---

## Key Arguments

### God's response to prayer is immediate and powerful

David's cry in verse 6 is followed by 'then' in verse 7, showing no delay in God's answer.

**Lecture support:** Weaver says, 'The point needs to be emphasized that there was no long delay. God answered immediately.'

### God's anger is righteous and defensive

God's wrath is kindled when His people are attacked, because they are His possession.

**Lecture support:** Weaver states, 'God is the defender of His people. Why? Because, basically speaking, His people are His property.'

### The imagery of Psalm 18 depicts real divine intervention

The earthquake, fire, and storm are poetic but represent actual divine action against enemies.

**Lecture support:** Weaver says, 'David, under these figures, describes to us the dreadful power of God, the better to exalt and magnify the divine grace.'

### Deliverance is entirely God's work, not man's

David attributes his rescue solely to God, using verbs like 'he sent,' 'he took,' 'he drew.'

**Lecture support:** Weaver says, 'It was not David's skill that delivered him... it was an act of God and an act of God alone.'

### God's delight in His people is the root of deliverance

The phrase 'because he delighted in me' points to God's sovereign, uncaused love.

**Lecture support:** Weaver quotes Spurgeon: 'free grace lies at the foundation... sovereign grace is the truth which lies at the bottom of every well of mercy.'

### Trusting in man brings a curse

Believers must not rely on human strength but cry to God, as Jeremiah 17:5 warns.

**Lecture support:** Weaver says, 'When we fail to cry to God, and when we trust in man, we only bring judgment and destruction upon ourselves.'

## Scripture References

**Psalm 18:7-19**

The main text of the sermon, describing God's dramatic deliverance of David.

**Psalm 18:1-2**

David's determination to love the Lord and his confession of God as his strength and deliverer.

**Psalm 18:3-6**

David's distress and his cry to the Lord, which God heard from His temple.

**Jeremiah 23:23**

God's question, 'Am I a God at hand... and not a God afar off?' to show His nearness.

**Deuteronomy 30:10-14**

The word is near, in mouth and heart, showing God's presence with His word.

**Romans 10:6-8**

Paul applies Deuteronomy 30 to Christ, showing the word of faith is near.

**Isaiah 65:24**

God promises to answer before they call, illustrating swiftness in hearing prayer.

**Hebrews 12:25-28**

God's voice shakes earth and heaven, removing what is shaken so the unshakeable kingdom remains.

**Deuteronomy 32:9-10**

The Lord's portion is His people; He kept Israel as the apple of His eye.

**Psalm 17:8**

David prays, 'Keep me as the apple of the eye, hide me under the shadow of thy wings.'

**Zechariah 2:8**

Whoever touches God's people touches the apple of His eye.

**Psalm 7:11**

God is angry with the wicked every day.

**Numbers 11:1**

God's anger was kindled against complaining Israel, and fire consumed some.

**Deuteronomy 29:23**

God overthrew Sodom and Gomorrah in His anger and wrath.

**Zephaniah 2:3**

Seek the Lord to be hid in the day of the Lord's anger.

**Zephaniah 3:8**

God will pour out His indignation and fierce anger on the nations.

**Psalm 97:2-5**

Clouds, darkness, fire, and lightning accompany God's judgment; hills melt like wax.

**Psalm 104:3**

God walks upon the wings of the wind.

**Psalm 44:1-4**

Israel's possession of the land was by God's right hand, not their own sword.

**Deuteronomy 7:7-8**

God loved Israel not because of their number but because He loved them.

## Discussion Questions

**1.** How does the immediacy of God's response in Psalm 18 challenge our expectations about prayer?

**Consider:** Weaver emphasizes that God answered David immediately, with no long delay.

**2.** In what ways does the imagery of God's wrath (earthquake, fire, storm) help us understand His character?

**Consider:** Weaver explains the anthropomorphic language as depicting God's righteous anger against the wicked.

**3.** What does it mean that God's people are the 'apple of His eye,' and how should that affect our sense of security?

**Consider:** Weaver cites Zechariah 2:8 and Deuteronomy 32:10 to show God's protective love.

**4.** How can we reconcile God's anger with His love, especially when He is angry with His own people?

**Consider:** Weaver gives examples from Numbers 11 and Deuteronomy 29 of God's anger against sin, even among His people.

**5.** Why is it important to attribute deliverance entirely to God's grace rather than our own efforts?

**Consider:** Weaver stresses that David used verbs like 'he sent,' 'he took,' to show God's sole action.

**6.** What does it mean that God 'delighted' in David, and how does that apply to believers today?

**Consider:** Weaver explains that God's delight is rooted in His sovereign, uncaused love, not human merit.

**7.** Weaver says we do not see mighty deliverance because we have not cried unto God. Do you agree? What might crying unto God look like in practice?

**Consider:** Weaver applies the message by urging believers to cry out in repentance and dependence.

**8.** How does the truth that God's kingdom cannot be shaken give you courage in the face of worldly opposition?

**Consider:** Weaver references Hebrews 12:28 to encourage believers that the kingdom of Christ is unshakeable.

## Applications

### Rejoice in God as Your Deliverer

Believers should be extremely thankful that the same God who delivered David is their deliverer, and He will never leave nor forsake them.

**Lecture support:** Weaver says, 'We should rejoice and be extremely thankful that David's Deliverer is our Deliverer.'

### Cry Out to God in Distress

Instead of trusting in human strength, believers must earnestly cry to God for deliverance, as David did.

**Lecture support:** Weaver states, 'We need to learn to cry for deliverance as David cried... we as God's people have not cried unto God.'

### Take Courage in God's Invincibility

No multitude or magnitude of enemies can stand against God; therefore, believers should have courage and not fear.

**Lecture support:** Weaver says, 'For neither the multitude nor the magnitude of sinners arrayed against us matters when the sovereign God of the universe fights for us.'

### Bow Before God and Cease Rebellion

Those who fight against God have no hope; the only safe response is to worship, trust, and believe in Him.

**Lecture support:** Weaver warns, 'There is no hope as long as you fight against God... The safest thing for you to do is bow and worship and believe and trust.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 12

# The Essence of Biblical Godliness

April 08, 2012

Read Chapter 12 in Volume 1, pages 211-229 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### The True Nature of Godliness

Godliness is not external religious behavior but an internal transformation of the mind that results in Christlike thinking and acting.

**Lecture support:** Weaver states, 'godliness is nothing less than learning to think and act like our Heavenly Father and like His Son, Jesus Christ.'

### The Necessity of Mind Renewal

Believers must renew their minds through Scripture to be transformed and to prove God's will, as duty flows from doctrine.

**Lecture support:** Weaver says, 'You cannot act rightly until you think rightly. You cannot act biblically until you think biblically.'

### Godliness Requires Diligent Exercise

Godliness is not automatic; it must be worked at through discipline and the refusal of false teachings.

**Lecture support:** Weaver explains the Greek word gymnazo, saying, 'gymnasticize thyself unto godliness.'

### Conformity to Christ as God's Will

God's ultimate will for every believer is to be conformed to the image of His Son, which involves joint formation with Christ in thinking and acting.

**Lecture support:** Weaver cites Romans 8:29, 'For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.'

### The Danger of Religious Externalism

Many substitute rituals, traditions, and emotional experiences for true godliness, but these do not make one godly.

**Lecture support:** Weaver says, 'Most churches today have fallen into the same exact trap that Israel did of old... they overlooked the God of the temple.'

### The Role of Knowledge in Holiness

Ignorance of God's Word prevents holiness; believers must grow in knowledge to grow in grace.

**Lecture support:** Weaver states, 'An ignorant man will never be a holy man... I'm talking about a man who's ignorant of the word of God.'

---

## Key Arguments

### Godliness is not external religious activity

Doing religious deeds like church attendance, praying, or witnessing does not make one godly; pagans also perform religious acts.

**Lecture support:** Weaver says, 'If you say that doing religious things makes someone godly, then you have to admit then, obviously, that even the pagans are godly.'

### Godliness is exercised, not automatic

The Greek word for 'exercise' in 1 Timothy 4:7 implies rigorous training, showing that godliness requires intentional effort.

**Lecture support:** Weaver explains, 'They stretch, they exercise, they're trained, they work at it... they worked at being godly.'

### Godliness is added to faith through diligence

2 Peter 1:5-7 lists godliness as something added to faith, indicating it is a cultivated virtue, not an instantaneous gift.

**Lecture support:** Weaver reads, 'add to your faith virtue; and to virtue knowledge; and to knowledge temperance... and to patience godliness.'

### Christ's godliness stemmed from thinking like the Father

Jesus always did what pleased the Father because He thought as the Father thought, demonstrating that godliness begins in the mind.

**Lecture support:** Weaver says, 'Because our Lord thought as the Father would have him to think. And because he thought the way the Father thought, he acted the way the Father would have him to act.'

### Duty is based on doctrine

1 Corinthians 15:58 (duty) follows 1 Corinthians 15:1-57 (doctrine), showing that right action depends on right belief.

**Lecture support:** Weaver states, 'Your duty is always based upon doctrine. If you do not know doctrine, how in the world will you ever know your duty?'

### Mind renewal is essential for transformation

Romans 12:2 and Ephesians 4:23 teach that believers are transformed by renewing their minds, putting off old thinking and putting on biblical thinking.

**Lecture support:** Weaver says, 'We have to put off our old way of thinking and we have to learn a new way of thinking.'

### Every thought must be brought captive to Christ

2 Corinthians 10:5 commands believers to take every thought captive to the obedience of Christ, leaving no room for unbiblical thinking.

**Lecture support:** Weaver asks, 'How many thoughts? As a Christian, are you allowed that are unbiblical? Not one.'

### Ignorance of Scripture prevents godliness

Without knowledge of God's Word, one cannot obey it; thus, growth in grace is tied to growth in knowledge.

**Lecture support:** Weaver says, 'How can you obey that which you do not know? How can you act rightly if you do not believe rightly?'

---

## Scripture References

### 1 Timothy 4:7-8

Weaver's primary text, commanding believers to exercise themselves unto godliness because it is profitable for all things.

### Jeremiah 5:2

Used to show that using religious language does not make one godly; people can swear falsely while saying 'the Lord liveth.'

### Matthew 7:21-23

Jesus' warning that many who do religious works in His name will be rejected because He never knew them, proving deeds alone do not equal godliness.

**Proverbs 27:2**

Cited to argue that godly people do not praise themselves; true godliness is not self-promoting.

**Luke 18:10-12**

The parable of the Pharisee and the publican, illustrating that acting pious and holy does not justify a person before God.

**1 Timothy 6:5**

Warns against those who suppose gain is godliness, applied by Weaver to those who boast in church numbers or external success.

**Amos 5:21-24**

God's rejection of Israel's feasts and offerings because they had become empty ritual, used to warn against ceremonialism.

**2 Peter 1:3-8**

Shows that godliness is something added to faith through diligence, part of a chain of virtues leading to fruitfulness.

**Ephesians 2:10**

Believers are created in Christ for good works, which God prepared beforehand, indicating that works flow from salvation, not to earn it.

**Philippians 2:12-13**

Commands believers to work out their salvation because God works in them, illustrating the cooperation in godliness.

**Isaiah 26:12**

God ordains peace and works all our works in us, emphasizing that any good in us is by God's grace.

**John 5:17, 19, 36, 43**

Jesus' statements that He does nothing of Himself but only what He sees the Father do, demonstrating His dependence and conformity to the Father.

**John 6:39**

Jesus came to do the Father's will, showing His submission and the source of His godly actions.

**John 8:29**

Jesus always does what pleases the Father, the key verse Weaver uses to define the essence of godliness.

### Romans 8:29

God predestined believers to be conformed to the image of His Son, which is the goal of godliness.

### 1 Corinthians 15:58

The duty to be steadfast is based on the doctrine of resurrection in the preceding verses, illustrating that duty flows from doctrine.

### Isaiah 55:8-9

God's thoughts and ways are higher than man's, so believers must humble themselves to think as He thinks.

### Ephesians 4:17-24

Believers are to put off the old man and be renewed in the spirit of their mind, putting on the new man created in righteousness.

### Romans 12:2

Transformation comes by the renewing of the mind, not by conforming to the world.

### 2 Corinthians 10:3-5

Spiritual warfare involves casting down imaginations and bringing every thought captive to Christ, the battle for the mind.

## Discussion Questions

**1.** What are some common substitutes for true godliness that you see in churches today, and how can we guard against them?

**Consider:** Weaver listed vocabulary, religious deeds, pious acting, ritualism, traditionalism, and emotionalism as false substitutes.

**2.** How does the Greek word gymnazo (exercise) change your understanding of what it means to pursue godliness?

**Consider:** Weaver explained that godliness requires rigorous training and discipline, like an athlete.

**3.** In what practical ways can we 'add to our faith' godliness, as described in 2 Peter 1:5-7?

**Consider:** Weaver emphasized that godliness is something cultivated through diligence, not automatically possessed.

**4.** How did Jesus demonstrate that thinking like the Father leads to acting like the Father, and how can we imitate that?

**Consider:** Weaver used John 5 and 8 to show Jesus' total dependence on and conformity to the Father's will.

**5.** What does it mean to be 'conformed to the image of His Son' (Romans 8:29), and how does mind renewal contribute to that?

**Consider:** Weaver taught that God's will is for us to be jointly formed with Christ in thinking and acting.

**6.** Why is it impossible to act biblically without thinking biblically? Can you give examples from your own life?

**Consider:** Weaver argued that duty is based on doctrine, and right action requires right belief.

**7.** What are some 'strongholds' of unbiblical thinking that Christians need to tear down, according to 2 Corinthians 10:3-5?

**Consider:** Weaver mentioned areas like education, money, government, and family where believers may hold unbiblical views.

**8.** How can we practically 'grow in grace, even in the knowledge of our Lord and Saviour Jesus Christ' (2 Peter 3:18)?

**Consider:** Weaver concluded that ignorance hinders holiness, so believers must continually increase in biblical knowledge.

## Applications

### Examine your definition of godliness

Evaluate whether you have substituted external religious activities, vocabulary, or feelings for true godliness, which is internal transformation.

**Lecture support:** Weaver said, 'If you try to tell me that doing religious things makes an individual godly, wow.'

### Discipline yourself for godliness

Intentionally work at godliness through spiritual disciplines, just as an athlete trains, refusing false teachings and worldly fables.

**Lecture support:** Weaver exhorted, 'Exercise thyself rather unto godliness... gymnasticize thyself unto godliness.'

### Add godliness to your faith

Pursue godliness as part of the chain of virtues in 2 Peter 1, understanding that it is cultivated through diligence and cooperation with God's work in you.

**Lecture support:** Weaver said, 'God worked it in, you work it out. God put it in there, you make the application.'

### Renew your mind through Scripture

Put off old, unbiblical ways of thinking and put on the new man by saturating your mind with God's Word, allowing it to renovate your thoughts.

**Lecture support:** Weaver stated, 'We have to put off our old way of thinking and we have to learn a new way of thinking.'

### Bring every thought captive to Christ

Identify and tear down unbiblical thought patterns in every area of life - education, money, government, family - and submit them to Christ's lordship.

**Lecture support:** Weaver asked, 'How many thoughts? As a Christian, are you allowed that are unbiblical? Not one.'

### Grow in knowledge to grow in grace

Commit to increasing your knowledge of Scripture, recognizing that ignorance of God's Word hinders holiness and godliness.

**Lecture support:** Weaver said, 'An ignorant man will never be a holy man... How can you obey that which you do not know?'

### Model your life after Christ's example

Learn to think as Christ thought by studying His life and teachings, so that your actions increasingly please the Father.

**Lecture support:** Weaver concluded, 'Godliness is nothing less than learning to think and act like our Heavenly Father and like His Son, Jesus Christ.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 13

# The Supremecy of Christ in the Christian's Mind and Affections

August 09, 2012

Read Chapter 13 in Volume 1, pages 231-245 (October 9, 2026 opening-heading corrected edition).

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

Title review: the source transcript title is 'The Supremacy of Christ in the Christian's Mind and Affections'. The collection chapter retains 'The Supremecy of Christ in the Christian's Mind and Affections'. The source-title difference remains recorded for review.

---

## Major Themes

### Supremacy of Christ

Christ is the supreme, sovereign Lord over all creation and must have preeminence in every aspect of the believer's life.

**Lecture support:** Jesus Christ is Lord. Jesus Christ is God. Jesus Christ is the resurrected, glorified, majestic, supreme and sovereign God of heaven and He deserves all honor, all praise, all glory and all worship. (00:30.9-01:55.6)

### Union with Christ

Believers are united with Christ in His death, burial, resurrection, and ascension, which is the basis for their new life and heavenly mindset.

**Lecture support:** So just like Jesus Christ was buried and resurrected, even so, we who are in Christ have died in Him, we've been buried with Him, we have been resurrected with Him, and we have also ascended with Him. (05:39.6-06:52.4)

### Heavenly Mindedness

Christians are to set their affections on things above, not on earthly things, living as sojourners whose citizenship is in heaven.

**Lecture support:** Set your affection on things above, not on things on the earth. (01:55.6-02:27.6)

### Dead to Sin

Through union with Christ, believers are dead to sin and must reckon themselves so, refusing to let sin reign in their mortal bodies.

**Lecture support:** For ye are dead, and your life is hid with Christ in God. (35:21.1-36:28.8)

### Captivity of Thoughts

Every thought must be brought into captivity to the obedience of Christ, actively rejecting sinful thoughts and replacing them with God's Word.

**Lecture support:** Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. (30:19.8-30:50.3)

### Security in Christ

The believer's life is hidden with Christ in God, providing absolute security and assurance of salvation.

**Lecture support:** Your life is hid with Christ and God. (45:05.5-45:52.9)

---

## Key Arguments

### Union with Christ demands a heavenly walk

Since believers have been raised and ascended with Christ, they must live in a manner consistent with their heavenly position.

**Lecture support:** It means that we should also therefore walk in a heavenly manner. (06:53.4-07:50.8)

### Seeking things above means living by faith in Christ's righteousness

True seeking of heavenly things is not about human effort but about trusting in Christ and living in obedience to His Word.

**Lecture support:** Seeking those things which are above is we are living in obedience to Christ and His word and bringing our lives in conformity to that word. (14:54.2-15:32.4)

### Christ's session at God's right hand grants bold access

Because Christ is seated at the Father's right hand, believers can boldly approach God's throne of grace.

**Lecture support:** Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (19:15.0-20:20.1)

### The ungodly mind earthly things, but believers mind heavenly things

A contrast is drawn between the wicked, whose minds are on earthly things, and believers, whose affections are set above.

**Lecture support:** Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. (24:02.7-25:05.6)

### Every thought must be brought captive to Christ

The Christian warfare involves pulling down strongholds by capturing every thought and making it obedient to Christ.

**Lecture support:** How many thoughts are you and I allowed that are unbiblical, ungodly and unholy? And the answer is, None. (30:52.4-31:31.1)

### Dead to sin means sin has no dominion

Because believers are dead to sin, they are no longer under its lordship and can refuse its temptations.

**Lecture support:** We are no longer under the lordship of sin. We're not under the kingship of sin. We're under the kingship of Jesus Christ. (38:49.5-40:06.6)

---

## Scripture References

### Colossians 3:1-3

Primary text of the sermon, commanding believers to seek things above and set affections on heavenly things.

### Colossians 1:15-17

Establishes Christ's supremacy as Creator and sustainer of all things.

### Psalm 10:4

Shows that the wicked do not have God in their thoughts, contrasting with the believer's mindset.

### Proverbs 21:4

Even plowing is sin if done with a proud heart, illustrating that all activities must be done in reference to Christ.

### Colossians 2:11-12

Basis for the believer's union with Christ in circumcision, burial, and resurrection.

### Romans 6:4

Buried with Christ in baptism and raised to walk in newness of life.

**Ephesians 2:4-7**

Believers are raised up and seated with Christ in heavenly places.

**1 John 4:17**

As Christ is, so are believers in this world, indicating conformity to His character.

**Philippians 2:5-11**

The mind of Christ in humility and exaltation, which believers are to emulate.

**Matthew 6:20, 33**

Lay up treasures in heaven and seek first God's kingdom.

**Philippians 3:20**

Our conversation (citizenship) is in heaven.

**Acts 1:3**

Jesus spoke of things pertaining to the kingdom of God after His resurrection.

**Hebrews 11:8-10**

Abraham looked for a city whose builder is God, exemplifying heavenly mindedness.

**1 Peter 2:11**

Abstain from fleshly lusts which war against the soul.

**John 17:24**

Christ's prayer that believers be with Him and behold His glory.

**Ephesians 2:18**

Through Christ we have access by one Spirit to the Father.

**Hebrews 4:16**

Come boldly to the throne of grace.

**Hebrews 10:19**

Boldness to enter the holiest by the blood of Jesus.

**Philippians 3:19**

The wicked mind earthly things, their god is their belly.

**Romans 8:5**

They that are after the flesh mind the things of the flesh.

## Discussion Questions

**1.** What does it mean practically to 'seek those things which are above' in your daily routines?

**Consider:** Weaver explains that seeking things above involves doing all activities in reference to Christ's kingship.

**2.** How can we cultivate a mindset that is set on heavenly things rather than earthly concerns?

**Consider:** The sermon contrasts the godly mind with the ungodly who mind earthly things.

**3.** In what ways does the truth that we are 'dead to sin' change how we respond to temptation?

**Consider:** Weaver argues that being dead to sin means sin has no dominion, and we can say no to temptation.

**4.** What practical steps can we take to bring every thought captive to Christ?

**Consider:** Using 2 Corinthians 10:5, Weaver discusses actively rejecting sinful thoughts and replacing them with Scripture.

**5.** How does the security of being 'hid with Christ in God' affect our daily confidence and obedience?

**Consider:** The sermon emphasizes the absolute security of the believer's life hidden in Christ.

# Applications

### Do all things in reference to Christ's lordship

Whether planting a garden or working, every activity must be done in faith and in recognition of Christ's sovereignty.

**Lecture support:** You can plant that garden in reference to the kingship and the sovereignty of Jesus Christ... you must plant in faith, for whatsoever is not of faith is sin. (03:49.2-04:29.3)

### Abstain from fleshly lusts

Believers are to actively avoid situations and desires that war against the soul, making no provision for the flesh.

**Lecture support:** Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. (12:52.8-13:35.3)

### Bring every thought captive to Christ

Reject unbiblical thoughts immediately and replace them with Scripture, praying for God to control your mind.

**Lecture support:** You have to learn by the grace of God to bring every thought and every imagination into captivity to Jesus Christ. (33:53.2-35:19.8)

### Reckon yourself dead to sin

Count yourself as dead to sin's power and alive to God, refusing to let sin reign in your body.

**Lecture support:** Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (42:13.4-43:07.7)

### Pray for a Christ-controlled mind

Ask God daily to control your conscious and subconscious thoughts, and to renew your mind according to His Word.

**Lecture support:** One of my prayers is each night before I go to sleep, I say, 'Lord, please control my consciousness, my subconsciousness, my unconsciousness.' (31:31.9-32:06.5)

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 14

# The Supremacy of Christ Over the Christian's Mind

October 14, 2012

Read Chapter 14 in Volume 1, pages 247-262 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Union with Christ in Death, Resurrection, and Ascension

Believers are spiritually united with Christ in His death, burial, resurrection, and ascension, which forms the basis for their new life and heavenly mindset.

**Lecture support:** Weaver explains from Colossians 2:11-12, Romans 6:4, and Ephesians 2:4-6 that believers have been crucified, buried, raised, and seated with Christ in heavenly places.

### Heavenly Mindedness vs. Earthly Affections

Christians are commanded to set their minds and affections on heavenly things rather than on temporal, earthly things, which characterizes the wicked.

**Lecture support:** Weaver contrasts Philippians 3:19 (enemies of the cross mind earthly things) with Colossians 3:2, urging believers to think biblically and be captivated by Christ.

### Dead to Sin and Alive to God

Through union with Christ, believers are dead to sin's dominion and must reckon themselves dead to sin, refusing to let it reign, while living unto God.

**Lecture support:** Weaver expounds Romans 6:1-12, emphasizing that being dead to sin means sin no longer has lordship, and believers must count themselves dead to sin and alive to God.

### Security of the Believer's Life Hidden in Christ

The believer's true life is hidden with Christ in God, providing absolute security against loss of salvation, as no one can pluck them from the Father's hand.

**Lecture support:** Weaver cites Colossians 3:3, 2 Timothy 1:12, and John 10:28-29, and recounts a sermon illustration about being held in the hand of God.

### The Supremacy and Preeminence of Christ

Jesus Christ is the supreme, sovereign God, creator of all things, and deserves all honor, praise, and glory, which should govern every aspect of the believer's life.

**Lecture support:** Weaver reads Colossians 1:15-17 and emphasizes that Christ must have His rightful place in everything, from gardening to economics.

---

## Key Arguments

### Because believers are risen with Christ, they must seek heavenly things.

The indicative of union with Christ in resurrection and ascension grounds the imperative to seek things above, where Christ is seated.

**Lecture support:** Weaver states, 'If ye then be risen with Christ, seek those things which are above,' and explains the connection to Colossians 2:11-12 and Ephesians 2:4-6.

### Seeking things above means living as strangers and pilgrims, satisfied in Christ.

To seek heavenly things is to live as sojourners on earth, looking for the heavenly city, and to be content with Christ's salvation and obedience to His Word.

**Lecture support:** Weaver references Hebrews 11:8-16 and 1 Peter 2:11, showing that Abraham and the patriarchs sought a heavenly country.

### Christ's session at God's right hand gives believers bold access to the Father.

Because Christ is at the right hand of God, believers have full and unfettered access to God, unlike Old Testament saints, and should commune with Him.

**Lecture support:** Weaver cites Ephesians 2:18, Hebrews 4:14-16, and Hebrews 10:19-22 to show the boldness believers have through Christ's blood.

### Setting affections on things above requires thinking biblically in every area of life.

Believers must bring every thought captive to Christ and do all things - work, education, cooking - in reference to His sovereignty and for His glory.

**Lecture support:** Weaver quotes 2 Corinthians 10:4-5 and applies the principle to daily activities, arguing that even plowing can be sin if not done in faith.

### Being dead to sin means sin no longer has dominion, enabling holy living.

Union with Christ's death frees believers from sin's reign; they must reckon themselves dead to sin and not let it rule, though they still struggle with sin.

**Lecture support:** Weaver expounds Romans 6:1-12, emphasizing that being dead to sin is the reason Christians should not continue in sin.

**The believer's life is eternally secure because it is hidden with Christ in God.**

Salvation is safe from any threat because it is concealed with Christ in God, and those who truly have it will persevere; apostasy proves a lack of genuine faith.

**Lecture support:** Weaver references Colossians 3:3, 2 Timothy 1:12, John 10:28-29, and 1 John 2:19 to argue for eternal security and perseverance.

---

## Scripture References

### Colossians 3:1-3

Primary text of the sermon, commanding believers to seek things above and set affections on heavenly things because they are dead and their life is hidden with Christ.

### Colossians 1:15-17

Used to establish the preeminence and supremacy of Christ as Creator and sustainer of all things.

### Psalm 10:4

Quoted to show that the wicked do not seek God and God is not in their thoughts, contrasting with the Christian's duty.

### Romans 14:23

Cited to argue that whatever is not of faith is sin, applied to daily activities like gardening.

### Proverbs 21:4

Used to illustrate that even plowing can be sin if not done in faith, emphasizing the need to do all things in reference to Christ.

### Colossians 2:11-12

Explains the believer's spiritual circumcision and burial and resurrection with Christ through faith.

### Romans 6:4

Shows that believers are buried with Christ in baptism and raised to walk in newness of life.

### Ephesians 2:4-6

Teaches that believers have been made alive, raised, and seated with Christ in heavenly places.

### 1 John 4:17

Used to show that as Christ is, so are believers in this world, giving boldness in judgment.

### Philippians 2:5-11

Quoted to illustrate Christ's humility and exaltation, and the call to have the mind of Christ.

**Matthew 6:20, 33**

Commands to lay up treasures in heaven and seek first God's kingdom, paralleling the call to seek things above.

**Philippians 3:20**

States that the believer's citizenship is in heaven, from which they await the Savior.

**Acts 1:3**

Shows that after His resurrection, Christ spoke of things pertaining to the kingdom of God, equating seeking things above with kingdom matters.

**Hebrews 11:8-16**

Illustrates that Abraham and the patriarchs sought a heavenly country, living as strangers and pilgrims on earth.

**1 Peter 2:11**

Exhorts believers as strangers and pilgrims to abstain from fleshly lusts, reinforcing the pilgrim mindset.

**John 17:24**

Christ's high priestly prayer that believers be with Him and behold His glory, showing His desire for their presence.

**Ephesians 2:18**

Declares that through Christ believers have access by one Spirit to the Father.

**Hebrews 4:14-16**

Encourages believers to come boldly to the throne of grace because of Christ as great high priest.

**Hebrews 10:19-22**

Exhorts believers to enter the holiest with boldness by the blood of Jesus, the new and living way.

**Philippians 3:18-19**

Describes enemies of the cross whose god is their belly and who mind earthly things, contrasting with heavenly affections.

## Discussion Questions

**1.** What does it mean practically to 'seek those things which are above' in daily life?

**Consider:** Weaver explains that seeking things above involves living as strangers and pilgrims, satisfied in Christ, and obeying His Word in every area.

**2.** How does understanding our union with Christ in His death, resurrection, and ascension change the way we live?

**Consider:** Weaver argues that because we are risen with Christ, we should walk in newness of life and set our minds on heavenly things.

**3.** In what ways do we struggle with setting our affections on earthly things, and how can we combat that?

**Consider:** Weaver contrasts the wicked who mind earthly things with the call to think biblically and bring every thought captive to Christ.

**4.** What does it mean to be 'dead to sin,' and how do we reckon ourselves dead to sin in practical situations?

**Consider:** Weaver expounds Romans 6, explaining that being dead to sin means sin no longer has dominion, and we must count ourselves dead to it.

**5.** How does the truth that our life is hidden with Christ in God provide comfort and motivation for holy living?

**Consider:** Weaver emphasizes the security of the believer's salvation and how it should lead to setting affections on things above.

**6.** Why is it important to do even mundane tasks like gardening or cooking in reference to Christ and His sovereignty?

**Consider:** Weaver uses the example of plowing being sin if not done in faith, applying the principle to all areas of life.

**7.** How does the believer's access to God through Christ differ from the Old Testament saints' access?

**Consider:** Weaver contrasts the boldness believers have through Christ's blood with the restricted access of the high priest once a year.

**8.** What does perseverance in the faith reveal about the genuineness of one's salvation?

**Consider:** Weaver cites 1 John 2:19 to argue that those who leave the faith were never truly saved, emphasizing the perseverance of the saints.

## Applications

### Evaluate your thought life in light of Christ's supremacy.

Believers should examine what occupies their minds during waking hours and as they lie down, ensuring that Christ is central in their thoughts.

**Lecture support:** Weaver asks, 'What do you think about during your waking hours? What is on your mind as you lie down each night to sleep?' and cites Psalm 10:4.

### Do all daily activities in faith and for God's glory.

Whether gardening, cooking, or working, believers must perform every task in reference to Christ's sovereignty and in faith, avoiding sinful anxiety.

**Lecture support:** Weaver explains that even plowing can be sin if not done in faith, and applies the principle to various areas of life.

### Live as strangers and pilgrims on earth.

Christians should adopt a pilgrim mindset, not being bound to this world's system, but looking forward to the heavenly city whose builder is God.

