

WEAVER STUDY GUIDES

Romans: Justification, Faith, and Imputed Righteousness

Study Guide

New Testament Studies

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

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

LESSON 1

Application & Practicality of Biblical Law

August 17, 2000

Read Chapter 1 in the companion book, pages 5-28.

Major Themes

Abiding Validity of God's Law

Jesus Christ did not come to abolish the law but to fulfill it, and the law remains in full force until heaven and earth pass away.

Lecture support: Matthew 5:17-18 is cited: 'Think not that I am come to destroy the law... I am not come to destroy, but to fulfill... Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.'

Law and Grace Are Complementary

The Old Testament contains grace and the New Testament contains law; they are not contradictory but complete each other.

Lecture support: Weaver cites Genesis 6:8 (Noah found grace) and Ephesians 6:1-2 (the commandment with promise) to show grace in the Old Testament and law in the New.

The Law Reveals Sin

Without the law, there is no knowledge of sin; sin is defined as transgression of the law.

Lecture support: Romans 3:20 ('by the law is the knowledge of sin') and 1 John 3:4 ('sin is the transgression of the law') are quoted.

The Law as Schoolmaster to Christ

The law educates and disciplines, showing sinners their need for a Savior and leading them to Christ.

Lecture support: Galatians 3:24 ('the law was our schoolmaster to bring us unto Christ') is explained with an illustration of a one-room schoolhouse discipline.

Love Fulfills the Law

Biblical love is not emotionalism but obedience to God's commandments; love is the fulfilling of the law.

Lecture support: Romans 13:8-10 and 1 John 5:2-3 are cited to show that love is keeping God's commandments.

Justification by Faith Establishes the Law

True faith does not make the law void but establishes it; any gospel that sets aside the law is false.

Lecture support: Romans 3:31 ('Do we then make void the law through faith? God forbid: yea, we establish the law') is quoted.

Internal vs. External Righteousness

The Pharisees had only an external righteousness, but Christ demands an internal righteousness that exceeds theirs, which comes from Him.

Lecture support: Matthew 5:20 is explained, and the subsequent corrections of the law (e.g., anger as murder, lust as adultery) show the internal nature of true obedience.

The Totality of Scripture as Rule of Faith and Practice

Both Old and New Testaments are authoritative; none of God's Word has been set aside, and God's immutability confirms the immutability of His law.

Lecture support: Weaver argues that the New Testament cannot be understood without the Old, and that removing Old Testament references would lose most of the New Testament.

Key Arguments

Jesus did not come to destroy the law but to fulfill it

The Greek word for 'destroy' means to annul or abrogate, while 'fulfill' means to put into full force as continuous; Christ's mission was to establish the law, not abolish it.

Lecture support: Weaver analyzes Matthew 5:17, explaining the Greek terms *katalusai* and *pleroo*, and argues that Christ's teaching corrected misinterpretations rather than setting aside the law.

Negative New Testament passages about the law are misunderstood

Passages that seem to negate the law actually renounce it as a means of justification, point to the curse of sin, or refer to ceremonial aspects fulfilled in Christ.

Lecture support: Weaver cites Romans 6:14, Galatians 2:16, Galatians 3:13, and Ephesians 2:15 as examples, explaining each in context.

Without the law, there is no sin, salvation, or true gospel

The law defines sin, acts as a schoolmaster to lead to Christ, and is established by the gospel; removing the law undermines the entire redemptive plan.

Lecture support: Weaver uses Romans 3:20, 1 John 3:4, Galatians 3:24, and Romans 3:31 to argue that the law is essential for knowing sin, finding salvation, and validating the gospel.

Love is not a replacement for the law but its fulfillment

Biblical love is defined as obedience to God's commandments; sentimental love that ignores God's law is not true love.

Lecture support: Weaver explains Romans 13:8-10 and 1 John 5:2-3, using illustrations of stealing while professing love and of respectful behavior without emotional words.

Christ's righteousness is imputed to believers, fulfilling the law's demands

Jesus kept the law perfectly, and His righteousness is credited to believers, enabling them to stand before God; forgiveness alone is insufficient without perfect righteousness.

Lecture support: Weaver explains 2 Corinthians 5:21 and the doctrine of imputation, using an illustration of charging a purchase to an account.

The ceremonial law is fulfilled, not abolished

The ceremonial laws pointed to Christ and are now realized in Him as substance; believers still worship through Christ as High Priest, sacrifice, and altar.

Lecture support: Weaver references Hebrews 4, 1 Corinthians 5:7, and Hebrews 13:10 to show that Christ is the fulfillment of the ceremonial system.

Pharisaical externalism is rebuked by Christ's internalization of the law

Jesus corrected the Pharisees' external-only interpretations, teaching that the law addresses the heart (e.g., anger as murder, lust as adultery).

Lecture support: Weaver points to Matthew 5:21-48, where Jesus repeatedly says 'You have heard... but I say unto you,' to show the true spiritual intent of the law.

God's law brings liberty, while man's law brings bondage

Choosing to be ruled by God's law results in freedom, whereas rejecting it leads to subjection to human tyranny.

Lecture support: Weaver quotes William Penn: 'He who will not be ruled by God condemns himself to be ruled by man,' and asserts that God's law is more liberating.

Scripture References

Matthew 5:17-20

The primary text of the sermon; Jesus affirms He came to fulfill the law, not destroy it, and warns that righteousness must exceed that of the Pharisees.

Matthew 7:29

Cited to show that Jesus taught with authority, unlike the scribes.

Genesis 6:8

Used to demonstrate that grace existed in the Old Testament, countering the idea that the Old Testament is only law.

Ephesians 6:1-2

Shows that the New Testament contains law, specifically the commandment to honor parents.

Romans 7:12

Affirms that the law is holy, just, and good, so Christ would not replace it.

Luke 24:27

Explains that 'the law or the prophets' refers to the entirety of Scripture.

Galatians 4:4-5

Shows that Jesus was made under the law to redeem those under the law.

John 8:29

Jesus always did what pleased the Father, demonstrating His perfect obedience.

2 Corinthians 5:21

Explains the imputation of Christ's righteousness to believers and our sin to Christ.

Jeremiah 31

Reference to the New Covenant promise of God writing His law on hearts.

Hebrews 10

Also refers to the New Covenant and the internalization of God's law.

Romans 6:14

Explained as not being under the law as a means of justification, but under grace.

Galatians 2:16

Justification is by faith in Christ, not by works of the law.

Galatians 3:13

Christ redeemed us from the curse of the law by becoming a curse for us.

Galatians 3:10

Those relying on works of the law are under a curse, for no one continues in all things written in the law.

Galatians 2:19

Paul says through the law he died to the law, meaning he died to its curse and penalty through Christ.

Ephesians 2:13-16

Christ abolished the law of commandments contained in ordinances, referring to the ceremonial law that separated Jew and Gentile.

Romans 3:20

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

Romans 7:7-9

Paul explains that he would not have known sin except through the law, specifically the commandment against coveting.

1 John 3:4

Sin is defined as the transgression of the law.

Discussion Questions

1. What does it mean that Jesus came to 'fulfill' the law rather than 'destroy' it, and how does this affect our view of the Old Testament?

Consider: Weaver explains the Greek words for 'destroy' (katalusai) and 'fulfill' (pleroo), emphasizing that Christ put the law into full force.

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2. How can we reconcile passages like Romans 6:14 ('you are not under the law but under grace') with Matthew 5:17-18?

Consider: Weaver argues that such passages refer to the law as a means of justification, not the law as a moral standard.

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3. In what ways do modern churches create 'Pharisaical' rules that replace God's law, and how can we avoid this?

Consider: Weaver gives examples of man-made rules (e.g., not going to movies) that ignore the deeper principles of God's law.

4. How does the law function as a 'schoolmaster' to bring us to Christ, and why is this important for evangelism?

Consider: Weaver explains that the law shows us our sin and need for a Savior, using the illustration of a schoolhouse discipline.

5. What is the relationship between love and law according to Romans 13 and 1 John 5?

Consider: Weaver argues that biblical love is defined by obedience to God's commandments, not mere sentiment.

6. Why is it insufficient for Jesus only to forgive our sins? Why do we need His perfect righteousness imputed to us?

Consider: Weaver explains the doctrine of imputation from 2 Corinthians 5:21, using an illustration of charging to an account.

7. How does the ceremonial law continue to be relevant for Christians today?

Consider: Weaver argues that the ceremonial law is fulfilled in Christ, who is our High Priest, sacrifice, and altar.

8. What does it mean to have a righteousness that exceeds that of the scribes and Pharisees?

Consider: Weaver explains that it requires an internal righteousness from Christ, not just external conformity.

Applications

Embrace the whole Bible as authoritative

Believers should accept both Old and New Testaments as God's Word, not setting aside any part of Scripture.

Lecture support: Weaver states, 'The totality of Scripture is our rule for faith and practice,' and warns against being a 'New Testament Christian' who ignores the Old.

Use the law in evangelism

Preach the law to show people their sin and need for a Savior, following the pattern of Jesus and the apostles.

Lecture support: Weaver notes that Jesus always used the law when witnessing (e.g., the woman at the well, the rich young ruler) and that the law is a schoolmaster to bring people to Christ.

Reject antinomianism

Do not think that grace gives license to sin; true salvation produces a desire to obey God's law.

Lecture support: Weaver says, 'The Bible knows nothing of an antinomian grace. Jesus Christ does not save a man just so that man can live any way he pleases.'

Examine your righteousness

Ensure your righteousness is internal and from Christ, not merely external like the Pharisees.

Lecture support: Weaver warns that unless our righteousness exceeds that of the Pharisees, we will not enter the kingdom, and explains that Christ's corrections of the law target the heart.

Define love biblically

Understand that love is not sentimentalism but obedience to God's commandments; evaluate your love for God and others by your obedience.

Lecture support: Weaver uses 1 John 5:2-3 to show that we know we love the children of God when we love God and keep His commandments.

Avoid man-made legalism

Do not replace God's law with human traditions or rules that make you content in sin while appearing righteous.

Lecture support: Weaver gives the example of not going to movies but watching the same content at home, illustrating how man-made rules can miss the heart of God's law.

Submit to God's law for true liberty

Choose to be ruled by God's law rather than man's law, finding freedom in obedience to God.

Lecture support: Weaver quotes William Penn and asserts, 'I find more liberty, more freedom in the law of God than I ever find in the law of man.'

Teach and do God's commandments

Strive to be great in the kingdom by both practicing and teaching God's law, not breaking even the least commandments.

Lecture support: Weaver expounds Matthew 5:19, warning against breaking commandments and teaching others to do so.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

The Biblical Doctrine of Justification

October 05, 2003

Read Chapter 2 in the companion book, pages 29-44.

Major Themes

Justification as a Legal Declaration

Justification is a judicial act where God pronounces the sinner righteous based on Christ's work, not a transformation within the sinner.

Lecture support: Weaver states, 'Justification is a legal pronouncement. It is a judicial act. It is a verdict of the court.' He contrasts it with condemnation and uses Deuteronomy 25:1 and Proverbs 17:15 to show it is a declaration.

Sola Gratia (Grace Alone)

Justification originates entirely from God's unmerited favor, with no cause in the sinner. God freely provided and accepted Christ as the substitute.

Lecture support: Weaver explains 'freely' from Romans 3:24 means 'without a cause,' using John 15:25. He says, 'There is nothing in us that merits or earns or draws forth the grace of God.'

Christ's Blood as the Meritorious Ground

The sole basis for justification is the person and work of Jesus Christ, particularly His blood as a propitiation that satisfies God's wrath.

Lecture support: Weaver says, 'Jesus Christ is the ground of our justification.' He defines propitiation as appeasing God's wrath and cites Romans 3:25, Ephesians 1:7, and 1 Peter 1:18-19.

Sola Fide (Faith Alone) as the Instrument

Faith is the only means by which we receive Christ's righteousness; it is not the basis of justification but the empty hand that receives the gift.

Lecture support: Weaver states, 'A man is justified in faith, through faith, by faith, but never on account of faith.' He uses the illustration of a hand receiving bread.

Evidential Works as Proof of True Faith

Genuine justifying faith inevitably produces good works. A professed faith without works is dead, as seen in James 2 and 1 John 2.

Lecture support: Weaver says, 'The faith that is a divine faith always evidences itself in genuine biblical obedience.' He cites James 2:14-26 and 1 John 2:3-4.

The Law's Inability to Justify

The law demands perfect obedience, which no sinner can render, placing all under a curse. Justification must come apart from the law.

Lecture support: Weaver explains the law demands personal, perfect, perpetual obedience and cites Galatians 3:10: 'Cursed is everyone that continueth not in all things...'

Key Arguments

Justification is a forensic declaration, not a process

Weaver argues that justification is a legal verdict pronounced by God, not a subjective change in the believer. This is supported by the judicial language of Scripture.

Lecture support: He says, 'Justification is not something done in you. It is not something done to you. It is something done for you by God.' He cites Deuteronomy 25:1 and Proverbs 17:15.

Grace is 'without a cause' in the sinner

The Greek word for 'freely' in Romans 3:24 means 'without a cause,' indicating that nothing in the sinner merits God's justifying grace.

Lecture support: Weaver connects Romans 3:24 with John 15:25 ('They hated me without a cause') to show the same Greek word, meaning 'without a cause.'

Christ's propitiation satisfies divine wrath

Christ's death was a propitiation that placated God's righteous anger, turning it away from believers. This is the meritorious ground of justification.

Lecture support: Weaver defines propitiation (hilasmos) as 'to placate, to appease, to satisfy' and says Christ 'satisfied the righteous anger and wrath of God the Father.'

Faith is the sole receptive instrument

Faith alone receives Christ's righteousness because it is the only grace that is purely receptive. Repentance is necessary but not the instrument of justification.

Lecture support: Weaver asks why the Bible never says we are justified by repentance and answers, 'Because faith is the only grace that is totally and completely receptive.'

Works evidence, but do not effect, justification

James 2 teaches that works justify evidentially, not meritoriously. True faith is shown by works, but works are not the ground of justification.

Lecture support: Weaver says, 'Evidentially by works' and explains James is contrasting dead faith with divine faith, not contradicting Paul.

Scripture References

Romans 3:24-25

Introductory verses for the doctrine of justification, showing we are justified freely by grace through redemption in Christ.

Job 25:4

The basic question: 'How may a man be just with God?'

Galatians 3:10-11

Those under the law are cursed; no one is justified by the law; the just shall live by faith.

Romans 7:12

The law is holy, just, and good.

Galatians 3:13

Christ redeemed us from the curse of the law.

Romans 1:16-17

The gospel reveals the righteousness of God from faith to faith; the just shall live by faith.

Deuteronomy 25:1

Judges shall justify the righteous and condemn the wicked, showing justification as a legal term.

Proverbs 17:15

Justifying the wicked and condemning the just are both an abomination, showing justification is a declaration.

Luke 7:29

The people justified God, agreeing with His verdict about their sin.

Luke 16:15

The Pharisees justified themselves before men, but God knows the heart.

John 15:25

'They hated me without a cause' uses the same Greek word as 'freely' in Romans 3:24, meaning without a cause.

Hosea 14:4

God says, 'I will love them freely,' showing His love is without cause in us.

Ephesians 2:8-9

Saved by grace through faith, not of works, so no one can boast.

Isaiah 43:25

God saves for His own name's sake.

Acts 20:28

The church purchased with God's own blood.

Ephesians 1:6-7

We are accepted in the Beloved; we have redemption through His blood, forgiveness of sins.

Ephesians 2:13

We are made near by the blood of Christ.

1 Peter 1:17-19

Redeemed with the precious blood of Christ, as a lamb without blemish.

1 John 1:7

The blood of Jesus Christ cleanses from all sin.

2 Corinthians 5:21

God made Christ sin for us that we might become the righteousness of God in Him, teaching imputation.

Discussion Questions

1. How does understanding justification as a legal declaration rather than a process affect your assurance of salvation?

Consider: Weaver emphasized that justification is a verdict pronounced by God, not something done in us.

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2. In what ways does the concept of 'free grace' as 'without a cause' challenge common notions of human worthiness in salvation?

Consider: Weaver explained that 'freely' means without any cause in us, using John 15:25.

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3. Why is it essential that Christ's work be the sole meritorious ground of justification, and what happens if we add our own works?

Consider: Weaver stressed that justification is 'only for the perfect obedience and full satisfaction of Christ.'

4. How does the illustration of the hand receiving bread help clarify the role of faith in justification?

Consider: Weaver used the hand/bread illustration to show faith is merely the receptive instrument.

5. How do we reconcile Paul's teaching on justification by faith alone with James' emphasis on works?

Consider: Weaver explained that James addresses evidentiary works, not meritorious works, and contrasts dead faith with divine faith.

6. What are some modern examples of 'dead faith' that professes Christ but shows no evidence of obedience?

Consider: Weaver cited politicians and Hollywood stars who claim faith but live ungodly lives.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

How to Act if We Want to be Delivered

January 20, 2008

Read Chapter 3 in the companion book, pages 45-66.

Major Themes

Sovereign Grace as the Foundation of Deliverance

All deliverance and good works are rooted in God's uncaused, sovereign grace, not human merit.

Lecture support: Weaver quotes Spurgeon: 'Free grace lies at the foundation... sovereign grace is the root...' and emphasizes that works are a manifestation of grace.

The Righteousness of David's Cause and Conduct

David's claim of righteousness refers to his just cause and upright actions toward Saul, not sinless perfection.

Lecture support: Weaver explains, citing Gill and Calvin, that David is proclaiming the righteousness of his cause and his actions in dealing with Saul.

Works as Evidence of Grace, Not Merit

Good works are the result of God working in believers, not a means to earn salvation or deliverance.

Lecture support: Weaver cites Ephesians 2:10, Philippians 2:12-13, and Isaiah 26:12 to show that God works in us to will and to do.

The Principle of Reciprocal Dealing

God deals with people according to their own conduct: merciful to the merciful, pure to the pure, and froward to the froward.

Lecture support: Weaver expounds Psalm 18:25-26 and connects it to Galatians 6:7-8, stating 'every man shall have his meat weighed in his own scales.'

Humility and Patience in Waiting for God's Vindication

Believers should not take vengeance but wait on God, who exalts the humble and brings down the proud.

Lecture support: Weaver uses David's restraint toward Saul and Romans 12:18-21 to illustrate that vengeance belongs to God.

The Necessity of Obedience for Blessing

There is a correlation between obedience and God's blessing; honoring God leads to being honored by Him.

Lecture support: Weaver cites 1 Samuel 2:30: 'Them that honor Me I will honor, and they that despise me shall be lightly esteemed.'

Key Arguments

David's deliverance was by grace, not works

Although David says the Lord rewarded him according to his righteousness, this refers to the righteousness of his cause and conduct, not meritorious works, because all human righteousness is as filthy rags.

Lecture support: Weaver argues from Isaiah 64:6, Romans 3:12, and the context of David's actions toward Saul that David's righteousness was relative and grace-based.

Good works are a manifestation of grace, not its source

Ephesians 2:10 and Philippians 2:12-13 show that believers are created for good works which God works in them, so any good is evidence of grace.

Lecture support: Weaver states: 'Our works do not save us... they are merely a manifestation of grace.'

David's restraint toward Saul demonstrates righteous deportment

David had the right to self-defense but chose not to kill Saul, waiting for God to give him the kingdom, thus showing the cleanness of his hands.

Lecture support: Weaver recounts 1 Samuel 24 and 26, where David spares Saul and says, 'The Lord forbid that I should stretch forth mine hand against the Lord's anointed.'

God's moral government operates on a principle of reciprocity

Psalms 18:25-26 teaches that God responds to people according to their own character: merciful to the merciful, froward to the froward.

Lecture support: Weaver explains: 'With the merciful thou wilt show thyself merciful... every man shall have his meat weighed in his own scales.'

Vengeance belongs to God, not man

Romans 12:18-21 commands believers not to avenge themselves but to leave room for God's wrath, as David did with Saul.

Lecture support: Weaver quotes Romans 12:19: 'Vengeance is mine, I will repay, saith the Lord,' and applies it to David's conduct.

Obedience and humility are prerequisites for divine deliverance

To be delivered, believers must act obediently and righteously, showing mercy and humility, because God resists the proud but gives grace to the humble.

Lecture support: Weaver cites James 4:6 and 1 Peter 5:5, and concludes: 'How do we act if we want to be delivered? The answer is we must act obediently and righteously.'