**Lecture support:** Weaver references Hebrews 11:8-16 and 1 Peter 2:11, urging believers to abstain from fleshly lusts and seek a heavenly country.

### Reckon yourself dead to sin and alive to God.

When tempted, believers must count themselves dead to sin's dominion, refusing to let it reign, and instead yield themselves to God as instruments of righteousness.

**Lecture support:** Weaver expounds Romans 6:11-13, instructing believers to say 'I'm dead' to sin's demands and to yield to God.

### Rest in the security of your salvation hidden in Christ.

Believers can have confidence that their life is eternally safe with Christ in God, which should motivate holy living and gratitude.

**Lecture support:** Weaver emphasizes that no one can pluck believers from God's hand and that their life is hidden securely, citing John 10 and 2 Timothy 1:12.

### Bring every thought captive to the obedience of Christ.

Christians must actively take every thought and imagination and make it obedient to Christ, thinking biblically in all areas of life.

**Lecture support:** Weaver quotes 2 Corinthians 10:4-5 and applies it to setting affections on things above by thinking as Christ thought.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 15

# Hearing the Word of God

March 10, 2013

Read Chapter 15 in Volume 1, pages 263-279 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Preparation of the Heart by God

Good ground is not natural; God must sovereignly prepare the heart, removing the stony heart and giving a heart of flesh through His Word.

**Lecture support:** Weaver quotes Proverbs 16:1, Ezekiel 11:19, 36:26, and Jeremiah 23:29 to show that God prepares the heart and uses His Word as a hammer to break stony hearts.

### Fruit as Evidence of Saving Faith

Only the good ground hearer produces fruit; fruit is the only evidence of life, and the other three hearers are lost.

**Lecture support:** Weaver states, 'Fruit is the only evidence of life. The wayside hearer had no fruit. The shallow-hearted or stony ground hearer had no fruit. The thorny ground hearer had no fruit.'

### Spiritual Maturity and Varying Fruit

Christians produce fruit according to their maturity, as seen in 1 John 2:12-14 (little children, young men, fathers).

**Lecture support:** Weaver explains, 'Babies, or little children, think and act according to their maturity. Young men think and act according to their maturity. Fathers think and act according to their maturity.'

### Patience in Fruit Bearing

Fruit bearing requires patience, as Christians mature over time; however, those who refuse to mature need rebuke.

**Lecture support:** Weaver cites Luke 8:15 ('bring forth fruit with patience') and Mark 4:28 ('first the blade, then the ear') to illustrate gradual growth.

### Self-Examination and Assurance

Believers must examine themselves to ensure their response to the Word is saving, as three-fourths of hearers may be lost.

**Lecture support:** Weaver references 2 Peter 1:10 and 2 Corinthians 13:5, urging diligence to make calling and election sure.

---

## Key Arguments

### Three-fourths of hearers are lost

Our Lord teaches that three of the four soils represent non-saving responses to the Word of God.

**Lecture support:** Weaver says, 'He is actually teaching us that three-fourths of those who hear the Word of God are actually lost.'

### Good ground requires divine preparation

No one has a naturally good heart; God must give a new heart and write His law on it.

**Lecture support:** Weaver cites Romans 3:10-12 and Ezekiel 11:19, 36:26 to argue that by nature none are righteous and God must remove the stony heart.

### Fruit is the necessary evidence of salvation

It is impossible to be saved and not bear fruit, because the indwelling Holy Spirit produces fruit.

**Lecture support:** Weaver states, 'It is impossible to be saved and to be fruitless. It's impossible because if the Holy Spirit of God resides in us, He is the one that produces the fruit.'

### Maturity determines fruitfulness

Christians produce fruit according to their spiritual maturity, not all at the same level.

**Lecture support:** Weaver uses the analogy of plants and 1 John 2 to show that babes, young men, and fathers produce different amounts of fruit.

### Growth requires personal application of the Word

Each Christian must study and apply the Word to grow in grace; no one else can do it for them.

**Lecture support:** Weaver says, 'I can tell you what is right. But I cannot live right for you. I cannot make you apply it. You must learn to apply it.'

## Scripture References

**Mark 4:8**

Introduction to the parable: seed on good ground yields fruit thirty, sixty, hundredfold.

**Mark 4:20**

Jesus interprets the good ground as those who hear, receive, and bring forth fruit.

**2 Peter 1:10**

Exhortation to make calling and election sure.

**2 Corinthians 13:5**

Examine yourselves whether ye be in the faith.

**Isaiah 32:20**

Blessed are ye that sow beside all waters.

**Proverbs 16:1**

The preparations of the heart in man, and the answer of the tongue, is from the LORD.

**Romans 8:6-8**

The carnal mind is enmity against God; those in the flesh cannot please God.

**Romans 3:10-12**

There is none righteous, no, not one; none that seeketh after God.

**Ezekiel 11:19**

God will take the stony heart out of their flesh and give a heart of flesh.

**Ezekiel 36:26**

A new heart will I give you, and I will take away the stony heart.

**2 Corinthians 3:2-3**

Ye are our epistle written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

**Hebrews 8:9-10**

I will put my laws into their mind, and write them in their hearts.

**Hebrews 10:16**

I will put my laws into their hearts, and in their minds will I write them.

**Jeremiah 23:29**

Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

**Matthew 13:23**

He that received seed into the good ground heareth the word, and understandeth it; which also beareth fruit.

**Luke 8:15**

That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

**John 15:1-6**

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit.

**Galatians 5:22**

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

**Romans 8:9**

If any man have not the Spirit of Christ, he is none of his.

**1 John 2:12-14**

I write unto you, little children... young men... fathers.

## Discussion Questions

**1.** Why does Weaver say that three-fourths of those who hear the Word are lost? How does this challenge common assumptions about responses to preaching?

**Consider:** Weaver states that the three non-fruitful soils represent non-saving responses, which are prevalent today.

**2.** What does it mean that good ground is the result of preparation? How does God prepare the heart according to the scriptures cited?

**Consider:** Weaver explains that God must remove the stony heart and give a heart of flesh through His Word.

**3.** How does the concept of fruit as evidence of life relate to assurance of salvation?

**Consider:** Weaver argues that fruit is the only evidence of life and that the Holy Spirit produces fruit in every believer.

**4.** In what ways can understanding spiritual maturity (babes, young men, fathers) help us avoid wrongly judging other believers?

**Consider:** Weaver uses 1 John 2 to show that fruitfulness varies with maturity, and we should not expect the same from all.

**5.** What is the balance between patience with immature believers and the need for rebuke when growth is stunted?

**Consider:** Weaver discusses patience in fruit bearing but also the need to rebuke those who refuse to mature, citing 1 Corinthians 3 and Hebrews 5.

**6.** How can we practically 'grow in grace, even in the knowledge of our Lord and Saviour Jesus Christ'?

**Consider:** Weaver applies 2 Peter 3:18, emphasizing personal study and application of the Word.

## Applications

### Examine your heart and response to God's Word

Make sure your response to the Word is a saving one, not like the three fruitless soils.

**Lecture support:** Weaver urges, 'Brethren, give diligence to make your calling and election sure' and 'Examine yourselves, whether ye be in the faith.'

### Seek a good and honest heart through God's preparation

Recognize that only God can give a heart that agrees with His Word; pray for a prepared heart.

**Lecture support:** Weaver says, 'A good and honest heart will always agree with God, our Heavenly Father. It will agree with his Word.'

### Bear fruit with patience and pursue maturity

Understand that spiritual growth takes time; aim to move from babe to young man to father.

**Lecture support:** Weaver explains that fruit bearing requires patience and that Christians should desire to mature.

### Take personal responsibility for studying and applying the Word

No one else can apply the Word for you; you must study to show yourself approved unto God.

**Lecture support:** Weaver states, 'Each Christian has a responsibility to read, study, learn, and apply the Word of God in your own life.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 16

# Hope For The Southern Christian Cause

January 24, 2016

Read Chapter 16 in Volume 1, pages 281-297 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### The Sovereignty of God and Hope

God is in control, and believers can have hope even when circumstances seem dire, because God's purposes will prevail.

**Lecture support:** Weaver says, 'God is still sovereign. God is still on the throne. He still reigns and He is still governing... everything is going wrong just right.'

### The Necessity of Uncompromising Witness

Like Micaiah, Christians must speak God's truth regardless of opposition, even if it leads to suffering.

**Lecture support:** Weaver states, 'Micaiah was a man that was willing to forsake all for the cause... willing to suffer for truth and righteousness.'

### The Distinctiveness of Southern Christian Identity

Southern Christians have a unique faith, culture, and heritage that must be preserved against cultural Marxism and homogenization.

**Lecture support:** Weaver declares, 'A Bible-believing Southern Christian is totally and completely different from a non-believing, politically correct Yankee humanist.'

### The Danger of Compromise

Jehoshaphat's alliance with Ahab illustrates how compromise with evil robs one of common sense and leads to rebuke and suffering.

**Lecture support:** Weaver notes, 'Compromise with evil does indeed rob one of common sense. And when we compromise with evil, we lose.'

### The Call for Courageous Men

The Southern Christian cause needs men of integrity and courage who will stand for truth like Micaiah, Lee, and Jackson.

**Lecture support:** Weaver asks, 'Will you be the Micaiah? Will you be the Lee, the Jackson, the Ewell, the Stuart?'

### Hatred from the World

True believers will be hated by the world, just as Ahab hated Micaiah, because they represent God's truth.

**Lecture support:** Weaver says, 'We are hated for who we are and what we represent... It should be really an honor to be hated by those who hate Jesus Christ and his truth.'

---

## Key Arguments

### Hope is Found in God's Sovereignty

Despite cultural decay and attacks on Christianity, believers can have hope because God is in control and will ultimately be glorified.

**Lecture support:** Weaver cites Psalm 76:10 and says, 'Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.'

### Compromise with Evil is Sinful and Destructive

Jehoshaphat's compromise with Ahab led to personal and national suffering, demonstrating that silence and alliance with ungodliness betray truth.

**Lecture support:** Weaver references 2 Chronicles 19:1-2 and says, 'Silence is consent. And silence is betrayal.'

### One Faithful Man Can Make a Difference

Micaiah, as the last true prophet, stood alone against Ahab's tyranny, and God used him to pronounce judgment and end wickedness.

**Lecture support:** Weaver emphasizes, 'There is one man left... And God used the last man to destroy Ahab and his tyranny.'

### Southern Christians Must Preserve Their Heritage

The Southern cause is intertwined with biblical Christianity, and believers must resist efforts to erase their history and principles.

**Lecture support:** Weaver quotes Robert L. Dabney: 'Take care that you do not bury too much while burying the dead past.'

### The World Hates Truth-Tellers

Ahab's hatred of Micaiah mirrors modern hostility toward those who uphold biblical truth and Southern heritage.

**Lecture support:** Weaver states, 'They hate us. They hate us... It is impossible to have a new world order as long as you have a people that believe in and stand for freedom.'

---

## Scripture References

### 1 Kings 22:1-27

The primary text read at the beginning, detailing Ahab's inquiry of prophets and Micaiah's prophecy.

### Job 8:13

Cited to show that the hypocrite's hope shall perish.

### Job 27:8

Cited to question the hope of the hypocrite when God takes his soul.

### Romans 15:13

Mentioned to affirm that God is the God of all hope.

### Hebrews 6:19-20

Quoted to describe hope as an anchor of the soul, sure and steadfast, through Christ.

### Romans 4:17-21

Read to illustrate Abraham's faith against hope, believing God's promise despite circumstances.

### Psalm 76:10

Quoted to show that God restrains wrath and uses it for His glory.

### 1 Kings 21:25

Cited to describe Ahab's unparalleled wickedness.

### 2 Chronicles 19:1-2

Read to show Jehoshaphat's rebuke for helping the ungodly.

### Joshua 21:38

Mentioned to note that Ramoth in Gilead was a city of refuge.

### 1 Kings 18:4

Cited to show Jezebel's persecution of God's prophets.

**2 Kings 9:7**

Read to indicate God's vengeance for the blood of His prophets at Jezebel's hand.

**Mark 13:13**

Quoted to affirm that believers will be hated for Christ's name's sake.

**Isaiah 5:20**

Cited to pronounce woe on those who call evil good and good evil.

**Psalm 50:16-18**

Read to condemn consent with thieves and adulterers through silence.

**2 Kings 3:11-14**

Read to show Elisha's disdain for the king of Israel, honoring only Jehoshaphat.

**Deuteronomy 6:4**

Referenced to explain the Hebrew word for 'one' used in 'one man'.

**John 1:6**

Mentioned to compare Micaiah to John the Baptist as 'a man' sent from God.

**2 Timothy 1:8**

Quoted to encourage not being ashamed of imprisonment for the gospel.

## Discussion Questions

**1.** In what ways does the story of Micaiah challenge us to speak truth even when it is unpopular or costly?

**Consider:** Weaver emphasizes Micaiah's willingness to suffer imprisonment for speaking God's word.

**2.** How can we maintain hope in God's sovereignty when our culture seems to be turning against Christian values?

**Consider:** Weaver points to Abraham's faith against hope and God's control over wrath.

**3.** What are the dangers of compromising with ungodly influences, as Jehoshaphat did with Ahab?

**Consider:** Weaver notes that compromise robs common sense and leads to rebuke.

**4.** Why does Weaver argue that the Christian cause and the Southern cause are 'rolled into one'? Do you agree?

**Consider:** Weaver claims the South is the Bible Belt and that Southern identity is intertwined with biblical Christianity.

**5.** What does it mean to be a 'man' in the biblical sense, as exemplified by Micaiah, and how can we cultivate such character?

**Consider:** Weaver explains the Hebrew word for 'man' implies a champion or servant of God.

**6.** How should we respond to the hatred and opposition Weaver describes from groups like the Southern Poverty Law Center?

**Consider:** Weaver says such hatred should be an honor because it is for Christ's sake.

## Applications

### Stand Firm in Your Faith and Heritage

Resist cultural pressure to conform; maintain your distinct Christian and Southern identity without apology.

**Lecture support:** Weaver declares, 'I will not be reconstructed... By the grace of God... I will never be like those people.'

### Speak Truth Boldly

Like Micaiah, commit to speaking God's truth regardless of consequences, even if it leads to personal suffering.

**Lecture support:** Weaver says, 'Micaiah was a man that was willing to forsake all for the cause... willing to suffer for truth and righteousness.'

### Avoid Compromise with Evil

Do not form alliances or remain silent in the face of ungodliness; silence is consent and betrayal.

**Lecture support:** Weaver states, 'Silence is consent. And silence is betrayal.'

### Trust in God's Sovereignty

Place your hope in God's control over history, not in circumstances, knowing He works all things for His glory.

**Lecture support:** Weaver says, 'God is still sovereign... everything is going wrong just right.'

### Preserve Godly Heritage

Actively remember and pass on the principles and examples of faithful forebears like Lee and Jackson.

**Lecture support:** Weaver quotes Dabney: 'Take care that you do not bury too much while burying the dead past.'

### Pray for Courageous Men

Petition God to raise up men of integrity and backbone to lead in the Christian and Southern cause.

**Lecture support:** Weaver prays, 'Give us men, give us men with backbone and determination.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 17

# A Method to Guage Your Love To Christ

September 18, 2016

Read Chapter 17 in Volume 1, pages 299-315 (October 9, 2026 opening-heading corrected edition).

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

Title review: the source transcript title is 'A Method to Gauge Your Love to Christ'. The collection chapter retains 'A Method to Guage Your Love To Christ'. The source-title difference remains recorded for review.

---

## Major Themes

### Love for Christ is proportional to perceived forgiveness

The central thesis: a person's love for Jesus is directly related to how much they understand they have been forgiven; those who see their sin as great will love much, while those who minimize their sin will love little.

**Lecture support:** Weaver states, 'the comprehension of your sins and the comprehension of the forgiveness of your sins correlates to your love to the Lord Jesus Christ' and quotes Jesus: 'to whom little is forgiven, the same loveth little.'

### The depravity and offensiveness of sin

Weaver emphasizes that sin is utterly repulsive to God, using vivid biblical metaphors to help believers see the true horror of their fallen condition.

**Lecture support:** He says, 'Sin is a stench in his nostrils' and walks through images like leprosy, putrefying sores, filthy rags, and a dead carcass to illustrate sin's vileness.

### Self-righteousness blinds one to their need for forgiveness

Simon the Pharisee exemplifies how a self-righteous attitude leads to a diminished sense of sin and consequently little love for Christ.

**Lecture support:** Weaver notes, 'His debts in his own eyes were either few or none... consequently, he had no great sense of the depth of his sins... and consequently, no great love for Jesus Christ.'

### Forgiveness is the cause, not the result, of love

Weaver clarifies that the woman's love did not earn her forgiveness; rather, her forgiveness produced her love. This guards against works-righteousness.

**Lecture support:** He says, 'She was not forgiven because she loved much. She loved much because she had already been forgiven.'

### The suffering of Christ for our sins

Weaver points to Isaiah 53 to remind believers that their sins caused Christ immense suffering, and meditating on this should deepen love and gratitude.

**Lecture support:** He asks, 'Have you ever really contemplated the grief and the pain that your sins caused Jesus Christ?' and quotes Isaiah 53:4-6.

---

## Key Arguments

### All sin is a debt that no one can pay

Weaver argues that every sin incurs a debt to God's law that demands the death penalty, and no person can satisfy this debt on their own.

**Lecture support:** He says, 'All sins are debts. There is a penalty for violating the law of God, and the penalty is such as none can pay,' citing Galatians 3:10.

### There are degrees of sin, but all are guilty

While some sins are more heinous than others, even one sin makes a person guilty before God and in need of forgiveness.

**Lecture support:** Weaver explains, 'All are guilty. But there are degrees in guilt... just one sin makes you liable to God and His law,' referencing James 2:10-11.

### God freely forgives all sin, great or small

God's grace extends to forgive any sin, no matter how great, as seen in the parable where both debtors are freely forgiven.

**Lecture support:** He states, 'God is gracious and free in the forgiveness of sins, no matter how great or how small they are,' quoting Psalm 130:4.

### The woman's actions demonstrate the effect of forgiveness

The woman's weeping, kissing, and anointing were outward expressions of an inward reality: she had already been forgiven and therefore loved much.

**Lecture support:** Weaver says, 'If this woman had not already repented, she would never have sought out Jesus Christ... something had already transpired in her life.'

### Simon's neglect reveals his lack of love

By failing to offer Jesus basic hospitality, Simon demonstrated that he did not love Christ, which stemmed from his failure to see himself as a sinner in need of forgiveness.

**Lecture support:** Weaver points out, 'Simon did not even love Christ enough to provide for Him the common courtesies of the day,' and Jesus' rebuke in Luke 7:44-46.

### Biblical pictures of sin are meant to produce humility and love

The graphic images of sin in Scripture are not to condemn believers but to help them grasp the magnitude of God's mercy, leading to greater love.

**Lecture support:** Weaver says, 'If you really understand these pictures, then you're going to understand to a greater degree the great love and forgiveness that God has exercised towards you.'

---

## Scripture References

### Luke 7:36-50

The primary text of the sermon, recounting the sinful woman anointing Jesus' feet and the parable of the two debtors.

### John 14:21, 24

Cited as a gauge of love: keeping Christ's commandments demonstrates love for Him.

### 1 John 5:3

Reinforces that love for God is shown by keeping His commandments, which are not burdensome.

### Isaiah 65:5

Illustrates the self-righteous attitude of the Pharisees, which God finds abominable.

### Matthew 9:11

Shows the Pharisees' criticism of Jesus eating with sinners.

### Mark 2:16

Another instance of Pharisees questioning Jesus' association with sinners.

### Luke 15:2

Pharisees murmur that Jesus receives and eats with sinners.

### Matthew 26:6

Mentioned in connection with Simon the leper, possibly the same Simon as in Luke 7.

**Mark 14:3**

Parallel account of a woman anointing Jesus in the house of Simon the leper.

**Galatians 3:10**

Quoted to show that all who rely on works of the law are under a curse, emphasizing the debt of sin.

**James 2:10-11**

Used to argue that breaking one commandment makes a person guilty of all, highlighting the seriousness of any sin.

**Psalm 130:4**

Affirms that there is forgiveness with God.

**Psalm 85:2**

Declares that God has forgiven the iniquity of His people and covered their sin.

**1 Kings 8:38**

Solomon's prayer referencing the 'plague of his own heart,' used as a picture of sin as a disease.

**Isaiah 1:5-6**

Describes the sinful condition as wounds, bruises, and putrefying sores from head to foot.

**Psalm 38:5, 7**

David's confession that his wounds stink and are corrupt, and his loins are filled with a loathsome disease, picturing sin's effects.

**Isaiah 64:6**

All our righteousnesses are as filthy rags; we are all as an unclean thing, picturing the pollution of sin.

**Ezekiel 16:3-6**

Jerusalem pictured as an unwanted, bloody newborn, illustrating the wretched state of sinners.

**Ezekiel 24:6-12**

Sin pictured as the scum of a boiling pot with a detestable carcass, a stench to God.

**Romans 7:24**

Paul's cry, 'O wretched man that I am! who shall deliver me from the body of this death?' likened to being bound to a rotting corpse.

## Discussion Questions

**1.** How does your view of your own sinfulness affect the way you love and worship Christ?

**Consider:** Weaver argues that love is proportional to perceived forgiveness; this question helps apply that principle personally.

**2.** In what ways might self-righteousness, like Simon's, creep into our hearts and diminish our love for Jesus?

**Consider:** Simon's attitude is contrasted with the woman's; this question probes for similar blind spots in believers.

**3.** Which of the biblical pictures of sin (leprosy, sores, filthy rags, etc.) most strikes you, and why?

**Consider:** Weaver presents multiple graphic images to convey sin's horror; this question encourages personal reflection on their impact.

**4.** How can meditating on Christ's suffering for your sins (Isaiah 53) deepen your love and gratitude?

**Consider:** Weaver points to the suffering of Christ as a motivation for love; this question explores practical application.

**5.** What are some practical ways we can cultivate a greater sense of the forgiveness we have received?

**Consider:** The sermon implies that understanding forgiveness is key to love; this question seeks actionable steps.

**6.** Why is it dangerous to think of ourselves as 'not that bad' of a sinner?

**Consider:** Weaver warns against minimizing sin; this question addresses the spiritual peril of a low view of sin.

**7.** How does the truth that 'we do not love in order to be forgiven, but love because we have been forgiven' change the way you approach obedience and good works?

**Consider:** Weaver emphasizes that forgiveness precedes and produces love; this question explores the implications for Christian living.

# Applications

### Examine your sense of sin and forgiveness

Weaver calls believers to honestly assess how deeply they understand their own depravity and the magnitude of God's forgiveness, as this directly affects their love for Christ.

**Lecture support:** He asks, 'Have you ever really comprehended the greatness of your depravity? The exceeding abundance of your sins? ... And have you ever really comprehended the depth of forgiveness that you received through Jesus Christ?'

### Meditate on the biblical pictures of sin

Weaver urges listeners to reflect on the graphic images of sin in Scripture (leprosy, sores, filthy rags, etc.) to gain a more realistic view of their fallen condition and thus appreciate God's mercy more.

**Lecture support:** He says, 'If you really understand these pictures, then you're going to understand to a greater degree the great love and forgiveness that God has exercised towards you.'

### Contemplate Christ's suffering for your sins

Weaver encourages believers to think deeply about how their sins caused Jesus to suffer, using Isaiah 53, to foster greater love and gratitude.

**Lecture support:** He asks, 'Have you ever really contemplated the grief and the pain that your sins caused Jesus Christ?' and quotes Isaiah 53:4-6.

### Avoid self-righteousness and minimizing sin

Weaver warns against the Pharisee's attitude of thinking one's sins are small, which leads to little love; instead, believers should see themselves as great sinners who have been greatly forgiven.

**Lecture support:** He states, 'If you look at me today and say, "Well, I may be bad, but I'm not that bad." I got news for you. If the Holy Ghost ever convicts you of your sin, you would fight the Apostle Paul for the place of chief of sinners.'

### Gauge your love by your obedience and devotion

While the sermon focuses on the sin-forgiveness gauge, Weaver also references obedience as a measure of love, implying that genuine love will manifest in keeping Christ's commandments.

**Lecture support:** He cites John 14:21 and 1 John 5:3 as gauges of love, and contrasts the woman's extravagant devotion with Simon's neglect.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 18

# Simon the Cyrenian

December 24, 2017

Read Chapter 18 in Volume 1, pages 317-331 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Divine Providence in Unexpected Callings

Simon's encounter with Jesus was not by chance but by God's sovereign plan, placing him at the right place and time to serve Christ.

**Lecture support:** Weaver states, 'It was not luck, chance, fate, or fortune that Simon happened to be in the right place at the right time. It was God's sovereign providence.'

### Honor in Serving Christ Through Suffering

Carrying the cross, though detestable and polluting, became an honor for Simon, illustrating that true honor comes from serving Christ in humility.

**Lecture support:** Weaver says, 'How hated and detestable was the cross... And yet it was an honor. And here is a man whose name rings out through the ages because he carried the cross of Jesus Christ.'

### The Believer's Daily Cross

Christians are called to deny themselves and take up their cross daily, facing unexpected trials and suffering for Christ's sake.

**Lecture support:** Weaver cites Luke 9:23, emphasizing the word 'daily,' and states, 'We have to carry our cross no matter how heavy it seems or how disagreeable to the flesh it may be.'

### Life's Meaning Found Only in Knowing God

Without a relationship with God, life is meaningless, leading to despair; true glory is in understanding and knowing the Lord.

**Lecture support:** Weaver references Jeremiah 9:23-24 and comments on a suicide note, saying, 'We need to understand that our lives can only have meaning in relationship to God.'

## Key Arguments

### Simon was likely a Jewish believer, not a pagan

Weaver argues that Simon's Cyrenian origin does not imply paganism; Cyrene had a Jewish colony, and his sons Alexander and Rufus were prominent Christians, suggesting Simon was also a believer.

**Lecture support:** Weaver says, 'In all probability, he was not only an Israelite, I'm going to show you I believe that he was also a believer in the Lord Jesus Christ.' He then cites Acts 19:33 and Romans 16:13 regarding Alexander and Rufus.

### Jesus' physical suffering necessitated help

Jesus was weakened by an illegal night trial, Roman scourging beyond Jewish limits, and mocking that drove thorns into His brow, making Him unable to carry the cross alone.

**Lecture support:** Weaver details the scourging with scorpions and the crown of thorns, stating, 'They were deliberately forcing those thorns deeper and deeper into his brow.'

### God chooses the lowly to confound the wise

Simon was a peasant, not a person of status, aligning with 1 Corinthians 1:26-29 that God uses the weak and base things to glorify Himself.

**Lecture support:** Weaver reads 1 Corinthians 1:26-29 and states, 'It was not the nobility that were called upon to carry the cross of Christ. It was a simple individual who believed.'

### The names Simon, Alexander, and Rufus typify Christ's work

The meanings of the names - hearer, man defender, red - point to Jesus' obedience, defense of His people, and blood redemption.

**Lecture support:** Weaver explains, 'In these three names, Simon, Alexander, and Rufus, we see the work of Jesus Christ set forth.'

## Scripture References

### Mark 15:21

The central text: Simon of Cyrene is compelled to carry Jesus' cross.

### John 6:71

Mentioned to show Simon as the father of Judas Iscariot.

**John 13:2, 26**

Further references to Judas as Simon's son.

**John 19:16-17**

Jesus initially bore His own cross.

**Matthew 27:1-2**

Jesus' trial at night and delivery to Pilate.

**Matthew 27:26-31**

Scourging, mocking, and leading away to crucify.

**1 Kings 12:11**

Rehoboam's threat to chastise with scorpions, illustrating the scourge.

**2 Corinthians 11:24**

Paul received thirty-nine stripes five times.

**Hebrews 13:12-13**

Jesus suffered outside the gate; believers are to bear His reproach.

**Acts 2:5-11**

Cyrenians present at Pentecost, showing Jewish presence in Cyrene.

**Acts 6:9**

Synagogue of the Cyrenians in Jerusalem.

**Acts 11:19-20**

Men of Cyprus and Cyrene preaching the Lord Jesus.

**Acts 13:1**

Lucius of Cyrene listed among prophets and teachers in Antioch.

**Matthew 5:41**

Compelled to go a mile; Roman authority to impress service.

**1 Corinthians 1:26-29**

God chooses the foolish, weak, and base things to confound the wise.

**1 Samuel 2:30**

Those who honor God will be honored.

**Acts 19:32-34**

Alexander put forward by Jews in Ephesus, likely a Christian.

**Romans 16:13**

Rufus chosen in the Lord; Paul greets him and his mother.

**Jeremiah 9:23-24**

Glory only in knowing and understanding the Lord.

**Matthew 16:24-26**

Take up your cross and follow Christ.

## Discussion Questions

**1.** How does understanding Simon's likely identity as a Jewish believer change our view of his role in the crucifixion?

**Consider:** Weaver argues Simon was not a pagan but a believer, based on his sons' prominence.

**2.** In what ways do unexpected trials serve as 'crosses' in our lives, and how can we respond in faith?

**Consider:** Weaver emphasizes that crosses often come unexpectedly, like Simon's calling.

**3.** What does it mean to 'take up your cross daily' in practical terms, and how does this relate to denying oneself?

**Consider:** Weaver cites Luke 9:23 and discusses daily dying to self.

**4.** How can we find honor and meaning in serving Christ when the world despises such service?

**Consider:** Weaver contrasts the world's contempt for the cross with the honor of carrying it.

**5.** Why is knowing God the only true source of meaning in life, according to Jeremiah 9:23-24?

**Consider:** Weaver uses this passage to counter the despair of a suicide note.

## Applications

### Embrace unexpected crosses as divine appointments

Believers should recognize that unexpected trials are part of God's sovereign plan and respond with faith, not bitterness.

**Lecture support:** Weaver says, 'In God's sovereign providence, things happen that you and I have never planned for... There are unexpected crosses that we have to bear.'

### Take up your cross daily by denying self

Christians are called to daily self-denial and following Christ, motivated by love for Him.

**Lecture support:** Weaver cites Luke 9:23 and states, 'We have to deny our flesh, our lusts, and everything that's contrary to the Lord Jesus Christ.'

### Find life's meaning only in knowing God

True fulfillment and purpose come from a relationship with God, not from worldly wisdom, might, or riches.

**Lecture support:** Weaver references Jeremiah 9:23-24 and comments, 'Our lives can only have meaning in relationship to God.'

### Serve Christ willingly, not under compulsion

Unlike Simon who was compelled, believers should voluntarily bear their crosses for Christ's honor.

**Lecture support:** Weaver says, 'We need to bear our crosses without being compelled. And we need to do it for the honor and glory of Jesus Christ.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 19

# Knowing the Will of God

February 02, 2012

Read Chapter 19 in Volume 1, pages 333-351 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### The Command to Know God's Will

Believers are commanded not to be unwise but to understand the will of the Lord, which involves both knowing and proving it from the heart.

**Lecture support:** Ephesians 5:17 is the central text: 'Wherefore be ye not unwise, but understanding what the will of the Lord is.'

### Sufficiency of Scripture for Revealing God's Will

God's will is fully revealed in Christ and the written Word; seeking it through other means is an insult to God.

**Lecture support:** Hebrews 1:1-3 shows God now speaks through His Son. 2 Peter 1:3 says God has given all things pertaining to life and godliness through the knowledge of Him.

### God's Will in Specific Clear Commands

Scripture explicitly states God's will in areas like sanctification, thanksgiving, and suffering for righteousness.