Scripture References

Psalms 18:20-28

The main passage expounded; David speaks of being rewarded according to his righteousness and the principle of God's dealings.

Ephesians 2:8-10

Used to show salvation is by grace through faith, not works, but believers are created for good works.

Isaiah 64:6

Cited to prove that all human righteousness is as filthy rags.

Romans 3:12

Quoted to emphasize that no one does good.

Romans 8:8

Those in the flesh cannot please God.

Titus 3:5

Salvation is not by works of righteousness but by God's mercy.

Philippians 2:12-13

Believers work out their salvation because God works in them to will and to do.

Isaiah 26:12

God has wrought all our works in us.

1 Samuel 18:8-11

Saul's envy and first attempt to kill David with a javelin.

1 Samuel 18:17-27

Saul's deceitful offer of his daughters to ensnare David.

1 Samuel 19:9-16

Saul's second attempt to kill David and David's escape with Michal's help.

1 Samuel 23:24-28

Saul pursues David in the wilderness of Maon but is diverted by a Philistine invasion.

1 Samuel 24:1-22

David spares Saul's life in the cave at En Gedi, cutting off his robe instead.

1 Samuel 26:1-25

David spares Saul a second time, taking his spear and water jug while he sleeps.

Romans 12:18-21

Believers are to live peaceably, not avenge themselves, but overcome evil with good.

Galatians 6:7-8

The principle of sowing and reaping, paralleling Psalm 18:25-26.

1 Peter 4:19

Those who suffer according to God's will should commit their souls to Him.

James 4:6

God resists the proud but gives grace to the humble.

1 Peter 5:5

Believers are to be clothed with humility, for God resists the proud.

1 Samuel 2:30

God honors those who honor Him, and those who despise Him are lightly esteemed.

Discussion Questions

1. How does understanding that our good works are a manifestation of God's grace, not a means to earn His favor, change the way we view our own obedience?

Consider: Weaver emphasized that works are evidence of grace, not its source, citing Ephesians 2:10 and Philippians 2:12-13.

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2. In what situations are we most tempted to take vengeance into our own hands, and how can David's example of sparing Saul help us trust God's timing?

Consider: Weaver used David's restraint in 1 Samuel 24 and 26 and Romans 12:18-21 to teach against personal vengeance.

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3. What does it mean practically to 'work out your own salvation with fear and trembling' in light of God working in us?

Consider: Weaver explained Philippians 2:12-13, emphasizing that we are to apply and manifest the grace God has given.

4. How does the principle 'with the merciful thou wilt show thyself merciful' challenge our attitudes toward those who have wronged us?

Consider: Weaver expounded Psalm 18:25-26 as a principle of God's moral government, akin to sowing and reaping.

5. Why is it difficult to wait for God to exalt us or vindicate us, and what practical steps can help us cultivate patience?

Consider: Weaver noted that David waited for God to give him the kingdom and that impatience is a common struggle.

6. In what ways do we sometimes try to 'help God' accomplish His purposes, and what are the dangers of doing so?

Consider: Weaver admitted he has wanted to help God innumerable times and highlighted the problem of impatience.

7. How can we cultivate a habit of praising God for His daily benefits, even in the midst of trials?

Consider: Weaver concluded with an application to bless the Lord and not forget His benefits, referencing Psalm 103.

Applications

Trust in God's sovereign grace, not personal merit

Recognize that any righteousness or good works in us are the result of God's grace, and rely on His mercy rather than our own efforts for deliverance.

Lecture support: Weaver states: 'If we have any good works in us at all... it is nothing more than God's grace working in us.'

Refuse to take vengeance; leave room for God's justice

When wronged, do not retaliate but trust God to repay, as David did with Saul, and overcome evil with good.

Lecture support: Weaver applies Romans 12:18-21: 'If we take vengeance in our own hands, God is not going to move for us.'

Act mercifully and uprightly toward others

Since God deals with us according to our own conduct, we should show mercy, purity, and uprightness, even to enemies.

Lecture support: Weaver explains Psalm 18:25-26: 'If you want mercy, you show mercy.'

Wait patiently for God's timing in exaltation and deliverance

Like David, who waited for God to give him the kingdom, we must not force outcomes but trust God's perfect timing.

Lecture support: Weaver notes David's attitude: 'I will not take the kingdom... by force of action.'

Honor God through obedience to receive His blessing

There is a direct correlation between honoring God and being honored by Him; disobedience leads to being lightly esteemed.

Lecture support: Weaver cites 1 Samuel 2:30: 'For them that honor Me I will honor.'

Cultivate humility, for God gives grace to the humble

Recognize that God resists the proud but saves the afflicted; therefore, clothe yourselves with humility.

Lecture support: Weaver references James 4:6 and 1 Peter 5:5 in the context of Psalm 18:27.

Continually praise God for His daily deliverances and benefits

Make it a practice to thank God for His constant care, protection, and provision, not forgetting His benefits.

Lecture support: Weaver shares his personal practice of thanking God for safe travel and urges blessing the Lord per Psalm 103.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

The Abiding of the Law and the Prophets

December 12, 2013

Read Chapter 4 in the companion book, pages 67-84.

Major Themes

The Abiding Validity of God's Law

The law has not been abolished but fulfilled by Christ and remains in full force as the standard of righteousness.

Lecture support: Christ says He came not to destroy but to fulfill (Matthew 5:17), and not one jot or tittle will pass from the law (Matthew 5:18).

Christ's Fulfillment of the Law

Jesus fulfilled the law through His teaching, perfect obedience, and by empowering believers to obey, not by annulling it.

Lecture support: Weaver explains that Christ enunciated the law, exemplified it, and now empowers it in His people.

The Law and the Gospel Are Not Opposed

Grace and law are not in conflict; salvation has always been by grace, and the law is established by faith.

Lecture support: Noah found grace in the Old Testament; Romans 3:31 says faith establishes the law.

The Law Defines Sin

Sin is transgression of the law; without the law, there is no knowledge of sin.

Lecture support: Romans 3:20, 7:7; 1 John 3:4 are cited to show the law reveals sin.

Love as Obedience to the Law

Biblical love is not emotion but keeping God's commandments; love fulfills the law.

Lecture support: 1 John 5:2-3; Romans 13:10; John 14:15,21,24 are referenced.

The Necessity of Imputed Righteousness

Forgiveness alone is insufficient; believers need Christ's perfect righteousness imputed to them to enter God's presence.

Lecture support: 2 Corinthians 5:21 and the illustration of imputation show Christ's active obedience is credited to believers.

The Law as Schoolmaster to Christ

The law teaches us our sinfulness and inability to save ourselves, driving us to Christ for justification.

Lecture support: Galatians 3:24 is explained: the law is a schoolmaster to bring us to Christ.

Righteousness Exceeding the Pharisees

True righteousness must surpass external legalism; Christ corrects misinterpretations to reveal the law's spiritual demands.

Lecture support: Matthew 5:20-48 shows Christ contrasting Pharisaical teaching with the true intent of the law.

Key Arguments

Christ did not come to abolish the law but to fulfill it

The Greek word for 'destroy' means to annul or abrogate; 'fulfill' means to fill up and put into full force. Christ's mission was to establish the law, not repeal it.

Lecture support: Matthew 5:17 is analyzed: 'Think not' is a strong prohibition; 'destroy' and 'fulfill' are defined.

The law remains the standard for sin and judgment

If the law were abolished, there would be no standard to judge the wicked or define sin. Sin is transgression of the law.

Lecture support: Romans 3:20, 7:7; 1 John 3:4; Galatians 3:10 are used to argue the law's ongoing role.

Salvation requires Christ's active obedience, not just His death

Forgiveness alone cannot bring us into God's presence; we need perfect righteousness. Christ's law-keeping is imputed to believers.

Lecture support: 2 Corinthians 5:21 and the imputation illustration demonstrate the necessity of Christ's righteousness.

Passages that seem negative about the law are misunderstood

Such passages either renounce the law for justification, refer to the curse of the law, or address the ceremonial law fulfilled in Christ.

Lecture support: Romans 6:14, Galatians 3:13, and Ephesians 2:15 are explained in context.

Love is defined by obedience to God's commandments

Love is not sentimentality but keeping God's law. 1 John 5:2-3 equates love with commandment-keeping.

Lecture support: 1 John 5:2-3; John 14:15,21,24; Romans 13:10 are cited.

The law is a schoolmaster leading to Christ

The law teaches our sinfulness and inability, driving us to faith in Christ for justification.

Lecture support: Galatians 3:24 is explained with the illustration of a schoolmaster's discipline.

Christ's teaching corrects Pharisaical misinterpretations

In Matthew 5:21-48, Jesus contrasts 'you have heard' with 'but I say unto you' to restore the law's true spiritual intent.

Lecture support: The repeated pattern in Matthew 5:21-44 is highlighted.

The totality of Scripture is the rule for faith and practice

All Scripture, including the Old Testament, is profitable and authoritative; no part has been done away with.

Lecture support: 2 Timothy 3:16 is referenced, noting it primarily referred to the Old Testament.

Scripture References

Matthew 5:17-20

The primary text of the sermon, where Jesus affirms He came to fulfill the law, not destroy it.

Matthew 7:29

Jesus taught with authority, unlike the scribes.

Mark 7; Matthew 15

Jesus rebuked the Pharisees for nullifying God's law with their traditions.

Ephesians 6:1-3

Example of law in the New Testament: the commandment to honor parents.

Romans 7:12

The law is holy, just, and good.

Luke 24:27

Jesus expounded the Scriptures beginning with Moses and the prophets.

Galatians 3:10

Those under the works of the law are under a curse; used to show the law's ongoing role in judgment.

2 Corinthians 5:21

Christ was made sin for us so we might become the righteousness of God; illustrates imputation.

Galatians 4:4-5

Christ was made under the law to redeem those under the law.

Romans 6:14

We are not under law but under grace; explained as not under law for justification.

Galatians 2:16

No one is justified by works of the law but by faith in Christ.

Galatians 3:13

Christ redeemed us from the curse of the law.

Galatians 2:19

Through the law Paul died to the law to live to God.

Ephesians 2:15

Reference to the ceremonial law being fulfilled.

1 Corinthians 5:7

Christ our Passover is sacrificed for us; ceremonial law fulfilled in Christ.

Hebrews 13:10

We have an altar; Christ is the fulfillment of the ceremonial law.

Romans 3:20

By the law is the knowledge of sin.

1 John 3:4

Sin is the transgression of the law.

Romans 7:7-9

Paul explains he would not have known sin except through the law.

Galatians 3:24

The law was our schoolmaster to bring us to Christ.

Study notes

Discussion Questions

1. What does it mean that Christ came to 'fulfill' the law rather than 'destroy' it, and how does this affect our view of the Old Testament?

Consider: Based on the explanation of Matthew 5:17 and the definition of 'fulfill' as putting into full force.

2. How does the law function as a 'schoolmaster' to bring us to Christ, and have you experienced this in your own life?

Consider: From the discussion of Galatians 3:24 and the law's role in revealing sin.

3. In what ways do modern churches substitute man-made traditions for God's law, similar to the Pharisees?

Consider: From the application about teaching men to break God's commandments for traditions.

- 4.** How does the imputation of Christ's righteousness give us assurance of salvation beyond mere forgiveness?

Consider: From the illustration of 2 Corinthians 5:21 and the necessity of perfect righteousness.

- 5.** What is the relationship between love and law according to 1 John 5:2-3, and how does this challenge common notions of love?

Consider: From the argument that love is defined by commandment-keeping, not feelings.

- 6.** Why is it impossible to be justified by the law, and how does this drive us to faith in Christ?

Consider: From the explanation of Galatians 2:16 and the impossibility of perfect obedience.

7. How does Jesus' teaching in Matthew 5:21-48 correct externalistic interpretations of the law, and what does this mean for our thought life?

Consider: From the contrast between 'you have heard' and 'but I say unto you' regarding anger, lust, etc.

8. What does it mean to 'exceed the righteousness of the scribes and Pharisees,' and how is this possible?

Consider: From the warning in Matthew 5:20 and the need for internal, Christ-imputed righteousness.

Applications

Embrace the whole Bible as authoritative

Believers should accept the totality of Scripture, including the Old Testament law, as profitable for doctrine and practice.

Lecture support: 2 Timothy 3:16 is cited; Weaver argues no part of Scripture has been done away with.

Use the law to recognize sin and need for Christ

The law reveals our sinfulness and inability, driving us to rely on Christ's righteousness for salvation.

Lecture support: Romans 7:7-9 and Galatians 3:24 are explained as showing the law's convicting and guiding role.

Obey God's commandments as an expression of love

Love for God and others is demonstrated by keeping His commandments, not by emotional displays.

Lecture support: 1 John 5:2-3 and the illustration of stealing while professing love show that obedience defines love.

Reject man-made traditions that nullify God's law

Churches and individuals must not substitute human rules for God's commandments, as the Pharisees did.

Lecture support: The example of movie-watching rules versus biblical principles illustrates the danger of traditions.

Pursue internal righteousness, not just external compliance

True righteousness exceeds Pharisaical legalism by addressing the heart, as Jesus taught in Matthew 5:21-48.

Lecture support: Christ's corrections of misinterpretations show the law's spiritual application to thoughts and motives.

Rest in Christ's imputed righteousness for acceptance with God

Believers can have assurance because Christ's perfect law-keeping is credited to them, not just His death.

Lecture support: 2 Corinthians 5:21 and the imputation illustration emphasize the necessity of Christ's active obedience.

Teach and model obedience to God's law

Those who do and teach God's commandments will be called great in the kingdom; we should instruct others accordingly.

Lecture support: Matthew 5:19 is applied to the responsibility of teaching and living out God's law.

Walk as children of the Father by reflecting His character

Christ's teaching aims to make believers resemble their heavenly Father in holiness and obedience.

Lecture support: Matthew 5:45 and the illustration of family resemblance show the goal of godly living.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

What Does It Mean To Pray In Jesus' Name

June 16, 2015

Read Chapter 5 in the companion book, pages 85-103.

Major Themes

Union with Christ

Believers are fully identified with Christ in His death, burial, resurrection, and life, so that praying in His name means praying as one with Him.

Lecture support: Weaver explains from Romans 6, Galatians 2:20, and Ephesians 2 that believers were crucified, buried, raised, and seated with Christ, making them one with Him.

Christ's Merits as the Only Ground of Prayer

We have no standing before God based on our works; we must plead only the righteousness and merits of Christ when we pray.

Lecture support: Weaver argues from Romans 5:1-2 and Galatians 2:16 that justification and access to God are through Christ alone, and our own righteousness is as filthy rags (Isaiah 64:6).

God's Glory as the Aim of Prayer

Prayer in Jesus' name must seek God's honor and glory, not selfish desires, and must align with His revealed will in Scripture.

Lecture support: Weaver cites John 14:13 ('that the Father may be glorified in the Son') and 1 John 5:14-15 to show that prayer must be according to God's will and for His glory.

The Danger of Superficial or Magical Use of Jesus' Name

Simply saying 'in Jesus' name' or treating the name as a formula does not constitute true prayer; it requires genuine faith and union with Christ.

Lecture support: Weaver uses Acts 19:13-16, where the sons of Sceva were overpowered despite using Jesus' name, to illustrate that the name is not magical.

Faith as a Gift of God

True faith in prayer cannot be manufactured; it is a gift from God that aligns with His will and Word.

Lecture support: Weaver states that faith is the gift of God and that we cannot force ourselves to believe; he references Romans 14:23 and Mark 11:22.

Key Arguments

Praying in Christ's name is not a blank check or magical formula.

The promise in John 14:13-14 is conditioned on praying in Christ's name, which involves more than uttering a phrase; it requires identification with Christ and alignment with His will.

Lecture support: Weaver contrasts the promise with the misuse of Jesus' name in Acts 19 and emphasizes the context of continuing Christ's works for God's glory.

True prayer in Christ's name requires union with Christ.

One must be a believer united to Christ by saving grace, fully identified with His person, so that Christ Himself is the petitioner.

Lecture support: Weaver cites Romans 6, Galatians 2:20, and Ephesians 2 to show that believers died and rose with Christ, and thus represent Him in prayer.

We must plead Christ's merits, not our own.

Since we have no righteousness or standing before God, we must come in prayer relying solely on Christ's perfect obedience and sacrifice.

Lecture support: Weaver references Romans 5:1-2, Galatians 2:16, and Isaiah 64:6 to argue that our works cannot earn God's favor; only Christ's merits avail.

Prayer must be for God's glory and according to His will.

Asking in Christ's name means seeking what honors God and aligns with His Word, not selfish desires, and submitting to His will when uncertain.

Lecture support: Weaver points to John 14:13, 1 John 5:14-15, and James 4:3 to show that prayers motivated by lust or contrary to God's will are not answered.

Faith in prayer is a divine gift, not human effort.

We cannot work up faith; it is given by God when our requests align with His will, and praying without faith is sin.

Lecture support: Weaver explains that faith is a gift (Ephesians 2:8-9 implied) and cites Romans 14:23 to show that whatever is not of faith is sin.

Scripture References

John 14:13-14

The central promise: 'And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.'

John 13:36

Peter asks where Jesus is going; Jesus says he cannot follow now but will later, setting the context of departure.

John 14:1

Jesus comforts disciples: 'Let not your heart be troubled: ye believe in God, believe also in me.'

John 14:6-11

Jesus declares He is the way, truth, and life, and that seeing Him is seeing the Father, emphasizing His unity with the Father.

John 14:12

Believers will do greater works because Jesus goes to the Father, linking the promise to the continuation of His ministry.

Matthew 28:19

Baptizing 'into' (eis) the name of the Father, Son, and Holy Ghost, showing a different preposition than 'in' (en).

Luke 24:47

Repentance and remission of sins preached 'upon' (epi) His name, another prepositional distinction.

John 15:21

Persecution 'on account of' (dia) His name, illustrating different Greek prepositions used with 'name'.

Acts 19:13-16

The sons of Sceva try to use Jesus' name as a formula and are overpowered by a demon-possessed man, showing the danger of magical use.

Hebrews 2:14-17

Christ took on human nature and the seed of Abraham to identify with His people and become a merciful high priest.

Romans 6:1-11

Believers are baptized into Christ's death, buried with Him, and raised to new life, showing full identification with Christ.

Galatians 2:20

Paul says, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me,' summarizing union with Christ.

Ephesians 2:1-10

Believers were dead in sins but made alive together with Christ, raised and seated with Him, emphasizing union and grace.

Romans 11:35

'Who hath first given to him, and it shall be recompensed unto him again?' showing we cannot make God our debtor.

Isaiah 64:6

All our righteousnesses are as filthy rags, emphasizing our lack of merit before God.

Romans 5:1-2

Justified by faith, we have peace with God and access by faith into grace through Christ, our only standing.

Galatians 2:16

A man is not justified by works of the law but by faith in Christ, reinforcing that works give no standing before God.

John 8:29

Jesus says He always does those things that please the Father, showing His perfect obedience as the basis for His merits.

Matthew 3:16-17

At Jesus' baptism, God declares, 'This is my beloved Son, in whom I am well pleased,' affirming Christ's perfect acceptance.

1 John 3:20-21

If our heart condemns us, God is greater; confidence toward God comes not from our own heart but from Christ's work.

Study notes

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

Discussion Questions

1. How does understanding our union with Christ change the way we approach prayer?

Consider: Weaver emphasizes that believers are fully identified with Christ in His death and resurrection, so that praying in His name means praying as one with Him.

2. In what ways might we be tempted to rely on our own merits or works when praying, and how can we shift to pleading Christ's merits alone?

Consider: Weaver argues that we have no standing before God based on our righteousness and must come only through Christ's perfect obedience.

3. How can we discern whether our prayer requests are motivated by selfish desires or by a genuine desire for God's glory?

Consider: Weaver warns against asking amiss to consume on our lusts (James 4:3) and stresses that prayer must seek God's honor.

4. What does it mean to pray 'according to God's will,' and how do we know what His will is in specific situations?

Consider: Weaver discusses 1 John 5:14-15 and the need to align prayers with Scripture, while acknowledging our limited understanding and the need for 'Thy will be done.'

5. Why is it impossible to manufacture faith, and how should we respond when we struggle to believe in prayer?

Consider: Weaver teaches that faith is a gift of God and cannot be worked up; we must rely on God to grant faith according to His will.

Applications

Examine your motives in prayer.

Weaver urges believers to check if their prayers are selfishly motivated or truly aimed at God's glory, and to confess and seek purity of motive.

Lecture support: He cites James 4:3 and John 5:44 to show that selfish desires and seeking human honor hinder prayer and faith.

Rely solely on Christ's merits, not your own.

When praying, consciously reject any reliance on personal goodness or works and instead plead the righteousness of Christ as the only ground for God to hear.

Lecture support: Weaver explains from Romans 5:1-2 and Isaiah 64:6 that our own righteousness is insufficient; we must come in Christ's name pleading His merits.

Pray with a focus on God's glory and will.

Frame prayer requests around what will honor God and align with Scripture, and be willing to submit to His will when uncertain.

Lecture support: Weaver points to John 14:13 and 1 John 5:14-15, emphasizing that prayer should be for God's glory and according to His revealed will.

Recognize your union with Christ in prayer.

Approach prayer with the confidence that you are identified with Christ, so that your prayers are as if Christ Himself is asking.

Lecture support: Weaver teaches from Romans 6 and Ephesians 2 that believers are crucified, buried, and raised with Christ, making them one with Him.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

Where We Are and How We Got Here in 2023

February 12, 2023

Read Chapter 6 in the companion book, pages 105-121.

Major Themes

Forsaking God's Law Leads to Praising Wickedness

When a society rejects God's law, it inevitably commends and celebrates what God condemns, leading to moral inversion.

Lecture support: Proverbs 28:4 is the central text: 'They that forsake the law praise the wicked.' Weaver explains that 'praise' means to celebrate and glorify, so forsaking the law results in commending wickedness.

Societal Decay and Insanity

America is in a state of moral insanity, evidenced by acceptance of transgenderism, trans-species identification, and lenient treatment of heinous crimes.

Lecture support: Weaver cites news clips about students identifying as cats, a murderer identifying as an infant, and statistics on child trafficking, stating 'we've lost our minds.'

The Necessity of God's Law as Foundation

God's law is the only stable foundation for justice, family, and society; rejecting it leads to destruction of all foundations.

Lecture support: Weaver references Psalm 11:3 ('If the foundations be destroyed, what can the righteous do?') and Psalm 82 to show that unjust judges cause foundations to be out of course.

The Call to Contend for Righteousness

Believers are commanded to actively fight against wickedness by keeping and defending God's law, not remaining passive.

Lecture support: Proverbs 28:4b: 'but such as keep the law contend with them.' Weaver explains 'contend' means to fight, wage war, and stir oneself in defense.

The Dearth of Godly Men

There is a critical shortage of men willing to stand for God and oppose evil, leading to national judgment.

Lecture support: Ezekiel 22:30: 'I sought for a man among them... but I found none.' Weaver applies this to the present lack of courageous leadership.

Key Arguments

Rejection of God's law causes societal collapse

Weaver argues that America's moral chaos is a direct result of forsaking God's law, as Proverbs 28:4 states, leading to the praise of wickedness.

Lecture support: He connects the verse to current events: 'Lies, wickedness, bribery, injustice, tyranny are seemingly prevailing. We've lost our minds... And so you have to ask this question, what has happened and why has it happened? ... I believe the Bible has the answer, and I think the answer is very plain in Proverbs 28, verse 4.'

God's law is the only legitimate standard

The 'law' in Proverbs 28:4 refers to God's Torah, His authoritative instruction, not man's law, which is in opposition to God's.

Lecture support: Weaver states: 'Clearly, I believe, and obviously this has to be the law of God, simply because we've already seen that man's law is extremely humanistic and unjust. In fact, man's law is in competition with and in opposition to the law of God.'

Forsaking the law means denying its authority or treating God with contempt

People forsake God's law either by openly denying it like Pharaoh or by living as if God has no authority, ignoring His Word.

Lecture support: Weaver explains: 'Most people are just simply going to treat God contemptuously. They're going to pretend like God does not exist... They're going to live as if God has no authority to tell them what to do.'

Keeping the law involves guarding and obeying it, leading to conflict with the wicked

The Hebrew word 'keep' (shamar) means to guard and protect, and 'contend' (garah) means to fight; thus, obedience to God's law necessarily involves active opposition to evil.

Lecture support: Weaver defines the terms: 'The word "keep" is the Hebrew word shamar, which literally means to keep, to guard, to observe, to give heed to... The Hebrew word [contend] is the word garah, and it means to fight, to contend with, to engage in strife, to wage war.'

Christians must not be passive but actively contend

Believers are at war and must stir themselves to defend the faith, expose sin, and proclaim righteousness, rather than sitting still.

Lecture support: Weaver exhorts: 'It is time that Christians did indeed stir themselves up and get excited... We are at war, and we don't even realize that we are at war.' He references the lepers' rationale: 'Why sit we here until we die?'

Scripture References

Proverbs 28:4

The central text of the sermon: 'They that forsake the law praise the wicked, but such as keep the law contend with them.'

1 Samuel 8:7-9

Israel rejects God as king, trading God's rule for man's rule, illustrating the transition from God's law to man's law.

1 Samuel 8:11-18

Samuel warns of the oppressive nature of human kingship, showing the consequences of rejecting God's law.

1 Samuel 12:12

Samuel reiterates that Israel rejected God as their king when they demanded a human king.

Matthew 5:17

Jesus says He came not to destroy the Law or the Prophets but to fulfill, showing the enduring validity of God's law.

Matthew 7:12

The Golden Rule is identified as the Law and the Prophets, indicating the broad scope of God's law.

Matthew 11:13

Jesus states that all the prophets and the law prophesied until John, referring to the Old Testament as law.

Matthew 22:40

Jesus says all the Law and the Prophets hang on the two great commandments, again equating the Old Testament with law.

Luke 16:16

The Law and the Prophets were until John, indicating the Old Testament era of God's authoritative instruction.

Psalms 11:3

If the foundations be destroyed, what can the righteous do? Used to illustrate the destruction of societal foundations when God's law is forsaken.

Psalms 82:1-5

God judges unjust judges who cause the foundations of the earth to be out of course, showing the impact of forsaking God's law.

Judges 17:6; 21:25

In those days there was no king in Israel; every man did that which was right in his own eyes, illustrating autonomy or self-law.

Proverbs 12:15

The way of a fool is right in his own eyes, but he who hearkens to counsel is wise, contrasting self-law with God's wisdom.

Exodus 5:2

Pharaoh's denial of God's authority: 'Who is the Lord that I should obey His voice?' as an example of forsaking the law.

Romans 6:14

You are not under the law but under grace, often misinterpreted to mean God's law is nullified; Weaver clarifies it refers to justification, not sanctification.

Romans 7:12

The law is holy, and the commandment holy, just, and good, affirming the goodness of God's law.

Romans 3:20, 24, 31

By the law is the knowledge of sin; justification is by grace through faith; faith establishes the law, not voids it.

1 Thessalonians 4:3

This is the will of God, your sanctification: that you abstain from fornication, showing sanctification involves obedience to God's law.

Psalm 94:16

Who will rise up for me against the evildoers? Or who will stand up for me against the workers of iniquity? God's call for men to contend.

Ezekiel 22:25-30

God sought for a man to stand in the gap but found none, illustrating the dearth of righteous men and resulting judgment.

Study notes

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

Discussion Questions

1. In what ways have we as a society 'forsaken the law' of God, and how has that led to praising wickedness in our culture?

Consider: Based on Proverbs 28:4 and the examples given (transgenderism, lenient sentencing, child trafficking), how do we see this principle at work today?

2. What does it mean to 'keep' God's law in the sense of guarding and protecting it, and how can we do that in our personal lives and communities?

Consider: Weaver explains the Hebrew word 'shamar' as to guard, protect, and obey. How can we practically guard God's law in our families, churches, and nation?

3. Why is there a 'dearth of real men' who will stand for righteousness, and what can we do to raise up such men?

Consider: Ezekiel 22:30 shows God seeking a man to stand in the gap but finding none. What are the obstacles to courageous leadership, and how can we encourage it?

4. How should Christians balance grace and law in their lives, avoiding the error of thinking that grace nullifies God's moral commands?

Consider: Weaver addresses the misinterpretation of Romans 6:14, clarifying that we are not under law for justification but still under it for sanctification. How do we live this out?

5. What are practical ways we can 'contend' with the wicked without becoming hateful or compromising the gospel?

Consider: The Hebrew word 'garah' means to fight or wage war. How can we engage in spiritual warfare against evil while maintaining love and truth?

6. How does the example of the lepers in 2 Kings 7 ('Why sit we here until we die?') challenge our passivity in the face of cultural decay?

Consider: Weaver uses this story to urge action. In what areas of life are we sitting still when we should be moving?

Applications

Personal Obedience to God's Law

Believers must personally keep and obey God's law as a way of contending against wickedness, even if they cannot change the whole system.

Lecture support: Weaver states: 'But one thing you can do by the grace of God is keep the law of God, obey it yourself... proclaim that law and say what is wicked and what is righteous.'

Rise Up and Stand Against Evil

God is looking for men who will rise up and stand against evildoers, exposing sin and declaring righteousness, even at personal cost.

Lecture support: Psalm 94:16 is quoted: 'Who will rise up for me against the evildoers?' Weaver applies: 'God is asking for men to rise up. God is asking for men to stand against the workers of iniquity.'

Stir Ourselves to Action

Christians must not be passive but actively stir themselves up for the defense of the faith, recognizing that we are in a spiritual war.

Lecture support: Weaver exhorts: 'It is time that Christians did indeed stir themselves up and get excited... We are at war, and we don't even realize that we are at war.'

Guard and Protect God's Law

Keeping the law involves guarding it from corruption and attack, much like Adam was to guard the garden and the Levites the tabernacle.

Lecture support: Weaver explains 'shamar' means to guard and protect, and applies: 'It's only those that obey God and believe God that are going to fight for God's law.'

Do Not Defend Sin

Forsaking God's law leads to defending sin; believers must never defend sin but rather expose it and call for repentance.

Lecture support: Quoting Bishop Hall: 'It is fearful to sin. It is more fearful to delight in sin. And even worse, to defend sin.' Weaver adds: 'We must never defend sin.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 7

How Many Sins Did You Confess?

February 04, 2024

Read Chapter 7 in the companion book, pages 123-140.

Major Themes

Corporate Confession of Sin

Believers should confess not only personal sins but also the sins of their fathers, families, society, and nation, following biblical examples.

Lecture support: Weaver says, 'Do you confess the sins of your fathers? Do you confess the sins of your society? Do you confess the sins of your family? Do you confess the sins of your nation?' and cites Daniel 9 and Nehemiah 1.

The Nature of True Confession

Confession means agreeing with God about the wickedness of sin, not merely reciting sins.

Lecture support: Weaver explains homologueo: 'Confession actually means when you say the exact same thing about sin that God says.'

Federal Headship and Representation

Adam and Christ are federal heads; in Adam we sinned and died, in Christ we are made righteous.

Lecture support: Weaver states, 'In Adam, we lost everything. In Jesus Christ, we got more than we ever had in Adam.'

Inherited and National Sin

Sin has consequences across generations and nations, and we participate in the sins of our ethnic and national groups.

Lecture support: Weaver says, 'We have sinned with our fathers seminally because we were in their loins' and 'nations sin nationally because nations are made up of ethnic groups.'

The Repetition and Escalation of Sin

We often repeat and even worsen the sins of our fathers, provoking God's anger.

Lecture support: Weaver notes, 'We end up committing the same sins that our fathers committed... we go over and above and beyond those sins and we make them worse.'

Key Arguments

We sin with our fathers in multiple ways

Weaver argues that we are connected to our fathers' sins seminally, imputatively, representatively, nationally, and actually.

Lecture support: He states, 'We have sinned with our fathers seminally because we were in their loins... imputatively... representatively... nationally... actually.'

Confession must extend beyond personal sins

Biblical figures like Daniel and Nehemiah confessed the sins of their people and nation, setting a pattern for believers.

Lecture support: Weaver cites Daniel 9:5: 'We have sinned, and have committed iniquity, and have done wickedly, and have rebelled...'

Governmental and societal sins require acknowledgment

Governments can sin by making ungodly laws, and believers should recognize and confess these national sins.

Lecture support: Weaver asks, 'Do you consider abortion, sodomy, transgenderism, theft, political persecutions... as sin and wickedness? ...do you ever confess them?'

True confession agrees with God's view of sin

Confession is not flippant; it means saying the same thing about sin that God says, acknowledging its vileness.

Lecture support: Weaver explains, 'Real confession is not just simply naming your sins. It's agreeing with God that your sin is wicked, vile, and a transgression and deserves death.'

Sin's consequences are corporate and generational

Sin affects not just the individual but families, nations, and future generations, as seen in the visiting of iniquity.

Lecture support: Weaver quotes Exodus 20:5: 'visiting the iniquity of the fathers upon the children unto the third and fourth generation.'

Scripture References

Psalm 106:6

The foundational verse for the sermon: 'We have sinned with our fathers, we have committed iniquity, we have done wickedly.'

Psalm 90:8

Mentioned to show that God sets secret sins in the light of His countenance.

Psalm 19:12-13

David's prayer about secret faults and presumptuous sins.

Psalm 83:2-8

Illustrates nations colluding against God and His people.

Psalm 94:20-21

Shows governmental sin: 'Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?'

Psalm 107:8,15,21,31

Repeated call for men to praise the Lord, used to illustrate confessing others' failure to thank God.

1 John 1:9

If we confess our sins, He is faithful to forgive; used to introduce the meaning of confession.

Matthew 23:29-33

Jesus accuses the Pharisees of being children of those who killed the prophets, showing connection to fathers' sins.

Jeremiah 3:25

Confession: 'We have sinned against the Lord our God, we and our fathers.'

Hebrews 7:1-10

Levi paid tithes in Abraham, illustrating seminal presence in the loins of the father.

Exodus 20:5

God visits iniquity of fathers on children to the third and fourth generation.

Exodus 34:7

Similar to Exodus 20:5, emphasizing generational consequences of sin.

2 Chronicles 30:7-8

Command not to be like their fathers who trespassed against God.

Zechariah 1:4

God says, 'Be ye not as your fathers,' who did not hearken to the prophets.

Romans 5:12-19

Imputation of Adam's sin and Christ's righteousness; death passed upon all men.

1 Corinthians 15:22,45-49

In Adam all die; contrast between first Adam and last Adam as federal heads.

Romans 6:3-5

Believers baptized into Christ's death and resurrection, showing representation.

Nehemiah 1:6

Nehemiah confesses sins of Israel and his father's house.

Nehemiah 9:2

Israel confessed their sins and the iniquities of their fathers.

Daniel 9:4-11

Daniel's prayer of confession for personal and national sins.

Discussion Questions

1. What does it mean to confess sin in a way that agrees with God's view of it, rather than just naming sins?

Consider: Weaver explains that confession (homologeō) means saying the same thing about sin that God says.

2. In what ways do we 'sin with our fathers' today, and how should that affect our prayers?

Consider: Weaver outlines five ways we sin with our fathers: seminally, imputatively, representatively, nationally, and actually.

3. How can we confess the sins of our nation or society without becoming self-righteous or judgmental?

Consider: Weaver urges confession of societal sins like abortion and injustice, following Daniel's example.

4. Why is it important to recognize that governments can sin, and how should Christians respond?

Consider: Weaver cites Psalm 94:20-21 to show that thrones of iniquity frame mischief by law.

5. How does the doctrine of federal headship (Adam and Christ) impact our understanding of sin and salvation?

Consider: Weaver explains that in Adam we sinned and died, but in Christ we are made righteous.

Applications

Confess personal and corporate sins

Believers should regularly confess not only their own sins but also the sins of their family, church, society, and nation.

Lecture support: Weaver asks, 'Do you confess your sins? ... Do you confess the sins of your fathers? Do you confess the sins of your society?'

Grieve over societal wickedness

Christians should be troubled by national sins like abortion, injustice, and immorality, and bring them before God in confession.

Lecture support: Weaver says, 'That should bother you, that should cause you to grieve... have you confessed those sins?'

Agree with God about the seriousness of sin

True confession involves acknowledging that sin is wicked, vile, and deserving of death, not just listing offenses.

Lecture support: Weaver states, 'Real confession is not just simply naming your sins. It's agreeing with God that your sin is wicked, vile, and a transgression and deserves death.'

Follow biblical examples of intercessory confession

Imitate Daniel, Nehemiah, and Ezra by praying prayers that acknowledge the sins of the people and plead for God's mercy.

Lecture support: Weaver says, 'I would encourage you to read the book of Ezra, the book of Nehemiah, and the book of Daniel. Because you'll find that these men not only confess their individual sins, but the sins of their family...'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 8

The Weightier Matters of the Law

January 27, 2012

Read Chapter 8 in the companion book, pages 141-159.

Major Themes

Hypocrisy of the Pharisees

The Pharisees were meticulous in minor duties like tithing herbs but neglected major moral obligations, revealing their hypocrisy.

Lecture support: Jesus says, 'Woe unto you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith.'

Justice as a Weightier Matter

God's law demands justice in all relationships, not just in courts. Justice and righteousness are inseparable and reflect God's character.

Lecture support: Psalm 89:14: 'Justice and judgment are the habitation of thy throne.' The Pharisees devoured widows' houses while tithing, showing injustice.

Mercy in Conformity to Law

True mercy is shown through acts of compassion that align with God's law. The Good Samaritan demonstrated both justice and mercy.

Lecture support: The Samaritan 'had compassion on him, and went to him, and bound up his wounds... and took care of him.' He also paid the innkeeper justly.

Faith Taught by the Law

The law teaches faith by revealing human sinfulness and the need for a Savior. It points to Christ, though it does not justify by faith.

Lecture support: Galatians 3:24: 'The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.'

Interconnection of Justice, Mercy, and Faith

These three weightier matters are complementary and essential to true godliness. They cannot be separated from obedience to God's law.

Lecture support: Micah 6:8: 'What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'

The Law's Role in Salvation

The law cannot save but serves to convict of sin and lead to Christ. Salvation is by grace through faith, not by works of the law.

Lecture support: Galatians 3:21: 'If there had been a law given which could have given life, verily righteousness should have been by the law.'

Key Arguments

The Pharisees neglected weightier matters while being strict in minor ones.

Jesus commends their tithing but condemns their omission of judgment, mercy, and faith, showing that all commandments matter but some are weightier.

Lecture support: Matthew 23:23: 'These ought ye to have done, and not to leave the other undone.'

Justice and righteousness are identical and demanded by God.

The Hebrew words for justice and righteousness are the same; to deny one is to deny the other and to mock God.

Lecture support: The speaker states, 'the Hebrew word for righteousness and the Hebrew word for justice are one and the same.'

Mercy must not violate God's law.

Showing mercy contrary to God's commands, such as sparing murderers or supporting the lazy, is not true mercy but sin.

Lecture support: Deuteronomy 19:13: 'Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood.'

The law teaches faith by pointing to Christ.

Although the law is not of faith for justification, it instructs us about our sin and need for Christ, who is the fulfillment of the law.

Lecture support: John 5:46: 'For had ye believed Moses, ye would have believed me: for he wrote of me.'

Humanistic laws are unjust and lead to societal decay.

When man's laws replace God's laws, injustice prevails, and society suffers. The death penalty is a biblical mandate for justice.

Lecture support: Genesis 9:6: 'Whoso sheddeth man's blood, by man shall his blood be shed.'

Personal conduct must reflect justice and mercy.

Slander, dishonoring parents, and adultery are violations of justice. Keeping one's tongue prevents troubles.

Lecture support: Proverbs 21:23: 'Whoso keepeth his mouth and his tongue keepeth his soul from troubles.'

Scripture References

Matthew 23:23

Jesus condemns the Pharisees for tithing herbs but neglecting judgment, mercy, and faith.

Matthew 23:13-29

Jesus pronounces multiple woes on the scribes and Pharisees for their hypocrisy.

Deuteronomy 14:22

The law commanded tithing of the fruits of the earth, leading to debate about herbs.

Luke 18:12

The Pharisee boasted of tithing all he possessed, showing self-righteousness.

Luke 16:15

Jesus says the Pharisees justify themselves before men, but God knows their hearts.

1 Samuel 15:22

Obedience is better than sacrifice, emphasizing the heart over ritual.

Romans 7:12

The law is holy, just, and good, reflecting God's character.

Psalms 89:14

Justice and judgment are the foundation of God's throne.