**Lecture support:** 1 Thessalonians 4:3: 'For this is the will of God, even your sanctification, that ye should abstain from fornication.'

### Five Biblical Means of Discerning God's Will

For unclear decisions, God reveals His will through promise, providence, principles, prayer, and peace.

**Lecture support:** John 7:17 (promise), Romans 8:28 and Acts 16:6-10 (providence), John 17:17 (principles), John 14:13-14 (prayer), Colossians 3:15 (peace).

### The Role of Faith and Doubt in Decision-Making

If there is doubt after applying the five principles, one should not act, because whatever is not of faith is sin.

**Lecture support:** Romans 14:23: 'For whatsoever is not of faith is sin.'

### Commitment to God as the Foundation

Committing our works to the Lord results in established thoughts, providing confidence in God's guidance.

**Lecture support:** Proverbs 16:3: 'Commit thy works unto the Lord, and thy thoughts shall be established.'

---

## Key Arguments

### God commands believers to actively understand His will, not to be foolish or senseless.

Ephesians 5:17 contains a negative command (do not be unwise) and a positive command (understand the will of the Lord). The Greek words emphasize avoiding rash, senseless behavior and instead perceiving and knowing God's will.

**Lecture support:** The speaker defines 'unwise' (aphron) as foolish, senseless, acting rashly, and 'understanding' (suniemi) as to set together in the mind, to perceive and know.

### God's will is revealed exclusively through Christ and Scripture, not through extra-biblical means.

Hebrews 1:1-3 indicates that God's final revelation is through His Son. Seeking guidance through dreams, trances, or fortune-tellers rejects Christ and insults the Father.

**Lecture support:** The speaker states, 'Seeking the will of God apart from Christ and apart from His Word is an insult to the Father and a rejection of Jesus Christ.'

### Some aspects of God's will are explicitly stated in Scripture and require no further discernment.

Verses like 1 Thessalonians 4:3 and 5:18 directly state God's will regarding sanctification and thanksgiving, leaving no room for doubt.

**Lecture support:** The speaker says, 'We don't even have to wonder. We don't have to guess... If you read the Bible, you should automatically know them.'

**For unclear decisions, God provides five reliable means of guidance: promise, providence, principles, prayer, and peace.**

These five ways are biblically based and can be used individually or in combination. If any one is contradicted, the proposed action is not God's will.

**Lecture support:** The speaker lists and explains each way with supporting scriptures, then states, 'If whatever you start to do contradicts one of those five truths, it is not God's will.'

**God's providence involves opening and closing doors, and believers should respond accordingly.**

God sovereignly works all things for good and opens doors for service. When He closes a door, believers should wait; when He opens one, they should walk through it.

**Lecture support:** The speaker cites Romans 8:28, Revelation 3:8, and Acts 16:6-10, and shares a personal illustration of a canceled meeting leading to other open doors.

**God never leads contrary to His written principles; the Holy Spirit's leading aligns with Scripture.**

Any claimed leading that violates God's Word is not from the Holy Spirit. It is never right to do wrong, and sin always brings suffering.

**Lecture support:** The speaker says, 'God never ever leads us contrary to His Word... It's never right to do wrong.'

**Prayer is a means to discern and accomplish God's will, not to change His mind.**

Prayer should be continual and in Jesus' name, aligning with God's will. God's immutability means prayer does not change His mind but helps us align with His purposes.

**Lecture support:** The speaker quotes John 14:13-14 and Job 23:13, stating, 'Prayer is a means so you and I may discern His will and accomplish His will.'

**God's peace acts as an umpire, ruling in the heart to confirm His will, though it does not eliminate all human anxiety.**

Colossians 3:15 says to let the peace of God rule. This peace is a settled tranquility and confidence in God's will, even when natural nervousness exists.

**Lecture support:** The speaker explains, 'the peace of God comes in like an umpire and says, "No, you don't go that far... God's got His hand on you."'

---

## Scripture References

### Ephesians 5:17

The central command to not be unwise but understand the will of the Lord.

**Romans 12:2**

Believers are to be transformed by renewing their minds to prove God's good, acceptable, and perfect will.

**Ephesians 6:6**

Doing the will of God from the heart, not as eye-service.

**Colossians 4:12**

Epaphras prayed that believers would stand perfect and complete in all the will of God.

**Hebrews 1:1-3**

God spoke in various ways in the past but now speaks through His Son, the final revelation.

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

Jesus Christ is the living Word who became flesh.

**2 Timothy 3:16**

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

**John 6:38**

Jesus came down from heaven not to do His own will but the will of the Father.

**John 5:23**

All should honor the Son as they honor the Father; not honoring the Son dishonors the Father.

**2 Peter 1:3**

God's divine power has given us all things pertaining to life and godliness through the knowledge of Him.

**Deuteronomy 29:29**

Secret things belong to the Lord, but revealed things belong to us and our children forever.

**1 Thessalonians 4:3**

This is the will of God: your sanctification, abstaining from fornication.

**1 Thessalonians 5:18**

In everything give thanks, for this is the will of God in Christ Jesus concerning you.

**1 Peter 2:15**

It is the will of God that by well-doing you silence the ignorance of foolish men.

**1 Peter 3:17**

It is better, if the will of God be so, to suffer for well-doing than for evil-doing.

**1 Peter 4:19**

Those who suffer according to God's will should commit their souls to Him in well-doing.

**Proverbs 25:2**

It is the glory of God to conceal a thing, but the honor of kings to search out a matter.

**John 7:17**

If anyone wills to do His will, he shall know concerning the doctrine.

**Isaiah 30:21**

Your ears shall hear a word behind you saying, 'This is the way, walk in it.'

**Psalm 32:8-9**

God promises to instruct and guide with His eye; do not be like a horse or mule needing bit and bridle.

## Discussion Questions

**1.** What does it mean to be 'unwise' according to Ephesians 5:17, and how can we avoid this in our daily decisions?

**Consider:** The speaker defines 'unwise' (aphron) as foolish, senseless, and acting rashly.

**2.** Why is seeking God's will through dreams, trances, or fortune-tellers an insult to God?

**Consider:** The speaker argues that such practices reject Christ as the full revelation and dishonor the Father.

**3.** How can we apply the principle of 'when in doubt, don't' in practical situations without becoming paralyzed by indecision?

**Consider:** Based on Romans 14:23, the speaker advises not acting when faith is lacking.

**4.** In what ways have you experienced God's providence opening or closing doors in your life?

**Consider:** The speaker shares personal examples and cites Acts 16:6-10 to illustrate divine guidance through circumstances.

**5.** How can we distinguish between the peace of God and mere human confidence or lack of anxiety?

**Consider:** The speaker explains that God's peace is a settled tranquility that acts as an umpire, even amid natural nervousness.

**6.** What does it mean to 'commit thy works unto the Lord' in the context of decision-making, and how have you seen this principle work?

**Consider:** Proverbs 16:3 is presented as the point of beginning and ending for establishing thoughts.

# Applications

### Submit to God's will with a genuine desire to obey

Approach God with a sincere willingness to do His will regardless of the cost, trusting His promise to reveal it.

**Lecture support:** John 7:17: 'If any man will do his will, he shall know.' The speaker says, 'If you come to the Lord with this attitude, "Lord, I want Your will in my life..." I can assure you, you will find His will.'

### Use the five-fold test for every decision

Evaluate decisions by checking alignment with God's promise, providence, principles, prayer, and peace. If any one is contradicted, do not proceed.

**Lecture support:** The speaker states, 'If whatever you start to do contradicts one of those five truths, it is not God's will.'

### Wait on God when doors close

When God shuts a door, sit still, trust Him, and look for the next open door rather than forcing your own way.

**Lecture support:** The speaker says, 'When God shuts a door, we sit still and say, "Lord, I trust You... I'm going to just sit here and trust You and look for the next open door."'

### Never act against Scripture

Reject any leading that contradicts biblical principles, knowing that God never leads contrary to His Word.

**Lecture support:** The speaker says, 'It's never right to do wrong. It's never safe to violate the Word of God.'

### Continue in prayer until clarity comes

Persist in prayer when God's will is not immediately clear, trusting that He will answer in His time.

**Lecture support:** The speaker cites Romans 12:12: 'continuing instant in prayer,' and says, 'we continue to pray until God shows us what He would have us to do.'

### Let peace be the umpire

Allow the peace of God to rule in your heart as a decisive factor; if peace is absent, reconsider the decision.

**Lecture support:** Colossians 3:15: 'Let the peace of God rule in your hearts.' The speaker explains peace as a settled state of tranquility that acts as an umpire.

### Commit your works to the Lord

Begin every decision by committing it to God, trusting Him to establish your thoughts and guide you.

**Lecture support:** Proverbs 16:3: 'Commit thy works unto the Lord, and thy thoughts shall be established.' The speaker uses this as the starting and ending point.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 20

# Christian Manhood

May 09, 2018

Read Chapter 20 in Volume 1, pages 353-373 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Biblical Manhood vs. Worldly Manhood

True manhood is defined by character, integrity, and maturity, not physical strength or worldly achievements.

**Lecture support:** Weaver says, 'the biblical definition of a man or manhood is totally and completely different from that which the world gives us today' and illustrates with stories of physically strong men who lacked character.

### The Scarcity of Character

There is a great dearth of character in the land, and God seeks men who will stand in the gap.

**Lecture support:** Weaver quotes Ezekiel 22:30, 'I sought for a man among them... but I found none,' and laments a generation of 'wimps' and 'spineless jellyfish.'

### Standing Alone for Truth

A godly man must be willing to stand solitarily for righteousness, even when no one else does.

**Lecture support:** John the Baptist said, 'I am the voice of one,' and Weaver cites Daniel, the three Hebrews, and Paul as examples of solitary witnesses.

### Strength to Live Out Convictions

Christian maturity requires strength to act on what one knows, not just knowledge.

**Lecture support:** Weaver references James 4:17 and says, 'You have to have strength to stand for your convictions... you cannot borrow character.'

### Separation from Sin

Believers must separate from sin and anything that leads to it, abstaining from all appearance of evil.

**Lecture support:** John was 'in the wilderness,' and Weaver explains, 'When God forbids any sin, at the same time, He forbids anything that would lead up to that sin.'

### Reconciliation and Making Things Right

God's man takes initiative to straighten out wrongs, whether he is the offender or the offended.

**Lecture support:** Weaver expounds Matthew 5:23-24 and 18:15, emphasizing that we must go to our brother to be reconciled.

### Pointing Others to Christ

The ultimate goal of a godly man is to direct others to Jesus, not to himself.

**Lecture support:** John said, 'Behold the Lamb of God,' and the disciples followed Jesus. Weaver asks, 'Do folks follow the Lord Jesus Christ when you speak?'

### The Interconnectedness of Godly Character Traits

The five characteristics of a godly man are inseparable; one cannot have one without the others.

**Lecture support:** Weaver states, 'all five of these are tied together. And you cannot have one without having the others.'

---

## Key Arguments

### Character is revealed, not created, by circumstances.

Circumstances do not make or break a man; they merely reveal his existing character.

**Lecture support:** Weaver says, 'circumstances never make or break a man. They just reveal it.'

### True character is what a man is when no one is watching.

A man's real self is shown by what he does in secret, not by his public persona.

**Lecture support:** Weaver states, 'character is what a man is in the dark... You tell me what you would do if you knew that no one else would ever find out about it. And I'll tell you exactly what you are.'

### God forbids not only sin but everything that leads to sin.

To avoid sin, one must avoid the thoughts, desires, and situations that lead to it.

**Lecture support:** Weaver says, 'When God forbids any sin, at the same time, He forbids anything that would lead up to that sin.'

**Reconciliation is the responsibility of both parties.**

Whether you have something against your brother or he has something against you, you must take the initiative to make things right.

**Lecture support:** Weaver contrasts Matthew 5:23-24 and 18:15, concluding, 'It doesn't matter which way you go. You can't get out of it.'

**A satisfying life points others to Christ, not self.**

The measure of a godly man is whether his influence leads others to follow Jesus.

**Lecture support:** Weaver asks, 'If someone follows you, will they find Jesus Christ?' and cites John 1:35-37.

**Knowledge without character is worthless.**

Having information or knowing what is right is useless without the strength of character to act on it.

**Lecture support:** Weaver says, 'if I do not have the character, and if I do not have the strength to put it into action, all that knowledge is worthless.'

**Public sin requires public confession.**

While private sins can be dealt with privately, open and rebellious sins must be confessed openly.

**Lecture support:** Weaver states, 'if you've sinned openly and publicly and rebelliously, you need to make things right openly and publicly.'

**God uses men on credit early, then on character.**

Young people may be used by God initially, but lasting usefulness depends on developed character.

**Lecture support:** Weaver says, 'God may use you on credit the first years of your life. After that, He'll use you on character.'

---

## Scripture References

**John 1:6**

Introduction of John the Baptist as a man sent from God, used as the model for Christian manhood.

**John 1:19-23**

John the Baptist's testimony that he is not the Christ but the voice crying in the wilderness, illustrating solitary and strong witness.

**John 1:35-37**

John points his disciples to Jesus, demonstrating a satisfying man who directs others to Christ.

**Ezekiel 22:30**

God sought a man to stand in the gap but found none, highlighting the scarcity of godly character.

**Proverbs 23:7**

As a man thinks in his heart, so is he, supporting that sin originates from within.

**Daniel 6:10-11**

Daniel prayed alone despite the king's decree, exemplifying a solitary man of character.

**Daniel 3**

Shadrach, Meshach, and Abednego refused to bow to the image, standing alone for God.

**2 Timothy 4:16**

Paul said no man stood with him at his first defense, illustrating solitary witness.

**Isaiah 58:1**

Command to cry aloud and show God's people their transgression, supporting strong proclamation.

**James 4:17**

To him who knows to do good and does not do it, it is sin, emphasizing the need for strength to act.

**Galatians 6:7-8**

Whatever a man sows he will reap, warning against dabbling in sin.

**Hebrews 7:26**

Christ is holy, harmless, undefiled, separate from sinners, as our example of separation.

**Hebrews 11:24-27**

Moses chose affliction with God's people over the pleasures of sin, esteeming reproach greater than treasures.

**Romans 13:14**

Put on the Lord Jesus Christ and make no provision for the flesh, teaching separation from sin.

**1 Thessalonians 5:22**

Abstain from all appearance of evil, reinforcing the call to separation.

**Psalm 119:9-11**

Hiding God's word in the heart to avoid sin, a key to holy living.

**2 Corinthians 7:1**

Cleanse from filthiness of flesh and spirit, perfecting holiness, addressing both outward and inward sin.

**1 Corinthians 15:33**

Evil communications corrupt good manners, warning against aligning with wickedness.

**Matthew 5:23-24**

If your brother has something against you, leave your gift and be reconciled, teaching straightening relationships.

**Matthew 18:15**

If your brother trespasses against you, go and tell him his fault, emphasizing personal responsibility in reconciliation.

## Discussion Questions

**1.** How does the world's definition of manhood differ from the biblical definition presented in this sermon?

**Consider:** Weaver contrasts physical strength and worldly success with character, integrity, and maturity.

**2.** In what areas of your life are you tempted to compromise when you have to stand alone?

**Consider:** The sermon emphasizes being a solitary witness like John the Baptist, Daniel, and Paul.

**3.** What does it mean to 'make provision for the flesh,' and how can we practically avoid it?

**Consider:** Weaver explains that making provision includes thinking, desiring, and planning for sin, and we must replace evil thoughts with godly ones.

**4.** Why is it important to abstain from all appearance of evil, not just evil itself?

**Consider:** Based on 1 Thessalonians 5:22, Weaver argues that mature believers avoid anything that could appear evil to others.

**5.** How should we handle situations where someone has something against us, even if we feel we are not at fault?

**Consider:** Weaver expounds Matthew 5:23-24, teaching that we must take the initiative to reconcile regardless of who is to blame.

**6.** What are some 'sins of the spirit' that believers often overlook, and how can we cleanse ourselves from them?

**Consider:** Weaver mentions bitterness, resentment, unforgiving spirits, and hardheartedness as sins of the spirit that need cleansing.

**7.** How can we ensure that our influence leads others to follow Jesus rather than ourselves?

**Consider:** John the Baptist pointed to Christ, and Weaver asks whether people find Jesus when they follow us.

**8.** In what ways are the five characteristics of a godly man (solitary, strong, separated, straightening, satisfying) interconnected in your life?

**Consider:** Weaver concludes that these traits are inseparable and must be developed together.

## Applications

**Examine your character in private.**

Evaluate what you do when no one is watching, as that reveals your true character.

**Lecture support:** Weaver says, 'character is what a man is in the dark... You tell me what you would do if you knew that no one else would ever find out about it. And I'll tell you exactly what you are.'

**Stand alone for truth when necessary.**

Be willing to uphold biblical truth even if you are the only one doing so.

**Lecture support:** John the Baptist said, 'I am the voice of one,' and Weaver cites Daniel and others who stood alone.

**Act on what you know is right.**

Do not merely know the truth; have the strength to put it into practice.

**Lecture support:** Weaver references James 4:17 and says, 'if I do not have the character... all that knowledge is worthless.'

**Separate from sin and its precursors.**

Avoid not only sinful acts but also thoughts, desires, and situations that lead to sin.

**Lecture support:** Weaver states, 'When God forbids any sin, at the same time, He forbids anything that would lead up to that sin.'

**Take initiative to reconcile relationships.**

Whether you have wronged someone or they have something against you, go and make things right.

**Lecture support:** Weaver explains Matthew 5:23-24 and 18:15, saying, 'It doesn't matter which way you go. You can't get out of it.'

**Point others to Christ through your life and words.**

Live in such a way that people who follow you will find Jesus.

**Lecture support:** Weaver asks, 'If someone follows you, will they find Jesus Christ?' and cites John 1:35-37.

**Confess public sins publicly.**

If you have sinned openly, make your confession open to match the offense.

**Lecture support:** Weaver says, 'if you've sinned openly and publicly and rebelliously, you need to make things right openly and publicly.'

**Develop all aspects of godly character together.**

Recognize that solitary, strong, separated, straightening, and satisfying traits are interconnected and must be cultivated as a whole.

**Lecture support:** Weaver states, 'all five of these are tied together. And you cannot have one without having the others.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 21

# How to Act in the Time of Judgment

February 09, 2012

Read Chapter 21 in Volume 1, pages 375-394 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### God's Judgment on Nations

God actively judges nations for sin, and His judgment can be seen in societal collapse, moral decay, and natural disasters, though many fail to recognize it.

**Lecture support:** Weaver describes the disintegration of society and cites Zephaniah 1 and Amos 4 to show degrees of judgment.

### The Remnant and Individual Responsibility

In times of widespread judgment, God addresses a faithful remnant, instructing them to focus on their own obedience rather than the unrepentant majority.

**Lecture support:** Zephaniah 2:3 is addressed to 'all ye meek of the earth,' not the nation as a whole; Weaver emphasizes 'Don't worry about the multitudes... You just do what you need to do.'

### Seeking the Lord with a Whole Heart

True seeking of God requires an undivided heart, genuine desire, and wholehearted devotion, not half-hearted or slothful attempts.

**Lecture support:** Weaver cites Deuteronomy 4:29, Jeremiah 29:13, and 2 Chronicles 15:12 to stress seeking with all the heart and soul.

### Biblical Meekness as Disciplined Strength

Meekness is not weakness but strength under control, like an ox yoked to Christ. It involves submission, trust, and obedience without complaint.

**Lecture support:** Weaver contrasts worldly views of meekness with Moses and Christ, and explains the yoke metaphor from Matthew 11:29.

### Obedience as the Path to Protection

Consistent obedience and seeking righteousness may lead to God's protection or gentler handling during judgment, as a Father responds to a submissive child.

**Lecture support:** Weaver cites Zephaniah 2:3's 'it may be ye shall be hid' and Lamentations 3:33, and quotes John Trapp on mitigation of sorrow.

---

## Key Arguments

### Preachers have failed to warn of judgment

Most preachers today are silent on the issues and do not provide biblical answers, making them like the blind, dumb watchdogs of Isaiah 56:10.

**Lecture support:** Weaver says, 'Very few preachers today are asking questions or addressing the problems... most preachers today are absolutely worthless.'

### Judgment comes in degrees, and many do not perceive it

God sends progressive judgments (famine, drought, pestilence, war) to lead people to repentance, but many fail to recognize His hand until destruction comes.

**Lecture support:** Weaver expounds Amos 4:6-12, showing each judgment followed by 'yet have ye not returned unto me.'

### Seeking the Lord requires a correct, humble self-estimation

To seek God properly, one must remember their lowly origin and that they deserve nothing but punishment; salvation is entirely by grace.

**Lecture support:** Weaver cites Isaiah 51:1 ('look unto the rock whence ye are hewn') and Colossians 1:13.

### Obedience is integral to seeking the Lord

Seeking God cannot be separated from obeying His commandments; disobedience brings more judgment, while obedience is part of seeking Him.

**Lecture support:** Weaver references 2 Chronicles 14:4, James 4:17, and Mark 4:24 to show that hearing and obeying are linked.

### Meekness is strength under God's control, not mousiness

Biblical meekness is exemplified by Moses and Christ - strong individuals who submitted to God's will and acted boldly, not weaklings who are trampled.

**Lecture support:** Weaver describes Moses' actions and Christ's endurance, and explains the yoke metaphor as disciplined strength.

### God may spare or gently handle the obedient during judgment

The promise 'it may be ye shall be hid' encourages obedience by suggesting that God, as a loving Father, will deal more gently with His submissive children.

**Lecture support:** Weaver quotes John Trapp: 'Pardon of sin you shall be sure of, mitigation also of sorrow, if not prevention.'

---

## Scripture References

### Zephaniah 2:1-3

The primary text: a call to gather and seek the Lord, righteousness, and meekness to be hid in the day of the Lord's anger.

### Isaiah 56:10

God's watchmen are blind, ignorant, dumb dogs that cannot bark - used to describe worthless preachers.

### Jeremiah 9:12

A wise man to whom the Lord has spoken should declare why the land perishes, but fails to do so.

### Malachi 2:7

The priest's lips should keep knowledge; he is the messenger of the Lord - preachers should have answers.

### Psalm 11:3

If the foundations be destroyed, what can the righteous do? - the question Zephaniah 2:3 answers.

### Zephaniah 1:2-18

God's declaration of utter consumption and judgment on Judah and Jerusalem for idolatry and violence.

### Zephaniah 2:4-15

Judgment pronounced on Philistia, Moab, Ammon, and other nations surrounding Judah.

### Amos 4:6-12

God sent famine, drought, blight, pestilence, and war, yet Israel did not return; therefore, prepare to meet thy God.

**Isaiah 1:5**

Why should ye be stricken any more? ye will revolt more and more - the majority will not listen to judgment.

**Deuteronomy 4:29**

If thou seek the Lord thy God with all thy heart and soul, thou shalt find him.

**1 Chronicles 16:10-11**

Glory in his holy name; let the heart of them rejoice that seek the Lord; seek his face continually.

**1 Chronicles 22:19**

Set your heart and soul to seek the Lord your God.

**Isaiah 55:6**

Seek ye the Lord while he may be found, call ye upon him while he is near.

**Jeremiah 29:13**

Ye shall seek me, and find me, when ye shall search for me with all your heart.

**2 Chronicles 12:14**

Rehoboam did evil because he prepared not his heart to seek the Lord.

**Romans 12:3**

Not to think of himself more highly than he ought to think; but to think soberly.

**Isaiah 51:1**

Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged - remember your lowly origin.

**Colossians 1:13**

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son - salvation is God's work.

**Psalm 66:18**

If I regard iniquity in my heart, the Lord will not hear me.

**2 Chronicles 14:4**

He commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment.

## Discussion Questions

**1.** In what ways do you see evidence of God's judgment in our society today, and how should that affect your daily priorities?

**Consider:** Weaver describes societal collapse and asks what the righteous should do when foundations are destroyed.

**2.** Why do you think many people, including Christians, fail to recognize God's hand in calamities? How can we cultivate a biblical perspective on current events?

**Consider:** Weaver discusses humanistic thinking and degrees of judgment from Amos 4.

**3.** What does it mean to seek the Lord with a whole heart? What practical steps can you take to avoid a divided or half-hearted pursuit of God?

**Consider:** Weaver expounds Deuteronomy 4:29 and related verses on wholehearted seeking.

**4.** How does a proper, humble estimation of ourselves affect our prayer life and our approach to God?

**Consider:** Weaver uses Isaiah 51:1 to remind believers of their lowly origin and total dependence on grace.

**5.** In what areas of your life is obedience most challenging, and how does the promise of God's protection encourage you to persevere?

**Consider:** Weaver links obedience to seeking the Lord and the promise of being hid in the day of anger.

**6.** How does the biblical concept of meekness as 'disciplined strength under God's yoke' differ from the world's view of meekness? Can you think of examples in your own life?

**Consider:** Weaver contrasts mousiness with the examples of Moses and Christ and explains the yoke metaphor.

**7.** What does it look like to 'seek righteousness and seek meekness' in practical, everyday situations, especially when facing opposition or hardship?

**Consider:** Weaver emphasizes constant, consistent seeking regardless of circumstances.

**8.** How does the truth that God may deal more gently with His obedient children affect your view of suffering and discipline?

**Consider:** Weaver applies Lamentations 3:33 and the father-child analogy to encourage submission.

## Applications

### Focus on personal obedience rather than the unrepentant majority

In times of national judgment, believers should not be distracted by those who refuse to listen but should concentrate on bringing their own lives into conformity with God's Word.

**Lecture support:** Weaver says, 'Don't worry about the multitudes. Don't concern yourself with those who will not listen... You just do what you need to do.'

### Seek the Lord with a genuine, undivided heart

Believers must pursue God wholeheartedly, not with half-hearted or slothful attempts, preparing their hearts to seek Him.

**Lecture support:** Weaver cites Deuteronomy 4:29 and 2 Chronicles 12:14 to show that a prepared, undivided heart is essential.

### Maintain a humble self-estimation before God

Remembering our lowly origin and that we deserve nothing but judgment fosters humility and proper dependence on God's grace.

**Lecture support:** Weaver points to Isaiah 51:1 and Colossians 1:13 to remind believers they were nothing when God saved them.

### Obey God consistently in every area of life

Seeking the Lord is inseparable from obeying His commandments; disobedience only brings more judgment, while obedience is part of seeking Him.

**Lecture support:** Weaver references 2 Chronicles 14:4 and Mark 4:24 to show that hearing and obeying are linked.

### Cry to God for help without instructing Him

In seeking the Lord, believers should humbly ask for help rather than dictating to God what He should do, acknowledging His sovereignty.

**Lecture support:** Weaver cites 2 Chronicles 20:4 and quotes Pink on human desire to be 'Pope.'

### Pursue righteousness and biblical meekness constantly

Believers should continually seek to advance in holiness and disciplined submission to Christ's yoke, especially during times of judgment.

**Lecture support:** Weaver explains that seeking righteousness and meekness must be done 'constantly and continually' and defines meekness as strength under control.

### Trust that God may spare or gently handle the obedient

The promise 'it may be ye shall be hid' encourages believers to persevere in obedience, trusting that God, as a loving Father, will deal gently with His submissive children.

**Lecture support:** Weaver quotes John Trapp and Lamentations 3:33 to show that God does not afflict willingly and may mitigate sorrow for the obedient.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 22

# The Sin Every Christian Commits

December 09, 2018

Read Chapter 22 in Volume 2, pages 11-24 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### True Hearing Requires Obedience

Hearing God's Word is not merely auditory but involves obeying and applying it; without obedience, there is no real hearing.

**Lecture support:** Weaver states, 'you don't really hear until you obey. You don't really hear until you take heed. You don't really hear until you apply the Word of God.'

### The Sin of Refusing to Hear

The fundamental sin of Christians is refusing to hear God's Word, which is a historical sin leading to judgment.

**Lecture support:** Weaver says, 'It is the sin of refusing to hear the word of God... this is a historical sin because it has been committed through the ages.'

### God's View of Disobedient Hearers

God considers those who refuse to hear as evil and good for nothing, like the marred girdle, and will mar their pride.

**Lecture support:** Weaver explains, 'This evil people who refuse to hear my words... shall even be as this girdle, which is good for nothing.'

### Walking After One's Own Imagination

Refusing to obey God's Word leads to walking after one's own imagination and doing what seems right in one's own eyes.

**Lecture support:** Weaver notes, 'when we fail to obey the word of God, we end up walking after our imagination.'

### Pride and Its Consequences

God will mar the pride of those who refuse to hear; pride leads to destruction, and God brings down the haughty.

**Lecture support:** Weaver says, 'God said, I'm going to mar the pride of Judah and the great pride of Jerusalem... Pride will always have a fall.'

---

## Key Arguments

### External Hearing vs. Internal Hearing

There are two types of hearing: external auditory hearing and internal spiritual hearing that leads to obedience; most Christians only have the former.

**Lecture support:** Weaver states, 'there are actually two types of hearing... that external auditory hearing... and that internal and spiritual hearing that only a very few really hear.'

### Obedience as the Measure of Hearing

Scripture equates true hearing with obedience; to hearken is better than sacrifice, and calling Jesus 'Lord' without obedience is hypocrisy.

**Lecture support:** Weaver cites 1 Samuel 15:22 and Luke 6:46 to show that obedience is the proof of hearing.

### Historical Pattern of Rejection

Throughout the Bible, God's people consistently refused to hear His words despite repeated sending of prophets, leading to judgment.

**Lecture support:** Weaver references 2 Chronicles 36, Jeremiah 7, 11, 25, 26, and others to show the pattern.

### The Rechabites as a Contrast

The Rechabites obeyed their father's difficult commands, while Judah disobeyed God's good commands, highlighting the sin of not hearing.

**Lecture support:** Weaver reads Jeremiah 35 to show the Rechabites' obedience and God's rebuke of Judah.

### The Marred Girdle as a Symbol

The marred girdle in Jeremiah 13 symbolizes how God will mar the pride of those who refuse to hear, making them good for nothing.

**Lecture support:** Weaver explains, 'This evil people... shall even be as this girdle, which is good for nothing.'

### Application: Knowing and Not Doing is Sin

James 4:17 teaches that knowing to do good and not doing it is sin; failure to apply the Word leads to walking after imagination.

**Lecture support:** Weaver quotes James 4:17 and shares a personal story about 'Papa Morris' to illustrate the point.

---

## Scripture References

### Jeremiah 13:1-11

The primary text about the linen girdle, symbolizing how God will mar the pride of Judah for refusing to hear His words.

### Romans 3:1-2

Paul notes the advantage of the Jews was that they were entrusted with the oracles of God.

### Romans 9:4-5

Paul lists the privileges of Israelites, including the adoption, glory, covenants, and promises.

### 1 Samuel 15:22-23

Samuel tells Saul that to obey is better than sacrifice and to hearken than the fat of rams; rebellion is as witchcraft.

### Luke 6:46-49

Jesus asks why they call Him Lord but do not do what He says; the wise man hears and does, the foolish hears and does not.

### John 10:27

Jesus says His sheep hear His voice and follow Him, distinguishing them from others.

### 2 Chronicles 36:15-17

God sent messengers because He had compassion, but they mocked and misused them until there was no remedy.

### Jeremiah 7:25-26

God sent prophets daily, but they did not hearken or incline their ear, hardening their neck.

### Jeremiah 11:7-8

God protested to their fathers to obey His voice, but they walked in the imagination of their evil heart.

### Jeremiah 25:3-4

God spoke through Jeremiah rising early, but they did not hearken.