Exodus 22:22

God commands not to afflict widows or fatherless children.

Deuteronomy 24:17, 19

Laws protecting the stranger, fatherless, and widow, including leaving sheaves for them.

Deuteronomy 27:19

Cursed is he who perverts justice for the stranger, fatherless, and widow.

Genesis 9:6

God mandates capital punishment for murderers.

Numbers 35:16-21

The murderer shall surely be put to death, with no pity.

Micah 6:8

God requires doing justly, loving mercy, and walking humbly with Him.

Matthew 22:35-40

The greatest commandments are to love God and neighbor, summarizing the law.

Luke 10:25-37

The Good Samaritan shows mercy and justice, unlike the priest and Levite.

2 Thessalonians 3:10

If anyone will not work, neither should he eat.

Deuteronomy 19:13, 21

God commands no pity for murderers; life for life.

Zechariah 7:9-10

Execute true judgment, show mercy, and do not oppress the vulnerable.

Galatians 3:12, 21, 24

The law is not of faith for justification but is a schoolmaster to bring us to Christ.

Discussion Questions

1. How can we ensure we are not majoring on minors like the Pharisees while neglecting weightier matters?

Consider: The Pharisees tithed herbs but omitted justice, mercy, and faith.

2. In what ways do justice and righteousness overlap in our daily lives?

Consider: The Hebrew words are the same; denying one denies the other.

3. How does the Good Samaritan illustrate both justice and mercy?

Consider: He cared for the wounded man and paid the innkeeper justly.

4. Why is it not merciful to support those who refuse to work?

Consider: 2 Thessalonians 3:10 says if anyone will not work, neither should he eat.

5. How does the law serve as a schoolmaster to bring us to Christ?

Consider: The law shows our sin and need for a Savior, pointing to Christ.

6. What are some modern examples of humanistic laws that contradict God's justice?

Consider: The speaker mentions the death penalty and welfare systems.

7. How can we practice justice and mercy in our personal relationships?

Consider: Examples include not slandering, honoring parents, and helping the needy.

8. Why is it dangerous to try to be more merciful than God?

Consider: God forbids pity for murderers; ignoring this leads to societal harm.

Applications

Examine personal priorities in obedience

Ensure that attention to minor religious duties does not lead to neglect of major moral obligations like justice, mercy, and faith.

Lecture support: Jesus commends tithing but condemns omitting weightier matters (Matthew 23:23).

Practice justice in all relationships

Treat others equitably, protect the vulnerable, and avoid slander, dishonesty, and oppression in personal, family, and church life.

Lecture support: The law protects widows, strangers, and the poor (Exodus 22:22; Deuteronomy 24:17).

Show mercy in accordance with God's law

Help those in genuine need but do not enable laziness or violate God's commands in the name of compassion.

Lecture support: The Good Samaritan helped the wounded man but also paid the innkeeper (Luke 10:30-37).

Trust in Christ as the fulfillment of the law

Recognize that the law cannot save but points to Jesus, who kept it perfectly and offers righteousness through faith.

Lecture support: The law is a schoolmaster to bring us to Christ (Galatians 3:24).

Guard your speech to maintain justice

Avoid gossip, slander, and spreading rumors, even if true, unless it helps resolve the issue.

Lecture support: Proverbs 21:23: 'Whoso keepeth his mouth and his tongue keepeth his soul from troubles.'

Uphold biblical justice in society

Support laws that align with God's standards, such as capital punishment for murderers, and reject humanistic laws that contradict Scripture.

Lecture support: Genesis 9:6 and Numbers 35 mandate the death penalty for murderers.

Do not pervert the gospel in the name of mercy

Preach the full gospel, including repentance, rather than watering it down to make it easier for people to accept.

Lecture support: It is not merciful to tell sinners they need not repent (Luke 13:3).

Walk humbly with God in faith

Live by faith in God's promises, trusting His Word and worshiping Him as the law requires.

Lecture support: Micah 6:8 calls for walking humbly with God, which requires faith.

Study notes

[illegible]

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 9

Pastor John Weaver - The Law Is No More

February 21, 2012

Read Chapter 9 in the companion book, pages 161-178.

Major Themes

The Abiding Validity of God's Law

God's moral law remains in full effect, as taught by Christ and the apostles, and is not nullified by the gospel.

Lecture support: Weaver cites Matthew 5:17-20, Romans 7:12, and Romans 3:31 to argue that the law is holy, just, and good, and that faith establishes the law.

The Law as a Schoolmaster to Christ

The law reveals sin and drives sinners to Christ for justification, never serving as a means of salvation.

Lecture support: Weaver explains Galatians 3:24 and Romans 3:20, stating the law teaches us we are sinners and cannot save ourselves.

Contextual Interpretation of Scripture

Every verse must be understood in its immediate and remote context, without contradicting other plain passages.

Lecture support: Weaver insists that Lamentations 2:9 must be interpreted within the overall scope of Scripture and the purpose of Lamentations.

Judicial Withdrawal of God's Restraining Law

When a people persistently reject God's law, He removes its restraining influence, leading to societal breakdown and judgment.

Lecture support: Weaver points to 1 Timothy 1:8-10 and the example of Judah, where the law's restraint was removed, resulting in destruction.

The Greatest Judgment: Removal of God's Word

The most severe judgment God can bring is the removal of His Word and true preaching from a people.

Lecture support: Weaver references Elijah's removal from Israel and God's command to Jeremiah not to pray for the people, indicating a spiritual drought.

The Law's Penalty Remains Despite Its Rejection

Even when a society rejects God's law, the penalty for violating it still applies, bringing judgment.

Lecture support: Weaver states that God's law does not disappear; its penalty is still received by those who live disobediently.

Key Arguments

The Law Is Not Abrogated by the Gospel

Jesus and Paul both affirm the enduring validity of the law; true gospel preaching establishes the law rather than nullifying it.

Lecture support: Weaver quotes Matthew 5:17-20 and Romans 3:31, arguing that any gospel that negates the law is false.

The Law Was Never a Means of Salvation

Both Old and New Testament saints are saved by faith alone, not by law-keeping; the law's purpose is to reveal sin.

Lecture support: Weaver explains that the law was given for the knowledge of sin (Romans 3:20) and that Paul counted his law-righteousness as loss (Philippians 3).

Jeremiah's Statement Can Be Understood in Multiple Valid Ways

The phrase 'the law is no more' is true literally, practically, prophetically, and judicially, without contradicting the law's eternal nature.

Lecture support: Weaver details how the original tablets were lost, temple worship ceased, corrupt teachers were removed, and God's restraining hand was withdrawn.

Rejection of God's Law Leads to National Judgment

When a nation throws off God's law, God withdraws His protection, resulting in chaos, war, and destruction.

Lecture support: Weaver cites 2 Chronicles 15:3-6 and Ezekiel 5:5-9 to show the consequences of forsaking God's law.

The Removal of God's Word Is the Ultimate Judgment

God's silence and the absence of true preaching signify His judgment on a rebellious people.

Lecture support: Weaver points to God's command to Jeremiah not to pray for the people (Jeremiah 7, 11, 14) and the removal of Elijah.

Scripture References

Lamentations 2:1-9

The primary text, describing God's anger against Jerusalem and the statement 'the law is no more.'

Matthew 5:17-20

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

Romans 7:12

Paul declares the law is holy, and the commandment holy, just, and good.

Romans 3:27-31

Paul argues that justification by faith does not void the law but establishes it.

Galatians 3:24

The law was our schoolmaster to bring us to Christ for justification by faith.

Romans 3:20

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

Philippians 3:4-9

Paul counts his law-righteousness as loss for the excellency of knowing Christ and being found in Him by faith.

2 Corinthians 5:21

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

Hebrews 8:10

God promises to put His laws into the minds and write them on hearts under the New Covenant.

Hebrews 10:16

Repeats the New Covenant promise of God writing His laws on hearts and minds.

Deuteronomy 31:9, 25-26

Moses wrote the law and placed it in the side of the ark of the covenant as a witness.

2 Kings 20:15-18

Isaiah prophesies that all treasures of Hezekiah's house will be carried to Babylon.

2 Kings 24:13

Nebuchadnezzar carried out all treasures of the Lord's house and cut up the gold vessels.

2 Kings 25:13

The Chaldeans broke up the bronze pillars and sea and carried the bronze to Babylon.

2 Chronicles 36:7

Nebuchadnezzar carried vessels of the Lord's house to Babylon and placed them in his temple.

Leviticus 17:1-5, 9

Sacrifices must be brought to the tabernacle door; otherwise bloodguilt is imputed.

Deuteronomy 12:27

Burnt offerings and sacrifices must be offered at the altar of the Lord.

Malachi 2:7-9

Priests should teach the law, but they have departed from the way and caused many to stumble.

Ezekiel 22:26

Priests have violated God's law, profaned holy things, and hidden their eyes from Sabbaths.

Jeremiah 2:8

Priests did not seek the Lord; those who handled the law did not know God; prophets prophesied by Baal.

Discussion Questions

1. How does Jesus' teaching in Matthew 5:17-20 help us understand the relationship between the Old Testament law and the New Testament believer?

Consider: Weaver emphasizes that Jesus did not come to destroy the law but to fulfill it, and that not even the smallest letter or mark will pass away.

2. In what ways does the law serve as a 'schoolmaster' to bring us to Christ, and why is it dangerous to use the law for justification?

Consider: Weaver explains that the law reveals sin and our inability to save ourselves, pointing us to Christ's righteousness.

3. What does it mean for the law to be written on our hearts under the New Covenant, and how should that affect our daily lives?

Consider: Weaver cites Hebrews 8:10 and 10:16, showing that the law is internalized in believers, not abolished.

- 4.** How can Jeremiah's statement 'the law is no more' be true in multiple senses without contradicting the eternal nature of God's law?

Consider: Weaver offers literal, practical, prophetic, and judicial interpretations that harmonize with Scripture.

- 5.** What are the signs that a nation or church has 'thrown off the restraining power of the law,' and what consequences follow?

Consider: Weaver describes Judah's rebellion and God's withdrawal, leading to societal chaos and judgment.

- 6.** Why is the removal of God's Word considered the greatest judgment, and how should this shape our prayers and priorities?

Consider: Weaver points to Elijah's removal and God's command to Jeremiah not to pray as examples of spiritual drought.

7. How can we cultivate a desire for God's law and its application in our lives, rather than experiencing its penalty?

Consider: Weaver concludes with the choice between obedience leading to blessing and disobedience leading to penalty.

Applications

Trust in Christ's Righteousness, Not Our Own

Believers should rely solely on the imputed righteousness of Christ through faith, not on their own law-keeping.

Lecture support: Weaver emphasizes that Paul counted his law-righteousness as loss and trusted only in Christ's obedience (Philippians 3:4-9).

Rightly Interpret Scripture in Context

Avoid taking verses out of context; interpret difficult passages within the whole counsel of God's Word.

Lecture support: Weaver insists that Lamentations 2:9 must be understood in its immediate and remote context without contradicting other Scriptures.

Recognize the Danger of Rejecting God's Law

When a society throws off God's law, it invites judgment and the removal of God's restraining grace.

Lecture support: Weaver points to the example of Judah and the current state of our nation, warning of increased judgment.

Desire God's Law for Blessing, Not Penalty

Choose to live obediently under God's law to receive His blessings rather than experiencing the penalty of disobedience.

Lecture support: Weaver states that we will receive either the power and application of the law for obedience or its penalty for rebellion.

Make Proper Preparations in Light of National Judgment

In view of our country's rebellion, believers should prepare their hearts, homes, and lives spiritually.

Lecture support: Weaver prays for God to help us see the trouble we are in and make proper preparations.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 10

Pastor John Weaver - Who Are You Justifying?

December 03, 2012

Read Chapter 10 in the companion book, pages 179-195.

Major Themes

Justification by Faith Alone

Justification is an act of God's free grace, based solely on Christ's work and received by faith, not by human works.

Lecture support: Weaver defines justification as 'an act of God's free grace unto sinners in which He pardons all of their sins... only for the perfect obedience and full satisfaction of Christ by God imputed to them and received by faith alone.'

The Danger of Self-Justification

Humans often try to justify themselves through excuses, but God sees the heart and rejects such attempts.

Lecture support: Weaver cites Luke 16:15: 'Ye are they which justify yourselves before men; but God knoweth your hearts.'

Justifying God Through Repentance

To justify God means to acknowledge His righteousness by repenting of sin and submitting to His Word.

Lecture support: Weaver explains that the publicans 'justified God, being baptized with the baptism of John' by repenting and believing.

Comparative Wickedness Justifies Sinners

Greater sin can make others appear less wicked by comparison, but it does not excuse their sin before God.

Lecture support: Weaver uses Ezekiel 16:51-52 to show Judah 'justified thy sisters' by being more wicked than Sodom and Samaria.

God's Judgment on Unjust Judges

God condemns judges who pervert justice, as they undermine the foundations of society.

Lecture support: Weaver references Proverbs 17:15: 'He that justifieth the wicked... they both are an abomination to the LORD.'

Key Arguments

Only God Can Justify

Justification is exclusively God's act; humans cannot justify themselves by works or deeds.

Lecture support: Weaver cites Romans 3:20: 'Therefore by the deeds of the law shall no flesh be justified in His sight.'

Faith Without Works Is Dead

James teaches that genuine saving faith always produces works as evidence, not as a means of salvation.

Lecture support: Weaver explains James 2:17: 'Even so faith, if it hath not works, is dead, being alone.'

Greater Light Brings Greater Accountability

Those with more knowledge of God's will face stricter judgment, as seen in the comparison between Capernaum and Sodom.

Lecture support: Weaver references Luke 12:47-48 about the servant who knew his master's will being beaten with many stripes.

Excuses Do Not Justify Before God

Human excuses for sin may satisfy men but are abominable to God, who knows the heart.

Lecture support: Weaver quotes Adam Clarke on Luke 16:15: 'You endeavor to make it appear to men that you can still feel an insatiable thirst after the present world... but God knows your hearts.'

Justifying God Is an Act of Faith

To justify God is to embrace His Word and acknowledge His righteousness, which is the essence of true worship.

Lecture support: Weaver quotes John Calvin: 'Those who respectfully embrace the Son of God... are said to ascribe righteousness to God.'

Scripture References

Job 25:4

Weaver introduces the sermon's theme by quoting the question, 'How then can a man be justified with God?'

Romans 3:24

Used to show that justification is by God's grace through redemption in Christ.

Romans 3:30

Demonstrates that God justifies both Jews and Gentiles by faith.

Romans 5:1

Shows that being justified by faith brings peace with God.

Galatians 3:8

Indicates that God would justify the heathen through faith, as preached to Abraham.

Romans 3:20

States that no flesh is justified by the deeds of the law.

Romans 3:28

Concludes that a man is justified by faith without the deeds of the law.

Galatians 2:16

Reinforces that justification is not by works of the law but by faith in Christ.

James 1:18

Shows that salvation is God's work, as He begat us by His own will.

Ephesians 2:8-10

Salvation by grace through faith, not works, but believers are created for good works.

James 2:14-18

James argues that faith without works is dead and cannot save.

James 2:21-26

Uses Abraham and Rahab as examples of faith evidenced by works.

Deuteronomy 25:1

God commands judges to justify the righteous and condemn the wicked.

Deuteronomy 1:17

Judges are to judge without respect of persons, for judgment is God's.

Proverbs 17:15

He who justifies the wicked and condemns the just is an abomination to the Lord.

Isaiah 5:20-23

Woes pronounced on those who call evil good and justify the wicked for reward.

Ezekiel 16:44-52

Judah justified Sodom and Samaria by being more wicked than they.

Matthew 11:23-24

It will be more tolerable for Sodom in judgment than for Capernaum due to greater light.

Jeremiah 3:11

Backsliding Israel justified herself more than treacherous Judah.

Luke 12:47-48

The servant who knew his master's will will be beaten with many stripes; greater privilege brings greater accountability.

Study notes

Discussion Questions

1. In what ways might our own sins make others appear less wicked by comparison, and how should this awareness affect our humility?

Consider: Weaver explains that Judah's greater wickedness justified Sodom and Samaria comparatively.

2. What are some common excuses we use to justify our sins, and how can we replace self-justification with genuine repentance?

Consider: Weaver discusses the lawyer in Luke 10 who sought to justify himself by questioning who his neighbor was.

3. What does it mean practically to 'justify God' in our daily lives, especially when facing trials or witnessing injustice?

Consider: Weaver explains that justifying God involves acknowledging His righteousness in all His judgments and commands.

4. How does the doctrine of justification by faith alone guard against both legalism and antinomianism?

Consider: Weaver emphasizes that salvation is by grace through faith, but genuine faith always produces good works.

5. Why is it dangerous for a society when judges pervert justice, and what is the Christian's responsibility in such a context?

Consider: Weaver condemns unjust judges and cites Proverbs 17:15 and Psalm 82.

Applications

Examine Whom You Are Justifying

Believers should evaluate whether their actions justify sinners, self, or God, and strive to justify God in all things.

Lecture support: Weaver states, 'In everything that you say and everything that you do, you are either justifying sinners, self, or the sovereign.'

Repent and Submit to God's Word

Justifying God requires repenting of sin, believing His Word, and conforming our lives to His truth.

Lecture support: Weaver says, 'We must at all times learn to justify God by saying He's right. He's righteous. We're wrong. And we're to submit to Him.'

Acknowledge God's Righteousness in Judgment

Like Ezra and Nehemiah, believers should confess national and personal sins, acknowledging that God's judgments are just.

Lecture support: Weaver encourages reading Ezra 9 and Nehemiah 9, where they confess, 'Thou art right and we're wrong.'

Rely Solely on Christ for Justification

Salvation is found only through faith in Christ's blood; any other attempt at justification leads to perishing.

Lecture support: Weaver warns, 'Anyone who seeks to be justified by any other means than faith in the finished work and person of Jesus Christ shall perish.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 11

Pastor John Weaver - What Are You Lacking?

March 04, 2013

Read Chapter 11 in the companion book, pages 197-214.

Major Themes

The Insufficiency of Self-Righteousness

External morality and religious observance cannot save; even the Pharisees' righteousness was insufficient.

Lecture support: Our Lord said in Matthew 5:20, 'Except your righteousness shall exceed the righteousness of the scribes and the Pharisees, you shall in no case enter into the kingdom of heaven.'

The Deception of Riches

Wealth leads people to trust in themselves rather than God, making it hard for the rich to enter the kingdom.

Lecture support: Jesus said, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven.'

Salvation by Grace Through Faith Alone

Salvation is not by works but by faith in Christ's finished work, which provides perfect righteousness and forgiveness.

Lecture support: Paul said, 'Therefore we conclude that a man is justified by faith without the deeds of the law.'

The Necessity of Christ's Incarnation and Atonement

Only the God-man could satisfy divine justice and provide a perfect righteousness for sinners.

Lecture support: If Jesus Christ had not been man, He could not have suffered in our stead. If Jesus Christ had not been God, He could not have endured nor appeased the wrath of God.

The Hypocrite's False Hope

Many professing Christians lack genuine salvation and will perish like the hypocrite whose hope is temporary.

Lecture support: Job 8:13: 'The hypocrite's hope shall perish.'

The Sufficiency of Christ for Believers

Those in Christ lack nothing; He saves completely and intercedes for them eternally.

Lecture support: Hebrews 7:25: 'He is able also to save them to the uttermost that come unto God by him.'

Key Arguments

The rich young ruler's question reveals universal spiritual lack.

Despite his admirable qualities, the young man knew he was not ready to face God, illustrating that external goodness cannot save.

Lecture support: He instinctively knew that somehow he was not prepared to die and to face the righteous judge of all the earth.

Jesus used the law to expose the young man's sin, not to teach salvation by works.

By commanding him to sell all, Jesus showed that the young man had broken the first commandment by idolizing wealth.

Lecture support: He had not even kept the first commandment. 'Thou shalt have no other gods before me.' His money was his God.

The law demands perfect, perpetual obedience, which only Christ fulfilled.

No one can be justified by the law because all have sinned; Christ alone kept it perfectly.

Lecture support: Cursed is everyone that continueth not in all the things that are written in the book of the law to do them.

Imputation is the divine method of salvation.

God imputes our sins to Christ and Christ's righteousness to us, received by faith alone.

Lecture support: For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Paul's conversion demonstrates the futility of self-righteousness.

Paul counted his pharisaical credentials as loss and dung compared to the righteousness of Christ by faith.

Lecture support: I count all things but loss... that I may win Christ, and be found in him, not having mine own righteousness, which is of the law.

Believers lack nothing because Christ's work is complete.

Christ's perfect life, death, resurrection, and intercession ensure full salvation for all who trust Him.

Lecture support: He is able to save from the guttermost to the uttermost, seeing He ever liveth to make intercession for them.

Scripture References

Matthew 19:16-26

The rich young ruler's question and Jesus' response about entering the kingdom.

Job 8:13

The hypocrite's hope shall perish.

Job 13:16

A hypocrite shall not come before God.

Job 20:5

The joy of the hypocrite is but for a moment.

Job 27:8

What is the hope of the hypocrite when God takes his soul?

Matthew 5:17-20

Jesus says our righteousness must exceed that of the scribes and Pharisees.

Luke 18:10-14

The Pharisee and the publican praying in the temple.

Romans 10:3

Israel being ignorant of God's righteousness and establishing their own.

Philippians 3:4-7

Paul's credentials as a Pharisee and counting them loss.

Romans 7:9-14

Paul's experience of the law bringing conviction of sin.

Mark 10:17

The rich young ruler came running to Jesus.

Mark 10:22-24

The young man went away grieved; Jesus comments on riches.

Luke 18:18

The rich young ruler is identified as a ruler.

Exodus 20:3

The first commandment: no other gods before me.

1 Timothy 6:17

Charge the rich not to trust in uncertain riches.

Psalms 49:6-8

None can redeem his brother; wealth cannot purchase salvation.

Galatians 4:4-5

God sent His Son, made under the law, to redeem.

Galatians 3:10-13

Cursed is everyone who does not continue in all the law; Christ redeemed us from the curse.

Romans 9:30-32

Gentiles attained righteousness by faith; Israel stumbled at the stumbling stone.

Romans 4:5

To him that worketh not, but believeth, his faith is counted for righteousness.

Discussion Questions

- 1.** Why did the rich young ruler sense that he was lacking something despite his moral and religious life?

Consider: The young man asked 'What lack I yet?' after claiming to keep the commandments.

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- 2.** How does the example of the Pharisees challenge modern professing Christians?

Consider: Weaver argues many Christians do not even match the Pharisees' external righteousness.

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- 3.** What does Paul's experience in Romans 7 teach about the purpose of the law?

Consider: Paul realized the law brought conviction of sin, not salvation.

4. Why did Jesus tell the young man to sell everything, and what does this reveal about his heart?

Consider: Jesus' command exposed the young man's idolatry of wealth.

5. How does the doctrine of imputation provide assurance of salvation?

Consider: Our sins are imputed to Christ, and His righteousness is imputed to us.

6. What does it mean that Christ is a propitiation for our sins?

Consider: Christ satisfied God's righteous wrath on our behalf.

7. Why is it impossible to be saved by works, according to Galatians 3?

Consider: The law demands perfect, perpetual obedience, which only Christ fulfilled.

8. How does the truth that believers 'lack nothing' in Christ affect daily Christian living?

Consider: Christ's intercession ensures complete salvation.

Applications

Examine your own righteousness

Listeners are urged to evaluate whether their righteousness exceeds that of the Pharisees, which is only possible through faith in Christ.

Lecture support: Except your righteousness shall exceed the righteousness of the scribes and the Pharisees, you shall in no case enter into the kingdom of heaven.

Beware of trusting in riches

Wealth can become an idol; believers must trust in God, not uncertain riches.

Lecture support: Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God.

Reject self-righteousness

Like Paul, count all personal merits as loss and cling only to Christ's righteousness.

Lecture support: I count all things but loss... that I may win Christ, and be found in him, not having mine own righteousness.

Come to Christ for salvation

Those lacking true salvation are called to come to Jesus, who alone can save to the uttermost.

Lecture support: He is able also to save them to the uttermost that come unto God by him.

Rest in Christ's finished work

Believers lack nothing because Christ's righteousness and intercession are complete.

Lecture support: I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 12

The Necessity of God's Law in Society

April 01, 2013

Read Chapter 12 in the companion book, pages 215-234.

Major Themes

The Perpetuity and Goodness of God's Law

God's law has not been abolished; it is holy, just, and good. Jesus came to fulfill it, not destroy it. Faith establishes the law.

Lecture support: Matthew 5:17-19; Romans 7:12; Romans 3:31. Weaver says, 'Our Lord did not come to destroy, to nullify, or negate the Law of God.'

Lawful Uses of the Law

The law is good if used lawfully: to reveal sin, drive us to Christ, guide Christian living, and restrain societal evil.

Lecture support: 1 Timothy 1:8; Galatians 3:24; Romans 3:20; Romans 7:7. Weaver explains the law as schoolmaster, knowledge of sin, rule of life, and restraint.

The Law as Restraint in Society

God's law, when enforced, restrains evil by punishing offenders and deterring others. Delayed justice emboldens sin.

Lecture support: Deuteronomy 17:7; 19:19-20; 21:21; 22:21,24; Ecclesiastes 8:11. Weaver: 'If you apply God's law, it restrains sin... If you fail to apply God's law, it condones and encourages such wickedness.'

Forgetting God Leads to National Decay

When a nation forgets God, it rejects His law, resulting in idolatry, immorality, and societal collapse. America parallels Jerusalem's sins.

Lecture support: Ezekiel 22:12; Jeremiah 18:15; Ezekiel 23:35; Hosea 4:6; 8:14; 13:6. Weaver: 'When a nation forgets God, it rejects His law... society crumbles.'

Judgment Through Divine Abandonment

One of God's greatest judgments is to leave a people alone to their own devices, resulting in self-destruction.

Lecture support: Hosea 4:17. Weaver: 'One of the greatest judgments that God can inflict upon any society... is to leave them alone.'

Personal Responsibility and Obedience

Believers must obey God's law personally, regardless of societal corruption. Refusing God's rule leads to tyranny.

Lecture support: Weaver: 'I'm responsible for myself first and foremost... How can we complain about the corruption of our government if we're a corrupt citizenry?'

Key Arguments

Christ fulfilled, not abolished, the law

Jesus said He came to fulfill the law, meaning to put it into full force as continuous. The law remains holy, just, and good.

Lecture support: Matthew 5:17-19; Romans 7:12. Weaver: 'Our Lord did not come to destroy, to nullify, or negate the Law of God.'

Faith establishes the law, not voids it

Justification by faith does not nullify the law; rather, it establishes it. Any faith that negates God's law is unbiblical.

Lecture support: Romans 3:31. Weaver: 'So any faith then that nullifies or negates the law of God is not a biblical faith.'

The law was never given as a means of salvation

No one is justified by the law; it demands personal, perfect, perpetual obedience. Only Christ fulfilled it. Salvation is by grace through faith.

Lecture support: Galatians 3:10-12, 21; Romans 3:20. Weaver: 'God never ever gave His law as a standard for salvation.'

Negative NT passages about law refer to justification, curse, or ceremonies

Passages that seem negative toward the law are about the law as a means of justification, the death-dealing curse of sin, or the ceremonial law fulfilled in Christ.

Lecture support: Romans 6:14; Galatians 2:19; Ephesians 2:14-15. Weaver explains each category.

The law restrains evil when enforced

God commanded capital punishment for certain sins to put away evil and cause others to fear. Delayed justice emboldens sinners.

Lecture support: Deuteronomy 17:7; 19:19-20; 21:21; 22:21,24; Ecclesiastes 8:11. Weaver: 'If you apply God's law, it restrains sin and sinners.'

America's moral collapse mirrors Jerusalem's because of forgetting God

Ezekiel 22 lists sins present in America: murder, idolatry, sexual perversion, oppression, extortion. The root is forgetting God and His law.

Lecture support: Ezekiel 22:1-12. Weaver: 'Every one of these sins... are here in America.'

Forgetting God leads to idolatry and lewdness

When people forget God, they turn to vanity, leave His paths, and fall into sexual immorality.

Lecture support: Jeremiah 18:15; Ezekiel 23:35. Weaver: 'When a people forget God, they either reject His law or replace His law.'

God's judgment can be to leave a people alone

The greatest judgment is divine abandonment, where God lets a people destroy themselves. This is seen in Hosea 4:17.

Lecture support: Hosea 4:17. Weaver: 'One of the greatest judgments that God can inflict... is to leave them alone.'

Scripture References

Ezekiel 22:1-22

The main text: God's judgment on Jerusalem for bloodshed, idolatry, sexual sins, oppression, and forgetting Him.

Matthew 5:17-19

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

Romans 7:12

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

Romans 3:30-31

Faith does not make void the law; we establish the law.

1 Timothy 1:8

The law is good if a man use it lawfully.

Galatians 3:10-12

Those under the law are under a curse; no one is justified by the law; the just shall live by faith.

2 Corinthians 5:21

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

Philippians 3:9

Paul desired to be found in Christ, not having his own righteousness from the law.

Galatians 3:21

If a law could give life, righteousness would be by the law.

Romans 3:20

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

Romans 6:14

We are not under the law but under grace - referring to justification, not lawlessness.

Galatians 2:19

Through the law Paul died to the law, meaning Christ bore the law's curse for him.

Ephesians 2:14-15

Christ abolished the law of commandments contained in ordinances, i.e., the ceremonial law.

Hebrews 13:10

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

Romans 6:23

The wages of sin is death; the gift of God is eternal life. Death proves the law is still in effect.

Galatians 3:24

The law was our schoolmaster to bring us to Christ.

Romans 7:7-9

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

1 John 3:4

Sin is the transgression of the law.

Galatians 6:16

As many as walk according to this rule (canon), peace and mercy be on them.

Deuteronomy 17:7; 19:19-20; 21:21; 22:21,24

Capital punishment commands to put away evil and cause others to hear and fear.

Study notes

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

Discussion Questions

1. In what ways does Ezekiel 22's description of Jerusalem mirror the moral condition of America today?

Consider: Weaver draws direct parallels between the sins listed in Ezekiel 22 and modern American society.

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2. How does understanding the lawful uses of God's law (schoolmaster, knowledge of sin, rule of life, restraint) change the way we view the Old Testament law?

Consider: Weaver explains the proper uses of the law from 1 Timothy 1:8 and other passages.

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3. Why is it dangerous to use God's law as a means of justification, and how does the gospel free us from that error?

Consider: Weaver emphasizes that the law was never given for salvation and that righteousness comes through faith in Christ.

4. What does Ecclesiastes 8:11 teach about the relationship between swift justice and the restraint of evil? How should this inform our view of the criminal justice system?

Consider: Weaver cites this verse to argue that delayed execution of justice emboldens sinners.

5. How can believers personally uphold God's law in a society that has largely rejected it?

Consider: Weaver stresses personal responsibility and obedience regardless of societal trends.

6. What does it mean for God to 'leave a people alone,' and why is that considered a severe judgment?

Consider: Weaver explains that divine abandonment leads to self-destruction, citing Hosea 4:17.

7. How does the ceremonial law's fulfillment in Christ help us understand which aspects of the Old Testament law are still binding?

Consider: Weaver distinguishes between moral, civil, and ceremonial law, showing Christ fulfilled the ceremonial shadows.

8. Patrick Henry said, 'It is when a people forget God, that tyrants forge their chains.' How do we see this principle at work in history and today?

Consider: Weaver quotes Henry to warn that forgetting God leads to loss of liberty.

Applications

Trust in Christ's righteousness, not your own law-keeping

Believers must rest in the imputed righteousness of Christ, who perfectly fulfilled the law, rather than trying to be justified by obedience.

Lecture support: Weaver: 'Our righteousness is not in our own obedience. Our righteousness is in Jesus Christ.'

Use the law lawfully for personal sanctification

Christians should use God's law as a rule of life to guide holy living, not as a means of salvation.

Lecture support: Weaver: 'The Law of God is our rule, it is our standard of living. We're to live by God's Law.'

Advocate for the enforcement of God's law in society

Believers should support the application of God's moral law in civil government to restrain evil and promote justice.

Lecture support: Weaver: 'If you apply God's law, it restrains sin and sinners.'

Remember God and His law to avoid national judgment

Individuals and nations must not forget God or reject His law, lest they incur His wrath and self-destruction.

Lecture support: Weaver: 'When a nation forgets God, it rejects His law... society crumbles.'

Take personal responsibility for obedience

Regardless of societal decay, each believer is responsible to obey God's law personally and be a righteous influence.

Lecture support: Weaver: 'I'm responsible for myself first and foremost... How can we complain about the corruption of our government if we're a corrupt citizenry?'

Recognize divine abandonment as judgment

Understand that when God leaves a people to their own ways, it is a severe judgment leading to destruction; pray for national repentance.

Lecture support: Weaver: 'One of the greatest judgments that God can inflict... is to leave them alone.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 13

Pastor John Weaver - Seeking The Kingdom Of God

August 17, 2015

Read Chapter 13 in the companion book, pages 235-252.

Major Themes

The Nature of the Kingdom of God

The kingdom is both a present spiritual reality and a future certainty, entered only by the new birth, and is characterized by righteousness, peace, and joy in the Holy Spirit.

Lecture support: Weaver explains the kingdom as present (Matthew 12:28) and future (Mark 14:25), and that no one can enter without being born again (John 3:3,5).

Priority of Seeking God First

The command to seek first is a continual, active imperative to make God and His righteousness the foremost priority in every aspect of life, above all earthly concerns and relationships.

Lecture support: Weaver emphasizes the present active imperative and the meaning of 'first' (protos), and cites Matthew 10:37 on loving Christ above family.

Rejection of Worldly Anxiety

Worry about material needs is sinful, ungrateful, unreasonable, unavailing, and characteristic of pagans; believers are to trust their heavenly Father's provision.

Lecture support: Weaver expounds Matthew 6:25-32, calling worry ungrateful, unreasonable, unavailing, and uncivilized.

Single-Minded Devotion to God

Serving God requires a single eye and undivided heart; one cannot serve both God and mammon. Seeking first resolves the conflict of loyalties.

Lecture support: Weaver discusses Matthew 6:22-24, the impossibility of serving two masters, and the need for a single heart.

Heavenly Treasure vs. Earthly Treasure

Believers are commanded to prioritize laying up treasures in heaven rather than on earth, where they are subject to decay and theft. This is accomplished by seeking God's kingdom first.

Lecture support: Weaver explains Matthew 6:19-21 and the parable of the rich fool in Luke 12:15-21.

God's Faithful Provision

When believers seek God's kingdom first, He promises to add all necessary material things; this is illustrated by Solomon's request for wisdom and God's care for birds and flowers.

Lecture support: Weaver cites Matthew 6:33b, the example of Solomon in 2 Chronicles 1, and the illustrations of birds and lilies.

Key Arguments

Seeking the kingdom means seeking the God of the kingdom

The phrase 'and His righteousness' explains that seeking the kingdom is essentially seeking God Himself and His righteous will, bringing life into conformity to His word.

Lecture support: Weaver states: 'If we reverse part of this phrase, the phrase will explain itself. We could read it like this: "But seek ye first the God of the kingdom and His righteousness."'

The command is a continual, active duty

The Greek present active imperative indicates that seeking first is not a one-time act but a constant, consistent, lifelong pursuit.

Lecture support: Weaver says: 'Since it is a present active, that means it is something that God is commanding us to do consistently and constantly.'

Worry is incompatible with seeking first

Anxiety over material needs reveals a lack of faith and gratitude, and is characteristic of unbelievers; seeking first is the antidote to such worry.

Lecture support: Weaver argues that worry is ungrateful, unreasonable, unavailing, and uncivilized, and that the answer is found in verse 33.

No one can serve two masters

A divided heart between God and worldly wealth is impossible; seeking first demands exclusive loyalty to God.

Lecture support: Weaver expounds Matthew 6:24: 'Ye cannot serve God and mammon.'

Earthly treasures are temporary and insecure

Material wealth is subject to decay, theft, and loss; only heavenly treasures are eternal and secure, and are gained by seeking God's kingdom first.

Lecture support: Weaver illustrates with the story of the man whose money was chewed by rats, and cites Matthew 6:19-20.

God honors those who honor Him

The promise 'all these things shall be added' is a principle seen in Solomon's life: when he sought wisdom to serve God, God added riches and honor.

Lecture support: Weaver recounts Solomon's request in 2 Chronicles 1 and quotes 1 Samuel 2:30.

Scripture References

Matthew 6:33

The central text of the sermon, commanding believers to seek first the kingdom of God and His righteousness.

Matthew 12:28

Used to show the kingdom of God as a present reality, demonstrated by Jesus casting out devils.

Mark 14:25

Used to show the kingdom of God as a future certainty, when Jesus drinks new wine in the kingdom.

Mark 1:14-15

Jesus preached the gospel of the kingdom of God, calling for repentance and faith.

Romans 14:17

The kingdom of God is not meat and drink but righteousness, peace, and joy in the Holy Ghost.

Luke 17:20-21

The kingdom of God does not come with observation but is within you, emphasizing its spiritual nature.

John 3:3,5

Except a man be born again, he cannot see or enter the kingdom of God.

1 Corinthians 15:50

Flesh and blood cannot inherit the kingdom of God; corruption cannot inherit incorruption.

Galatians 5:19-21

Those who practice the works of the flesh shall not inherit the kingdom of God.

Ephesians 5:5

No whoremonger, unclean person, or covetous man has any inheritance in the kingdom of Christ and of God.

Daniel 7:18,22,27

The saints of the most High shall take and possess the kingdom forever, showing it as the kingdom of the saints.

Matthew 10:37-38

Loving father, mother, son, or daughter more than Christ makes one unworthy of Him; illustrates the priority of seeking first.

Matthew 6:19-21

Command to lay up treasures in heaven, not on earth, for where your treasure is, there your heart will be also.

Luke 12:15-21

Parable of the rich fool who laid up treasure for himself but was not rich toward God.

Matthew 6:22-24

The single eye fills the body with light; no man can serve two masters, God and mammon.

Matthew 6:25-32

Command to take no thought for life, food, or clothing; the Father knows our needs and cares for birds and lilies.

Matthew 6:34

Take no thought for tomorrow; sufficient unto the day is the evil thereof.

Luke 10:38-42

Mary chose the good part by sitting at Jesus' feet, while Martha was cumbered with much serving.

1 Samuel 2:30

Them that honor me I will honor, and they that despise me shall be lightly esteemed.

2 Chronicles 1:7-12

Solomon asked for wisdom to serve God, and God added riches, wealth, and honor.

Discussion Questions

1. What does it mean practically to 'seek first the God of the kingdom and His righteousness' in your daily life?

Consider: Weaver explains that seeking the kingdom means seeking God Himself and His righteousness, making Him the priority in every situation.

2. How does the present active imperative nature of the command challenge our typical approach to spiritual disciplines?

Consider: Weaver emphasizes that 'seek' is a command to be obeyed constantly and consistently, not occasionally.

3. In what ways do we demonstrate that we are loving family members more than Christ, and how can we reorder those priorities?

Consider: Weaver uses Matthew 10:37 to show that loving family more than Christ is idolatry, and that true love for family is expressed by raising them in the Lord.

- 4.** Why is worry considered ungrateful, unreasonable, unavailing, and uncivilized? How does this perspective change our response to anxiety?

Consider: Weaver breaks down Matthew 6:25-32, labeling worry with these four characteristics to show its sinfulness and futility.

- 5.** What are some modern examples of 'mammon' that compete with God for our service, and how can we maintain a single eye?

Consider: Weaver discusses the impossibility of serving two masters and the need for a single, undivided heart.

- 6.** How does the promise 'all these things shall be added' free us from the fear of losing out if we prioritize God's kingdom?

Consider: Weaver assures that God knows our needs and will provide as we seek Him first, using Solomon as an example.

7. What does it look like to 'lay up treasures in heaven' in the context of our careers, finances, and daily work?

Consider: Weaver explains that laying up heavenly treasure is done by seeking God's kingdom first, not by abandoning work but by doing it for God's glory.

8. How can we cultivate a Mary-like heart that chooses the 'one thing needful' in a Martha-like world full of distractions?

Consider: Weaver contrasts Mary sitting at Jesus' feet with Martha's anxious serving, urging priority of communion with Christ.

Applications

Make God the first thought in every situation

In every circumstance, we should think first about what the Lord would have us do, seeking His righteousness and will before reacting.

Lecture support: Weaver states: 'In every situation, in every circumstance, no matter how disturbing or encouraging that circumstance or situation is, we should always think about the Lord first.'