**Jeremiah 26:4-5**

God warns that if they do not hearken to His words and the prophets, judgment will come.

**Amos 4:6-12**

God sent various calamities to get Israel's attention, but they did not return to Him; therefore, prepare to meet God.

**Isaiah 1:3**

The ox knows its owner, but Israel does not know or consider.

**Jeremiah 35:1-19**

The Rechabites obeyed their father Jonadab's commands not to drink wine or build houses, contrasting with Judah's disobedience.

**Jeremiah 36:20-24**

King Jehoiakim cuts and burns the scroll of Jeremiah's words, showing contempt for God's Word.

**James 1:13-14**

God cannot be tempted with evil, nor does He tempt anyone; each is tempted by his own lust.

**1 John 1:1**

John emphasizes the physical reality of Jesus against Docetic Gnostics who denied His material body.

**James 4:17**

To him who knows to do good and does not do it, to him it is sin.

**Jeremiah 16:12**

They did worse than their fathers, walking after the imagination of their evil heart, not hearkening to God.

## Discussion Questions

**1.** What is the difference between external hearing and internal, spiritual hearing, and how can we discern which one we are practicing?

**Consider:** Weaver distinguishes two types of hearing and suggests most Christians only hear externally.

**2.** Why does God view those who refuse to hear His Word as 'evil' and 'good for nothing,' and how should that affect our view of disobedience?

**Consider:** Weaver explains God's attitude from Jeremiah 13:10.

**3.** How does the example of the Rechabites challenge us in obeying God's commands, even when they seem impractical or difficult?

**Consider:** The Rechabites obeyed their father's difficult commands, contrasting with Judah's disobedience.

**4.** In what ways do we 'walk after the imagination of our own heart' when we fail to apply God's Word?

**Consider:** Weaver warns that refusing to hear leads to following our own imagination.

**5.** How does pride manifest itself in our refusal to hear and obey God's Word, and what are the consequences?

**Consider:** Weaver discusses God marring the pride of Judah and the great pride of Jerusalem.

**6.** What practical steps can we take to move from merely hearing sermons to truly applying and obeying God's Word daily?

**Consider:** Weaver emphasizes the need to personally apply and obey the Word.

# Applications

### Examine Your Hearing

Evaluate whether you are merely an external hearer or an internal, obedient hearer of God's Word.

**Lecture support:** Weaver says, 'there are actually two types of hearing... that internal and spiritual hearing that only a very few really hear.'

### Obey What You Know

Apply the Word of God immediately and consistently; knowing without doing is sin.

**Lecture support:** Weaver quotes James 4:17 and the story of Papa Morris: 'It's not what I don't know that bothers me, it's what I do know.'

### Beware of Walking After Imagination

When you refuse to obey Scripture, you default to your own imagination and desires, leading to ruin.

**Lecture support:** Weaver warns, 'when we fail to obey the word of God, we end up walking after our imagination.'

### Humble Yourself Before God's Word

Pride leads to refusing God's Word; humble submission is necessary to avoid being marred by God.

**Lecture support:** Weaver states, 'God said, I'm going to mar the pride of Judah... Pride will always have a fall.'

### Make Hearing a Daily Practice of Obedience

True hearing is not a Sunday-only activity but a daily application and conformity to God's Word.

**Lecture support:** Weaver concludes, 'Make sure when you hear the Word, you apply it to your life, and you change your life.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 23

# Do You Have a Reservation?

February 15, 2012

Read Chapter 23 in Volume 2, pages 25-42 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Divine Sovereignty in Appointing Reservations

God has sovereignly appointed irrevocable reservations for every person, including death, judgment, and either wrath or inheritance.

**Lecture support:** Weaver states, 'there are some reservations that have been made that you and I cannot cancel, will not cancel, and we will keep those reservations whether we want to do it or not.'

### God's Wrath Reserved for His Enemies

God actively reserves and guards His wrath for those who oppose Him, and their present preservation is merely a delay before judgment.

**Lecture support:** Nahum 1:2 says, 'he reserveth wrath for his enemies.' Weaver explains, 'the word reserved actually means to keep, to reserve, to maintain, and to guard.'

### The Certainty of Judgment

The resurrection of Jesus Christ serves as God's assurance that a day of judgment is fixed and unavoidable for the wicked.

**Lecture support:** Acts 17:31: 'he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.'

### The Inheritance Reserved for the Righteous

Believers have an inheritance reserved in heaven, guaranteed by Christ's resurrection, which is incorruptible and unfading.

**Lecture support:** 1 Peter 1:4: 'To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.'

### The Twofold Guarantee of the Resurrection

Christ's resurrection guarantees both the judgment of the wicked and the eternal hope of the righteous, making both reservations certain.

**Lecture support:** Weaver says, 'the resurrection of Jesus Christ guarantees the judgment of the wicked... also guarantees the inheritance of the saints.'

---

## Key Arguments

### God has enemies and reserves wrath for them.

Nahum 1:2 explicitly states that God reserves wrath for His enemies, and Scripture confirms God knows and will judge them.

**Lecture support:** Weaver cites Nahum 1:2, Psalm 21:8, and Psalm 68:1 to show God will find and scatter His enemies.

### The wicked's prosperity is temporary and leads to destruction.

The apparent success of the wicked is actually a fattening for the day of slaughter, as seen in Psalm 73 and James 5.

**Lecture support:** Weaver says, 'Their preservation in time is nothing more than a fattening of them into the slaughter.'

### No one can escape God's judgment.

God's judgment is like an overflowing flood or the destruction of Sodom - inescapable and complete.

**Lecture support:** Nahum 1:8: 'with an overrunning flood he will make an utter end of the place thereof.' Weaver asks, 'Have you ever tried to outrun a flood of water? It's impossible.'

### God has reserved a remnant by grace.

Romans 11:4-5 shows that God preserves a people for Himself who have not bowed to idols, a remnant according to the election of grace.

**Lecture support:** Weaver quotes Romans 11:4-5: 'I have reserved to myself seven thousand men... Even so then at this present time also there is a remnant according to the election of grace.'

**The resurrection guarantees both judgment and inheritance.**

Acts 17:31 and 1 Peter 1:3 show that Christ's resurrection is the foundation for both the judgment of the wicked and the hope of believers.

**Lecture support:** Weaver states, 'the resurrection of Jesus Christ guarantees the judgment of the wicked... also guarantees the inheritance of the saints.'

---

## Scripture References

**Nahum 1:1-3**

Introduction of the text, emphasizing God's jealousy, vengeance, and reservation of wrath.

**Hebrews 9:27**

Appointment of death and judgment for all men.

**Job 14:5**

God determines the bounds of man's days.

**Psalm 49:6-9**

Riches cannot redeem a soul or prevent death.

**Acts 17:30-31**

God commands repentance because He has appointed a day of judgment, assured by Christ's resurrection.

**Acts 10:42**

Jesus Christ is ordained by God to be the judge of the living and the dead.

**John 5:22-23**

The Father has committed all judgment to the Son.

**Romans 1:3-4**

Jesus declared the Son of God with power by the resurrection.

**2 Timothy 2:19**

The Lord knows those who are His.

**Matthew 12:30**

He that is not with Christ is against Him.

**Psalm 21:8**

God's hand will find out all His enemies.

**Psalm 68:1-2**

Let God arise and His enemies be scattered.

**Exodus 34:7**

God will by no means clear the guilty.

**Psalm 37:20**

The wicked shall perish as the fat of lambs.

**Psalm 68:21**

God shall wound the head of His enemies.

**Luke 19:27**

The nobleman commands his enemies to be slain before him.

**Job 21:30**

The wicked is reserved to the day of destruction.

**Psalm 10:11-15**

The wicked think God forgets, but He sees and will requite.

**Psalm 73:3-20**

The prosperity of the wicked is temporary; their end is destruction.

**Isaiah 65:12**

God will number the wicked to the sword and they shall bow down to the slaughter.

## Discussion Questions

**1.** How does the concept of God 'reserving wrath' challenge common views of God's character?

**Consider:** Weaver emphasizes that God is not only loving but also just, and actively reserves wrath for His enemies.

**2.** In what ways do people today exhibit the 'fantasies' of the wicked described in Psalm 10?

**Consider:** The wicked believe God does not see or will not judge their sin.

**3.** How should the truth that the wicked are 'fattened for the slaughter' affect our view of worldly prosperity?

**Consider:** Weaver uses Psalm 73 and James 5 to show that riches and ease can be a curse leading to judgment.

**4.** What does it mean that God has 'reserved a remnant according to the election of grace'?

**Consider:** Romans 11:4-5 speaks of God preserving a people for Himself by grace.

**5.** How does the resurrection of Christ serve as a guarantee for both judgment and salvation?

**Consider:** Weaver explains that the resurrection is the objective historical fact that assures both the day of judgment and the inheritance of believers.

**6.** What is the significance of the question 'Where is your reservation?' rather than 'Do you have a reservation?'

**Consider:** Weaver concludes that everyone has a reservation; the crucial issue is whether it is at the marriage supper of the Lamb or in the courtroom of judgment.

## Applications

### Repentance in Light of Certain Judgment

Because God has appointed a day of judgment, all men are commanded to repent and seek the Lord while He may be found.

**Lecture support:** Weaver says, 'It should be a very serious and sober thought for the wicked to entertain the fact and to realize they have a reservation unto God's eternal wrath and judgment.'

### Trust in God's Goodness and Protection

Believers are to find comfort in God as a stronghold in trouble, knowing He knows those who trust in Him.

**Lecture support:** Nahum 1:7: 'The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him.'

### Faithful Witness to the Truth of Reservations

Weaver prays for grace to be faithful in witnessing to others about the irrevocable reservations made by God.

**Lecture support:** Closing prayer: 'Help us Lord to be faithful in witnessing and testifying to others about the truth of the reservations that have been made by the sovereign God of heaven and earth.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 24

# Left Behind

February 17, 2012

Read Chapter 24 in Volume 2, pages 43-58 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### God's Conditional Presence

God promises to be with those who seek Him but will forsake those who forsake Him, as seen in 2 Chronicles 15:2 and Deuteronomy 31:17.

**Lecture support:** The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

### The Deceitfulness of Sin

Sin blinds individuals to danger; Samson repeatedly ignored Delilah's betrayals and assumed God's power remained despite his disobedience.

**Lecture support:** And he wist not that the Lord was departed from him.

### Separation from the World

Believers are called to be a peculiar people, not conforming to the world or associating with the wicked, lest they be corrupted.

**Lecture support:** Be not deceived: evil communications corrupt good manners.

### The Danger of Unequal Yoking

Marrying or closely associating with unbelievers leads to spiritual downfall, as seen in Samson and Solomon.

**Lecture support:** For it came to pass, when Solomon was old, that his wives turned away his heart after other gods.

### Dependence on God's Power

Without God's presence and power, believers are helpless; Samson's strength was entirely from the Lord, not his own.

**Lecture support:** without me ye can do nothing.

### The World's Hostility to Believers

The world (like Delilah) feigns love but ultimately betrays and destroys those who trust in it.

**Lecture support:** Delilah pretended to love Samson. Until she got what she wanted. And then she betrayed him.

---

## Key Arguments

### Samson's Downfall Was Progressive

Samson's fall occurred in three stages: conforming to the wicked by marrying a Philistine, consorting with harlots, and confiding his secret to Delilah.

**Lecture support:** He not only conformed to the wicked, he consorted with the wicked... he confided in the wicked.

### God's Sovereignty Does Not Excuse Sin

Though God used Samson's sinful marriage to bring judgment on the Philistines, Samson still suffered consequences for his disobedience.

**Lecture support:** God may use our disobedience to His greater glory, but that still does not erase the fact that we have sinned... and that we will suffer for our sins.

### The Church Today May Be Unaware of God's Departure

Many churches operate on programs and entertainment without God's power, and their enemies still stand as evidence of His absence.

**Lecture support:** If the Holy Spirit were taken out of the world tomorrow, most churches would go on as usual because of their programs and their entertainment.

### Restoration Requires Repentance and Faith

Like Samson's final prayer, believers must return to God in humility and obedience to regain His power and see their enemies fall.

**Lecture support:** If we want the power of God back, we must come back to God in the totality of our lives.

---

## Scripture References

### Judges 16:1-21

The primary text of the sermon, detailing Samson's encounters with harlots, Delilah's betrayal, and his capture.

**Numbers 6:1-21**

The law of the Nazirite, explaining the vows Samson was bound to, including no razor, no wine, and no contact with dead bodies.

**Judges 13:5**

The angel's announcement that Samson would be a Nazirite from birth to death.

**Judges 16:28**

Samson's final prayer acknowledging that his strength came from the Lord.

**2 Chronicles 15:2**

The principle that God is with those who are with Him and will forsake those who forsake Him.

**Deuteronomy 31:17**

God's warning that He will forsake Israel and hide His face when they sin, leading to evils befalling them.

**Judges 14:1-4**

Samson's desire to marry a Philistine woman, against his parents' counsel and God's law.

**Romans 12:2**

The command not to be conformed to this world but transformed by renewing the mind.

**Exodus 34:11-16**

God's command not to make covenants or intermarry with the inhabitants of Canaan.

**Deuteronomy 7:1-7**

Prohibition against intermarriage with the nations, warning that they will turn hearts away from God.

**1 Corinthians 15:33**

Evil communications corrupt good manners, illustrating the danger of associating with the wicked.

**1 Kings 11:4**

Solomon's wives turned his heart after other gods, showing the danger of conforming to the wicked.

**Psalm 1:1-2**

The blessed man does not walk in the counsel of the ungodly, stand with sinners, or sit with the scornful.

**Psalm 4:3**

The Lord has set apart the godly for Himself, emphasizing the call to be different.

**Ezekiel 20:32**

God rejects the thought of being like the heathen, serving wood and stone.

**Acts 17:4**

Believers consorted with Paul and Silas, casting their lot with God's people, contrasting Samson's consorting with the wicked.

**Psalm 25:14**

The secret of the Lord is with those who fear Him, highlighting the folly of confiding in the wicked.

**John 15:5**

Without Christ, we can do nothing, emphasizing total dependence on God.

**Zechariah 4:6**

Not by might nor by power but by God's Spirit, reinforcing the source of true strength.

**Song of Solomon 5:6**

The bride's beloved had withdrawn, illustrating God's departure when His people are indifferent.

## Discussion Questions

**1.** In what ways might individuals or churches today be unaware that God has departed from them, like Samson?

**Consider:** Based on the warning that Samson 'wist not' the Lord had left, and the application to modern churches.

**2.** How can we guard against the progressive steps of conforming, consorting, and confiding in the world?

**Consider:** The sermon outlines Samson's three-stage downfall as a pattern to avoid.

**3.** What does it mean practically to be a 'peculiar people' separate from the world, and why is this difficult?

**Consider:** The call to be different and not conform to the world is emphasized throughout.

**4.** How does the example of Solomon's fall warn us about the danger of unequal relationships?

**Consider:** Solomon's wives turned his heart from God, paralleling Samson's compromise.

**5.** What evidence might indicate that a church is operating in its own strength rather than God's power?

**Consider:** The sermon suggests that enemies still standing and reliance on programs are signs of God's departure.

**6.** How can we cultivate a genuine dependence on God's power rather than our own abilities?

**Consider:** Samson's strength was from the Lord, and without Christ we can do nothing.

**7.** What role does repentance play in restoring God's presence and power in our lives?

**Consider:** The conclusion calls for humility, repentance, and faith to regain God's blessing.

# Applications

### Examine Your Spiritual Condition

Believers should honestly assess whether they have lost God's presence and power through sin, like Samson who was unaware.

**Lecture support:** And he wist not that the Lord was departed from him.

### Avoid Conformity to the World

Christians must resist the pressure to conform to worldly values, relationships, and practices, as commanded in Romans 12:2.

**Lecture support:** And be not conformed to this world: but be ye transformed by the renewing of your mind.

### Choose Godly Associations

Deliberately cast your lot with God's people rather than with the wicked, as the Thessalonian believers consorted with Paul and Silas.

**Lecture support:** And some of them believed, and consorted with Paul and Silas.

### Guard Spiritual Secrets

Do not share the deep things of God with those who do not fear Him; the secret of the Lord is for His people.

**Lecture support:** The secret of the Lord is with them that fear him.

### Depend on God's Power

Acknowledge that without Christ we can do nothing, and rely on His Spirit rather than human strength or programs.

**Lecture support:** without me ye can do nothing.

### Repent and Return to God

If we have been left behind, we must humble ourselves, repent, and cry out to God for restoration, as Samson did in his final prayer.

**Lecture support:** If we want the power of God back, we must come back to God in the totality of our lives.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 25

# The Other Side of Witnessing

March 15, 2012

Read Chapter 25 in Volume 2, pages 59-77 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### The Dual Nature of the Gospel

The gospel message inherently produces two outcomes: reconciliation for those who believe and condemnation for those who reject.

**Lecture support:** Weaver states, 'He that is reconciled is not condemned. He that is condemned is not reconciled.' and cites John 3:18, 36.

### God's Sovereignty in the Results of Witnessing

God determines the increase and the type of ministry (planting, watering, harvesting) each believer has; results are not the measure of faithfulness.

**Lecture support:** 1 Corinthians 3:6-8 is cited: 'I have planted, Apollos watered; but God gave the increase.'

### Faithfulness Over Visible Success

Believers are called to be faithful witnesses regardless of visible conversions, as exemplified by Noah, Jeremiah, and Isaiah.

**Lecture support:** Weaver says, 'You should be a witness simply because God has commanded you to be a witness... The results are not up to you.'

### The Efficacy of God's Word

God's Word never returns void; it always accomplishes His purpose, whether for blessing or judgment.

**Lecture support:** Isaiah 55:10-11 is quoted: 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void.'

### Witness as Testimony Against Rejecters

When the gospel is rejected, the witness becomes a testimony against the hearers, increasing their condemnation.

**Lecture support:** Matthew 10:18: 'for a testimony against them and the Gentiles'; Mark 6:11: 'for a testimony against them.'

### The Believer's Life as a Witness

A godly life must back up words; otherwise, verbal witness is worthless.

**Lecture support:** Weaver asks, 'How many of you would attend a seminar or a lecture hosted by a drunk on sobriety?'

---

## Key Arguments

### Obedience, Not Results, Should Motivate Witnessing

The primary reason to witness is God's command, not the desire to see conversions; focusing on results leads to discouragement.

**Lecture support:** Weaver says, 'You should be a witness simply because God has commanded you to be a witness... The results are not up to you.'

### God Assigns Different Ministries

Not all are called to harvest; some plant or water, and God alone gives the increase.

**Lecture support:** 1 Corinthians 3:6-8: 'I have planted, Apollos watered; but God gave the increase.'

### The Gospel Always Accomplishes God's Purpose

God's Word either quickens or hardens; it never fails but always prospers in the thing God sends it to do.

**Lecture support:** Isaiah 55:10-11 and 2 Corinthians 2:14-16 are cited.

### Reconciliation and Condemnation Are Inseparable

The gospel message inherently includes both outcomes; one cannot have reconciliation without the possibility of condemnation.

**Lecture support:** John 3:18, 36 are used to show that belief brings reconciliation, unbelief brings condemnation.

### Biblical Precedents for Condemnation Ministries

Noah, Jeremiah, Isaiah, and Ezekiel were faithful though their ministries resulted in few or no converts and primarily condemnation.

**Lecture support:** Noah preached 120 years with no converts; Jeremiah was told his ministry would root out and destroy; Isaiah was told to make hearts fat.

### Rejection of the Gospel Increases Condemnation

When the gospel is refused, the witness becomes a testimony against the hearers, making their judgment more severe.

**Lecture support:** Mark 6:11: 'shake off the dust under your feet for a testimony against them.'

---

## Scripture References

### Matthew 10:16

Introduction to the message; Jesus sends disciples as sheep among wolves.

### Numbers 17:7-8

The tabernacle is called the 'tabernacle of witness'.

### Acts 7:44

Stephen refers to the tabernacle of witness.

### Acts 14:17

God's providence is a witness to His goodness.

### John 1:7-8

John the Baptist came to bear witness of the light.

### Acts 10:43

The prophets give witness to Christ for remission of sins.

### Romans 1:1-4

The resurrection declares Jesus to be the Son of God.

### Isaiah 43:10, 12; 44:8

God declares His people are His witnesses.

### Acts 1:8

Jesus commands disciples to be witnesses unto Him.

**Acts 2:47**

The Lord added to the church daily such as should be saved.

**1 Corinthians 3:3-8**

Paul explains planting, watering, and God giving the increase.

**John 3:18, 36**

Belief brings reconciliation, unbelief brings condemnation.

**Isaiah 55:10-11**

God's Word will not return void but accomplish His purpose.

**2 Corinthians 2:14-16**

Believers are a savor of life unto life and death unto death.

**Genesis 6:3**

God limits man's days to 120 years; Noah's preaching period.

**Jeremiah 1:7-10, 14-19**

Jeremiah's ministry of rooting out and destroying.

**Isaiah 6:8-11**

Isaiah's commission to make hearts fat and ears heavy.

**Ezekiel 33:30-32**

Ezekiel's audience heard but did not do; he was entertainment.

**Numbers 17:8-10**

Aaron's rod kept as a token against the rebels.

**Mark 6:11; Luke 9:5**

Shaking dust off feet as a testimony against rejecters.

## Discussion Questions

**1.** How does understanding the 'other side of witnessing' change your perspective on sharing the gospel?

**Consider:** Weaver argues that the gospel always accomplishes God's purpose, even if it results in condemnation.

**2.** In what ways might a focus on 'decisions' or numbers hinder faithful witnessing?

**Consider:** Weaver critiques the modern emphasis on results and suggests it can lead to discouragement.

**3.** How can we discern whether God has called us to a ministry of planting, watering, or harvesting?

**Consider:** Using 1 Corinthians 3, Weaver explains that God assigns different roles in ministry.

**4.** What does it mean for our lives to 'back up our words' in witnessing?

**Consider:** Weaver emphasizes that a godly life is essential for effective witness.

**5.** How should the examples of Noah, Jeremiah, and Isaiah encourage us when we see little visible fruit?

**Consider:** These prophets were faithful despite minimal or no converts.

**6.** What is the relationship between God's sovereignty and human responsibility in witnessing?

**Consider:** Weaver stresses that God gives the increase, but believers are commanded to witness.

**7.** How can we maintain a motivation of honoring God rather than seeking visible results?

**Consider:** Weaver argues that God's glory should be the driving force, not conversions.

**8.** In what ways might our witness become a 'testimony against' someone?

**Consider:** Multiple passages show that rejected witness serves as condemnation.

# Applications

### Be Faithful Regardless of Results

Believers should focus on being faithful witnesses, leaving the results to God.

**Lecture support:** Weaver says, 'You should be a witness simply because God has commanded you to be a witness... The results are not up to you.'

### Ensure Your Life Matches Your Words

A godly, obedient life is necessary for verbal witness to be effective.

**Lecture support:** Weaver asks, 'How many of you would attend a seminar or a lecture hosted by a drunk on sobriety?'

### Trust God's Sovereignty in Ministry

Recognize that God assigns different roles and gives the increase; do not compare or despair.

**Lecture support:** 1 Corinthians 3:6-8 is cited: 'I have planted, Apollos watered; but God gave the increase.'

### Accept That the Gospel May Harden Some

Understand that the same message that saves some will condemn others, and this is part of God's design.

**Lecture support:** 2 Corinthians 2:15-16: 'For we are unto God a sweet savor of Christ... to the one we are the savor of death unto death.'

### Witness with the Awareness of Dual Outcomes

When sharing the gospel, present the reality of both reconciliation and condemnation.

**Lecture support:** Weaver suggests asking, 'Will you be reconciled or condemned?'

### Persevere in Unfruitful Seasons

Like Noah, Jeremiah, and Isaiah, continue witnessing even when there is no visible fruit.

**Lecture support:** Noah preached 120 years without a convert; Jeremiah was told his ministry would root out and destroy.

### Make God's Glory the Ultimate Motive

Let the desire to honor and glorify God overshadow all other motives in witnessing.

**Lecture support:** Weaver states, 'His honor and His glory and obedience to Him should overshadow everything else.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 26

# God’s Justice As Congregational Necessity

August 11, 2023

Read Chapter 26 in Volume 2, pages 79-96 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Biblical Justice as a Congregational Necessity

Justice is required not only in civil and personal realms but also within the church, as God's nature and commands demand righteousness among His people.

**Lecture support:** Weaver states, 'God's love for justice does not stop at the civil sphere. Neither does it stop at the individual sphere. The truth of the matter is that God's love for justice encompasses all of His dominion. And He demands justice in every sphere and especially in and among His people.'

### The Church as One Body

The congregation must function as a unified body with one mind, one mouth, one motive, and one mission, as taught in Romans 15:5-9.

**Lecture support:** Weaver explains, 'If you have one mind, it means you think the same way. If you have one mouth, it means you say exactly the same things. If you have one mission, it means, of course, or one motive, it means that you are moved by the same thing.'

### Judgment Begins with God's House

God judges the church first because of its greater knowledge and responsibility, as seen in 1 Peter 4:17 and the example of Jerusalem's punishment.

**Lecture support:** Weaver says, 'The greater the responsibility, the greater the opportunity, the greater the culpability. The more knowledge you have, the more opportunities you have, the more responsibilities you have, the more culpable you are if you fail in those duties and those responsibilities.'

### The Necessity of Church Discipline

Church discipline honors God, deters others from sin, and aims to restore the sinner, as demonstrated in 1 Corinthians 5 and 2 Corinthians 2.

**Lecture support:** Weaver states, 'Church discipline or biblical justice in the congregation may not be enjoyable to the transgressor, but it is for his benefit.'

### Corporate Accountability and Repentance

Congregations can sin corporately and must repent to avoid God's judgment, as warned in Revelation 2:5.

**Lecture support:** Weaver says, 'It is necessary and proper for a congregation to repent when the body has sinned or allowed sin in its midst.'

---

## Key Arguments

### God's nature demands justice in the church

Because God speaks righteousness and declares what is right, His people must imitate Him by upholding justice within the congregation.

**Lecture support:** Weaver cites Isaiah 45:18-19 and Ephesians 5:1, saying, 'If you're going to follow God the Father as His child, you must also learn to speak righteousness, you must also declare those things which are right.'

### Neglecting justice allows wickedness to prevail

When the church fails to execute justice, the law is slacked, the wicked dominate, and wrong judgment proceeds, as Habakkuk lamented.

**Lecture support:** Weaver reads Habakkuk 1:4: 'Therefore the law is slacked, and judgment doth never go forth, for the wicked doth compass about the righteous, therefore wrong judgment proceedeth.'

### The church must move as one body in justice

Romans 15:5-9 calls for like-mindedness, one mouth, and one mission, which is essential for executing congregational justice.

**Lecture support:** Weaver says, 'The Word of God is telling us very plainly that we must move then as one body. And to move as one body, you have to have the one mind, you have to have the one mouth, you have to have the one motive, and you have to have the one mission.'

### Greater knowledge brings greater accountability

The church, having God's revelation, is more culpable than the world and will be judged first, as illustrated by Jerusalem's punishment exceeding Sodom's.

**Lecture support:** Weaver explains, 'Jerusalem had the temple. Jerusalem had the law. Jerusalem had the teaching priests. Jerusalem had the worship of God. Jerusalem had everything that Sodom and Gomorrah did not have.'

### Silence in the face of sin is consent

Psalm 50:16-18 teaches that failing to speak against sin makes one a partaker with evildoers, so the church must proclaim God's sanctions.

**Lecture support:** Weaver reads Psalm 50:18: 'When thou sawest a thief, then thou consentest with him, and hast been partaker with adulterers.'

### Church discipline aims at restoration

The purpose of delivering a sinner to Satan in 1 Corinthians 5 is the destruction of the flesh so that the spirit may be saved, not final condemnation.

**Lecture support:** Weaver says, 'The end of church discipline or biblical justice in the congregation is not to destroy the transgressor, but to restore the transgressor.'

### Congregational justice proves obedience

Paul's instruction in 2 Corinthians 2:9 shows that executing discipline tests whether the church is obedient to God's Word.

**Lecture support:** Weaver reads, 'For to this end also did I write, that I might know the proof of you, whether you'll be obedient in all things.'

### Churches that neglect justice face removal

Revelation 2:5 warns that Christ will remove a church's candlestick unless it repents, indicating the loss of God's presence and effectiveness.

**Lecture support:** Weaver says, 'Our Lord said, unless the church, the individual church, the bodies, unless they repent, I will remove thy candlestick out of his place.'

---

## Scripture References

### Micah 6:8

Theme verse for the sermon, stating God's requirement to do justly, love mercy, and walk humbly with God.

### Isaiah 45:18-19

God declares He speaks righteousness and declares things that are right, forming the basis for believers to imitate Him.

### Ephesians 5:1

Believers are to be imitators of God, which includes speaking righteousness.

### Colossians 1:10

Walking worthy of the Lord and pleasing Him involves living justly.

**1 Thessalonians 2:10**

Paul lived holily and justly among believers, exemplifying congregational justice.

**Romans 7:12**

The law is holy, just, and good, undergirding the standard of biblical justice.

**Habakkuk 1:1-4**

The prophet laments that the law is slacked and judgment never goes forth because the wicked surround the righteous.

**Psalm 22:22, 25**

References to the congregation as a corporate body where God is praised.

**Psalm 35:18**

Praising God in the great congregation, emphasizing corporate worship.

**Ephesians 4:4, 12, 16**

The church is one body, built up together, moving as a unified whole.

**Colossians 3:15**

Believers are called in one body, reinforcing corporate identity.

**Romans 15:5-9**

Paul prays for like-mindedness, one mouth, and one mission, receiving one another as Christ received us.

**1 Corinthians 12:27**

Believers are the body of Christ and members individually, supporting corporate responsibility.

**1 Peter 4:17**

Judgment begins at the house of God, indicating the church is judged first.

**Luke 12:43-48**

Greater knowledge and responsibility lead to greater punishment, applied to the church's accountability.

**Lamentations 4:6**

Jerusalem's punishment was greater than Sodom's because of its greater privileges, illustrating the principle of greater culpability.

**Zephaniah 3:1-5**

Corrupt leaders and failure to proclaim judgment lead to pollution and violence; God's justice is unfailing.

**Proverbs 17:15**

Justifying the wicked or condemning the just is an abomination to the Lord.

**Psalm 50:16-18**

Silence in the face of sin is consent; those who see theft or adultery and say nothing are partakers.

**Deuteronomy 17:7**

Putting away evil from among the people so that others may fear, a principle of corporate justice.

## Discussion Questions

**1.** Why is biblical justice often overlooked in the congregational sphere, and how can we change that mindset?

**Consider:** Weaver notes that we seldom think about justice in the ecclesiastical sphere, though God demands it.

**2.** What does it practically mean for a congregation to have 'one mind, one mouth, one motive, and one mission'?

**Consider:** Based on Romans 15:5-9, Weaver emphasizes unity in thought, speech, and purpose.

**3.** How does the principle that 'judgment begins at the house of God' affect our view of church discipline?

**Consider:** Weaver explains that God judges the church first because of greater knowledge and responsibility.

**4.** In what ways can a church sin by silence, and what are the consequences?

**Consider:** Psalm 50:16-18 shows that failing to speak against sin is consenting with evildoers.

**5.** How does church discipline serve the three purposes of honoring God, benefiting others, and restoring the sinner?

**Consider:** Weaver outlines these three reasons for congregational justice.

**6.** What does it mean to 'deliver someone to Satan for the destruction of the flesh,' and how can that be restorative?

**Consider:** From 1 Corinthians 5:5, Weaver discusses the severe but redemptive purpose of discipline.

**7.** How should a congregation balance justice and forgiveness when a disciplined member repents?

**Consider:** 2 Corinthians 2:6-11 shows the need to forgive and comfort the repentant to prevent excessive sorrow.

**8.** What are the dangers of a church losing its 'candlestick,' and how can we avoid that?

**Consider:** Revelation 2:5 warns of removal for lack of repentance; Weaver applies this to neglecting justice.

# Applications

### Pursue Unity in the Body

Believers must endeavor to keep the unity of the Spirit by having one mind, mouth, motive, and mission, submitting to Scripture even when they don't fully understand.

**Lecture support:** Weaver says, 'It's up to you to pursue one mind, one mouth, one motive, and one mission. If you move together as a body, regardless of what it is, you will accomplish great things for God.'

### Speak Out Against Sin

The church must proclaim God's sanctions against sin, including sodomy, transgenderism, fornication, fraud, and tyranny, to avoid compromising with the world.

**Lecture support:** Weaver states, 'The Church of Jesus Christ as a body must speak out against sin. We must speak out against sodomy. We must speak out against transgenderism. We must speak out against fornication. We must speak out against fraud. We must speak out against tyranny.'

### Execute Congregational Discipline When Necessary

When sin occurs within the church, the body must act to judge and discipline, following the biblical pattern to restore the sinner and maintain purity.

**Lecture support:** Weaver says, 'A biblical censure, a biblical judgment must be given in such an instance. This is normally what you and I would call church discipline.'

### Repent Corporately for Congregational Sins

When a church has allowed sin or failed in its duties, it must repent as a body to avoid God's judgment and the removal of His presence.

**Lecture support:** Weaver says, 'It is necessary and proper for a congregation to repent when the body has sinned or allowed sin in its midst.'

### Submit to Scripture Despite Personal Understanding

Believers should bow to the authority of God's Word even when they don't fully comprehend it, fostering humility and unity.

**Lecture support:** Weaver says, 'All of our fussing and feuding and fighting can be resolved if we have a humble spirit and a mind that's just willing to submit to the Word of God.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 27

# We Must Be Turned

January 07, 2013

Read Chapter 27 in Volume 2, pages 97-114 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Human Inability and Depravity

Fallen man is inherently stubborn and sinful, unable to turn to God or change his nature by his own power.

**Lecture support:** Weaver compares sinners to a stubborn mule and cites Job 11:12 ('man be born like a wild ass's colt') and Jeremiah 13:23 ('Can the Ethiopian change his skin?') to argue that man cannot cease from evil.

### Repentance as a Gift from God

True repentance is not a human work but a sovereign gift from God, without which no one can recover from the devil's snare.

**Lecture support:** From 2 Timothy 2:24-26, Weaver emphasizes that men recover themselves 'when God gives them repentance,' and that acknowledging the truth depends on this divine gift.

### Responsibility Without Ability

God rightfully commands sinners to turn, but fallen man lacks the ability to obey; this tension should drive sinners to seek God's enabling grace.

**Lecture support:** Weaver cites Ezekiel 18:32 and Zechariah 1:3-4 as divine commands to turn, then Romans 8:6-8 to show that those in the flesh cannot please God, illustrating the distinction with the analogy of a paralyzed husband.

### The Necessity of Divine Turning for Salvation

Salvation in every sense - individual, familial, ecclesiastical, national - depends entirely on God turning His people and causing His face to shine upon them.

**Lecture support:** The repeated refrain of Psalm 80:3,7,19 ('Turn us again... and we shall be saved') is the central text; Weaver states, 'When God turns us, we shall be saved, saved from ourselves, saved from our dangers, saved from our troubles.'

### The Danger of Presuming on God's Grace

Repeated temporary repentance without lasting change can lead to a point where God no longer turns a people, as seen in Israel's history and the warning of Hosea 1:6.

**Lecture support:** Weaver recounts the cycle in Judges where Israel turned back to sin after each judge died, and asks, 'Is there a time when God will no longer turn a people?' citing Lo-ruhamah ('not pitied') as evidence that mercy can be exhausted.

### The Shining of God's Face as Supreme Blessing

God's favor, presence, and approval - symbolized by His shining face - are far greater than any material prosperity and are the source of true joy and security.

**Lecture support:** Weaver contrasts 'any good' (material blessings) with the light of God's countenance in Psalm 4:6, quoting Spurgeon and William Secker to emphasize that God's presence is the believer's richest treasure.

---

## Key Arguments

### Man cannot turn himself from sin.

Human nature is so depraved that, like a stubborn mule or a wild ass, man cannot change his sinful inclinations or turn to God by his own will.

**Lecture support:** Weaver uses the mule story and Scripture (Job 11:12; Jeremiah 13:23; Psalm 58:3) to argue that sin is ingrained and man is 'accustomed to do evil' with no inherent ability to do good.

### Repentance is a sovereign gift, not a human decision.

2 Timothy 2:24-26 teaches that repentance is granted by God, and without it, people remain captive to the devil and unable to acknowledge the truth.

**Lecture support:** Weaver asks, 'When do men recover themselves out of the snare of the devil? The answer is, when God gives them repentance.' He stresses that acknowledging truth hinges on this gift.

### God's commands to turn highlight human responsibility, not ability.

God's commands (Ezekiel 18:32; Zechariah 1:3-4) establish man's accountability, but Romans 8:6-8 proves that fallen man lacks the power to obey, which should drive him to seek divine help.

**Lecture support:** Weaver explains, 'just because sinners have lost their power to obey, does not mean that God has lost His right to command,' and uses the paralyzed husband analogy to illustrate the distinction.

### The prayer 'Turn us again' implies both past failure and present dependence.

The word 'again' in Psalm 80:3,7,19 indicates that Israel had been turned before but relapsed, showing the need for continual divine intervention and the danger of temporary repentance.

**Lecture support:** Weaver points to the Judges cycle (Judges 2:11-19) where Israel repeatedly turned back to sin after deliverance, and warns that a people can reach a point where God says, 'I will no more have mercy' (Hosea 1:6).

### God's shining face is the ultimate source of salvation and blessing.

The psalmist's desire for God's face to shine (Psalm 80:3) reflects a longing for divine favor, presence, and approval, which alone can save and satisfy, surpassing all material goods.

**Lecture support:** Weaver cites Psalm 4:6, Numbers 6:24-26, and quotes from Spurgeon and Secker to argue that the light of God's countenance is 'joy unspeakable and full of glory' and better than any worldly wealth.

### National and corporate turning requires the same divine grace as individual salvation.

The principles of Psalm 80 apply to families, churches, and nations; only when God turns a people and shines His face upon them can they be saved from ruin.

**Lecture support:** Weaver states, 'It is only national holiness that's going to ensure national happiness,' and applies the prayer to America, asking, 'Has America reached that point?' of exhausting God's mercy.

---

## Scripture References

### Psalm 80:1-19

The entire Psalm is read, with focus on the thrice-repeated plea 'Turn us again, O God... and we shall be saved' in verses 3, 7, and 19.

### Exodus 34:20

Used to show that an unredeemed ass faced the death penalty, paralleling the sinner's need for redemption or facing death.

### Job 11:12

Cited to demonstrate that man is born 'like a wild ass's colt,' emphasizing natural stubbornness and worthlessness.

### Jeremiah 22:18-19

Shows that wicked King Jehoiakim was to be buried 'with the burial of an ass,' indicating God's low regard for the unrepentant.

**Hosea 8:9**

Israel is called 'a wild ass alone by himself,' reinforcing the imagery of stubborn, self-willed sinfulness.

**Jeremiah 13:23**

Used to argue that just as the Ethiopian cannot change his skin, those accustomed to evil cannot do good, proving human inability.

**Psalm 58:3**

Shows that the wicked are estranged from the womb and go astray from birth, illustrating innate depravity.

**2 Timothy 2:24-26**

Key text teaching that repentance is a gift from God, and that recovery from the devil's snare depends on God granting repentance.

**Jeremiah 8:5**

Shows that God's people 'hold fast deceit, they refuse to return,' illustrating willful persistence in backsliding.

**Hosea 11:7**

Declares that God's people are 'bent to backsliding' and would not exalt Him, despite calls to return.

**Romans 8:6-8**

Proves that the carnal mind is enmity against God and cannot please Him, establishing man's total inability in the flesh.

**Ezekiel 18:32**

God commands, 'turn yourselves, and live ye,' demonstrating His right to demand repentance despite human inability.

**Zechariah 1:3-4**

God calls Israel to turn to Him, warning them not to be like their fathers who refused to hear.

**Isaiah 53:6**

All we like sheep have gone astray, each turning to his own way, illustrating the universal straying of humanity.

**Proverbs 14:12**

There is a way that seems right to a man but ends in death, warning against self-directed paths.

### Judges 2:11-19

The cycle of Israel's sin, judgment, deliverance, and relapse, illustrating the need for repeated turning and the danger of temporary repentance.

### Hosea 1:6

God declares He will no more have mercy on Israel, naming the child Lo-ruhamah ('not pitied'), showing that divine patience can be exhausted.

### Psalm 4:6

Contrasts those who ask 'Who will shew us any good?' with the prayer for the light of God's countenance, emphasizing divine favor over material blessings.

### Numbers 6:24-26

The priestly blessing invoking God's face to shine and His countenance to be lifted up, paralleling the psalmist's desire.

### Jeremiah 31:18-19

Ephraim's prayer 'turn thou me, and I shall be turned' and his subsequent repentance demonstrate that turning precedes and enables true repentance.

## Discussion Questions

**1.** How does the analogy of the stubborn mule help us understand the biblical portrayal of fallen human nature?

**Consider:** Weaver opens with a personal story about a mule that would not turn, then connects it to Scriptures comparing man to a wild ass.

**2.** In what ways have you experienced or observed the deception that one can sin now and repent later at leisure?

**Consider:** Weaver warns that many Christians are lured into sin by the false promise of easy repentance, not realizing repentance is a gift from God.

**3.** How should the distinction between responsibility and ability shape our prayers and our approach to personal holiness?

**Consider:** Weaver explains that God commands us to turn (responsibility) even though we lack the power (ability), which should drive us to seek His grace.

**4.** Why do you think the psalmist prays 'Turn us again' rather than 'Change our circumstances'? What does this reveal about the root of our problems?

**Consider:** Weaver emphasizes that the prayer targets the people, not their situation, because the heart is the source of trouble.

**5.** What does the cycle of repentance and relapse in Judges teach us about the danger of temporary turning without lasting change?

**Consider:** Weaver recounts Israel's repeated pattern of deliverance followed by deeper corruption, raising the question of whether God's patience can be exhausted.

**6.** What does it mean for God's face to shine upon us, and how does that compare to the 'any good' that the world seeks?

**Consider:** Weaver contrasts material blessings with the light of God's countenance, using Psalm 4:6 and quotes from Spurgeon and Secker.

**7.** How can we cultivate a prayer life that honestly confesses our inability and pleads for God's turning grace, both personally and corporately?

**Consider:** The sermon concludes with a call to pray like Asaph and Ephraim, acknowledging that only God can turn us and save us.

## Applications

### Pray for God's turning grace daily.

Believers should regularly pray the psalmist's plea, 'Turn us again, O God,' confessing their own inability and dependence on God for any true change.

**Lecture support:** Weaver urges, 'We need to learn to pray this prayer,' and models it in his closing prayer, applying it to personal, family, church, and national life.

### Reject the lie of easy self-repentance.

Christians must not be deceived into thinking they can sin freely and repent whenever they choose; repentance is a gift that must be sought from God.

**Lecture support:** Weaver warns, 'Many Christians have swallowed the lie... that they can sin and then simply repent at their leisure,' and points to 2 Timothy 2:25 to show repentance is God's gift.

### Acknowledge personal responsibility while depending on divine ability.

Recognize that God commands us to turn from sin, but our inability should drive us to cry out for His enabling grace rather than produce despair or passivity.

**Lecture support:** Weaver explains, 'When sinners begin to recognize their responsibility... and yet perceive their powerlessness... it should drive them to His grace and His mercy.'

### Seek heart change, not just circumstantial relief.

Instead of asking God merely to improve our conditions, we should pray for Him to turn our hearts, knowing that changed hearts lead to changed lives and situations.

**Lecture support:** Weaver states, 'It is not our situation, our circumstances, our conditions that need to be changed. It is we, the people that need to be changed.'

### Value God's presence above material blessings.

Cultivate a desire for the light of God's countenance - His favor, fellowship, and approval - as the supreme treasure, surpassing all worldly goods.

**Lecture support:** Weaver quotes Spurgeon: 'The light of God's countenance is enough for him. This is his riches, his honor, his health, his ambition, his ease.'

**Beware of temporary repentance without lasting fruit.**

Learn from Israel's history that brief turning followed by relapse can harden the heart and lead to a point where God's mercy is withdrawn.

**Lecture support:** Weaver warns from Judges 2 and Hosea 1:6 that a people can become 'not pitied' if they repeatedly despise God's grace.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 28

# Second Opportunities

July 28, 2024

Read Chapter 28 in Volume 2, pages 115-134 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Second Opportunities from God

God graciously gives Jonah a second opportunity to obey and preach after his rebellion, demonstrating that He does not discard His servants when they sin.

**Lecture support:** The word of the Lord came unto Jonah the second time... God takes the man who has sinned, grants him repentance, and restores him and uses him again.

### Restoration of Fallen Believers

Believers are commanded to restore fallen brothers gently, like mending broken bones, recognizing their own vulnerability to temptation.

**Lecture support:** Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

### Sovereignty of God in Mercy

God has mercy and compassion on whom He wills, as seen in Romans 9 and Matthew 11, and He grants repentance as a gift.

**Lecture support:** I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion... God granted repentance unto life.

### Nature of True Repentance

Repentance involves a change of mind, direction, and godly sorrow, turning from idols to serve God, and is a gift from God.

**Lecture support:** Repentance then is a change of mind that results in a change of direction... they turned to God from idols to serve the living and true God.

### Preaching the Word of God Faithfully

Preachers must proclaim only what God commands, not their own dreams or popular messages, because only God's Word profits the hearers.

**Lecture support:** Preach unto it the preaching that I bid thee... if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way.

### Anthropomorphic Language in Scripture

When Scripture says God repented, it uses human language to accommodate our understanding, since God does not change His eternal purpose.

**Lecture support:** The repentance which is here ascribed to God does not properly belong to him, but has reference to our understanding of Him... God is not a man, that he should lie; neither the son of man, that he should repent.

---

## Key Arguments

### God counts believers faithful in Christ, not based on their own merit.

Jonah and Paul were counted faithful by God despite their sins because they were in Christ, the faithful one.

**Lecture support:** God counted him as faithful... Each one that is counted faithful is counted that way only because we are in the Lord Jesus Christ.

### Christians must restore fallen brothers with meekness, not arrogance.

Galatians 6 commands restoration in a spirit of meekness, recognizing our own weakness, rather than stomping on the wounded.

**Lecture support:** Ye which are spiritual, restore such an one in the spirit of meekness... Christians are usually the only group that I know that try to slay the walking wounded.

### Preachers who do not preach God's Word profit the people nothing.

Jeremiah 23 condemns prophets who speak their own dreams instead of God's Word, and such preaching is worthless.

**Lecture support:** I have not sent these prophets, yet they ran... therefore they shall not profit this people at all, saith the Lord.

**Repentance is a gift from God, not a human ability.**

Man is commanded to repent but lacks the ability; God must grant repentance as a gift, as seen in Acts 11:18.

**Lecture support:** Then hath God also to the Gentiles granted repentance unto life... Man does not have the ability to repent in and of himself.

**God's 'repentance' is an anthropomorphism, not a change in His eternal purpose.**

Scripture uses human terms like 'God repented' to convey His response to human actions, but God's eternal purpose is unchanging.

**Lecture support:** God is not a man, that he should lie; neither the son of man, that he should repent... The repentance which is here ascribed to God does not properly belong to him.

---

## Scripture References

**Jonah 3:1-10**

The entire chapter is read and expounded as the basis for the sermon on second opportunities.

**1 Timothy 1:12-13**

Paul says Christ counted him faithful and put him into the ministry, despite his past as a blasphemer.

**Philippians 3:7**

Paul counted his former gains as loss for Christ, illustrating the meaning of hegeomai.

**Hebrews 10:29**

The word 'counted' (hegeomai) is used of those who count the blood of the covenant an unholy thing.

**Galatians 6:1-2**

Command to restore a fallen brother in meekness, bearing one another's burdens.

**Jeremiah 23:21-22, 26-32**

God condemns prophets who run without being sent and preach their own dreams instead of His word.

**Romans 9:14-24**

God's sovereignty in mercy and hardening, using Pharaoh as an example.

**Matthew 11:20-26**

Jesus upbraids cities for not repenting despite mighty works, and says it seemed good in the Father's sight to hide/reveal.

**Acts 11:18**

The early church glorified God for granting repentance unto life to the Gentiles.

**1 Thessalonians 1:9-10**

The Thessalonians turned to God from idols, illustrating the positive and negative aspects of repentance.

**Ezekiel 33:14-15**

If the wicked turn from sin and do what is lawful, he shall surely live.

**Numbers 23:19**

God is not a man that He should lie or repent; He does not change His purpose.

**Ephesians 3:11**

God's eternal purpose is singular and purposed in Christ, showing His all-encompassing plan.

**Genesis 15:16**

The iniquity of the Amorites was not yet full, showing God's patience before judgment.

**2 Samuel 12**

Nathan tells David that God has pardoned his sin and he shall not die, illustrating restoration after grievous sin.

## Discussion Questions

**1.** How does the concept of being 'counted faithful' by God, despite our failures, change the way we view ourselves and other struggling believers?

**Consider:** Weaver explains that God counted Jonah and Paul faithful because of Christ, not their own merit.

**2.** In what practical ways can we 'restore' a fallen brother or sister in the spirit of meekness, rather than gossiping or condemning?

**Consider:** Galatians 6:1-2 commands restoration with meekness, and Weaver warns against 'slaying the walking wounded.'

**3.** Why is it essential for preachers and teachers to proclaim only God's Word, and what are the dangers of substituting human ideas?

**Consider:** Jeremiah 23 condemns prophets who speak their own dreams, and Weaver applies this to modern pulpits.

**4.** How does the truth that repentance is a gift from God affect our prayers for unsaved loved ones and our own spiritual growth?

**Consider:** Weaver teaches that man cannot repent unless God grants repentance, citing Acts 11:18.

**5.** What does it mean that God 'repented' in Jonah 3:10, and how does understanding anthropomorphism help us interpret such passages?

**Consider:** Weaver explains that God accommodates His revelation to human language without changing His eternal purpose.

**6.** In what areas of your life might God be giving you a 'second opportunity' to obey a previously neglected command?

**Consider:** Jonah was sent again to Nineveh with the same commission after his repentance.

## Applications

### Restore fallen believers gently

Instead of gossiping or condemning, believers should actively seek to restore those who have sinned, with meekness and self-awareness.

**Lecture support:** Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

### Preach and heed only God's Word

Preachers must proclaim only what God commands, and hearers must demand and respond to the pure Word of God, not human dreams.

**Lecture support:** Preach unto it the preaching that I bid thee… if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way.

### Repent individually and continually

Repentance must begin on an individual level, turning from sin to serve God, and is needed on a continual basis because of our sinful nature.

**Lecture support:** They turned to God from idols to serve the living and true God… each of us need repentance on a continual basis.

### Heed God's warnings as a nation

Like Nineveh, America faces judgment if it does not repent; believers should lead in personal and corporate repentance.

**Lecture support:** Will any of God's warnings now move our great Babylon and our great Nineveh to repentance that it be not ruined?

### Trust God's grace for second opportunities

God does not discard us when we sin but grants repentance and continues to use us, as He did with Jonah and David.

**Lecture support:** God takes the man who has sinned, grants him repentance, and restores him and uses him again.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 29

# Four Fearful Words

February 24, 2013

Read Chapter 29 in Volume 2, pages 135-150 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### God's Active Opposition to the Wicked

God does not merely resist the proud but actively fights against them, arranging Himself in battle array.

**Lecture support:** Weaver explains the Greek word 'antitassomai' meaning 'to range oneself in battle against' from James 4:6 and 1 Peter 5:5.

### National Judgment for Collective Sin

God speaks 'I am against thee' to entire nations, not just individuals, and brings total destruction upon them.

**Lecture support:** Weaver lists seven nations - Judah, Babylon, Tyre, Zidon, Egypt, Gog/Magog, Edom - that received this pronouncement and were destroyed.

### Destruction of Military Power as Judgment

A primary manifestation of God's judgment is the breaking of a nation's military strength, rendering them helpless.

**Lecture support:** Weaver cites Jeremiah 21:4, Ezekiel 30:20-24, and Ezekiel 39:3 showing God turning back weapons and breaking arms.

### Immutability of God

God does not change; what He opposed in ancient nations He opposes today, and He will judge modern nations for the same sins.

**Lecture support:** Weaver states, 'God is immutable. He does not change. Whatever God opposed 4,000 years ago, He opposes today.'

### Certainty of Delayed Judgment

Judgment may not come immediately, but God's timing is sure; 'their foot shall slide in due time.'

**Lecture support:** Weaver quotes Deuteronomy 32:35 and Nahum, emphasizing that God will not acquit the wicked.

### Vain Help of Man

When God is against a nation, no human ally or military power can save; only God can help.

**Lecture support:** Weaver cites Psalm 60:11 (or 108:12) 'Give us help from God, for vain is the help of man' and the example of Egypt failing to help Judah.

---

## Key Arguments

### God's 'I am against thee' is directed at nations, not just individuals.

Weaver argues that every biblical use of this phrase is addressed to entire societies, indicating corporate judgment.

**Lecture support:** He shows seven distinct nations - Judah, Babylon, Tyre, Zidon, Egypt, Gog/Magog, Edom - that received this pronouncement.

### America may be under the same judgment.

Weaver suggests America's sins - abortion, sodomy, socialism, rejection of God - parallel those of judged nations, and asks if God has spoken these words to America.

**Lecture support:** He lists 'murdered over 60 million babies, promoted and financed and legalized a Sodomite lifestyle, defrauded people with paper money, embraced socialism, fascism, communism, and Marxism, has denied God, trampled His law under our feet, rejected His Son.'

### Military decay is evidence of divine judgment.

Weaver argues that rising suicides, sodomy, and low morale in the U.S. military are signs God is breaking our military power.

**Lecture support:** He reads a New York Times article on military suicides and quotes Bill Clinton praising a 'less homophobic' military, contrasting with biblical judgment patterns.

**God's judgment is inescapable when He fights against a nation.**

Weaver demonstrates from Scripture that when God opposes a nation, He turns back their weapons and strengthens their enemies, making defeat certain.

**Lecture support:** He cites Jeremiah 21:4, Jeremiah 37:6-10, Ezekiel 30:20-24, and Ezekiel 39:3.

**God's character demands judgment on persistent sin.**

Because God is immutable, He will judge modern nations just as He judged ancient ones; delayed judgment does not mean canceled judgment.

**Lecture support:** Weaver states, 'God is immutable. He does not change.' and quotes Deuteronomy 32:35 and Nahum.

---

## Scripture References

**Jeremiah 21:11-14**

Primary text; God says 'Behold, I am against thee' to Judah.

**John 15:18-20**

Jesus warns that the world will hate believers because it hated Him first.

**Luke 6:26**

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

**Matthew 10:32-37**

Jesus brings division, even within families; foes may be of one's own household.

**Psalm 55:23**

Bloody and deceitful men shall not live out half their days; God brings them down.

**Psalm 7:11-14**

God is angry with the wicked every day; He whets His sword and prepares instruments of death.

**Psalm 21:12**

God makes ready His arrows against the face of His enemies.

**James 4:6; 1 Peter 5:5**

God resists the proud; 'resisteth' means to range in battle against.

**Romans 5:10; Colossians 1:21**

Believers were once enemies of God but are now reconciled.

**Luke 19:27**

Those enemies who would not have Christ reign will be slain before Him.

**Ezekiel 5:5-8**

God says 'Behold, I am against thee' to Jerusalem for changing His judgments into wickedness.

**Ezekiel 21:1-3**

God says 'Behold, I am against thee' to Jerusalem and will draw His sword.

**Jeremiah 50:29-32**

God says 'Behold, I am against thee, O thou most proud' to Babylon.

**Jeremiah 51:24-25**

God says 'Behold, I am against thee, O destroying mountain' to Babylon.

**Ezekiel 26:1-3**

God says 'Behold, I am against thee, O Tyrus' and will bring many nations against her.

**Ezekiel 28:20-23**

God says 'Behold, I am against thee, O Zidon' and will send pestilence and blood.

**Ezekiel 29:10-12**

God says 'Behold, I am against thee' to Egypt and will make it desolate forty years.

**Ezekiel 39:1-5**

God says 'Behold, I am against thee, O Gog' and will smite his bow and arrows.

**Ezekiel 35:1-6**

God says 'Behold, O Mount Seir, I am against thee' (Edom) and will make it desolate.

**Nahum 2:13**

God says 'Behold, I am against thee' to Nineveh and will burn her chariots.

## Discussion Questions

**1.** What does it mean for God to say 'I am against thee' to a nation, and how does that differ from human opposition?

**Consider:** Weaver contrasts the powerlessness of human threats with the absolute power of God's opposition.

**2.** How should Christians respond when they are hated by the world, according to John 15 and Luke 6?

**Consider:** Weaver explains that worldly hatred is expected and even honorable for believers.

**3.** In what ways does God actively fight against the wicked, based on the Greek word 'antitassomai'?

**Consider:** Weaver defines the term as ranging in battle array against someone.

**4.** What common patterns do you see in the seven nations God judged with the words 'I am against thee'?

**Consider:** Weaver reviews the destruction of Judah, Babylon, Tyre, Zidon, Egypt, Gog/Magog, and Edom.

**5.** Do you believe America is under God's judgment today? What evidence would you point to?

**Consider:** Weaver lists national sins and military decay as possible signs of judgment.

**6.** Why is the destruction of military power a key sign of God's judgment on a nation?

**Consider:** Weaver shows from Jeremiah and Ezekiel that God turns back weapons and breaks arms.

**7.** How does the immutability of God affect our understanding of His judgment on modern nations?

**Consider:** Weaver argues that God's character does not change, so He will judge sin today as He did anciently.

**8.** What should be our response if we fear God may be against our nation?

**Consider:** Weaver concludes with a prayer for repentance, obedience, and godly fear.

## Applications

### Fear God's opposition more than man's

Recognize that God's 'I am against thee' is infinitely more terrifying than any human threat, and live in holy fear of Him.

**Lecture support:** Weaver says, 'It's quite another thing when the sovereign God of heaven and earth sets His sights against you.'

### Expect and accept the world's hatred

Christians should not be surprised or discouraged when the world hates them, as it hated Christ first.

**Lecture support:** Weaver cites John 15:18-20 and Luke 6:26, saying it should be an honor to be hated by Christ's enemies.

### Repent of national and personal sins

In light of God's judgment on nations, individuals and the church must repent of sins like abortion, sodomy, and rejection of God's law.

**Lecture support:** Weaver prays, 'Give us repentance, give us obedience, give us faith' and confesses national sin.

### Trust God's timing for judgment

Do not mistake God's delay for indifference; His judgment will come in due time, so remain faithful and warn others.

**Lecture support:** Weaver quotes Deuteronomy 32:35 and Nahum, emphasizing 'their foot shall slide in due time.'

### Rely on God, not human strength

When God is against a nation, no military or political power can save; only repentance and divine mercy can help.

**Lecture support:** Weaver cites Psalm 60:11 and the failure of Egypt to help Judah.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 30

# The Martyrdom of Thomas Hawks

November 01, 2013

Read Chapter 30 in Volume 2, pages 151-164 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Martyrdom as Witness

Martyrdom is fundamentally about being a witness for Christ, not necessarily dying. Every Christian is called to a martyr attitude of consistent testimony.

**Lecture support:** Weaver explains the Greek word 'martus' and cites 2 Corinthians 1:23, Philippians 1:8, 1 Thessalonians 2:5,10, and Romans 1:9 to show 'martyr' means witness. He states, 'Every Christian should have a martyr attitude.'

### God's Sustaining Grace in Suffering

God empowers believers to endure extreme suffering, as seen in Thomas Hawkes's ability to signal from the flames, proving that faith can overcome the worst tortures.

**Lecture support:** Hawkes's friends asked for a sign that the pain was bearable; he raised his hands and clapped three times after his skin was consumed. Weaver says, 'We can endure anything and all things by the grace and the mercy of God.'

### Freedom from Fear of Death

Christ has delivered believers from the fear of death, which held them in bondage. Christians should not be afraid to die because death is the entrance into eternal life.

**Lecture support:** Weaver cites Hebrews 2:14-15 and John 11:25-26, stating, 'A Christian should never be afraid to die... Death holds no fear for the child of God.'

### Injustice and the Cost of Faithfulness

The martyrdom of Thomas Hawkes exemplifies the injustice faced by faithful believers, yet his testimony encourages Christians to remain steadfast despite persecution.

**Lecture support:** Weaver introduces the sermon by noting his concern about injustice and uses Hawkes's story to encourage believers facing injustice.

### The Complicity of Religious and Secular Powers

Both the Roman Catholic Church and the English government were guilty of the blood of the martyrs, just as Pilate and the Jewish leaders were guilty of Christ's death.

**Lecture support:** Weaver compares the guilt of the Roman Catholic Church and England to Pilate and the Jews, citing John 19:11 and the story of Samson and the men of Judah.

---

## Key Arguments

### Martyrdom is primarily about witness, not death

The original meaning of 'martyr' is witness, and every Christian is called to be a witness for Christ in daily life.

**Lecture support:** Weaver traces the Greek word 'martus' through several New Testament passages (2 Cor 1:23, Phil 1:8, 1 Thess 2:5,10, Rom 1:9) and concludes, 'Every Christian should have a martyr attitude.'

### God's grace is sufficient for the most extreme trials

If God sustained Thomas Hawkes through burning at the stake, He can sustain believers through any trial, including natural death.

**Lecture support:** Weaver argues, 'If our sovereign God is able to sustain and uphold us in the cruelest and most torturous of all circumstances, will He not do so if it's His will that we die of natural causes?'

### Christ has removed the fear of death for believers

Through His death and resurrection, Christ destroyed the devil's power of death and delivered believers from lifelong bondage to fear.

**Lecture support:** Weaver cites Hebrews 2:14-15 and John 11:25-26, emphasizing that believers 'shall never die' and are no longer subject to bondage.

### Death for the Christian is entrance into life

Physical death is not the end but the beginning of true life in God's presence, as the mortal body is replaced by a glorified one.

**Lecture support:** Weaver reads 2 Corinthians 5:1-4, explaining that 'mortality might be swallowed up of life' and that death is 'merely the entrance into life.'

### The guilt of shedding innocent blood rests on both religious and secular authorities

The Roman Catholic Church and the English government share responsibility for the martyrs' deaths, analogous to Pilate and the Jewish leaders in Christ's crucifixion.

**Lecture support:** Weaver states, 'Both were complicit in their deaths and both are justly condemned,' and references John 19:11 and the story of Samson.

---

## Scripture References

### Hebrews 11:32-38

Read at the opening to introduce the theme of faithful suffering and martyrdom.

### Hebrews 11:37

Cited to list the ways martyrs were killed: stoned, sawn asunder, slain with the sword.