Reject anxiety by trusting God's provision

Instead of worrying about material needs, believers are to trust their heavenly Father who knows their needs and promises to provide as they seek His kingdom first.

Lecture support: Weaver expounds Matthew 6:25-32 and concludes that the answer to worry is seeking first the kingdom.

Prioritize heavenly treasure over earthly wealth

Believers should focus on laying up treasures in heaven through obedience and service, rather than being consumed with accumulating earthly possessions that are temporary.

Lecture support: Weaver explains Matthew 6:19-21 and the rich fool parable, urging investment in eternal things.

Serve God with undivided loyalty

Christians must examine their hearts for divided loyalties between God and material things, and choose to serve God alone with a single eye.

Lecture support: Weaver discusses Matthew 6:24 and the impossibility of serving two masters.

Practice contentment and godliness

Godliness with contentment is great gain; believers should be content with what God provides and focus on godly living, which has promise for this life and the next.

Lecture support: Weaver cites 1 Timothy 6:6 and 4:8, applying the principle of seeking first to contentment.

Do all work for God's glory

Whatever our vocation, we are to do it for God's honor and glory, to the best of our ability, even if it costs us worldly advancement.

Lecture support: Weaver says: 'When we work, whatever we do, we're to do it for God's honor and God's glory, to the best of our ability.'

Choose the 'one thing needful' daily

Like Mary, believers must prioritize sitting at Jesus' feet - listening, learning, and worshipping - over the many distracting cares of life.

Lecture support: Weaver uses Luke 10:38-42 to show that communion with Christ is the most important thing.

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 14

Pastor John Weaver - Tyranny And Self Defense

August 23, 2015

Read Chapter 14 in the companion book, pages 253-274.

Major Themes

Incremental Nature of Tyranny

Tyranny often advances gradually, making people complacent until it is too late.

Lecture support: Weaver compares tyranny to the frog in boiling water and quotes the Declaration of Independence on suffering while evils are sufferable.

Biblical Justification for Deception

Deception is permissible when dealing with tyrants who would misuse the truth, as demonstrated by biblical figures and God Himself.

Lecture support: Examples include Abraham, the Hebrew midwives, Rahab, and God sending a lying spirit in 1 Kings 22.

Legitimacy of Self-Defense

Self-defense is a God-given right, and tyrannical governments lose their authority, making resistance lawful.

Lecture support: Weaver cites John Locke and the Founding Fathers, and argues from Psalm 94 that wicked governments are not ordained by God.

Ignorance as the Foundation of Tyranny

Tyranny thrives when people are ignorant of Scripture, history, and their rights.

Lecture support: Weaver quotes Ben Franklin: 'It is in the region of ignorance that tyranny begins.'

Government Overreach and Illegitimacy

When government exceeds its God-ordained role, it becomes tyrannical and may be resisted.

Lecture support: Weaver discusses Romans 13, noting that the passage describes a just government, not a tyrannical one.

Key Arguments

Deception is biblically sanctioned against tyrants

Scripture provides multiple examples of believers using deception to save lives and obey God, and God Himself uses deception against the wicked.

Lecture support: Weaver cites Abraham, Isaac, the midwives, Rahab, Ehud, Gideon, Samson, and 1 Kings 22.

Flight is a valid but limited response

Avoiding tyranny is biblical, but it is not always possible or successful, as seen in the case of Uriah the prophet.

Lecture support: Weaver references Moses, Paul, Jesus, and Uriah from Jeremiah 26.

Self-defense is a God-given right at all levels

If individuals cannot defend themselves, then families, churches, and nations cannot either. The Bible provides lawful reasons for taking life.

Lecture support: Weaver argues from Exodus 20:13 and the 21 lawful reasons for taking life, and quotes the Declaration of the Causes and Necessity of Taking Up Arms.

Tyrannical government is not ordained by God

Romans 13 describes a just government that serves God; wicked governments that make sin legal are not ordained and may be resisted.

Lecture support: Weaver exegetes Psalm 94:20-21 and contrasts it with Romans 13.

Excessive force creates defiance, not submission

Illegitimate use of force by government leads to resistance, as illustrated by childhood bullies.

Lecture support: Weaver quotes Malcolm Gladwell and uses the bully analogy.

Scripture References

Romans 13:1-5

Weaver reads the passage to introduce the topic of submission to authorities, later arguing it describes just government.

Job 12:16

Cited to show that both the deceived and the deceiver belong to God.

Genesis 12:12-20

Abraham deceives Pharaoh by saying Sarah is his sister.

Genesis 20:1-12

Abraham deceives Abimelech about Sarah.

Genesis 26:1-9

Isaac deceives Abimelech about Rebekah.

Exodus 1:15-21

The Hebrew midwives deceive Pharaoh to save male infants.

Joshua 2:4-6

Rahab hides the spies and deceives the king's soldiers.

Ezekiel 14:9

God says He deceives false prophets to destroy them.

2 Thessalonians 2:10-12

God sends strong delusion to those who reject the truth.

1 Samuel 16:1-3

God instructs Samuel to use a sacrifice as a cover to anoint David, deceiving Saul.

1 Kings 22:19-23

God sends a lying spirit to deceive Ahab's prophets.

Proverbs 4:15

Advised to avoid sin, applied to avoiding tyranny.

2 Corinthians 11:32

Paul escapes Damascus by being lowered in a basket.

John 7:1

Jesus avoided Judea because the Jews sought to kill Him.

Jeremiah 26:20-23

Uriah the prophet flees to Egypt but is captured and killed.

Exodus 20:13

The command against murder, with Weaver noting there are lawful exceptions.

Psalm 94:20-21

Describes a wicked government that makes sin legal and condemns the innocent.

Study notes

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

Discussion Questions

1. How does the incremental nature of tyranny challenge our perception of when to resist?

Consider: Weaver compares tyranny to the frog in boiling water and quotes the Declaration of Independence.

2. In what situations might deception be biblically justified, and how do we avoid abusing this principle?

Consider: Weaver discusses the difference between wicked deception and just deception to save life.

3. What are the limitations of flight as a response to tyranny, and how should we evaluate when to flee versus when to stand?

Consider: Weaver notes that flight is not always possible or successful, citing Uriah's story.

4. How does the concept of self-defense extend from the individual to the corporate level (family, church, nation)?

Consider: Weaver argues that denying self-defense at one level denies it at all levels.

5. What does it mean for a government to 'frame mischief by a law,' and how should Christians respond?

Consider: Weaver exegetes Psalm 94:20-21, applying it to modern laws that legalize sin.

Applications

Remove tyranny from your own heart

Before resisting external tyranny, believers must examine their own desire to control others.

Lecture support: Weaver states, 'we have to get the tyranny out of our own lives before we can get the government out of our lives.'

Study Scripture to know biblical responses to tyranny

Christians must be knowledgeable about what the Bible teaches regarding deception, flight, and self-defense.

Lecture support: Weaver urges listeners to do their own research and study these answers in depth.

Be prepared for self-defense

Believers should acquire weapons and training to defend themselves and their families.

Lecture support: Weaver says, 'if you're going to defend yourself, you must have weapons. And you must be trained in the use of those weapons.'

Recognize when government becomes illegitimate

When government makes sin legal and attacks the righteous, it is not ordained by God and may be resisted.

Lecture support: Weaver concludes from Psalm 94 that such governments 'may be lawfully and biblically resisted.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 15

The Religion Of Robert E. Lee

January 22, 2016

Read Chapter 15 in the companion book, pages 275-291.

Major Themes

Vain vs. Pure Religion

James 1:26-27 contrasts a religion that leaves parts of life unsubdued (vain) with one that brings total submission to God through practical obedience and service.

Lecture support: Weaver explains: 'a vain religion is one that would leave parts of the life unaffected and subdued... a pure religion is one that brings the life totally in submission to God.'

The Danger of the Tongue

An unbridled tongue reveals a vain religion; James 3 and Psalms emphasize the tongue's destructive power and the need for divine help to control it.

Lecture support: Weaver cites James 3:6: 'the tongue is a fire, a world of iniquity' and Psalm 141:3: 'Set a watch, O Lord, before my mouth.'

Practical Christianity

True religion is not pomp or ceremony but practical obedience to God and service to others, especially the vulnerable, as seen in Lee's life.

Lecture support: Weaver states: 'Real religion, biblical Christianity, has nothing to do with pomp and circumstance... It is practical obedience to God and service to man.'

Personal Faith of Robert E. Lee

Lee's faith was intimately personal, grounded in the Bible, prayer, and trust in Christ alone for salvation, as evidenced by his own words and actions.

Lecture support: Lee said: 'I am a poor sinner trusting in Christ alone for salvation, and that I need all the prayers that I can get.'

Sacrificial and Forgiving Spirit

Lee demonstrated practical Christianity through personal sacrifice, kindness to enemies, and a forgiving heart, reflecting the gospel of grace.

Lecture support: Lee gave his supper to Ewell, sent turkeys to the wounded, and pardoned a deserter, saying 'My son, I hope you will soon be well' to a taunting Union soldier.

Need for Godly Leadership

Weaver calls for modern men to emulate the biblical Christianity of Lee and Jackson, lamenting the lack of such righteous leaders in contemporary society.

Lecture support: Weaver asks: 'Where are the men today that will follow in the footsteps of Lee and Jackson?'

Key Arguments

An unbridled tongue indicates a vain religion.

James 1:26 teaches that if a person cannot control their tongue, their religion is empty, regardless of other appearances.

Lecture support: Weaver says: 'if there is any area in our life that is really unsubdued... what James is saying is our religion is in vain.'

Pure religion is practical, not ceremonial.

James 1:27 defines true religion as caring for orphans and widows and living a holy life, not engaging in religious pomp.

Lecture support: Weaver states: 'True religion before God and the Father is to visit the widows and the orphans and to keep yourself unspotted from the world.'

Robert E. Lee exemplified pure religion.

Lee's life demonstrated a personal faith in Christ, love for Scripture, and practical service, making him a model of James 1:27.

Lecture support: Weaver quotes J. William Jones: 'If I've ever come in contact with a sincere, devout Christian... that man was General Robert Edward Lee.'

Lee's gospel understanding was shown in mercy.

Lee's pardon of a deserter and kindness to a Union soldier illustrate his grasp of the gospel of pardon through Christ.

Lecture support: Weaver parallels the deserter's pardon with Romans 3:24-26, showing Lee acted justly and mercifully.

Modern society lacks godly men like Lee.

The absence of leaders with Lee's faith and character has led to national moral decline, and a return to biblical Christianity is needed.

Lecture support: Weaver laments: 'We're in a mess because we do not have the godly, righteous men who are willing to stand for truth and liberty and freedom.'

Scripture References

James 1:26-27

The foundational text contrasting vain religion (unbridled tongue) with pure religion (visiting orphans/widows and remaining unspotted).

James 3:3-10

Illustrates the power of the tongue, comparing it to a bit in a horse's mouth and a fire, emphasizing its untamable nature.

Psalms 34:13

Commands to keep the tongue from evil and lips from speaking guile.

Psalms 39:1

David vows to guard his ways and keep his mouth with a bridle, especially before the wicked.

Psalms 141:3

David prays for God to set a watch before his mouth and keep the door of his lips.

Proverbs 21:23

Whoever keeps his mouth and tongue keeps his soul from troubles.

Micah 6:8

God requires doing justly, loving mercy, and walking humbly with Him, paralleling James 1:27.

Psalms 85:10

Mercy and truth meet together; righteousness and peace kiss, illustrating the gospel balance in Lee's pardon.

Romans 3:24-26

Justification by grace through Christ's redemption, showing God is just and the justifier, paralleling Lee's pardon.

Psalms 130:3-4

If God marked iniquities, none could stand, but there is forgiveness with Him.

Jeremiah 6:16

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

Study notes

Discussion Questions

1. How does James 1:26-27 challenge common perceptions of what it means to be religious?

Consider: Weaver contrasts vain religion (uncontrolled tongue) with pure religion (practical service and holiness).

2. In what ways does the tongue reveal the true state of our hearts, according to James 3?

Consider: Weaver uses James 3 and Psalms to show the tongue's power and the need for divine help to control it.

3. What aspects of Robert E. Lee's personal faith most challenge or inspire you?

Consider: Weaver details Lee's trust in Christ, love for Scripture, prayer life, and humility.

- 4.** How did Lee's practical Christianity demonstrate the gospel of grace in his interactions with enemies and the vulnerable?

Consider: Stories of Lee's kindness to a Union soldier and pardon of a deserter illustrate mercy and forgiveness.

- 5.** Why does Weaver believe modern society lacks men like Lee and Jackson, and what can we do to cultivate such character?

Consider: Weaver laments the absence of godly leaders and calls for a return to biblical Christianity.

- 6.** How can we apply the principle of 'pure religion' in our daily lives, especially in caring for the fatherless and widows?

Consider: Weaver emphasizes that true religion is practical obedience and service, not ritual.

Applications

Examine your tongue as evidence of genuine faith.

Evaluate whether your speech reflects a bridled tongue submitted to God, as an unbridled tongue indicates vain religion.

Lecture support: Weaver says: 'if there is any area in our life that is really unsubdued... what James is saying is our religion is in vain.'

Practice pure religion through service and holiness.

Actively care for the vulnerable (orphans, widows) and strive to remain morally pure, not relying on religious rituals.

Lecture support: Weaver states: 'True religion before God and the Father is to visit the widows and the orphans and to keep yourself unspotted from the world.'

Cultivate a personal faith like Lee's.

Develop a deep, personal trust in Christ, love for Scripture, and consistent prayer life, as Lee exemplified.

Lecture support: Lee said: 'I am a poor sinner trusting in Christ alone for salvation' and 'the Bible has never failed to give me light and strength.'

Show Christlike mercy and forgiveness.

Extend kindness and pardon to those who wrong you, reflecting the gospel of grace, as Lee did with the Union soldier and deserter.

Lecture support: Lee's words to the soldier: 'My son, I hope you will soon be well' and his pardon of Cooper demonstrate mercy.

Live with integrity rooted in conviction.

Be honest and frank not from policy but from a conviction of what is right, as Lee taught.

Lecture support: Lee said: 'The real honest man is honest from conviction of what is right, not from policy.'

Pray for and seek to raise up godly leaders.

Recognize the need for men of biblical character in positions of influence and pray for God to raise them up.

Lecture support: Weaver laments: 'We're in a mess because we do not have the godly, righteous men who are willing to stand for truth and liberty and freedom.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 16

Pastor John Weaver - Walking With The Lord - Part 12 - Walking In The Spirit

May 25, 2016

Read Chapter 16 in the companion book, pages 293-311.

Major Themes

Walking in the Spirit as the Antidote to the Flesh

Walking in the Spirit is the God-given solution to overcome the lusts and works of the flesh.

Lecture support: Weaver states, 'Walking in the Spirit is the antidote to walking in the flesh' and cites Galatians 5:16.

The Contrary Nature of Flesh and Spirit

The flesh and Spirit are adversaries, making it impossible to walk in both at the same time.

Lecture support: Weaver explains Galatians 5:17, emphasizing that the Greek word for 'contrary' means opposed or adversary.

Christian Liberty is Not Licentiousness

Freedom in Christ does not grant permission to sin; liberty means freedom to obey God, not to indulge the flesh.

Lecture support: Weaver says, 'Liberty is not licentiousness. Christian liberty does not mean that we are allowed to do as we please, but we are free now to do as God commands us.'

Dead to Sin's Dominion

Believers have been crucified with Christ and are no longer under sin's power; they can choose to obey righteousness.

Lecture support: Weaver expounds Romans 6, stating, 'When our old man was crucified with Christ, we have been delivered from the dominion and power of sin.'

The Leading of the Holy Spirit Aligns with Scripture

The Spirit never leads contrary to God's Word; His leading always produces obedience and conformity to Scripture.

Lecture support: Weaver says, 'The Holy Spirit of God never ever leads us to violate the Word of God. He never leads us to violate the Law of God.'

Evidence of Walking in the Spirit: The Fruit of the Spirit

The fruit of the Spirit is the manifest evidence of a Spirit-led walk, contrasting with the works of the flesh.

Lecture support: Weaver reads Galatians 5:22-23 and says, 'How do I know I'm walking in the Spirit? ... the fruit of the Spirit is love, joy, peace...'

Key Arguments

Walking in the Spirit is commanded and essential for pleasing God.

Scripture explicitly commands believers to walk in the Spirit, and this walk guarantees a life pleasing to the Lord.

Lecture support: Weaver cites Romans 8:1,4; Galatians 5:16,25 and says, 'If we're going to walk pleasing unto the Lord, there is one aspect of our Christian walk that will guarantee that we walk pleasing to the Lord. And that aspect is walking in the Spirit.'

Misunderstanding Christian liberty leads to fleshly living and church conflict.

The Galatian church used liberty as a cloak for sin, resulting in biting and devouring one another, a problem still common today.

Lecture support: Weaver explains Galatians 5:13-15, saying, 'You cannot use Christian liberty as a cloak and as a veil for the sins of the flesh.'

The flesh and Spirit are mutually exclusive in their walk.

Because the flesh and Spirit are contrary, a believer cannot walk in both simultaneously; one will dominate.

Lecture support: Weaver states, 'You cannot walk in the Spirit and walk in the flesh at the same time. You will walk in one or the other.'

Believers are no longer under sin's dominion and can choose righteousness.

Through identification with Christ's death, believers are freed from sin's mastery and can yield themselves to God.

Lecture support: Weaver says, 'When sin speaks to the Christian man, the Christian man can look at sin and say, "I don't have to obey you. I've been delivered from your dominion."'

Walking in the flesh is natural; walking in the Spirit requires mortification.

Fleshly responses are instinctive, but the Spirit enables believers to put to death the deeds of the body.

Lecture support: Weaver says, 'Walking in the flesh is so normal and so natural that... if we're walking in the Spirit, "so that ye cannot do the things that ye would."'

The Holy Spirit's leading is always consistent with Scripture.

Any claimed leading of the Spirit that contradicts God's Word is false; the Spirit leads into obedience, not sin.

Lecture support: Weaver says, 'He always leads us in agreement with and in accordance with the Word of God.'

The works of the flesh and fruit of the Spirit reveal one's walk.

The presence of fleshly works or spiritual fruit indicates whether a person is walking in the flesh or the Spirit.

Lecture support: Weaver contrasts Galatians 5:19-21 with 5:22-23 to show how each walk manifests.

Scripture References

Galatians 5:13-26

The primary passage for the message, read at the opening, covering liberty, walking in the Spirit, works of the flesh, and fruit of the Spirit.

Colossians 1:10

Paul's prayer that believers walk worthy of the Lord unto all pleasing, introduced as the goal of walking in the Spirit.

Micah 6:8

Cited to show God's requirement to walk humbly with Him, connected to the Spirit's teaching.

Galatians 5:11

Mentioned to show that the offense of the cross remains when the gospel is preached faithfully.

1 John 2:15-17

Quoted to warn against loving the world and the lusts of the flesh, eyes, and pride of life.

Romans 8:1,4

Cited to show the distinction between walking after the flesh and after the Spirit, and the command to walk after the Spirit.

Galatians 5:1

Referenced to establish the principle of standing fast in Christian liberty without returning to bondage.

Romans 6:1-6

Read to show that believers are dead to sin and should not continue in it, but walk in newness of life.

Galatians 5:14

Cited to show that the law is fulfilled in loving one's neighbor as oneself.

3 John 9-10

Referenced to illustrate the Diotrephes attitude of loving preeminence and causing division in the church.

Galatians 6:1-2

Quoted to show the proper response to a brother overtaken in a fault: restoration in meekness and bearing burdens.

Romans 8:9-10

Read to show that those in the Spirit have the Spirit dwelling in them, and without the Spirit one is not Christ's.

Romans 8:5

Cited to contrast those who mind the things of the flesh with those who mind the things of the Spirit.

Romans 7:18

Quoted to show that in the flesh dwells no good thing, explaining the depraved nature.

John 16:13-15

Read to show the Holy Spirit's ministry of guiding into truth and glorifying Christ.

Colossians 3:1-2

Quoted to illustrate minding the Spirit by seeking things above where Christ is.

Romans 6:5-14

Expounded to teach that believers are dead to sin, freed from its dominion, and should yield to righteousness.

James 4:13-15

Referenced to illustrate the fleshly boasting of 'I will' versus submitting to God's will.

Romans 8:11-16

Read to show the command to mortify the deeds of the body through the Spirit and the leading of the Spirit as sons of God.

Galatians 5:18

Cited to connect being led by the Spirit with not being under the law as a means of justification.

Study notes

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

Discussion Questions

1. What does it mean practically to 'use not liberty for an occasion to the flesh' in our daily lives?

Consider: Based on Galatians 5:13 and the warning against turning freedom into license.

2. How can we discern whether a decision or action is from the flesh or the Spirit, especially when it seems 'good' or 'religious'?

Consider: Weaver discussed how the flesh can be refined and religious, like the Pharisee's prayer.

3. In what ways do modern churches resemble the Galatian church in 'biting and devouring' one another, and what is the biblical solution?

Consider: Weaver described the Galatian church's conflicts and the command to walk in the Spirit.

4. What does it mean to 'reckon yourselves to be dead indeed unto sin' (Romans 6:11), and how does this affect our daily battle with temptation?

Consider: Weaver explained the believer's position of being dead to sin's dominion.

5. How can we practically 'mortify the deeds of the body' through the Spirit in areas where we struggle with habitual sin?

Consider: Based on Romans 8:13 and the command to put to death fleshly deeds.

6. What are some examples of people blaming the Holy Spirit for sinful actions, and how can we guard against such deception?

Consider: Weaver gave several shocking examples of people claiming the Spirit led them to sin.

7. How does the fruit of the Spirit in Galatians 5:22-23 serve as a diagnostic tool for evaluating our walk?

Consider: Weaver pointed to the fruit as evidence of walking in the Spirit.

8. Why is it impossible to walk in both the flesh and the Spirit simultaneously, and what does this mean for our daily choices?

Consider: Weaver emphasized the contrary, adversarial nature of flesh and Spirit.

Applications

Examine your walk for evidence of flesh or Spirit.

Believers should evaluate their lives by the works of the flesh and the fruit of the Spirit to determine which realm they are walking in.

Lecture support: Weaver says, 'How can I tell whether I gave him an answer in the Spirit or in the flesh? ... Each realm manifests itself by producing its own fruits.'

Mortify the deeds of the flesh through the Spirit.

Christians are commanded to actively put to death sinful deeds by the power of the Holy Spirit, not by self-effort.

Lecture support: Weaver expounds Romans 8:13, 'if ye through the Spirit do mortify the deeds of the body, ye shall live.'

Yield your members as instruments of righteousness.

Just as believers once yielded to sin, they should now eagerly and willingly yield themselves to God for righteousness.

Lecture support: Weaver says, 'even so now yield your members servants to righteousness unto holiness.'

Reject any leading that contradicts Scripture.

Believers must test all promptings against God's Word, recognizing that the Holy Spirit never leads into sin or disobedience.

Lecture support: Weaver states, 'The Holy Spirit of God never ever leads us to violate the Word of God.'

Use Christian liberty to serve others in love.

Freedom in Christ should be exercised not for selfish indulgence but for loving service to one another.

Lecture support: Weaver says, 'only use not liberty for an occasion to the flesh, but by love serve one another.'

Restore the fallen with meekness.

When a brother is overtaken in sin, spiritual believers should gently restore them, bearing their burdens.

Lecture support: Weaver cites Galatians 6:1-2, 'ye which are spiritual, restore such an one in the spirit of meekness.'

Set your affection on things above.

Walking in the Spirit involves deliberately focusing on Christ and heavenly things rather than earthly, fleshly desires.

Lecture support: Weaver quotes Colossians 3:1-2, 'Set your affection on things above, and not on things on the earth.'

Count yourself dead to sin's power.

Believers must reckon themselves dead to sin, not allowing it to reign, because they are alive to God in Christ.

Lecture support: Weaver says, 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 17

Receiving the Grace of God in Vain

September 06, 2019

Read Chapter 17 in the companion book, pages 313-328.

Major Themes

Distinction between effectual and common grace

The grace that can be received in vain is not the saving, effectual call but the external proclamation of the gospel.

Lecture support: Weaver cites Romans 8:29-30 to show that effectual calling leads to justification and glorification, and quotes John Gill stating that regeneration cannot be received in vain.

Ministers as ambassadors of Christ

Preachers are appointed representatives who speak in Christ's stead, and their message carries divine authority.

Lecture support: From 2 Corinthians 5:20, Weaver explains that 'we pray you in Christ's stead' uses the Greek *huper*, meaning 'in place of,' and that rejecting the ambassador is rejecting Christ.

Urgency of responding to God's Word

The present moment is the only guaranteed opportunity to hear and apply the truth; delay is dangerous.

Lecture support: Weaver references 2 Corinthians 6:2 ('now is the accepted time') and James 4:13-15 on life's brevity, and tells of a couple killed immediately after their wedding.

Hearing without application is vain

Simply listening to sermons without believing, embracing, and obeying renders the grace of hearing worthless.

Lecture support: Weaver states, 'if you hear it and do not act upon it... it was in vain,' and quotes Albert Barnes comparing hearing to hearing of medicine without taking it.

Key Arguments

The grace in 2 Corinthians 6:1 is the preached Word, not regeneration

Context and theological distinctions show Paul refers to the ministry of reconciliation, not the inward work of salvation.

Lecture support: Weaver traces the context from 2 Corinthians 5:18-21, where 'ministry of reconciliation' and 'word of reconciliation' refer to preaching, and cites John Gill and Matthew Henry.

Rejecting God's messengers is rejecting God Himself

Because ambassadors speak for Christ, to mock or ignore them is to despise God's word and invite judgment.

Lecture support: 2 Chronicles 36:15-17 shows that mocking the prophets was despising God's words, leading to wrath until there was no remedy.

Christians can receive grace in vain by not applying Scripture

The warning applies to believers who hear biblical teaching but fail to act on it, making their hearing fruitless.

Lecture support: Weaver says, 'Christians can commit this sin of receiving the grace of God in vain when we do not take His words seriously and apply it as we should.'

Scripture References

2 Corinthians 6:1

Primary text: Paul beseeches believers not to receive the grace of God in vain.

Ephesians 2:8-9

Cited to define grace as God's gift through faith, not of works.

2 Corinthians 6:2

Quoted to emphasize the present time as the day of salvation.

Hebrews 2:3

Referenced to warn against neglecting so great salvation.

Romans 1:6

Shows believers are called 'the called of Jesus Christ.'

1 Corinthians 1:9

God calls believers into fellowship with His Son.

2 Timothy 1:8-9

Effectual calling is linked to salvation and God's purpose.

Romans 8:29-30

The golden chain of salvation shows effectual calling leads to justification and glorification.

Matthew 22:14

Many are called, but few are chosen, illustrating the general call.

2 Corinthians 5:18-21

The ministry and word of reconciliation; believers are ambassadors for Christ.

Philemon 1:13

Uses 'in thy stead' (huper) to illustrate substitutionary representation.

Romans 5:8

Christ died for us (huper) in our place, paralleling the ambassador's role.

1 Thessalonians 2:13

The Thessalonians received the preached word as God's Word, not man's.

Matthew 10:40

Receiving Christ's sent ones is receiving Christ and the Father.

John 13:20

Reinforces the principle of receiving the sent one as receiving the sender.

2 Chronicles 36:15-17

God sent messengers; mocking them was despising His words, leading to judgment.

James 4:13-15

Life is a vapor; we should say 'If the Lord will,' emphasizing present urgency.

1 Corinthians 3:9

Believers are laborers together with God.

John 8:24

Jesus warned that those who do not believe will die in their sins.

Study notes

Discussion Questions

1. What is the difference between the 'common call' and the 'effectual call,' and why does it matter for understanding 2 Corinthians 6:1?

Consider: Weaver spends significant time distinguishing these concepts using Romans 8:29-30 and historical confessions.

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2. In what ways might we be guilty of receiving the preached Word as merely the word of men rather than as the Word of God?

Consider: Based on 1 Thessalonians 2:13, Weaver challenges hearers to examine their attitude toward preaching.

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3. How does the concept of being an 'ambassador for Christ' affect the way we view the authority and responsibility of preachers?

Consider: Weaver explains the diplomatic role of ambassadors and the weight of speaking in Christ's stead.

- 4.** Why is 'now' the only proper time to apply the truth of God, and what practical steps can we take to avoid delay?

Consider: Using James 4 and the example of sudden death, Weaver stresses the urgency of immediate obedience.

- 5.** What are some specific areas in our lives where we might be hearing Scripture but failing to apply it, thus receiving grace in vain?

Consider: Weaver concludes with the application that Christians must bring every area of life into conformity to Christ.

Applications

Hear the Word as God's Word, not man's

Approach preaching and teaching with reverence, recognizing it as God beseeching you through His ambassador.

Lecture support: Weaver says, 'If you just take the Word that is being preached and taught as the word of men, it profits you nothing. But if you take it as the Word of God, then it does indeed profit you greatly.'

Respond immediately to truth

Do not postpone obedience or application; the present moment is the only guaranteed opportunity.

Lecture support: Weaver warns, 'The only proper time that we have is right now. Because we don't know what is going to be tomorrow.'

Apply all Scripture to life

Whatever is taught from the Word - whether salvation, economics, or education - must be embraced and acted upon to avoid receiving grace in vain.

Lecture support: Weaver states, 'as long as it is from the Word of God... if you hear it and do not act upon it... it was in vain.'

Examine your reception of preaching

Evaluate whether you merely enjoy sermons or truly believe, embrace, and apply them.

Lecture support: Weaver notes, 'You might think it's a good sermon... But if you do not hear it, believe it, embrace it, and apply it, it does you absolutely no good at all.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 18

Pastor John Weaver - Chilled Or Frozen

March 07, 2020

Read Chapter 18 in the companion book, pages 329-346.

Major Themes

Spiritual Numbness and Apathy

When love for God's law grows cold, individuals and societies become numb to sin and unable to discern right from wrong.

Lecture support: Weaver explains that 'the law is slacked' means it is numbed or frozen, and cites Matthew 24:12: 'because iniquity shall abound, the love of many shall wax cold.'

The Failure of Justice

When God's law is ignored, true justice is replaced by legal technicalities that may be immoral, leading to oppression of the righteous.

Lecture support: Weaver quotes Judge Robert Shapiro: 'There is a moral justice and there is a legal justice. The courts always consider the legal justice.'

The Sovereignty of God in Judgment

Despite apparent divine silence, God will ultimately bring judgment; believers must trust His timing and purposes.

Lecture support: Weaver states, 'inevitably, when judgment does not come forth from the seat of government in the earth, inevitably, it's going to come forth from the seat of government in heaven.'

The Necessity of God's Law

Society cannot exist without law; the only question is whether it will be governed by God's law or man's oppressive rule.

Lecture support: Weaver quotes Robert Winthrop: 'Men... must necessarily be controlled either by a power within them or a power without them, either by the word of God or by the strong arm of man, either by the Bible or the bayonet.'

Key Arguments

The law of God is the foundation of justice and righteousness.

Without God's law as the standard, human courts produce 'wrong judgment' that condemns the innocent and acquits the guilty.

Lecture support: Weaver explains from Habakkuk 1:4 that when the law is slacked, 'wrong judgment proceedeth,' and cites Psalm 82 where judges 'know not, neither will they understand; they walk on in darkness.'

Societal decay mirrors the physical process of freezing to death.

Just as a freezing person becomes lethargic, irrational, and numb, a nation that rejects God's law becomes apathetic and morally confused.

Lecture support: Weaver describes hypothermia symptoms like paradoxical undressing and hallucinations, then states, 'our text in Habakkuk chapter 1 tells us that societies and nations die exactly the same way.'

The wicked will always seek to destroy the righteous when law is absent.

The second consequence of a slacked law is that 'the wicked doth compass about the righteous,' hemming them in and seeking their overthrow.

Lecture support: Weaver cites Psalm 22:16 ('dogs have compassed me') and Proverbs 24:15 ('Lay not wait, O wicked man, against the dwelling of the righteous').

Believers must respond by trusting God, persevering in righteousness, and loving His law.

In the face of national decay, the faithful are called to trust God's sovereignty, continue in holy living, and cultivate a love for Scripture.

Lecture support: Weaver points to Habakkuk 3:17-18 ('Yet I will rejoice in the Lord'), Job 17:9 ('The righteous also shall hold on his way'), and Psalm 119:113 ('thy law do I love').

Scripture References

Habakkuk 1:1-4

The primary text: Habakkuk's burden over violence and injustice, and the complaint that the law is slacked.

Habakkuk 1:13

Habakkuk's acknowledgment that God is too pure to approve of evil, yet He seems to look on while the wicked devour the righteous.

Job 19:7

Job's similar cry of being unheard despite crying out against wrong.

Psalms 7:9

A prayer for the wickedness of the wicked to end and the just to be established.

Isaiah 29:21

Those who make a man an offender for a word and lay a snare for the one who reproves in the gate.

Jeremiah 9:1-6

Jeremiah's lament over a deceitful and treacherous people, similar to Habakkuk's complaint.

Micah 6:8

God has shown man what is good: to do justly, love mercy, and walk humbly with God - learned from His law.

Romans 7:12

The law is holy, just, and good.

Romans 3:31

Faith does not void the law; it establishes it.

Genesis 9:6

The divine mandate for capital punishment: 'Whoso sheddeth man's blood, by man shall his blood be shed.'

Numbers 35:31

No ransom for the life of a murderer; he must be put to death.

Ecclesiastes 8:11

Because sentence against evil is not executed speedily, hearts are set to do evil.

Matthew 24:12

Because iniquity abounds, the love of many will grow cold (Greek 'psucho').

Psalms 82:1-5

God judges among the judges; they are to defend the poor and needy but instead walk in darkness.

Deuteronomy 25:1

Judges are to justify the righteous and condemn the wicked.

2 Chronicles 19:4-7

Jehoshaphat appoints judges and charges them to judge for the Lord, not for man.

Isaiah 59:13-15

Judgment is turned backward, justice stands afar off, truth is fallen in the street.

Psalms 22:16

Dogs have compassed me; the assembly of the wicked have enclosed me.

Psalms 31:18

Let lying lips be silenced which speak grievous things proudly against the righteous.

Psalms 94:21

They gather together against the soul of the righteous and condemn innocent blood.

Discussion Questions

1. In what ways have you observed the 'chilling' or 'freezing' of love for God's law in our culture?

Consider: Weaver describes the law becoming slacked or numbed, leading to societal decay.

2. How can Christians maintain a warm love for God's law when surrounded by a society that rejects it?

Consider: The sermon concludes with the call to love God's law as David did.

3. What does it look like practically to 'trust in the Lord with all your heart' when justice seems absent?

Consider: Weaver's first response to the crisis is to trust God, citing Habakkuk 3:17-18.

4. How should the church respond when the wicked 'compass about the righteous' in positions of power?

Consider: The second consequence of a slacked law is the oppression of the righteous.

5. What is the difference between 'moral justice' and 'legal justice' as described in the sermon, and how should this affect our view of the court system?

Consider: Weaver quotes Judge Shapiro's distinction and explains that legal justice can be immoral.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 19

Pastor John Weaver - Speaking Against God

January 21, 2021

Read Chapter 19 in the companion book, pages 347-363.

Major Themes

Speaking Against God Through Questioning

Questioning God's ability, power, love, or provision is a form of speaking against Him, even among His own people.

Lecture support: Psalm 78:19: 'Yea, they spake against God. They said, Can God furnish a table in the wilderness?'

Justification as Legal Declaration

Justification is a forensic term meaning to declare righteous, not to infuse righteousness. Justifying oneself is condemning God.

Lecture support: Deuteronomy 25:1 and Proverbs 17:15 show that judges justify or condemn by declaration. Luke 7:29 shows people justifying God by declaring Him right.

Unbelief as Root Sin

Unbelief is expressed in questioning God and is a denial of His person, power, and perfections.

Lecture support: Psalm 78:22: 'Because they believed not in God, and trusted not in his salvation.' Hebrews 11:6: without faith it is impossible to please God.

Ungratefulness and Unthankfulness as Root Sins

Ungratefulness leads to idolatry, immorality, and lust, as seen in Israel's wilderness complaints and Romans 1.

Lecture support: Romans 1:21: 'neither were thankful' leads to idolatry and immorality. Psalm 78:11-20 shows Israel forgot God's works and craved meat.

God's Abundant Provision and Human Discontent

God provided manna, water, and preservation, yet Israel demanded more, revealing an insatiable lust.

Lecture support: Deuteronomy 8:4: clothes did not wear out, feet did not swell. Psalm 78:23-25: manna called angels' food. Yet they asked for meat.

The Danger of Getting One's Desires

God may give people their desires, but it can lead to destruction, as when He slew Israelites while meat was in their mouths.

Lecture support: Psalm 78:27-31: 'He gave them their own desire... while the meat was yet in their mouths, the wrath of God came upon them.'

Key Arguments

Justifying oneself is condemning God

When we justify our actions contrary to Scripture, we legally declare ourselves right and God wrong, which is speaking against Him.

Lecture support: Luke 16:15: Pharisees justified themselves before men. Weaver states, 'A failure to justify God means that you actually condemn God.'

Questioning God's ability is unbelief

The question 'Can God furnish a table?' questions God's omnipotence and expresses doubt, which is the essence of unbelief.

Lecture support: Psalm 78:19, 22. Weaver: 'Unbelief is always expressed in questioning God.'

Ungratefulness leads to idolatry and immorality

Romans 1 shows that not glorifying God and being unthankful results in idolatry and sexual perversion.

Lecture support: Romans 1:21-27. Weaver: 'Their unwillingness to glorify God and their unthankfulness... led to their idolatry and their immorality.'

God owes us nothing, so we should be thankful

Everything we receive is grace; recognizing this fosters gratitude and prevents speaking against God.

Lecture support: Genesis 32:10: Jacob said, 'I am not worthy of the least of thy mercies.' Weaver: 'God doesn't owe you anything.'

Desires fulfilled can bring judgment

God gave Israel the meat they craved, but His wrath killed them while they ate, showing that getting what we want can be destructive.

Lecture support: Psalm 78:27-31. Weaver: 'Sometimes, when you get your desire, it ends in death.'

Scripture References

Psalm 78:19

The main text: 'Yea, they spake against God. They said, Can God furnish a table in the wilderness?'

Job 34:17

Elihu asks Job if he will condemn God who is most just.

Job 32:2

Elihu's anger against Job for justifying himself rather than God.

Deuteronomy 25:1

Judges justify the righteous and condemn the wicked, showing justification is a legal declaration.

Proverbs 17:15

He that justifies the wicked and condemns the just is an abomination to the Lord.

Luke 7:29

The people and publicans justified God by declaring Him right.

Luke 16:14-15

Pharisees justified themselves before men, but God knows their hearts.

2 Chronicles 32:16

Sennacherib's servants spoke against God and Hezekiah.

Psalm 78:1

The psalm is addressed to God's people.

Genesis 3:1, 4-5

The serpent questions God's word and insinuates God is withholding good.

Mark 9:22

A father asks Jesus, 'If thou canst do anything,' implying doubt.

Matthew 8:1-2

The leper says, 'Lord, if thou wilt, thou canst make me clean,' showing faith in Jesus' ability.

Numbers 21:4-6

Israel spoke against God and Moses, loathing the manna, and God sent fiery serpents.

Hebrews 11:6

Without faith it is impossible to please God; one must believe He is and rewards seekers.

Hebrews 11:1

Faith is the substance of things hoped for, the evidence of things not seen.

Psalms 78:11-20

Israel forgot God's works, tempted God, and spoke against Him.

Romans 1:21-27

Unthankfulness leads to idolatry and immorality.

Exodus 19:4

God bore Israel on eagles' wings.

Deuteronomy 8:2-4

God humbled Israel, fed them manna, and preserved their clothes and feet.

Nehemiah 9:21

Forty years God sustained Israel so they lacked nothing.

Study notes

Discussion Questions

1. In what ways might we 'speak against God' without realizing it, similar to the Israelites in Psalm 78?

Consider: Weaver explains that questioning God's provision or justifying ourselves can be forms of speaking against Him.

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2. How does understanding justification as a legal declaration change the way we view self-justification?

Consider: Weaver teaches that justifying ourselves is declaring ourselves right and God wrong.

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3. What is the difference between asking God questions for wisdom and questioning God's character?

Consider: Weaver distinguishes between seeking information and challenging God's integrity.