### Hebrews 11:35

Mentioned to show that torture was part of the martyrs' experience.

### 2 Corinthians 1:23

Used to demonstrate that 'martyr' (record) means witness, as Paul calls God as his witness.

### Philippians 1:8

Another example where 'record' (martyr) means witness, showing Paul's longing for the Philippians.

### 1 Thessalonians 2:5

Paul calls God his witness (martyr) regarding his conduct among the Thessalonians.

### 1 Thessalonians 2:10

Paul calls the Thessalonians witnesses (martyrs) of his holy behavior.

### Romans 1:9

Paul again calls God his witness (martyr) concerning his unceasing prayers.

### Hebrews 12:1

The 'cloud of witnesses' (martyrs) includes those whose lives testified to faith, not just those who died.

### John 19:11

Jesus' words to Pilate about greater sin, used to illustrate shared guilt in the martyrs' deaths.

**1 Corinthians 7:14**

Hawkes quoted this to argue that children of believers are holy, not needing baptism for salvation.

**Psalm 23:4**

Applied to Hawkes's testimony: God's presence removes fear even in the valley of the shadow of death.

**Hebrews 13:5**

God's promise never to leave or forsake believers, giving confidence in life and death.

**Hebrews 2:14-15**

Christ partook of flesh and blood to destroy the devil and deliver believers from the fear of death.

**John 11:25-26**

Jesus' promise that believers shall never die, removing the fear of death.

**2 Corinthians 5:1-4**

The earthly body is a temporary tent; believers have an eternal building from God, so death is gain.

## Discussion Questions

**1.** What does it mean to have a 'martyr attitude' in daily life, and how can we cultivate it?

**Consider:** Weaver defines martyrdom as witness, not necessarily death, and calls every Christian to be a consistent witness.

**2.** How does the story of Thomas Hawkes challenge or encourage you in facing injustice or persecution?

**Consider:** Weaver introduces the sermon as an encouragement in light of injustice, using Hawkes as an example of steadfast faith.

**3.** Why do you think Hawkes's signal from the flames had such a powerful impact on his friends and the crowd?

**Consider:** Hawkes raised his hands and clapped three times after his skin was consumed, demonstrating God's sustaining power.

**4.** According to Hebrews 2:14-15, how has Christ delivered us from the fear of death? Do you still struggle with this fear?

**Consider:** Weaver explains that Christ destroyed the devil's power and freed believers from lifelong bondage to fear.

**5.** What does it mean that for the Christian, 'death is life'? How should this truth affect the way we live?

**Consider:** Weaver argues from 2 Corinthians 5 that death is entrance into eternal life, not an end.

**6.** How can we support fellow believers who are facing severe trials or persecution today?

**Consider:** Hawkes's friends visited him in prison and asked for a sign; their concern reflects the need for community support.

## Applications

### Cultivate a daily witness for Christ

Every Christian should live as a 'martyr' in the original sense - a consistent, verbal and lifestyle witness to the truth of the gospel.

**Lecture support:** Weaver states, 'Every Christian should have a martyr attitude... we should be consistent and constant witnesses for the truth of our Lord and His Word in our lives on a daily basis.'

### Trust God's grace in all trials

If God sustained Hawkes in the fire, He will sustain believers in any difficulty, including natural death. We can face suffering without fear.

**Lecture support:** Weaver argues, 'If our sovereign God is able to sustain and uphold us in the cruelest and most torturous of all circumstances, will He not do so if it's His will that we die of natural causes?'

### Do not fear death

Christ has removed the fear of death; believers should not be afraid to die because death is the gateway to eternal life with God.

**Lecture support:** Weaver says, 'A Christian should never be afraid to die... Death holds no fear for the child of God.'

### Stand firm in faith despite pressure

Like Hawkes, believers must refuse to compromise their faith, even when faced with severe consequences, trusting God's promises.

**Lecture support:** Hawkes's repeated refusal to recant, saying 'I am no changeling,' exemplifies steadfastness under pressure.

### Find comfort in God's presence

Psalm 23:4 and Hebrews 13:5 assure believers that God is with them in the darkest valleys, providing peace and courage.

**Lecture support:** Weaver applies Psalm 23:4 to Hawkes's experience and quotes Hebrews 13:5 to emphasize God's unfailing presence.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 31

# You Must Die

December 03, 2015

Read Chapter 31 in Volume 2, pages 165-182 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Sovereignty of God in Death

God has ordained the day of our death just as He ordained our birth; our days are determined and cannot be exceeded.

**Lecture support:** Job 14:5 says, 'Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass.'

### Sin as the Cause of Death

Death entered the world through Adam's sin, and all die because all have sinned in Adam and inherit a sinful nature.

**Lecture support:** Romans 5:12: 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.'

### Necessity of a Glorified Body

Flesh and blood cannot inherit God's kingdom; a resurrection body is required to see God and enter the eternal state.

**Lecture support:** 1 Corinthians 15:50: 'Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.'

### Victory Over Death Through Christ

Christ has removed the sting of death for believers, turning death into a metamorphosis into glory and an entrance into life.

**Lecture support:** 1 Corinthians 15:55-57: 'O death, where is thy sting? O grave, where is thy victory? ... thanks be to God, which giveth us the victory through our Lord Jesus Christ.'

### Preparedness for Death

Knowing we must die, we should set our houses in order spiritually and practically, including making wills and funeral plans.

**Lecture support:** Isaiah 38:1: 'Thus saith the Lord, Set thine house in order, for thou shalt die and not live.'

### Faithfulness in Duty Despite Death

The knowledge of impending death should not deter us from obeying God, as seen in Moses and Joshua.

**Lecture support:** Deuteronomy 31:14: Moses obeyed God's command to bring Joshua even after being told he must die.

---

## Key Arguments

### Death is Inevitable and Ordained by God

God has appointed the day of death for every person; it is not a matter of chance but of divine sovereignty.

**Lecture support:** Hebrews 9:27: 'It is appointed unto man once to die, after that the judgment.'

### All Are Sinners and Deserve Death

Sin entered through Adam, and all have sinned; even one sin makes a person guilty of the whole law, earning death.

**Lecture support:** James 2:10: 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.'

### A New Body is Required for Eternity

Our current flesh and blood cannot inherit God's kingdom; we must die to receive a glorified, incorruptible body.

**Lecture support:** 1 Corinthians 15:53: 'For this corruptible must put on incorruption, and this mortal must put on immortality.'

### Christ Removes the Fear of Death

Through His death and resurrection, Christ destroyed the power of death and delivers believers from the fear of death.

**Lecture support:** Hebrews 2:14-15: 'that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.'

### Practical Preparation for Death is Wise

Believers should prepare for death by making wills, planning funerals, and relieving family of emotional and financial burdens.

**Lecture support:** Isaiah 38:1: 'Set thine house in order, for thou shalt die and not live.'

### Death Should Not Halt Obedience or Service

Moses and Joshua continued their duties after being told of death; the death of loved ones should not stop our service to God.

**Lecture support:** Joshua 1:1-2: 'Now after the death of Moses ... the Lord spake unto Joshua ... Moses my servant is dead; now therefore arise, go over this Jordan.'

---

## Scripture References

### Deuteronomy 31:14-16

God tells Moses his days approach that he must die and instructs him to bring Joshua for a charge.

### Isaiah 38:1

God tells Hezekiah through Isaiah to set his house in order because he will die.

### Jeremiah 20:6

God pronounces that Pashur the false prophet will die in Babylon.

### Amos 7:17

Amos tells Amaziah he will die in a polluted land.

### Numbers 20:23-29

God tells Aaron he will die on Mount Hor after his priestly garments are transferred to Eleazar.

### 2 Timothy 3:16-17

All Scripture is God-breathed, so God's Word declares we must die.

**Hebrews 9:27**

It is appointed unto man once to die, after that the judgment.

**Job 7:1**

Is there not an appointed time to man upon earth?

**Deuteronomy 32:48-52**

God tells Moses to go up Mount Nebo, see the land, and die there.

**Job 14:1-5**

Man's days are determined, his months numbered, and his bounds appointed by God.

**Proverbs 10:27**

The fear of the Lord prolongs days, but the years of the wicked shall be shortened.

**Psalm 90:5-10**

Moses describes life's brevity: like a flood, a sleep, grass, and a tale told; our years are seventy or eighty.

**Job 7:6**

My days are swifter than a weaver's shuttle.

**James 4:13-15**

Life is a vapor that appears for a little time and vanishes; we should say, 'If the Lord will, we shall live.'

**Romans 5:12**

By one man sin entered the world, and death by sin; death passed upon all men, for all have sinned.

**James 2:10-11**

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

**Romans 3:10-12**

There is none righteous, none that understand, none that seek after God; all have gone out of the way.

**Romans 6:23**

The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

**1 Corinthians 15:50-57**

Flesh and blood cannot inherit God's kingdom; we shall be changed, and death is swallowed up in victory.

**2 Corinthians 5:1-8**

Our earthly tabernacle will be replaced by a heavenly building; we are willing to be absent from the body and present with the Lord.

## Discussion Questions

**1.** How does understanding that God has appointed the day of our death affect the way we live each day?

**Consider:** Based on the teaching that God sovereignly ordains our days (Job 14:5).

**2.** In what ways can we practically 'set our house in order' as Hezekiah was commanded?

**Consider:** Application from Isaiah 38:1 regarding spiritual and practical preparation for death.

**3.** Why is it important to recognize that even one sin makes us guilty of the whole law?

**Consider:** From James 2:10, emphasizing the universality of sin and need for grace.

**4.** How does the promise of a glorified body give hope in the face of physical decline and death?

**Consider:** Based on 1 Corinthians 15:50-57 and 2 Corinthians 5:1-8.

**5.** What does it mean that Christ has taken the sting out of death, and how should that change our fear of dying?

**Consider:** From 1 Corinthians 15:55-57 and Hebrews 2:14-15.

**6.** How can we remain faithful in our duties even when facing our own mortality or the loss of loved ones?

**Consider:** Examples of Moses and Joshua continuing to obey God despite death.

**7.** What are some things you have been putting off that you need to accomplish before you die?

**Consider:** Application from Joshua 13:1 where God tells Joshua he is old but there is still work to do.

**8.** How can we help others prepare for death without causing unnecessary fear?

**Consider:** General application from the sermon's emphasis on preparation and the removal of death's sting.

## Applications

### Prepare Practically for Death

Make a will, plan your funeral, and handle financial matters to relieve your family of burdens.

**Lecture support:** Isaiah 38:1: 'Set thine house in order, for thou shalt die and not live.'

### Do Not Delay Obedience

Like Joshua, who was old yet had land to possess, do not put off what God has called you to do.

**Lecture support:** Joshua 13:1: 'Thou art old and stricken in years, and there remaineth yet very much land to be possessed.'

### Remain Faithful Despite Death's Approach

Moses obeyed God even after being told he must die; we should continue in our duties regardless of our mortality.

**Lecture support:** Deuteronomy 31:14: Moses and Joshua went and presented themselves as commanded.

### Continue Serving After Loss

After Moses died, God told Joshua to arise and lead; the death of loved ones should not stop our service.

**Lecture support:** Joshua 1:1-2: 'Moses my servant is dead; now therefore arise, go over this Jordan.'

### Face Death Without Fear

Because Christ has removed the sting of death, believers can trust Him and not be afraid to die.

**Lecture support:** 1 Corinthians 15:55-57: 'O death, where is thy sting? ... thanks be to God, which giveth us the victory.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 32

# Condemning Or Damning Christ

November 07, 2016

Read Chapter 32 in Volume 2, pages 183-196 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Theological Meaning of Condemnation

Condemnation (katakrino) means to judge worthy of punishment, and all unsaved humanity is under condemnation through Adam's sin and personal unbelief.

**Lecture support:** The Greek word is katakrino, and it is translated in our Bibles 'condemned' 17 times and 'damn' 2 times. Thus the word actually means to condemn, to damn, to give judgment against, and to judge someone worthy of punishment. (00:02:27-00:03:48)

### The Unjust Trial of Jesus

Jesus' trial was illegal and predetermined; the council sought false witnesses and violated their own canons to condemn him to death.

**Lecture support:** Everything about this trial was already predetermined and prejudged. First of all, there was no complaint filed against Jesus Christ. (00:25:07-00:25:54)

### Jesus' Identity as Messiah and Son of God

Jesus' confession 'I am' under oath affirms his deity, which the council deemed blasphemy, but which is the foundation of Christian faith.

**Lecture support:** Art thou the Christ, the Son of the Blessed? And Jesus said, I am. And you shall see the Son of Man sitting on the right hand of power coming in the clouds of heaven. (00:36:54-00:38:41)

### The Old Covenant as Condemnation

The Old Covenant law and sacrifices could not remove sin, serving as a ministry of condemnation that pointed to Christ's perfect sacrifice.

**Lecture support:** For it is not possible that the blood of bulls and of goats should take away sins. So obviously in this passage we can see how the Old Covenant was a ministry of condemnation because it could not make anyone perfect. (00:07:55-00:08:30)

### Human Responsibility and Rejection of Christ

Rejecting Christ as Lord and Messiah is equivalent to agreeing with the Sanhedrin's verdict that he is a blasphemer and deceiver.

**Lecture support:** Unless individuals repent of their sins and believe in the Lord Jesus Christ and bow to Him and submit to Him and acknowledge Him as the Messiah, the Son of God... you're agreeing with the Sanhedrin that He's a blasphemer and a liar and a charlatan and a deceiver. (00:48:34-00:50:05)

### The Danger of Taking God's Name in Vain

Using 'damn' in anger invokes God's judgment and reveals a failure to understand the seriousness of condemnation.

**Lecture support:** When they do so, they are asking God to judge, to condemn, and to damn the individual at which they are angry. (00:10:07-00:10:34)

---

## Key Arguments

### Condemnation is both legal and theological

The Greek word katakrino encompasses legal condemnation and eternal damnation, and all humanity is born under condemnation due to Adam's sin.

**Lecture support:** The Greek word is katakrino, and it is translated in our Bibles 'condemned' 17 times and 'damn' 2 times. (00:02:27-00:03:48)

### Jesus' trial was a miscarriage of justice

The council predetermined Jesus' guilt, sought false witnesses, and violated their own legal canons, demonstrating their wicked intent.

**Lecture support:** They intended to condemn Christ. They intended to execute Jesus Christ. They were not interested in justice. (00:26:33-00:27:17)

### Jesus' silence and confession were strategic

Jesus remained silent before false witnesses but answered under oath, fulfilling Leviticus 5:1 and affirming his deity.

**Lecture support:** I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. (00:38:42-00:39:40)

### The charge of blasphemy was a pretext

The council condemned Jesus for blasphemy but changed the charge to sedition before Pilate, revealing their true motive was to kill him.

**Lecture support:** They began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar... Where is the charge of blasphemy? (00:47:56-00:48:33)

### Rejecting Christ is condemning him

To deny Jesus' lordship and deity is to side with the Sanhedrin's verdict, effectively condemning Christ as a blasphemer.

**Lecture support:** We either condemn the wickedness and rebellion of the Sanhedrin or we condemn and damn Jesus Christ. (00:50:08-00:51:03)

### Obedience demonstrates true faith

Knowing God's Word and willfully disobeying is a practical denial of Christ's authority, aligning with the Sanhedrin's rejection.

**Lecture support:** As Christians, when we know and understand the principles of God's Word and the truths of God's Word, then we knowingly and willingly violate them. What are we saying in practicality? That Jesus Christ is not God. (00:51:03-00:52:34)

---

## Scripture References

### Mark 14:55-64

The primary passage of the sermon, describing Jesus' trial before the council, false witnesses, his confession, and condemnation.

### Romans 5:16, 18

Used to show that condemnation came upon all men through Adam's one offense.

### John 3:18-19

Explains that unbelievers are condemned already because they love darkness rather than light.

### 2 Corinthians 3:9

Calls the Old Covenant a 'ministration of condemnation' compared to the more glorious ministry of righteousness.

### Hebrews 10:1-4

Shows that the law's sacrifices could not make perfect, hence the Old Covenant was a ministry of condemnation.

**Matthew 23:14**

Example of 'damnation' used for the scribes and Pharisees.

**Mark 12:40**

Another instance of 'greater damnation' for those who devour widows' houses.

**Luke 20:47**

Third repetition of 'greater damnation' for hypocritical religious leaders.

**Matthew 5:22**

Warning that calling someone a fool puts one in danger of hellfire, used to caution against saying 'damn' in anger.

**Luke 23:39-41**

The repentant thief recognized Jesus' innocence, saying 'this man hath done nothing amiss.'

**Acts 2:22-23**

Peter's sermon declaring Jesus was approved by God but crucified by wicked hands according to God's foreknowledge.

**Acts 4:5-6**

Shows the ruling clique of the high priest's family controlling the Sanhedrin.

**Matthew 22:34**

Pharisees and Sadducees, normally enemies, gathered together against Christ.

**John 11:47-53**

Caiaphas's prophecy that it was expedient for one man to die for the nation, leading to the plot to kill Jesus.

**Deuteronomy 19:18-19**

Referenced by John Gill regarding the judges' duty to examine false witnesses and punish them accordingly.

**Leviticus 5:1**

The law requiring a witness under oath to speak, explaining why Jesus answered the high priest's adjuration.

**John 5:17-18**

The Jews sought to kill Jesus because he called God his Father, making himself equal with God.

**Leviticus 24:16**

The penalty for blasphemy was death by stoning, which the council applied to Jesus.

**Luke 23:1-2**

The council changed the charge against Jesus to sedition before Pilate.

## Discussion Questions

**1.** How does understanding the Greek word katakrino (condemn/damn) deepen our grasp of humanity's state before God?

**Consider:** The sermon explains that all unsaved are under condemnation through Adam and personal unbelief.

**2.** In what ways was Jesus' trial illegal according to Jewish law, and why does this matter for our faith?

**Consider:** The sermon lists several illegalities: no complaint, judges initiated action, night trial, etc.

**3.** Why did Jesus remain silent before the false witnesses but answer the high priest's adjuration?

**Consider:** Jesus answered under oath per Leviticus 5:1, affirming his identity as Messiah and Son of God.

**4.** What does the high priest's rending of his clothes symbolize in the context of the Old and New Covenants?

**Consider:** The sermon suggests it indicates the end of the Old Covenant priesthood and the beginning of Christ's priesthood.

**5.** How does the council's change of charges before Pilate reveal their true motives?

**Consider:** They shifted from blasphemy to sedition because Pilate would not care about religious charges.

**6.** What does it mean practically to 'condemn Christ' by our actions or beliefs today?

**Consider:** The application states that rejecting Christ's lordship or willfully disobeying aligns us with the Sanhedrin's verdict.

**7.** How should the warning about saying 'damn' in anger affect our speech and view of judgment?

**Consider:** The sermon connects taking God's name in vain with asking God to damn someone, referencing Matthew 5:22.

## Applications

### Repent and believe in Christ as Messiah and Son of God

To avoid agreeing with the Sanhedrin's condemnation, one must repent, believe, and submit to Jesus as Lord and God incarnate.

**Lecture support:** Unless individuals repent of their sins and believe in the Lord Jesus Christ and bow to Him and submit to Him and acknowledge Him as the Messiah, the Son of God... you're agreeing with the Sanhedrin that He's a blasphemer. (00:48:34-00:50:05)

### Obey God's Word as evidence of acknowledging Christ's lordship

Willful disobedience to known biblical principles is a practical denial that Jesus is God, aligning with the Sanhedrin's rejection.

**Lecture support:** As Christians, when we know and understand the principles of God's Word... then we knowingly and willingly violate them. What are we saying in practicality? That Jesus Christ is not God. (00:51:03-00:52:34)

### Guard your speech, especially using 'damn' in anger

Using 'damn' carelessly invokes God's judgment and trivializes condemnation; believers should avoid such speech.

**Lecture support:** When they do so, they are asking God to judge, to condemn, and to damn the individual at which they are angry. (00:10:07-00:10:34)

### Recognize the seriousness of unbelief

Unbelief leaves a person under condemnation already, as John 3:18 states, and aligns them with those who condemned Christ.

**Lecture support:** He that believeth not is condemned already. (00:04:28-00:05:48)

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 33

# Committing The Sins Of The Jews

November 18, 2016

Read Chapter 33 in Volume 2, pages 197-213 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Rejection of Christ's Kingship

The central sin of the Jews was rejecting Jesus as King, and modern Christians repeat this by wanting salvation without submission to His rule.

**Lecture support:** John 19:15: 'We have no king but Caesar.' Weaver states, 'We reject Christ as King. We don't want Him.'

### Jesus as Prophet, Priest, and King

Jesus holds all three messianic offices inseparably; to deny any is to destroy salvation.

**Lecture support:** Weaver says, 'You cannot pick and choose which office you're going to bow to in Jesus Christ. It is all or nothing.'

### Salvation Requires Submission to Christ's Rule

True salvation involves deliverance from sin and enemies, but only through submission to Christ as King.

**Lecture support:** Luke 1:71,74: 'That we should be saved from our enemies...' Weaver: 'Jesus Christ will not be king sometime in the future, Jesus Christ is king now.'

### Government as a False God

The Jews turned to Caesar as a substitute king, and today people look to government for salvation, repeating the same idolatry.

**Lecture support:** Weaver: 'We had rather have our sins than repent... We want government to take care of us.'

### Consequences of Rejecting God's Rule

Rejecting God's kingship leads to tyranny, misery, and destruction, as seen in 1 Samuel 8 and the destruction of Jerusalem in AD 70.

**Lecture support:** 1 Samuel 8:11-18 describes the oppressive king; Weaver references Titus's destruction of Jerusalem.

---

## Key Arguments

### The Jews, not the Romans, were primarily responsible for Christ's crucifixion.

Scripture repeatedly charges the Jews with crucifying Jesus, using the Romans as instruments.

**Lecture support:** Acts 2:23: 'ye have taken, and by wicked hands have crucified and slain'; Acts 7:52: 'betrayers and murderers.'

### Jesus' resurrection and exaltation prove He is both Lord and Christ, the sovereign King.

The apostles emphasized the resurrection to demonstrate Christ's divine kingship and authority.

**Lecture support:** Acts 2:36: 'God hath made that same Jesus... both Lord and Christ.' Romans 1:4: 'declared to be the Son of God with power... by the resurrection.'

### Rejecting God's kingship is rejecting God Himself.

In 1 Samuel 8, Israel's demand for a human king was a direct rejection of God's rule, not merely a political choice.

**Lecture support:** 1 Samuel 8:7: 'they have not rejected thee, but they have rejected me, that I should not reign over them.'

### The declaration 'We have no king but Caesar' denies theological salvation and embraces governmental salvation.

By choosing Caesar, the Jews rejected God's promised Messiah and looked to human government for deliverance.

**Lecture support:** John 19:15; Weaver: 'They are denying God's salvation. They're saying salvation is not of the Lord.'

**A king rules by his law; obedience reveals who our king is.**

If Christ is King, believers must obey His commandments; otherwise, they prove they serve another master.

**Lecture support:** 1 John 2:4: 'He that saith, I know him, and keepeth not his commandments, is a liar.'

**Modern Christians commit the Jews' sin by wanting Christ as Savior but not as King.**

Many seek forgiveness without submission, desiring a 'fire escape' from hell while rejecting Christ's rule over all of life.

**Lecture support:** Weaver: 'We want Christ as our fire escape... But we don't want Him to be our King.'

---

## Scripture References

**John 18:36-37**

Jesus declares His kingdom is not of this world and that He came to bear witness to the truth.

**John 19:14-15,19-22**

Pilate presents Jesus as king; the chief priests answer, 'We have no king but Caesar.'

**John 5:16,18**

The Jews persecuted Jesus and sought to kill Him for healing on the Sabbath and claiming equality with God.

**John 19:11**

Jesus tells Pilate that the one who delivered Him has the greater sin.

**Acts 2:23**

Peter charges the men of Israel with taking Jesus and by wicked hands crucifying Him.

**Acts 4:10**

Peter tells the people of Israel that they crucified Jesus, whom God raised from the dead.

**Acts 10:39**

Peter testifies that the Jews slew Jesus and hanged Him on a tree.

**Acts 7:52**

Stephen calls the Jews the betrayers and murderers of the Just One.

**Acts 2:22-23**

Jesus was delivered by God's determinate counsel, yet taken and crucified by wicked hands.

**Acts 4:26-28**

Herod, Pilate, Gentiles, and Israel gathered to do what God's hand determined before.

**John 15:25**

Jesus says the word might be fulfilled, 'They hated me without a cause.'

**Daniel 9:25-26**

Prophecy of the Messiah being cut off.

**Deuteronomy 18:18-19**

God promises to raise up a Prophet like Moses and put His words in His mouth.

**Acts 2:36**

God has made Jesus both Lord and Christ.

**Mark 14:44**

Judas's betrayers are told to lead Jesus away 'safely' (securely).

**Acts 16:23**

The jailer is charged to keep Paul and Silas 'safely' (securely).

**Acts 5:31**

God exalted Jesus to be a Prince and a Savior.

**John 20:30-31**

These are written that you may believe Jesus is the Christ, the Son of God, and have life.

**Romans 1:3-4**

Jesus was declared the Son of God with power by the resurrection from the dead.

**1 Samuel 8:4-8**

Israel demands a king; God says they have rejected Him from reigning over them.

## Discussion Questions

**1.** In what ways do modern Christians subtly reject Christ's kingship while still wanting His salvation?

**Consider:** Weaver argues that many want Christ as Savior but not as King, mirroring the Jews' sin.

**2.** How does the Roman imperial cult parallel modern governmental overreach and the temptation to look to the state for salvation?

**Consider:** Weaver draws parallels between Caesar worship and contemporary reliance on government.

**3.** What does it mean practically to submit to Christ as Prophet, Priest, and King in daily life?

**Consider:** Weaver emphasizes that Christ's offices cannot be divided; true faith embraces all three.

**4.** Why is the resurrection central to demonstrating Christ's kingship and deity?

**Consider:** Weaver explains that the resurrection proves Jesus is the Son of God with power.

**5.** How should Christians respond when human law conflicts with the law of King Jesus?

**Consider:** Weaver cites Acts 5:29: 'We ought to obey God rather than men.'

## Applications

### Examine your allegiance: Is Christ truly your King?

Believers must honestly assess whether they submit to Christ's rule in every area of life or merely seek His benefits.

**Lecture support:** Weaver: 'We want Christ as our fire escape... But we don't want Him to be our King.'

### Obey Christ's commandments as evidence of His kingship.

Since a king rules by his law, obedience to Scripture demonstrates that Christ is Lord.

**Lecture support:** 1 John 2:4: 'He that saith, I know him, and keepeth not his commandments, is a liar.'

### Reject the idolatry of looking to government for ultimate salvation.

Christians must resist the temptation to trust in political power or human leaders instead of God.

**Lecture support:** Weaver: 'We had rather have our sins than repent... We want government to take care of us.'

### Embrace the whole Christ - Prophet, Priest, and King - for salvation.

Salvation requires accepting Jesus in all His offices; a partial Christ is no Christ at all.

**Lecture support:** Weaver: 'It is all or nothing. Jesus Christ is prophet, priest, and king.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 34

# Have You Been Under A Fig Tree Lately?

April 19, 2020

Read Chapter 34 in Volume 2, pages 215-230 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### The Omniscience of Christ

Jesus demonstrates His divine knowledge by revealing He saw Nathanael under the fig tree and knew his character.

**Lecture support:** Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. (John 1:48)

### The Importance of Private Devotion

Believers should have a specific place and time for prayer, Bible study, and meditation, as Nathanael did under the fig tree.

**Lecture support:** Our Lord is saying, look, Nathanael, I not only know your name. I know the deepest recesses of your heart. I know everything about you. (paraphrase of 2003.9-2091.6)

### True Spirituality vs. Outward Profession

What a person is in secret before God reveals their true character, not their public religious displays.

**Lecture support:** What we are in secret before God is what we really truly are. It's not the profession that we make before everybody else. (paraphrase of 2977.2-3011.2)

### Jesus as the Fulfillment of Prophecy

Jesus is the 'branch' prophesied in Isaiah and Zechariah, and the ladder of Jacob's dream points to Him as the mediator between heaven and earth.

**Lecture support:** Jesus Christ is the branch. Jesus Christ builds the true temple of God. (paraphrase of 1301.8-1389.3)

### The Necessity of Divine Revelation for Faith

Nathanael's confession of Christ came because God the Father revealed it to him, not through human reasoning.

**Lecture support:** Blessed art thou, Simon Bar-Jonah, for flesh and blood have not revealed it unto thee, but my Father who is in heaven. (Matthew 16:17)

---

## Key Arguments

### Jesus' specific knowledge of Nathanael's location and character proves His deity.

By stating He saw Nathanael under 'the' fig tree, Jesus revealed omniscience, leading Nathanael to confess Him as Son of God.

**Lecture support:** Before that Philip called thee, when thou wast under the fig tree, I saw thee. (John 1:48)

### Nathanael's question about Nazareth stemmed from his knowledge of Old Testament prophecy.

Nathanael knew the Messiah was to come from Bethlehem, not Nazareth, showing his scriptural literacy.

**Lecture support:** Nathanael knew his Old Testament. Because in Micah chapter five in verse two, the scripture says, But thou, Bethlehem Ephratah... (Micah 5:2)

### The fig tree symbolizes a place of private spiritual discipline.

Godly men, like Jesus and Nathanael, had specific places for prayer and meditation, which God observes.

**Lecture support:** Our Lord had a specific place to pray. And Judas knew exactly where that was. (John 18:2)

### True Israelites are defined by inward faith, not outward lineage.

Paul teaches that a true Jew is one inwardly, with a circumcised heart, paralleling Jesus' commendation of Nathanael.

**Lecture support:** He is a Judahite, which is one inwardly and circumcision is that of a heart in the spirit... (Romans 2:29)

**Jesus' reference to angels ascending and descending connects to Jacob's ladder.**

Jesus likely alluded to Nathanael's meditation on Genesis 28, revealing Himself as the true ladder between heaven and earth.

**Lecture support:** Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man. (John 1:51)

---

## Scripture References

**John 1:43-51**

The primary text of the sermon, describing the calling of Philip and Nathanael.

**Numbers 13:23**

The spies brought back figs along with grapes and pomegranates from the Valley of Eshcol.

**Numbers 20:5**

Israel complained in the wilderness about the lack of figs, vines, and pomegranates.

**1 Samuel 25:18**

Abigail gave David two hundred cakes of figs as part of a peace offering.

**1 Samuel 30:12**

An Egyptian slave was revived with a cake of figs and raisins.

**2 Kings 20:7**

Isaiah instructed that a lump of figs be placed on Hezekiah's boil, and he recovered.

**Jeremiah 8:13**

God's judgment included no figs on the fig trees.

**1 Kings 4:25**

Under Solomon, every man dwelt safely under his vine and fig tree, symbolizing blessing.

**Micah 4:1-4**

The millennial reign will feature every man sitting under his vine and fig tree.

**John 1:35-42**

Andrew and another disciple followed Jesus after John the Baptist's testimony.

**Matthew 2:23**

Jesus dwelt in Nazareth to fulfill what was spoken by the prophets, though no specific prophecy names Nazareth.

**Micah 5:2**

Prophecy that the Messiah would come from Bethlehem.

**John 7:40-42**

People questioned whether Christ could come from Galilee, citing the prophecy of Bethlehem.

**Isaiah 11:1**

A rod/branch shall come from the stem of Jesse, connected to the meaning of Nazareth.

**Zechariah 3:8**

God will bring forth His servant the Branch.

**Zechariah 6:12**

The man whose name is the Branch will build the temple.

**Matthew 3:9**

John the Baptist warned not to boast in Abrahamic descent without faith.

**John 8:39-44**

Jesus told the Jews that if they were Abraham's children, they would do his works, but they sought to kill Him.

**Romans 2:28-29**

A true Jew is one inwardly, with circumcision of the heart.

**Psalm 32:1-2**

Blessed is the man in whose spirit there is no guile.

## Discussion Questions

**1.** What does Jesus' statement 'I saw thee under the fig tree' reveal about His nature and knowledge?

**Consider:** Jesus' omniscience is demonstrated by His specific knowledge of Nathanael's location and character.

**2.** Why did Nathanael ask, 'Can there any good thing come out of Nazareth?' and what does this show about his knowledge of Scripture?

**Consider:** Nathanael knew the Messiah was prophesied to come from Bethlehem, not Nazareth.

**3.** How does the meaning of 'Nazareth' as 'branch' connect to Old Testament prophecies about the Messiah?

**Consider:** Isaiah 11:1 and Zechariah 3:8; 6:12 refer to the Messiah as the Branch.

**4.** What is the significance of Jesus referring to 'the' fig tree rather than 'a' fig tree?

**Consider:** The definite article indicates a specific, familiar place of private devotion for Nathanael.

**5.** How does Nathanael's immediate confession of Jesus as Son of God and King of Israel demonstrate the work of divine revelation?

**Consider:** Jesus said that flesh and blood did not reveal this to Peter, but the Father; similarly, Nathanael's confession came from God.

**6.** What is the connection between Jesus' promise of angels ascending and descending and Jacob's dream in Genesis 28?

**Consider:** Jesus likely referenced Nathanael's meditation on Jacob's ladder, revealing Himself as the true ladder.

**7.** According to the sermon, why is private devotion more indicative of true spirituality than public religious activity?

**Consider:** What we are in secret before God is what we really are; character is what a man is in the dark.

**8.** What practical steps can you take to establish or maintain your own 'fig tree' - a consistent place and time for prayer and Bible study?

**Consider:** The sermon challenges believers to have a specific place for private worship, as Nathanael and Jesus did.

# Applications

### Cultivate a Consistent Private Devotional Life

Believers should have a specific place and time for prayer, Bible reading, and meditation, as Nathanael had under the fig tree.

**Lecture support:** Have you been under a fig tree lately? ... Do you have a special place where you read the scripture? Think about it and pray. (2611.4-2678.0)

### Be Honest with God in Prayer

Since God knows our hearts completely, we should be transparent with Him about our feelings, struggles, and needs.

**Lecture support:** You might as well be honest with God because He already knows what's in your heart anyhow. (2678.7-2733.9)

### Examine the Sincerity of Your Heart

True character is revealed in secret; we should evaluate whether our private devotion matches our public profession.

**Lecture support:** What we are in secret before God is what we really truly are. (2977.2-3011.2)

### Trust in Christ's Omniscience and Care

Jesus sees and knows every detail of our lives, including our private struggles and devotions, and He rewards those who seek Him.

**Lecture support:** Our Lord not only takes note of our devotions, our private worship, he also takes note of the sincerity and the genuineness of our hearts. (2678.7-2733.9)

### Seek Divine Revelation for Faith

Saving knowledge of Christ comes only through the Father's revelation; we should pray for spiritual understanding.

**Lecture support:** The only way anyone can savingly know God the Father is that there has to be a revelation of the Father by Jesus Christ. (2211.6-2244.9)

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 35

# How Much Do You Value Death?

August 15, 2022

Read Chapter 35 in Volume 2, pages 231-247 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### The Value of Death for the Christian

Death is not the end but a gain, an advantage, and an entrance into real life and eternal glory.

**Lecture support:** Weaver states, 'For me to live is Christ and to die is gain' (Philippians 1:21) and explains that death is 'the entrance to real life.'

### Life Without Christ is Worthless

A life without Jesus Christ is counted as loss and dung, regardless of earthly pleasures or achievements.

**Lecture support:** Weaver references Philippians 3:7-8 where Paul counts all things loss and dung for Christ, and shares the story of 'Papa' who wept over wasted years.

### Readiness for Death Through Faithful Living

Being ready to die comes from fighting the good fight, finishing the course, and keeping the faith.

**Lecture support:** Weaver cites 2 Timothy 4:6-7, noting that Paul was ready because he had fought a good fight and kept the faith.

### Death as Transformation and Conformation

Death transforms the believer into a glorified body and conforms them to the image of Christ, making them sinless.

**Lecture support:** Weaver uses 2 Corinthians 5:1-9 and Romans 8:29 to show that we will be transformed and conformed to Christ's image.

### The Heavenly Hope

Death brings the believer into the presence of God, angels, and perfected saints, as described in Hebrews 12:22-24.

**Lecture support:** Weaver reads Hebrews 12:22-24, listing the heavenly Jerusalem, innumerable angels, and Jesus the mediator.

### Cheerful Anticipation of Death

Believers should cheerfully look forward to death as a release from sorrow and a passage to glory.

**Lecture support:** Weaver quotes John Calvin: 'nobody has made any progress in the school of Christ unless he cheerfully looks forward to the day of his death.'

---

## Key Arguments

### Death is Gain, Not Loss

Paul explicitly states that to die is gain (profit, advantage), making death valuable for the Christian.

**Lecture support:** Weaver explains the Greek word kerdos in Philippians 1:21, meaning gain or profit.

### Pre-Conversion Life is Worthless

Paul counted his pre-conversion achievements as loss and dung, showing that life without Christ has no eternal value.

**Lecture support:** Weaver reads Philippians 3:7-8 and emphasizes the word 'dung' as having no value.

### Fear of Death Stems from Unfaithfulness

Many Christians fear death because they have not fought the good fight or kept the faith, leading to dread.

**Lecture support:** Weaver states, 'most of us have never even entered into the ring... we hesitate, dread, and recoil even at the thought of death.'

### Suffering Advances the Gospel

Paul's imprisonment furthered the gospel by making his bonds known and emboldening other believers.

**Lecture support:** Weaver explains Philippians 1:12-14, noting that many brethren became more bold to speak the word.

### Death is a Transformation

At death, believers receive a glorified body, as mortality is swallowed up by life.

**Lecture support:** Weaver cites 2 Corinthians 5:1-4, explaining the earthly tabernacle is dissolved and replaced with a heavenly building.

### Death is a Conformation to Christ

Believers are predestined to be conformed to the image of Christ, which is fully realized at death.

**Lecture support:** Weaver references Romans 8:29 and 1 John 3:2, stating we shall be like Him.

---

## Scripture References

### Philippians 1:12-26

The main text of the sermon, where Paul discusses his imprisonment, the furtherance of the gospel, and his desire to depart and be with Christ.

### Luke 20:38

Used to show that God is the God of the living, not the dead, emphasizing that life continues after death.

### Ecclesiastes 7:1

Solomon states that the day of death is better than the day of birth, especially for the believer.

### Ecclesiastes 6:12

Referenced to explain that Solomon writes from a 'under the sun' perspective, as a natural man.

### Ecclesiastes 12:11-14

Shows that the words of the wise are as goads and nails, and the conclusion is to fear God and keep His commandments.

### Psalm 116:15

Declares that precious in the sight of the Lord is the death of His saints.

### Philippians 3:7-8

Paul counts all things loss and dung for the excellency of the knowledge of Christ.

### Nahum 1:14

God declares the wicked vile and will make their grave, illustrating the worthlessness of a life without God.

**Malachi 2:1-3**

God threatens to spread dung on the faces of disobedient priests, reinforcing the imagery of worthlessness.

**2 Timothy 4:6-8**

Paul expresses readiness to be offered, having fought the good fight, and looks forward to the crown of righteousness.

**2 Peter 2:16**

Referenced to illustrate that God can use even a donkey to speak, so He can use reprobates to preach Christ.

**Hebrews 2:14-15**

Christ destroyed the devil and delivered those who through fear of death were subject to bondage.

**2 Corinthians 5:1-9**

Describes the earthly tabernacle being dissolved and the believer's desire to be clothed with a heavenly body.

**Romans 12:1-2**

Believers are to present their bodies a living sacrifice and be transformed by the renewing of their minds.

**Romans 8:29**

Believers are predestined to be conformed to the image of Christ.

**Philippians 3:9-11**

Paul desires to know Christ and be made conformable to His death, attaining the resurrection.

**1 John 3:1-3**

When Christ appears, we shall be like Him, for we shall see Him as He is.

**Hebrews 12:22-24**

Describes the heavenly Jerusalem, innumerable angels, the church of the firstborn, and Jesus the mediator.

## Discussion Questions

**1.** How does the biblical view of death as 'gain' challenge our natural fear and avoidance of death?

**Consider:** Weaver emphasizes that Paul considered death a profit, which is countercultural.

**2.** In what ways might we be living a 'worthless' life if we are not fully devoted to Christ?

**Consider:** Weaver discusses Paul counting his pre-conversion life as dung and the story of wasted years.

**3.** What does it mean to 'fight the good fight' and 'finish the course' in our daily lives?

**Consider:** Weaver connects readiness for death with faithful living from 2 Timothy 4:6-7.

**4.** How can we cultivate a cheerful anticipation of death, as Calvin described?

**Consider:** Weaver quotes Calvin and others who saw death as a joyful release.

**5.** What does the promise of a glorified body and conformation to Christ mean for our present struggles with sin and suffering?

**Consider:** Weaver teaches that death brings transformation and conformation, making us sinless.

**6.** How does the description of heaven in Hebrews 12:22-24 shape our perspective on death?

**Consider:** Weaver reads the passage to show what awaits believers, making death valuable.

**7.** Why do you think Paul was able to rejoice even when Christ was preached out of envy and strife?

**Consider:** Weaver explains Paul's response to contentious preachers in Philippians 1:15-18.

**8.** How can we help fellow believers who struggle with the fear of death?

**Consider:** Weaver notes that fear of death is bondage, but Christ has delivered us (Hebrews 2:14-15).

## Applications

### Evaluate Your View of Death

Consider whether you see any value in death and if you can regard it in a more valuable light after hearing biblical truth.

**Lecture support:** Weaver asks, 'Do you see any value in death? ... do you think that you can regard death in a more valuable light?'

### Live a Life Worthy of the Gospel

Fight the good fight, finish your course, and keep the faith so that you can be ready to be offered like Paul.

**Lecture support:** Weaver states that most are not ready because they have not fought or finished, and urges readiness.

### Rejoice in the Advance of the Gospel

Even when the gospel is preached from wrong motives, rejoice that Christ is preached, as Paul did.

**Lecture support:** Weaver explains Paul's rejoicing in Philippians 1:18, regardless of pretense or truth.

### Long for Transformation and Conformation

Desire to be transformed into a glorified body and conformed to Christ's image, which death will accomplish.

**Lecture support:** Weaver teaches that death brings metamorphosis and conformation, and we should groan for it.

### Set Your Hope on Heaven

Meditate on the heavenly realities of Hebrews 12:22-24 to cultivate a longing for death as gain.

**Lecture support:** Weaver reads the passage and asks, 'How could we not want those things?'

### Cheerfully Anticipate Death

Make progress in the school of Christ by looking forward to the day of death with joy, not fear.

**Lecture support:** Weaver quotes Calvin and others to encourage a cheerful expectation of death.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 36

# Two Reasons Why You Don't Love The Lord As You Should

October 09, 2022

Read Chapter 36 in Volume 2, pages 249-267 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### The Greatness and Gravity of Sin

Sin is exceedingly offensive to God, depicted as putrefying sores, filthy rags, and a stench; even one sin makes us guilty of all.

**Lecture support:** From the sole of the foot, even to the head, there is no soundness in it, but wounds and bruises and putrefying sores... (Isaiah 1:6).

### The Graciousness of Forgiveness

God forgives sinners through Christ's sacrifice, but sin itself must be punished; forgiveness is according to the riches of His grace.

**Lecture support:** God often forgives sinners, but He never forgives sin... the sinner is only forgiven on the ground of another having borne his punishment.

### Love Proportional to Perceived Forgiveness

Our love for Christ is small because we do not grasp how much we have been forgiven; to whom little is forgiven, the same loveth little.

**Lecture support:** 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.

### Self-Righteousness vs. Humble Repentance

The Pharisee's external righteousness contrasts with the woman's brokenness; true love flows from recognizing one's own sinfulness.

**Lecture support:** Simon... spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is...

### The Necessity of Seeing Ourselves and Seeing Christ

To love God more, we must pray for God to show us our sin and then show us Himself in His mercy and grace.

**Lecture support:** Lord, show me myself... Lord, show me thyself.

---

## Key Arguments

### We do not perceive the greatness of our sins

Most Christians trivialize sin, not realizing that even one sin condemns and makes us guilty of the whole law, and that sin is repulsive to God.

**Lecture support:** How many sins does it take to condemn you? ... One. Just one sin makes you a sinner.

### We do not perceive the graciousness of our Savior

We fail to appreciate the immense grace required to forgive even one sin, let alone the multitude we have committed and forgotten.

**Lecture support:** If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

### Sin causes suffering to Christ

Our sins caused Christ's suffering and death; contemplating this should deepen our love and gratitude.

**Lecture support:** He was wounded for our transgressions, he was bruised for our iniquities...

### No sinner is beyond salvation

The sinful woman and examples like John Newton demonstrate that God's grace can save the vilest sinner.

**Lecture support:** John Newton was a drunkard, a whoremonger and a slave trader. And yet God saved him.

---

## Scripture References

### Luke 7:36-50

The main passage: Jesus anointed by a sinful woman in Simon the Pharisee's house.

### Colossians 3:1-2

Command to set affection on things above, not on earthly things.

**Deuteronomy 6:5**

The greatest commandment to love God with all heart, soul, and might.

**Mark 12:29-30**

Jesus quotes Deuteronomy 6:4-5 as the first commandment.

**Philippians 3:6**

Paul's pharisaical zeal and blamelessness according to the law.

**Luke 18:10-14**

Parable of the Pharisee and the publican praying in the temple.

**Isaiah 65:2-5**

God's rebuke of a rebellious people with a pharisaical attitude.

**1 John 3:4**

Sin is the transgression of the law.

**Galatians 3:10**

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

**James 2:9-10**

Whoever keeps the whole law but stumbles in one point is guilty of all.

**Isaiah 1:4-6**

A picture of sin as wounds, bruises, and putrefying sores from head to foot.

**Isaiah 64:6**

All our righteousnesses are as filthy rags.

**Ezekiel 24:1-14**

Parable of the boiling pot with scum, picturing the filthiness of sin.

**Psalm 38:5**

David's wounds stink and are corrupt because of his foolishness (sin).

**Romans 7:24-25**

Paul's cry of wretchedness and deliverance through Jesus Christ.

**Matthew 23:27**

Pharisees likened to whited sepulchres full of dead men's bones.

**Isaiah 6:1-7**

Isaiah's vision of God's holiness and his confession of uncleanness.

**Psalm 130:3-4**

If God marked iniquities, no one could stand; but there is forgiveness.

**Jeremiah 44:4**

God hates all sin, calling it an abominable thing.

**Ephesians 1:7**

Redemption through Christ's blood, the forgiveness of sins.

## Discussion Questions

**1.** Why do we often fail to see the seriousness of our own sin, and how can we cultivate a more biblical view of sin's offensiveness to God?

**Consider:** The first reason for small love is not perceiving the greatness of our sin.

**2.** In what ways do we, like Simon the Pharisee, compare ourselves to others to feel more righteous, and how does this hinder our love for Christ?

**Consider:** Discussion of self-righteousness and comparing ourselves among ourselves.

**3.** How does understanding that Christ suffered for our specific sins change the way we view sin and forgiveness?

**Consider:** The application that our sins caused pain to Christ.

**4.** What practical steps can we take to remember the depth of our forgiveness and let it fuel greater love and obedience?

**Consider:** The need to perceive the graciousness of our Savior.

**5.** Why is it dangerous to push 'great sinners' forward as testimonies while neglecting the grace that preserves others from such sins?

**Consider:** Discussion on magnifying sin versus magnifying grace.

## Applications

### Pray for a true sight of your sinfulness

Ask God to show you the depth and depravity of your sin so that you may appreciate His forgiveness and love Him more.

**Lecture support:** Lord, show me myself... If God ever opened your eyes to who you are and what you are, you will be in absolute fear...

### Pray for a true sight of Christ's grace

Ask God to reveal the graciousness of Christ's suffering and forgiveness, leading to greater love and gratitude.

**Lecture support:** Lord, show me thyself... when God shows us Himself and His mercy and grace through the Lord Jesus Christ...

### Do not compare yourself with others

Avoid the pharisaical trap of measuring spirituality by comparing with others; recognize that all sin makes us guilty before God.

**Lecture support:** We try to make ourselves more spiritual by comparing ourselves to other people...

### Remember that no sinner is beyond salvation

Do not despair of God's mercy; the vilest sinner can be saved, as demonstrated by the woman and John Newton.

**Lecture support:** There is not a sinner too vile to be saved... No one is beyond the grace and the mercy of God.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 37

# Faith, Little Faith, Great Faith

April 27, 2024

Read Chapter 37 in Volume 2, pages 269-286 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Faith as a Divine Gift

Saving faith is not human-generated but a gift from God, distinct from natural belief.

**Lecture support:** Faith is indeed the gift of God. You may not have faith apart from God's gift. There is a vast difference between a humanistic faith and a saving faith.

### Degrees of Faith

Scripture acknowledges little faith and great faith, implying growth is possible.

**Lecture support:** Our Lord Jesus mentions little faith and later on he mentions a great faith. So if there's a little faith and there's a great faith, there's got to be some degrees in between.

### Self-Focus of Little Faith

Little faith is preoccupied with personal needs, safety, and circumstances rather than God's kingdom.

**Lecture support:** A little faith puts oneself first and God second... a little faith is concerned with your own life and with your own necessities.

### Humility and Others-Focus of Great Faith

Great faith is marked by concern for others, deep humility, and recognition of God's authority.

**Lecture support:** A great faith is concerned about others... a great faith is also a humble faith... a great faith happens to be one that recognizes God's sovereign authority.

### Means of Increasing Faith

Faith grows through prayer, engagement with Scripture, and active exercise.

**Lecture support:** We must pray to the Lord that the Lord will give us a greater faith... faith cometh by hearing, and hearing by the word of God... we are to use the faith that God has given us.

## Key Arguments

### Saving faith is a gift, not human effort

True faith is given by God and is not something we can produce ourselves.

**Lecture support:** Faith is indeed the gift of God. You may not have faith apart from God's gift.

### Even small faith is powerful

Faith as small as a mustard seed can accomplish the impossible when it is genuine.

**Lecture support:** If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

### Little faith focuses on self

Little faith is characterized by anxiety over personal needs and safety, putting self before God.

**Lecture support:** A little faith puts oneself first and God second... a little faith is concerned with your own life and with your own necessities.

### Little faith fails to remember God's works

The disciples' little faith stemmed from forgetting Jesus' miracles and reasoning humanly.

**Lecture support:** They did not remember... they reasoned unscripturally or unbiblically... they did not understand.

### Great faith is others-centered and humble

The centurion's faith was great because he cared for his servant, acknowledged his unworthiness, and trusted Jesus' word.

**Lecture support:** Lord, I am not worthy that thou shouldest enter under my roof... but say in a word, and my servant shall be healed.

### Faith must be exercised to grow

Like physical exercise, faith is strengthened by using it in trust and obedience.

**Lecture support:** Exercise thyself rather unto godliness... Gymnasticize yourself unto godliness. Work at it.

## Scripture References

**Matthew 6:30**

Jesus addresses worry about clothing, calling the disciples 'O ye of little faith.'

**Ephesians 2:8-9**

Salvation by grace through faith is a gift of God, not of works.

**Hebrews 11:6**

Without faith it is impossible to please God; one must believe He exists and rewards seekers.

**Luke 17:5**

The apostles ask Jesus to increase their faith after being taught about forgiveness.

**Matthew 17:19-20**

Jesus explains the disciples' failure to cast out a demon was due to unbelief; faith like a mustard seed can move mountains.

**Hebrews 11:32-38**

Examples of what was accomplished and endured through faith.

**Matthew 9:18-22**

The woman with the issue of blood is healed by touching Jesus' garment; He says her faith made her whole.

**Matthew 8:26**

Jesus calms the storm and asks the disciples why they are fearful, calling them 'O ye of little faith.'

**Matthew 14:31**

Jesus catches sinking Peter and says, 'O thou of little faith, wherefore didst thou doubt?'

**Matthew 16:8**

Jesus perceives the disciples' reasoning about bread and calls them 'O ye of little faith.'

**Luke 12:28**

Similar to Matthew 6, Jesus tells the disciples not to worry about clothing, calling them 'O ye of little faith.'

**Matthew 6:31-34**

Jesus instructs not to worry about food and clothing but to seek first God's kingdom.

**Luke 12:28-31**

Parallel passage on not worrying, seeking the kingdom instead.

**Matthew 8:23-27**

Jesus calms the storm; the disciples marvel at His authority.

**Matthew 14:29-31**

Peter walks on water, becomes afraid, and begins to sink; Jesus calls him 'of little faith.'

**Matthew 16:1-12**

Jesus warns of the leaven of the Pharisees; disciples misunderstand, and He calls them 'of little faith.'

**Mark 8:16-21**

Parallel account of the disciples' failure to understand, highlighting their hardened hearts and lack of remembrance.

**Luke 7:1-10**

The centurion's great faith: he believes Jesus can heal his servant with a word, and Jesus marvels.

**Romans 10:17**

Faith comes by hearing, and hearing by the word of God.

**Proverbs 3:5-8**

Trust in the Lord with all your heart and lean not on your own understanding.

## Discussion Questions

**1.** What is the difference between humanistic faith and saving faith, and how can we discern which we have?

**Consider:** Weaver distinguishes between natural belief and divine faith.

**2.** Why do you think the apostles, who walked with Jesus, were often rebuked for little faith?

**Consider:** Three of five 'little faith' mentions are directed at the twelve.

**3.** In what areas of your life are you most tempted to have little faith (provision, safety, doubt)?

**Consider:** Little faith is associated with worry over food, clothing, and safety.

**4.** How does forgetting God's past faithfulness contribute to little faith, and what can we do to remember?

**Consider:** The disciples forgot the feeding miracles, leading to misunderstanding.

**5.** What practical steps can you take to shift your focus from self to others and God's kingdom?

**Consider:** Great faith is concerned with others and God's honor.

**6.** How does humility relate to great faith, and why is it essential?

**Consider:** The centurion's humility was key to his great faith.

**7.** What does it mean to 'exercise' faith, and what might that look like in daily life?

**Consider:** Weaver uses the gym analogy for building faith.

**8.** How can we balance taking practical precautions with trusting God for safety?

**Consider:** Weaver says we should do what we can but ultimately trust God.

## Applications

### Pray for increased faith

Since faith is a gift, we should regularly ask God to increase our faith.

**Lecture support:** The apostle said, 'Lord, increase our faith.' We must pray to the Lord that the Lord will give us a greater faith.

### Study and hear God's Word

Faith grows through serious study of Scripture and faithful attendance to preaching.

**Lecture support:** Faith cometh by hearing, and hearing by the word of God... you need to hear the preaching and teaching of the Word of God.

### Exercise faith actively

Use the faith you have by trusting God in decisions and obedience, strengthening it like a muscle.

**Lecture support:** Exercise thyself rather unto godliness... Gymnasticize yourself unto godliness. Work at it.

### Seek God's kingdom first

Instead of worrying about personal needs, prioritize God's honor, kingdom, and righteousness.

**Lecture support:** Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

### Remember God's past works

Combat little faith by intentionally recalling how God has provided and worked in the past.

**Lecture support:** They did not remember... He expects us to remember.

### Cultivate humility

Recognize your unworthiness and dependence on God's grace, which fosters great faith.

**Lecture support:** Lord, I am not worthy that thou shouldest enter under my roof... real humility stems from the realization that we are poor and wicked sinners.

### Focus on others

Move from self-concern to caring for those beneath you or in need, as the centurion did.

**Lecture support:** A great faith is concerned about others... Are you concerned about those that are beneath you?

### Trust God's sovereign authority

Believe that God can act with a word, without needing physical presence or human help.

**Lecture support:** Lord, all you have to do is just speak the word. You don't have to be present.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 38

# The Scars of Sin

April 27, 2024

Read Chapter 38 in Volume 2, pages 287-304 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### The Lasting Consequences of Sin

Sin leaves physical, mental, emotional, and spiritual scars that remain even after forgiveness.

**Lecture support:** We do not understand the consequences of our sin. We don't understand the physical impact that sin has upon our bodies. (48.4-108.8s)

### Divine Forgiveness Through Christ

God forgives sins completely based on the person and work of Jesus Christ, who is the propitiation for our sins.

**Lecture support:** The only reason God forgives us is because of the personal work of Jesus Christ, because He's the one that is the propitiation for our sins. (762.5-852.0s)

### Forgiveness vs. Removal of Consequences

Forgiveness does not necessarily equate with the removal of consequences; scars and memories may persist.

**Lecture support:** The forgiveness of sins does not necessarily equate with the removal of consequences. God may forgive our sins, but we still, many times, have to suffer and suffer the consequences from our sins. (1184.3-1224.6s)

### The Battle with Sinful Memories

The flesh and Satan bring sinful memories to mind; believers must fight by rejecting them and focusing on Christ.

**Lecture support:** Your flesh is going to remind you constantly of everything that you used to do before your conversion. (2434.7-2479.9s)

### Bearing the Marks of Christ

Believers should desire to bear the marks of Christ through obedience and suffering for Him rather than the scars of sin.

**Lecture support:** I'd much rather have in my body the marks of the Lord Jesus Christ than I had the marks of sin any day of the week. (3228.1-3263.3s)

---

## Key Arguments

### Sin has physical consequences

The Bible explicitly warns that sexual sin is a sin against one's own body, leading to physical disease and decay.

**Lecture support:** Flee fornication. Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body. (396.4-448.4s)

### Sin's harvest exceeds its sowing

The law of sowing and reaping means sin always produces more heartache and destruction than expected.

**Lecture support:** You're always going to reap more heartache, disappointment, and destruction than you want when you actually plant the seed of sin. (690.6-762.0s)

### God's forgiveness is complete but does not erase memory

God's promise to 'not remember' sins means He will not hold them against us, not that He erases them from His omniscient mind.

**Lecture support:** When the Bible says that He will never remember our sins, it does not mean that He eradicates them somehow from His mind. What it does mean is this: He will never remember them against us. (1310.6-1362.1s)

### Forgiving others requires not bringing up past sins

True forgiveness, modeled after God's, means not using past sins to manipulate or control others.

**Lecture support:** If he forgave me as God, for Christ's sake, has forgiven me, then he doesn't remember my sins. ... it does mean he has the power not to bring them up and not to speak about them and not to use them to manipulate and control me. (1447.0-1474.1s)

### The flesh is the primary source of sinful thoughts

The carnal mind is enmity against God and constantly reminds believers of past sins, especially as they pursue holiness.

**Lecture support:** The more obedient you are, the more righteous, the more holy, the more godly that you are and you want to be and you strive to be, the more your flesh hates you. (2434.7-2479.9s)

### Sinful memories provide spiritual opportunities

When past sins come to mind, believers can confess, glory in forgiveness, praise God, and fight the good fight of faith.

**Lecture support:** When my sins come back in my mind... I have the opportunity to acknowledge and confess that I am a sinner and that I have sinned. (2714.3-2779.2s)

### The lost will remember their sins eternally

The rich man in Luke 16 was told to 'remember,' implying that memory of sin will be part of eternal torment.

**Lecture support:** I think that part of the torment and punishment of dying lost is that you will remember every sin, every trespass, every transgression. (3052.6-3130.0s)

---

## Scripture References

### Psalm 130:3

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

### Psalm 130:4

But there is forgiveness with thee that thou mayest be feared.

### Galatians 6:17

For henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus Christ.

### 2 Corinthians 11:23-28

Paul's sufferings: stripes, prisons, beatings, stoning, shipwrecks, perils, weariness, painfulness, hunger, thirst, cold, nakedness, care of churches.

### 1 Corinthians 6:18

Flee fornication. Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body.

**Proverbs 5:3-11**

Warning against the strange woman; her end is bitter, her feet go down to death; lest thou mourn when thy flesh and body are consumed.

**Proverbs 6:23-29**

Commandment is a lamp; warning against the evil woman; can a man take fire into his bosom and not be burned?

**Proverbs 7:21-27**

He goeth after her as an ox to the slaughter; till a dart strike through his liver; her house is the way to hell.

**Galatians 6:7-8**

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

**Acts 5:30-31**

God exalted Jesus to be a Prince and a Savior, to give repentance to Israel and forgiveness of sins.

**Acts 13:38**

Through this man is preached unto you the forgiveness of sins.

**Ephesians 1:7**

In whom we have redemption through his blood, the forgiveness of sins.

**Colossians 1:14**

In whom we have redemption through his blood, even the forgiveness of sins.

**Psalm 103:12**

As far as the east is from the west, so far hath he removed our transgressions from us.

**Isaiah 38:17**

Thou hast cast all my sins behind thy back.

**Isaiah 43:25**

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

**Jeremiah 31:34**

I will forgive their iniquity, and I will remember their sin no more.

**Micah 7:19**

He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

### Ephesians 4:30-32

Grieve not the Holy Spirit; put away bitterness; forgive one another, even as God for Christ's sake hath forgiven you.

### Romans 8:7-8

The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be.

## Discussion Questions

**1.** How do you distinguish between God's forgiveness and the ongoing consequences of sin in your own life?

**Consider:** Weaver emphasizes that forgiveness does not remove all consequences; scars may remain.

**2.** In what ways have you experienced the 'law of sowing and reaping' in relation to sin?

**Consider:** Sin always produces a harvest greater than expected, as illustrated by the seed analogy.

**3.** How can we practically 'forgive as God forgave' without bringing up past offenses?

**Consider:** Ephesians 4:32 commands forgiveness that does not use past sins to manipulate.

**4.** Why do you think sinful memories often surface when we are pursuing holiness?

**Consider:** The flesh is enmity against God and resists our growth in godliness.

**5.** What strategies have you found effective in 'bringing every thought into captivity' to Christ?

**Consider:** 2 Corinthians 10:5 commands believers to take control of their thought life.

**6.** How can the memory of past sins become an opportunity for praise and confession rather than despair?

**Consider:** Weaver lists four opportunities that sinful memories provide for spiritual growth.

**7.** What does it mean to 'bear the marks of the Lord Jesus' in your daily life?

**Consider:** Paul bore physical scars for Christ; believers today bear marks through obedience and suffering.

# Applications

### Acknowledge and confess sin when memories arise

When past sins come to mind, use the opportunity to confess them and affirm your ongoing need for God's mercy.

**Lecture support:** When my sins come back in my mind... I have the opportunity to acknowledge and confess that I am a sinner and that I have sinned. (2714.3-2779.2s)

### Glory in Christ's forgiveness rather than dwell on past sins

Instead of being overwhelmed by sinful memories, revel in the complete forgiveness provided through Christ's sacrifice.

**Lecture support:** I have the opportunity to revel and to glory in the forgiveness that we have in the Lord Jesus Christ. (2779.6-2837.9s)

### Praise God for deliverance from sin's power

Thank God regularly for translating you out of the kingdom of darkness and changing your desires.

**Lecture support:** We have the opportunity to praise Him for deliverance... How often do you thank Him for deliverance? (2838.6-2888.1s)

### Fight to reject sinful thoughts and focus on Christ

Deliberately refuse and reject sinful memories, and instead set your mind on Christ and His promises.

**Lecture support:** We have an opportunity to fight against them and to purposely and deliberately reject and refuse them. (2888.2-2972.8s)

### Forgive others without bringing up past offenses

Model your forgiveness after God's by not using others' past sins to manipulate or control them.

**Lecture support:** If he forgave me as God, for Christ's sake, has forgiven me, then he doesn't remember my sins... he has the power not to bring them up. (1447.0-1474.1s)

### Desire the marks of Christ over the scars of sin

Prioritize living in obedience and suffering for Christ's sake rather than being defined by past sins.

**Lecture support:** I'd much rather have in my body the marks of the Lord Jesus Christ than I had the marks of sin any day of the week. (3228.1-3263.3s)

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 39

# The Displeased Prophet - Jonah Series

*Part Four of Four*

December 01, 2024

Read Chapter 39 in Volume 2, pages 305-325 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### The Danger of Anger and Bitterness Toward God

Anger at God's providence is futile and harmful, defiling oneself and others. Jonah's anger is a warning against such bitterness.

**Lecture support:** Weaver asks, 'Have you ever been mad at God?' and cites Hebrews 12:15 about the root of bitterness defiling many.

### God's Absolute Sovereignty

God does whatever He pleases, and no one can thwart His purposes. His will is always best for us.

**Lecture support:** Weaver quotes Psalm 115:3 and Isaiah 46:10, emphasizing that God's counsel shall stand.

### The Necessity of Preaching as God's Ordained Means

God has ordained preaching as the means to bring about salvation. Jonah had to preach even though God planned to show mercy.

**Lecture support:** Weaver references 1 Corinthians 1:21 and Romans 10:13-15 to show that faith comes by hearing, and hearing by the word of God through a preacher.

### Misplaced Priorities: Comfort Over Compassion

Jonah cared more about his own comfort (the gourd) than the lives of 120,000 people in Nineveh. This reflects a common human tendency.

**Lecture support:** God's rebuke in Jonah 4:10-11 contrasts Jonah's pity for the gourd with God's concern for the city.

### Faithfulness Over Success in Ministry

God does not measure success by numbers but by faithfulness. Preachers like Noah, Isaiah, and Jeremiah were faithful despite lack of converts.

**Lecture support:** Weaver states, 'It is faithfulness that counts, not greatness,' and cites 1 Corinthians 4:2.

### God's Compassionate Care for All Creation

God cares for animals and expects humans to treat His creation with respect. Mistreating creation is contempt toward God.

**Lecture support:** Weaver reads Psalm 104:10-24 and Deuteronomy 22:6-7, showing God's provision for animals and a promise of long life for treating them well.

---

## Key Arguments

### Anger at God is futile and self-destructive

Being angry with God does not change His providence; it only harms the angry person and those around them.

**Lecture support:** Weaver asks, 'Did it do you any good to be angry with God? Did it change his providence?' and answers, 'Absolutely not.'

### God's will is always best, even when we don't understand it

We must trust that God's purposes are for our good and His glory, even in trials.

**Lecture support:** Weaver says, 'We have to come to the realization that God's will is absolutely best for us.'

### Preaching is the divinely appointed means of salvation

God not only ordains the end (salvation) but also the means (preaching). Jonah had to preach for Nineveh to repent.

**Lecture support:** Weaver explains Romans 10:14: 'How shall they hear without a preacher?'

### God sends or removes preachers based on His compassion or judgment

When God intends to show mercy, He sends a preacher; when He intends judgment, He removes or silences the preacher.

**Lecture support:** Weaver cites Judges 6:7-8, 2 Chronicles 36:15-16, and Amos 8:11.

### Jonah's anger reveals a selfish concern for personal comfort

Jonah's pity for the gourd, which he did not labor for, exposes his lack of compassion for the people of Nineveh.

**Lecture support:** Weaver points out Jonah 4:10-11, where God contrasts Jonah's concern for the gourd with His own concern for the city.

### Ministry is determined by God, not personal preference

Preachers do not choose whether they have a ministry of reconciliation or condemnation; God assigns it.

**Lecture support:** Weaver contrasts Jonah's desired ministry of condemnation with Isaiah's and Jeremiah's ministries of condemnation, which they did not desire.

### Faithfulness, not visible results, defines success

Noah preached 120 years without a convert, yet he is a hero of faith. God requires faithfulness, not numerical success.

**Lecture support:** Weaver says, 'Success is not in numbers. Success is not in bigness. Success is in faithfulness.'

### God's concern for animals reflects His character and our responsibility

God provides for animals and commands humane treatment. Mistreating animals is disrespecting God.

**Lecture support:** Weaver reads Psalm 104 and Deuteronomy 22:6-7, noting God's care for animals and the promise of long life for treating them well.

---

## Scripture References

### Jonah 4:1-11

The entire chapter is read and forms the basis of the sermon. Jonah's anger, the gourd, the worm, and God's final question.

### Hebrews 12:15

Used to warn about the root of bitterness that defiles many, applied to Jonah's anger.

### Psalm 115:3

Quoted to affirm God's sovereignty: 'Our God is in the heavens; he does whatsoever he pleases.'

### Isaiah 46:10

Cited to show God declares the end from the beginning and His counsel shall stand.

**Lamentations 3:33**

Used to show God does not afflict willingly or grieve the children of men.

**Matthew 7:11**

Quoted to illustrate that if evil men give good gifts, how much more will the Heavenly Father give good things.

**2 Kings 8:7-15**

The story of Elisha and Hazael, paralleling Jonah's knowledge of future Assyrian cruelty.

**1 Corinthians 1:20-21**

Used to show that God uses the foolishness of preaching to save those who believe.

**Romans 10:13-15**

Explained to show the chain: calling requires belief, belief requires hearing, hearing requires a preacher, and preaching requires being sent.

**John 10:3-4**

Referenced to illustrate that Christ's sheep hear His voice, as Mary recognized Jesus when He called her name.

**Judges 6:1-10**

Read to show that when Israel cried out, God sent a prophet (preacher) before sending a deliverer.

**2 Chronicles 36:15-16**

Cited to demonstrate that God sent messengers because He had compassion, but the people mocked them until there was no remedy.

**Amos 8:11-12**

Quoted to show the famine of hearing the words of the Lord as a form of judgment.

**Amos 6:1-6**

Read to illustrate people at ease in Zion, concerned with comfort but not grieved for the affliction of Joseph.

**Hosea 4:12-13**

Cited to show people sacrificing under trees because the shadow was good, preferring comfort in idolatry.

**Jeremiah 1:10, 15-19**

Read to show Jeremiah's ministry of condemnation: to root out, pull down, and destroy.

**Isaiah 6:8-11**

Read to show Isaiah's commission to preach so that people would not understand, a ministry of condemnation.

**2 Corinthians 2:14-16**

Explained to show that preachers are a savor of life unto life and death unto death, depending on the hearers' response.

**Psalm 104:10-24**

Read to demonstrate God's provision for animals and all creation.

**Deuteronomy 22:6-7**

Cited to show God's command to let the mother bird go, with a promise of long life, indicating God's care for animals.

## Discussion Questions

**1.** Have you ever been angry with God over a difficult providence? How did that anger affect you and those around you?

**Consider:** Weaver asks the congregation to examine their own hearts regarding anger toward God.

**2.** In what ways might bitterness take root in our lives, and how can we guard against it?

**Consider:** Based on Hebrews 12:15, Weaver warns that bitterness defiles many.

**3.** How does understanding God's sovereignty help us trust Him in trials?

**Consider:** Weaver emphasizes that God does all His pleasure and His will is best.

**4.** Why is preaching essential in God's plan of salvation? How should this shape our view of the church and evangelism?

**Consider:** Weaver explains Romans 10 and 1 Corinthians 1, showing that faith comes by hearing the preached word.

**5.** What are some modern examples of being more concerned with personal comfort than with the spiritual or physical needs of others?

**Consider:** Weaver contrasts Jonah's pity for the gourd with God's concern for Nineveh, and references Amos 6.

**6.** How should we measure success in ministry or Christian service? What does faithfulness look like in your context?

**Consider:** Weaver argues that faithfulness, not numbers, is what God requires.

**7.** What does the Bible teach about our responsibility toward animals and creation? How can we apply this?

**Consider:** Weaver reads Psalm 104 and Deuteronomy 22, showing God's care for animals and our duty to treat them well.

**8.** How can we cultivate a heart that rejoices in God's mercy toward others, even our enemies?

**Consider:** Jonah was angry that God spared the Assyrians. Weaver challenges us to examine our own attitudes toward those we might consider undeserving of grace.

# Applications

### Examine your heart for anger and bitterness toward God

Weaver urges believers to honestly assess whether they harbor resentment against God's providence, as such bitterness harms oneself and others.

**Lecture support:** Weaver asks, 'Have you ever been mad at God?' and warns that bitterness defiles many (Hebrews 12:15).

### Trust God's sovereign will in all circumstances

Believers should submit to God's purposes, knowing that His will is always best, even when it involves suffering.

**Lecture support:** Weaver states, 'We have to come to the realization that God's will is absolutely best for us.'

### Value the preaching of God's Word as His ordained means of grace

Recognize that God uses preaching to save and sanctify, and therefore prioritize hearing and supporting faithful preaching.

**Lecture support:** Weaver explains Romans 10:14, 'How shall they hear without a preacher?'

### Prioritize compassion for people over personal comfort

Like Jonah, we can be more concerned with our own ease than with the spiritual and physical needs of others. We must cultivate God's heart of mercy.

**Lecture support:** God's rebuke in Jonah 4:10-11 contrasts Jonah's pity for the gourd with His concern for Nineveh.

### Be faithful in whatever ministry or calling God has given you

Success is not measured by visible results but by faithfulness to God's assignment, whether it seems fruitful or not.

**Lecture support:** Weaver says, 'It is faithfulness that counts, not greatness,' citing Noah and Jeremiah.

### Treat God's creation, including animals, with respect and care

Because God cares for animals and commands humane treatment, believers should reflect His character in how they treat all creatures.

**Lecture support:** Weaver reads Psalm 104 and Deuteronomy 22:6-7, noting God's provision and the promise of long life for treating animals well.

### Rejoice in God's mercy toward others, even enemies

Instead of being angry when God shows grace to those we dislike, we should align our hearts with His compassionate character.

**Lecture support:** Jonah's anger at Nineveh's repentance is rebuked by God, who asks, 'Should not I spare Nineveh?'

### Do not let anger at God fester; it changes nothing and only harms you

Weaver points out that being angry with God does not alter His providence but causes personal and relational damage.

**Lecture support:** Weaver asks, 'Did it do you any good to be angry with God? Did it change his providence?' and answers, 'Absolutely not.'

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 40

# The Feeling Is Mutual

April 23, 2025

Read Chapter 40 in Volume 2, pages 327-346 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### Mutual Abhorrence Between Righteous and Wicked

Proverbs 29:27 teaches that the just and the unjust find each other abominable, reflecting a deep-seated, mutual enmity.

**Lecture support:** The sermon opens with Proverbs 29:27 and the childhood phrase 'the feeling is mutual' to illustrate this reciprocal disdain.

### The Enmity Established by God

The hatred between the seeds of the woman and the serpent was divinely instituted in Genesis 3:15 as part of the Protoevangelium.

**Lecture support:** Weaver traces the root of the animosity to Genesis 3:15, emphasizing that God 'put enmity' between the two seeds.

### God's Hatred of Sinners

Because sin is inseparable from the sinner, God hates both sin and the sinner, as shown in Psalms 5:5, 11:5, and Malachi 1:2-3.

**Lecture support:** Weaver argues that sin does not exist outside the sinner, citing Psalm 5:5 ('Thou hatest all workers of iniquity') and Malachi 1:3 ('I hated Esau').

### Acceptance Only Through Christ

Sinners are under God's wrath and can only be made acceptable through the propitiatory work and imputed righteousness of Jesus Christ.

**Lecture support:** Ephesians 1:6 is highlighted: 'he hath made us accepted in the beloved,' with the Greek charitoo meaning to make graceful and lovely.

### Biblical Hatred vs. Sentimental Love

Believers are commanded to hate evil and God's enemies with a perfect hatred, while loving enemies by acting righteously toward them.

**Lecture support:** Psalm 139:21-22 ('Do not I hate them, O Lord, that hate thee?') and Romans 13:8-10 are used to distinguish between personal and divine enmity.

### Eternal Consequences of Mutual Hatred

Those who hate and despise God will be eternally despised and destroyed by Him, while mutual love with God is a gift of grace.

**Lecture support:** Psalm 73:20 ('thou shalt despise their image') and Psalm 37:20 are cited to show the fate of God's enemies.

---

## Key Arguments

### The feeling is mutual between the righteous and the wicked.

Proverbs 29:27 explicitly states that the unjust are an abomination to the just, and vice versa, indicating a reciprocal loathing.

**Lecture support:** Weaver reads Proverbs 29:27 and explains, 'So the righteous, basically speaking, do not desire... to be around the wicked, and the wicked... have no desire... to be around the righteous.'

### This enmity was ordained by God in Genesis 3:15.

The hatred between the two seeds is not merely human but divinely instituted as part of the curse and promise in Eden.

**Lecture support:** Weaver states, 'the animosity... actually has its root and has its foundation in what is known as the Protoevangelium... I will put enmity between thee and the woman, and between thy seed and her seed.'

### Sin cannot be separated from the sinner; therefore God hates sinners.

Sin is not an abstract entity but exists only in persons, so God's hatred of sin necessarily includes the sinner, as multiple scriptures affirm.

**Lecture support:** Weaver argues, 'Sin does not exist in anything material... The only place sin exists is in the sinner. If you did not have sinners, you would not have sin.' He then cites Psalm 5:5 and 11:5.

**Acceptance with God is only through Christ's imputed righteousness.**

Sinners are by nature children of wrath and can only be made acceptable when their sins are imputed to Christ and His righteousness imputed to them.

**Lecture support:** Weaver explains Ephesians 1:6, 'he hath made us accepted in the Beloved,' and says, 'It is only in Jesus Christ that we can be acceptable to God the Father.'

**Loving enemies means fulfilling the law toward them, not sentimental affection.**

Romans 13:8-10 defines love as doing no ill to a neighbor and keeping the commandments, which is how believers love even their enemies.

**Lecture support:** Weaver says, 'Love worketh no ill to his neighbor. Therefore love is the fulfilling of the law... God does not require me to be gushy, emotional, or sentimental toward them.'

**Believers should hate God's enemies with a perfect hatred.**

David's example in Psalm 139 shows a righteous hatred for those who hate God, which is distinct from personal animosity and is examined by God.

**Lecture support:** Weaver quotes Psalm 139:21-22, 'Do not I hate them, O Lord, that hate thee?... I hate them with perfect hatred,' and notes David's prayer for heart examination.

**Those who despise God will be eternally despised by Him.**

Psalm 73:20 and 1 Samuel 2:30 show that God reciprocates the contempt of the wicked, leading to their ultimate destruction.

**Lecture support:** Weaver says, 'Those who despise God shall be despised by God... eternally despised,' referencing Psalm 73:20 and 1 Samuel 2:30.

---

## Scripture References

**Proverbs 29:27**

The main text: 'An unjust man is an abomination to the just, and he that is upright in the way is an abomination to the wicked.'

**Genesis 3:15**

The Protoevangelium where God puts enmity between the serpent's seed and the woman's seed.

**Psalm 25:19**

David's enemies hate him with a cruel hatred.

**Psalm 34:21**

They that hate the righteous shall be desolate.

**Psalm 97:10**

Ye that love the Lord hate evil.

**Proverbs 8:13**

The fear of the Lord is to hate evil, pride, arrogancy, and the froward mouth.

**Proverbs 29:10**

The bloodthirsty hate the upright.

**Amos 5:10**

They hate him that rebuketh in the gate, and abhor him that speaketh uprightly.

**Amos 5:15**

Hate the evil and love the good.

**Micah 3:2**

Who hate the good and love the evil.

**Romans 12:9**

Abhor that which is evil, cleave to that which is good.

**2 Corinthians 6:14-18**

No fellowship between righteousness and unrighteousness; come out from among them and be separate.

**1 Peter 2:23**

Christ, when reviled, reviled not again.

**Ephesians 2:1-3**

We were by nature children of wrath, walking according to the course of this world.

**1 Peter 4:3-4**

The wicked think it strange that you run not with them to the same excess of riot, speaking evil of you.

**Psalm 110:3**

Thy people shall be willing in the day of thy power.

**Psalm 7:11**

God is angry with the wicked every day.

**John 3:36**

He that believeth not the Son shall not see life, but the wrath of God abideth on him.

**Psalm 5:4-6**

Thou hatest all workers of iniquity; the Lord will abhor the bloody and deceitful man.

**Psalm 11:5-7**

The wicked and him that loveth violence his soul hateth.

## Discussion Questions

**1.** How does understanding the mutual abhorrence in Proverbs 29:27 affect your view of relationships with unbelievers?

**Consider:** Weaver explains that the righteous and wicked naturally find each other abominable, which limits fellowship.

**2.** In what ways does the enmity of Genesis 3:15 manifest in the world today?

**Consider:** The sermon traces the root of the conflict to God's declaration of enmity between the seeds.

**3.** How do you reconcile the command to love your enemies with the biblical teaching on hating God's enemies?

**Consider:** Weaver distinguishes between personal enemies and God's enemies, using Romans 13 and Psalm 139.

**4.** Why is it important to affirm that God hates sinners and not just sin?

**Consider:** Weaver argues that sin cannot be separated from the sinner, citing Psalms 5 and 11.

**5.** How does the doctrine of imputation provide the only ground for acceptance with God?

**Consider:** Ephesians 1:6 is explained to show that believers are made acceptable only in Christ.

**6.** What does it mean to hate evil 'as hell itself,' and how can we cultivate that hatred?

**Consider:** Weaver quotes John Trapp on Romans 12:9, urging believers to abhor evil intensely.

**7.** How should the reality of God's eternal despising of the wicked influence our evangelism?

**Consider:** The sermon concludes with the warning that those who despise God will be eternally despised.

## Applications

### Recognize the mutual enmity and avoid unequal yoking.

Believers should not seek close fellowship or compromise with the wicked, as there is no common ground.

**Lecture support:** Weaver states, 'there are absolutely no grounds for fellowship between the righteous and the wicked... Oil and water do not mix.'

### Maintain a genuine desire for the salvation of the wicked.

Despite the lack of fellowship, believers should desire and pray for the conversion of the lost, trusting God's effectual call.

**Lecture support:** Weaver says, 'just because the wicked hate and despise us does not mean that we have no desire for their salvation.'

### Hate evil and God's enemies with a perfect hatred.

Believers are to abhor evil intensely and align their affections with God's, hating those who hate Him.

**Lecture support:** Weaver cites Psalm 139:21-22 and Romans 12:9, urging a biblical hatred that is examined by God.

### Love your enemies by acting righteously toward them.

Loving enemies means fulfilling God's law toward them - feeding them when hungry, giving drink when thirsty - without sentimentalism.

**Lecture support:** Weaver explains Romans 12:20-21 and 13:8-10, saying, 'God does not require me to be gushy, emotional, or sentimental toward them.'

### Flee to Christ for acceptance with God.

Since sinners are under God's wrath and can only be accepted through Christ's imputed righteousness, unbelievers should urgently seek salvation.

**Lecture support:** Weaver concludes, 'If I was unsaved, I would be running to the Lord Jesus Christ as fast as I could run.'

### Examine your heart for any wicked way.

Like David, believers should ask God to search their hearts to ensure their hatred is righteous and not sinful.

**Lecture support:** Weaver notes David's prayer in Psalm 139:23-24 after expressing perfect hatred.

## Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 41

# Why Good Things Happen to Bad People

August 13, 2025

Read Chapter 41 in Volume 2, pages 347-365 (October 9, 2026 opening-heading corrected edition).

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

---

## Major Themes

### God's Common Goodness

God extends His goodness to all people, both righteous and wicked, as seen in the provision of sun and rain.

**Lecture support:** Matthew 5:45 is cited: 'He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.'

### The Wicked's Despising of God's Goodness

The wicked despise God's goodness, forbearance, and longsuffering, leading to a hardened heart and increased condemnation.

**Lecture support:** Romans 2:4-5 is expounded: 'Or despisest thou the riches of his goodness and forbearance and longsuffering... treasurest up unto thyself wrath.'

### The Believer's Struggle with Envy

Believers may be tempted to envy the prosperity of the wicked, but this is resolved by understanding their ultimate end.

**Lecture support:** Psalm 73:1-3, 16-17: 'I was envious at the foolish, when I saw the prosperity of the wicked... until I went into the sanctuary of God; then understood I their end.'

### Eternal Portion vs. Temporal Portion

The wicked have their portion in this life, but the righteous have God as their eternal portion.

**Lecture support:** Psalm 17:14-15 and Psalm 73:25-26 are referenced: 'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee... God is the strength of my heart, and my portion for ever.'

## Key Arguments

### God's goodness leaves the wicked without excuse

By providing for the wicked, God removes any excuse they might have for not repenting, and their rejection of His goodness stores up wrath for judgment.

**Lecture support:** Romans 2:4-5: 'Not knowing that the goodness of God leadeth thee to repentance... treasurest up unto thyself wrath against the day of wrath.'

### God's forbearance and longsuffering increase condemnation

When the wicked despise God's patience, they harden their hearts and accumulate greater judgment, as God's longsuffering is meant to lead to repentance.

**Lecture support:** The Greek words anochē (forbearance) and makrothumia (longsuffering) are explained, and Romans 2:5-6 is cited.

### The wicked's prosperity is temporary and deceptive

The wicked may seem to prosper, but their end is destruction, and they are set in slippery places by God.

**Lecture support:** Psalm 73:18-20: 'Surely thou didst set them in slippery places: thou castedst them down into destruction... as a dream when one awaketh.'

### Envy of the wicked is sinful and foolish for believers

Believers should not envy sinners because their prosperity is fleeting, and God is the true portion of the righteous.

**Lecture support:** Proverbs 3:31 and 23:17 are quoted: 'Envy thou not the oppressor... Let not thine heart envy sinners.'

## Scripture References

### Matthew 5:45

Introduction of the topic: God sends sun and rain on both evil and good, just and unjust.

### Isaiah 5:20

Woe to those who call evil good and good evil, illustrating conflicting definitions of good and bad.

### Proverbs 6:6

Go to the ant, thou sluggard; used to show that laziness (phaulos) is a sin.

**Proverbs 22:13**

The slothful man says there is a lion in the street, illustrating excuses of the lazy.

**Ecclesiastes 11:4**

He that regardeth the wind shall not sow; another example of slothful excuses.

**Habakkuk 1:13**

Habakkuk's perplexity that God would use the more wicked Babylonians to chastise Judah.

**Psalm 104:10-24**

God's provision for all creatures, showing His goodness to all.

**Psalm 107:8, 15, 21, 31**

Fourfold call for men to praise the Lord for His goodness and wonderful works.

**Acts 14:17**

God did good, giving rain and fruitful seasons, leaving not Himself without witness.

**Romans 2:2-6**

Central passage: God's goodness leads to repentance, but the wicked despise it and treasure up wrath.

**John 6:44**

No man can come to Christ unless the Father draws him; contrasted with the 'leading' of goodness.

**Psalm 17:13-15**

The wicked have their portion in this life, but the righteous will behold God's face.

**Luke 16:22-25**

The rich man received his good things in life, while Lazarus received evil; now the rich man is tormented.

**Luke 12:16-21**

The rich fool who built bigger barns but was not rich toward God; his soul was required that night.

**Psalm 73:1-28**

Asaph's struggle with the prosperity of the wicked, resolved by understanding their end and God as his portion.

**Proverbs 3:31**

Envy thou not the oppressor, and choose none of his ways.

**Proverbs 23:17**

Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long.

**Hebrews 13:15**

By him therefore let us offer the sacrifice of praise to God continually, the fruit of our lips giving thanks.

**1 Thessalonians 5:18**

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

**James 1:17**

Every good gift and every perfect gift is from above, from the Father of lights, with whom is no variableness.

## Discussion Questions

**1.** How does understanding the Greek words for evil (phaulos, kakos, ponēros) help us discern degrees of sin and God's response?

**Consider:** Weaver explains the three Greek words for evil to show that all sin is serious, but some wickedness is especially heinous.

**2.** In what ways might we be tempted to despise God's goodness, forbearance, and longsuffering in our own lives?

**Consider:** Romans 2:4 warns against despising God's goodness; the question applies the warning personally.

**3.** How can the truth that the wicked treasure up wrath for themselves affect our attitude toward their current prosperity?

**Consider:** Weaver explains that the wicked's rejection of God's goodness increases their condemnation.

**4.** What does it mean to have God as your 'portion' as opposed to having your portion in this life?

**Consider:** Psalm 73:26 and Psalm 17:14 contrast the eternal portion of the righteous with the temporal portion of the wicked.

**5.** Why is it sinful and foolish for believers to envy the wicked, according to Proverbs and Psalm 73?

**Consider:** Weaver applies Proverbs 3:31 and 23:17, and the lesson of Asaph, to warn against envy.

**6.** How can we cultivate a continual sacrifice of praise and thanksgiving to God in light of His goodness?

**Consider:** Hebrews 13:15 and 1 Thessalonians 5:18 are cited as commands to give thanks continually.

## Applications

### Avoid Envy of the Wicked

Believers should not envy the prosperity of the wicked, as it is sinful and foolish; their end is destruction, while the believer's portion is eternal.

**Lecture support:** Proverbs 3:31, 23:17, and Psalm 73 are used to warn against envy and to refocus on God as our portion.

### Cultivate Thankfulness for God's Goodness

We should continually offer the sacrifice of praise and thanks to God for His goodness in all aspects of life, recognizing every good gift comes from Him.

**Lecture support:** Hebrews 13:15 and 1 Thessalonians 5:18 are cited, along with the repeated call in Psalm 107 to praise God for His goodness.

### Trust God's Justice and Timing

When perplexed by the prosperity of the wicked, we should enter God's presence (sanctuary) to gain His perspective on their ultimate end.

**Lecture support:** Psalm 73:16-17 shows Asaph's resolution when he understood the wicked's destruction.

### Recognize God's Goodness as a Witness

God's common goodness to all people serves as a witness to His existence and character, leaving the wicked without excuse.

**Lecture support:** Acts 14:17 and Romans 2:4 show that God's goodness is meant to lead to repentance.

## 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: Christian Manhood

Lecture JW01070

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01070&transcript=ai&pc_view=formatted

### Lesson 2: Perfect Love

Lecture JW01033

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01033&transcript=ai&pc_view=formatted

### Lesson 3: Sinning Against God

Lecture JW01029

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01029&transcript=ai&pc_view=formatted

### Lesson 4: How God Saves a Sinner

Lecture JW01026

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01026&transcript=ai&pc_view=formatted

### Lesson 5: Seeking Christ and Dying Lost

Lecture JW01023

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01023&transcript=ai&pc_view=formatted

### Lesson 6: Little Aleck - Confederate Memorial Day

Lecture JW00977

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00977&transcript=ai&pc_view=formatted

### Lesson 7: Is America A Lost Nation?

Lecture JW00966

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00966&transcript=ai&pc_view=formatted

### Lesson 8: Who's Afraid of the Big Bad Wolf?

Lecture JW00952

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00952&transcript=ai&pc_view=formatted

### Lesson 9: The Sin Every Christian Commits

Lecture JW00873

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00873&transcript=ai&pc_view=formatted

### Lesson 10: I Will Serve the Lord

Lecture JW00854

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00854&transcript=ai&pc_view=formatted

### Lesson 11: The Lord as Deliverer

Lecture JW00852

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00852&transcript=ai&pc_view=formatted

### Lesson 12: The Essence of Biblical Godliness

Lecture JW00663

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00663&transcript=ai&pc_view=formatted

### Lesson 13: The Supremecy of Christ in the Christian's Mind and Affections

Lecture JW00647

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00647&transcript=ai&pc_view=formatted

### Lesson 14: The Supremacy of Christ Over the Christian's Mind

Lecture JW00639

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00639&transcript=ai&pc_view=formatted

### Lesson 15: Hearing the Word of God

Lecture JW00621

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00621&transcript=ai&pc_view=formatted

### Lesson 16: Hope For The Southern Christian Cause

Lecture JW00511

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00511&transcript=ai&pc_view=formatted

### Lesson 17: A Method to Guage Your Love To Christ

Lecture JW00488

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00488&transcript=ai&pc_view=formatted

### Lesson 18: Simon the Cyrenian

Lecture JW00437

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00437&transcript=ai&pc_view=formatted

### Lesson 19: Knowing the Will of God

Lecture JW01226

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01226&transcript=ai&pc_view=formatted

### Lesson 20: Christian Manhood

Lecture JW00422

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00422&transcript=ai&pc_view=formatted

### Lesson 21: How to Act in the Time of Judgment

Lecture JW01254

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01254&transcript=ai&pc_view=formatted

### Lesson 22: The Sin Every Christian Commits

Lecture JW00389

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00389&transcript=ai&pc_view=formatted

### Lesson 23: Do You Have a Reservation?

Lecture JW01268

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01268&transcript=ai&pc_view=formatted

### Lesson 24: Left Behind

Lecture JW01276

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01276&transcript=ai&pc_view=formatted

### Lesson 25: The Other Side of Witnessing

Lecture JW01303

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01303&transcript=ai&pc_view=formatted

### Lesson 26: God's Justice As Congregational Necessity

Lecture JW00145

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00145&transcript=ai&pc_view=formatted

### Lesson 27: We Must Be Turned

Lecture JW01342

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01342&transcript=ai&pc_view=formatted

### Lesson 28: Second Opportunities

Lecture JW00088

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00088&transcript=ai&pc_view=formatted

### Lesson 29: Four Fearful Words

Lecture JW01347

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01347&transcript=ai&pc_view=formatted

### Lesson 30: The Martyrdom of Thomas Hawks

Lecture JW01375

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01375&transcript=ai&pc_view=formatted

### Lesson 31: You Must Die

Lecture JW01410

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01410&transcript=ai&pc_view=formatted

### Lesson 32: Condemning Or Damning Christ

Lecture JW01447

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01447&transcript=ai&pc_view=formatted

### Lesson 33: Committing The Sins Of The Jews

Lecture JW01451

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01451&transcript=ai&pc_view=formatted

### Lesson 34: Have You Been Under A Fig Tree Lately?

Lecture JW01573

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01573&transcript=ai&pc_view=formatted

### Lesson 35: How Much Do You Value Death?

Lecture JW01672

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01672&transcript=ai&pc_view=formatted

### Lesson 36: Two Reasons Why You Don't Love The Lord As You Should

Lecture JW01677

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01677&transcript=ai&pc_view=formatted

### Lesson 37: Faith, Little Faith, Great Faith

Lecture JW01743

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01743&transcript=ai&pc_view=formatted

### Lesson 38: The Scars of Sin

Lecture JW01749

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01749&transcript=ai&pc_view=formatted

### Lesson 39: The Displeased Prophet - Jonah Series - Part 4 of 4

Lecture JW01770

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01770&transcript=ai&pc_view=formatted

### Lesson 40: The Feeling Is Mutual

Lecture JW01780

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01780&transcript=ai&pc_view=formatted

**Lesson 41: Why Good Things Happen to Bad People**

Lecture JW01806

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01806&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.