4. Why are ungratefulness and unthankfulness considered 'root sins'?

Consider: Weaver shows from Romans 1 that unthankfulness leads to idolatry and immorality.

5. How can we cultivate a heart of gratitude when we feel discontent with our circumstances?

Consider: Weaver urges thankfulness by remembering that God owes us nothing and everything is grace.

6. What does the account of God giving Israel quail and then striking them down teach us about the danger of demanding our desires?

Consider: Weaver warns that getting what we lust after can lead to destruction.

Applications

Examine your heart for self-justification

Recognize that when you justify your actions contrary to Scripture, you are condemning God. Repent of self-justification and seek to justify God by declaring Him right.

Lecture support: Weaver states, 'A failure to justify God means that you actually condemn God.'

Distinguish between asking questions and questioning God

When facing trials, ask God for wisdom and direction, but avoid questioning His character, love, or power.

Lecture support: Weaver says, 'There is a huge difference between asking God questions for information... than there is in questioning His integrity.'

Cultivate gratitude by remembering God owes you nothing

Daily remind yourself that everything you have is grace. This mindset fosters thankfulness and prevents murmuring.

Lecture support: Weaver: 'God doesn't owe you anything. Anything you get from Him is grace and mercy.'

Be content with God's provision

Avoid the trap of always wanting more. Thank God for what He has given, and trust that He knows what you need.

Lecture support: Weaver warns against the insatiable 'Give, give' attitude from Proverbs 30.

Guard against the destructive power of lust

Recognize that ungratefulness leads to fleshly desires. Pray for a heart that is satisfied in God to avoid the judgment that can come from fulfilled lusts.

Lecture support: Weaver: 'Sometimes, when you get your desire, it ends in death.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 20

Pastor John Weaver - Where We Are And How We Got Here 2023

June 26, 2023

Read Chapter 20 in the companion book, pages 365-381.

Major Themes

Forsaking God's Law Leads to Praising Wickedness

When a society abandons God's law, it inevitably celebrates and commends what God condemns, leading to moral inversion.

Lecture support: Weaver states, 'They that forsake the law praise the wicked' (Proverbs 28:4), and explains that 'praise' means to celebrate and glorify what is detestable.

The Insanity of Modern Culture

Weaver presents current examples of transgenderism, trans-species identification, and absurd prison demands as evidence of societal insanity.

Lecture support: He cites news clips about students acting like cats and a murderer identifying as an infant, calling it 'absolute insanity.'

The Failure of Man's Law and Justice

Human legal systems, divorced from God's law, produce injustice, leniency for heinous crimes, and the victimization of the innocent.

Lecture support: Weaver details cases of sex traffickers receiving only three-year sentences and a trooper with 61 felonies getting five years, contrasting with harsher marijuana sentences.

The Necessity of Contending for God's Law

Believers are called not only to obey God's law but to actively guard, protect, and fight for it against wickedness.

Lecture support: He explains that 'keep' (shamar) means to guard and protect, and 'contend' (gara) means to wage war, urging Christians to stir themselves up for defense.

The Dearth of Real Men

Weaver laments the lack of courageous men who will stand in the gap and oppose evil, citing Ezekiel 22:30.

Lecture support: He reads Ezekiel 22:30, 'I sought for a man among them... but I found none,' and applies it to the current lack of godly leadership.

Key Arguments

America's moral decline is directly caused by forsaking God's law.

Weaver argues that the societal chaos - immorality, injustice, and perversion - is the result of rejecting God's authoritative instruction.

Lecture support: He states, 'We've become a nation that is absolutely teeming with predators... what has happened and why has it happened? ... I believe the Bible has the answer... They that forsake the law praise the wicked.'

Man's law, when opposed to God's law, leads to tyranny and injustice.

Using 1 Samuel 8, Weaver shows that human rule inevitably exploits and oppresses, in contrast to God's righteous rule.

Lecture support: He reads the warning about the king taking sons, daughters, and property, and notes that this is the 'manner of the king' when God is rejected.

Grace does not nullify God's law; it establishes it.

Weaver refutes the misinterpretation that believers are not under the law, clarifying that the law is not for justification but remains the standard for sanctification.

Lecture support: He cites Romans 3:31, 'Do we then make void the law through faith? God forbid: yea, we establish the law,' and Romans 7:12 on the law's holiness.

Keeping God's law inherently involves contending against wickedness.

Obedience to God's law is not passive; it requires active opposition to evil and defense of righteousness.

Lecture support: He explains the Hebrew words 'shamar' (to guard) and 'gara' (to fight), concluding that 'those that keep the law are siding with God against the wicked.'

Christians must rise up and speak out against evil.

Weaver calls for believers to stop sitting still and to cry out against sin, using Psalm 94:16 and Isaiah 58:1 as mandates.

Lecture support: He asks, 'Why in the world are we sitting still?' and quotes Psalm 94:16, 'Who will rise up for me against the evildoers?'

Scripture References

Proverbs 28:4

The central text: 'They that forsake the law praise the wicked: but such as keep the law contend with them.'

1 Samuel 8:7-18

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

1 Samuel 12:12

Samuel reiterates that the people rejected God as their king.

Psalms 11:3

'If the foundations be destroyed, what can the righteous do?' - applied to the destruction of societal foundations.

Psalms 82:1-5

God judges unjust judges and magistrates; their injustice causes the foundations of the earth to be out of course.

Judges 17:6; 21:25

'In those days there was no king in Israel, but every man did that which was right in his own eyes' - illustrating self-law.

Proverbs 12:15

'The way of a fool is right in his own eyes' - contrasted with hearkening to counsel.

Exodus 5:2

Pharaoh's denial of God's authority: 'Who is the Lord, that I should obey his voice?'

Romans 6:14

'Ye are not under the law, but under grace' - often misinterpreted to nullify God's law.

Romans 7:12

'The law is holy, and the commandment holy, and just, and good' - defending the law's goodness.

Romans 3:20

'By the law is the knowledge of sin' - the law reveals sin.

Romans 3:24, 31

Justification by grace through faith does not void the law; faith establishes the law.

1 Thessalonians 4:3

'This is the will of God, even your sanctification, that ye should abstain from fornication' - linking sanctification to law-keeping.

Isaiah 58:1

'Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression' - a call to bold proclamation.

Psalms 94:16

'Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?'

Ezekiel 22:25-31

God condemns prophets, priests, princes, and people; He sought a man to stand in the gap but found none.

Matthew 5:17

Jesus came not to destroy the law or the prophets but to fulfill.

Matthew 7:12

The Golden Rule is the law and the prophets.

Matthew 11:13

All the prophets and the law prophesied until John.

Matthew 22:40

On two commandments hang all the law and the prophets.

Discussion Questions

1. In what specific ways have we as a church or as individuals 'forsaken the law' in our daily lives?

Consider: Weaver argues that forsaking God's law leads to praising wickedness; this question prompts self-examination.

2. How can we practically 'contend' for God's law in a culture that celebrates what the Bible calls wicked?

Consider: The sermon calls for active opposition to evil; this question seeks application of 'contend' (gara).

3. What does it mean to 'keep' (shamar) God's law in the sense of guarding and protecting it, and how does that differ from mere personal obedience?

Consider: Weaver explains the Hebrew word 'shamar' as guarding and protecting; this question explores the corporate dimension of law-keeping.

4. Why do you think there is a 'dearth of real men' in our churches and nation, and what can we do to raise up godly men?

Consider: Based on Ezekiel 22:30, Weaver laments the lack of men who will stand in the gap.

5. How should we respond biblically to the lenient sentencing of sex traffickers and the exploitation of children?

Consider: Weaver cites shocking statistics on child trafficking and light sentences; this question addresses a specific application of justice.

Applications

Personal Obedience to God's Law

Believers must personally obey God's law as an act of contending against wickedness, even when they cannot change the broader culture.

Lecture support: Weaver says, 'One thing you can do by the grace of God is keep the law of God, obey it yourself... in keeping His law we're fighting against the wicked.'

Bold Proclamation of Truth

Christians are called to cry out against sin and declare God's righteousness, following Isaiah 58:1.

Lecture support: He urges, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression.'

Rising Up Against Evildoers

God is looking for men who will actively stand against workers of iniquity, as Psalm 94:16 asks.

Lecture support: Weaver applies Psalm 94:16: 'Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?'

Guarding and Protecting God's Law

Keeping the law involves not just personal obedience but actively defending it from attack and distortion.

Lecture support: He explains 'shamar' as guarding and protecting, citing Adam's duty to keep the garden and the Levites' charge to guard the tabernacle.

Refusing to Defend Sin

Believers must never defend or delight in sin, recognizing the progression from sinning to defending sin.

Lecture support: Weaver quotes Bishop Hall: 'It is fearful to sin. It is more fearful to delight in sin. And even worse, to defend sin.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 21

Pastor John Weaver - Are You Ready And Able To Rule?

June 27, 2023

Read Chapter 21 in the companion book, pages 383-400.

Major Themes

Justification by Grace

Joshua is accused by Satan but acquitted by the Lord, illustrating that believers are justified not by their own righteousness but by Christ's intervention.

Lecture support: The Lord rebukes Satan and calls Joshua a brand plucked from the fire, showing that acquittal is based on God's choice and mercy.

Sanctification and Cleansing

The removal of filthy garments and clothing with clean raiment symbolizes the sanctification and purification that God imparts to those He justifies.

Lecture support: Weaver quotes John Trapp: 'I will change thy rags into robes... that twofold righteousness, imputed and imparted, that of justification and the other of sanctification.'

Glorification as a Present Certainty

Though believers await the redemption of their bodies, glorification is so certain that Romans 8:30 speaks of it in the past tense.

Lecture support: Weaver points out that 'glorified' in Romans 8:30 is an aorist active indicative, indicating a completed action.

Obedience as the Condition for Ruling

God's promise that Joshua will judge His house and have places to walk is conditional upon walking in God's ways and keeping His charge.

Lecture support: Zechariah 3:7: 'If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house...'

Christ as the Righteous Branch

Jesus Christ is the promised Branch who will build the true temple and rule righteously, fulfilling Old Testament prophecies.

Lecture support: Weaver cites Jeremiah 23:5, Zechariah 6:12, and Acts 15 to show Christ as the Branch who builds the church.

The Necessity of Submission for Leadership

Believers cannot effectively lead or rule until they themselves are submissive and obedient to God.

Lecture support: Weaver states: 'God will never use us to rule and reign until we are willing to be ruled over and reigned over by him.'

Key Arguments

Satan's accusations are often true, but Christ silences him.

Satan stands as prosecutor with real charges against Joshua, but the Lord rebukes him, showing that our defense is in Christ alone.

Lecture support: Weaver quotes Matthew Henry: 'Here, doubtless, they are true... Satan had a real charge on which to implead them.'

Justification and sanctification are inseparable.

Those whom God justifies He also sanctifies, giving them a change of garments and a new walk.

Lecture support: Weaver says: 'Those to whom justification is imputed, sanctification is also imparted.'

Glorification is a done deal in God's plan.

Romans 8:30 uses past-tense verbs for predestination, calling, justification, and glorification, indicating their certainty.

Lecture support: Weaver explains the Greek aorist tense: 'God predestinated us. God called us. God justified us. And God glorified us.'

Ruling requires ruling in the fear of God.

David's last words in 2 Samuel 23:3 state that one who rules over men must be just, ruling in the fear of God.

Lecture support: Weaver quotes 2 Samuel 23:3: 'He that ruleth over men must be just, ruling in the fear of God.'

Disobedience forfeits God's blessing and hearing.

Zechariah 7 shows that when Israel refused to hear God, He refused to hear them, applying the law of retribution.

Lecture support: Weaver reads Zechariah 7:13: 'Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear.'

Only those grounded in God's Word can rebuild society.

In the event of societal collapse, only those who know and apply God's Word can hold a community together and rebuild righteously.

Lecture support: Weaver asks: 'Who can hold a community together? ...only those who know the Word of God and how to apply the Word of God.'

Scripture References

Zechariah 3:1-7

The main text of the sermon, describing Joshua the high priest accused by Satan, cleansed, and charged to walk in God's ways.

Ezekiel 22:25-29

Used to show the corruption of prophets, priests, princes, and people in Israel.

Ezekiel 44:10, 15

Shows that most Levites went astray, but the sons of Zadok remained faithful.

1 Peter 2:9

Believers are a royal priesthood, a holy nation.

Revelation 1:6

Christ has made us kings and priests unto God.

Revelation 5:10

We are made kings and priests and shall reign on earth.

Jude 22-23

Pulling them out of the fire, hating even the garment spotted by the flesh, connected to Joshua as a brand plucked from the fire.

Romans 8:33-34

Who shall lay anything to the charge of God's elect? It is God that justifies.

1 John 1:7

The blood of Jesus Christ cleanses us from all sin.

2 Corinthians 7:1

Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness.

Romans 8:30

Whom he justified, them he also glorified - past tense, showing certainty.

2 Samuel 23:1-3

He that rules over men must be just, ruling in the fear of God.

Jeremiah 23:5

I will raise unto David a righteous Branch, and a King shall reign and prosper.

Jeremiah 33:15

I will cause the Branch of righteousness to grow up unto David.

Zechariah 6:12

Behold the man whose name is The BRANCH; he shall build the temple of the Lord.

Ephesians 2:19-22

Believers are built into a holy temple in the Lord, with Christ as the cornerstone.

Amos 9:11

In that day I will raise up the tabernacle of David that is fallen.

Acts 15:14-18

James quotes Amos 9 to show that God is rebuilding the tabernacle of David through the inclusion of the Gentiles.

Zechariah 8:16-17

Speak truth, execute judgment of truth and peace, and do not imagine evil against your neighbor.

Zechariah 7:8-13

God commanded true judgment and mercy, but they refused to hear, so God would not hear them.

Study notes

Discussion Questions

1. How does the vision of Joshua the high priest in Zechariah 3 illustrate the doctrines of justification, sanctification, and glorification?

Consider: Weaver walks through the three stages: accused but acquitted, polluted but purified, ruined but reigning.

2. Why does Weaver emphasize that Satan's accusations are often true, and how should that affect our understanding of grace?

Consider: Weaver notes that many accusations against believers are not false, yet Christ silences the accuser based on His own work.

3. What does it mean that our glorification is spoken of as completed in Romans 8:30, and how does that give us assurance?

Consider: Weaver explains the Greek aorist tense to show that glorification is so certain it is considered already done.

- 4.** According to Zechariah 3:7, what are the conditions for ruling and reigning with Christ, and how do we meet them?

Consider: The condition is walking in God's ways and keeping His charge, which requires submission and obedience.

- 5.** How does the prophecy of the Branch in Zechariah and Jeremiah find its fulfillment in Christ and the building of the church?

Consider: Weaver connects the Branch to Christ building the temple, which is the church, as seen in Ephesians 2 and Acts 15.

- 6.** Why did God refuse to hear Israel's cries in Zechariah 7, and what does this teach us about the relationship between obedience and prayer?

Consider: Because they refused to hear God's commands, He applied the law of retribution and would not hear them.

7. In what ways does our disobedience ruin our lives, families, and witness, and how can we begin to rebuild through submission?

Consider: Weaver states that we ruin our lives and the priesthood by disobedience, but peace comes through obedience.

8. If society collapsed tomorrow, what role should Christians play, and how can we prepare now?

Consider: Weaver challenges believers to be ready to rebuild society on the foundation of God's Word through obedience.

Applications

Embrace your identity as a royal priesthood.

Believers are made kings and priests unto God, and this identity should shape how we live and serve.

Lecture support: Weaver cites 1 Peter 2:9 and Revelation 1:6, 5:10 to establish that we are a royal priesthood called to reign.

Rest in Christ's acquittal despite true accusations.

When Satan or others accuse us, we can rest in the fact that Christ has silenced the accuser and justified us.

Lecture support: Weaver says: 'Those that belong to Christ have him to appear vigorously for them when Satan appears most vehemently against them.'

Pursue sanctification actively.

Having been cleansed, we must cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness.

Lecture support: Weaver quotes 2 Corinthians 7:1: 'Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.'

Learn submission and obedience as the path to authority.

We cannot rule or lead effectively until we first submit to God's rule and obey His commands.

Lecture support: Weaver states: 'God will never use us to rebuke others unless we're willing to be rebuked ourselves.'

Prepare to rebuild society on biblical principles.

In light of potential collapse, Christians must know and apply God's Word to be ready to lead and restore order.

Lecture support: Weaver asks: 'Who can hold a community together? ...only those who know the Word of God and how to apply the Word of God.'

Examine your obedience in all spheres of life.

We must be serious about submission to God's Word in our individual, family, church, and societal lives.

Lecture support: Weaver says: 'It's time that we really become serious about submission and obedience to the Word of God.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 22

Pastor John Weaver - Peace With God

July 27, 2025

Read Chapter 22 in the companion book, pages 401-416.

Major Themes

True Peace Only Through Christ

Genuine peace is not found in the world or in the unsaved; it comes exclusively through justification by faith in Jesus Christ, who reconciles sinners to God.

Lecture support: Weaver states, 'The world does not know or have true peace. The unsaved do not have, neither do they know, true peace.' He then expounds Romans 5:1 to show peace comes through Christ.

Contrast Between Worldly Peace and Christ's Peace

Worldly peace is false, external, and transient; Christ's peace is true, internal, and lasting, given to the saints, not the wicked.

Lecture support: Weaver reads John Gill's commentary: 'The peace that Christ gives is true, solid, and substantial. The peace the world... gives is a false one.'

Justification by Faith Alone

Justification is an act of God's free grace, pardoning sins and imputing Christ's righteousness, received by faith alone, not by works.

Lecture support: Weaver provides a definition: 'Justification is an act of God's free grace unto sinners... not for anything wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ.'

Man's Helpless and Hostile State Before Salvation

Before peace with God, we were without strength, ungodly, sinners, and enemies of God, actively rebelling against His authority.

Lecture support: Weaver walks through Romans 5:6-10, explaining each term: 'without strength' (asthenes), 'ungodly' (asebes), 'sinners' (hamartolos), 'enemies' (echthros).

Federal Headship of Adam and Christ

Adam's sin brought condemnation to all his posterity; Christ's obedience brings justification to all who are in Him. Only two men have ever been federal heads.

Lecture support: Weaver says, 'There are only two men in the world, Adam and Christ, and everyone else hangs from their belt.' He cites Romans 5:12-19 and 1 Corinthians 15:45-49.

Reconciliation and Peace Lead to Joy and Obedience

Reconciliation through Christ's atonement brings not only peace but joy, and leads believers to live in peace with God and others through obedience to His Word.

Lecture support: Weaver says, 'And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.' He later connects peace with obedience in Galatians 6:16.

Key Arguments

Peace with God is impossible without justification through Christ

Weaver argues that Romans 5:1 teaches peace with God comes only through being justified by faith in Jesus Christ, who is the meritorious cause of our reconciliation.

Lecture support: He says, 'Peace with God comes through justification by faith, and justification by faith comes through the Lord Jesus Christ.'

The unsaved are actively at war with God

Weaver contends that before salvation, every person is an enemy of God, hating and rebelling against His authority, and this enmity must be overcome by reconciliation.

Lecture support: He states, 'We were actual enemies of God, and we were enemies in our minds as well as in our bodies.'

Christ's death was for the helpless, ungodly, sinners, and enemies

Weaver emphasizes that Christ died for us not when we were righteous, but when we were without strength, ungodly, sinners, and enemies, demonstrating God's love.

Lecture support: He reads Romans 5:6-10 and comments, 'Not when we deserved it. Not when we had gotten ourselves right... But when we were sinners, Christ died for us.'

Justification includes imputation of Christ's righteousness

Weaver explains that God imputes Christ's perfect obedience and satisfaction to the believer, and imputes the believer's sins to Christ, so that God sees the believer as righteous in Christ.

Lecture support: He says, 'He imputes the righteousness of Christ to the believing sinner, and He imputes the sins of the believing sinner to Jesus Christ.'

Believers are saved by Christ's life as well as His death

Weaver argues from Romans 5:10 and Hebrews 7:25 that Christ's ongoing intercession secures the believer's salvation, so we are saved by His life.

Lecture support: He says, 'We're not only saved by the death of Jesus Christ, we're also saved by the life of Jesus Christ... He ever liveth to make intercession for the saints.'

Peace with God requires throwing down weapons of rebellion

Weaver applies the doctrine by stating that true peace with God is evidenced by submission and obedience; those still fighting God have not been reconciled.

Lecture support: He says, 'It is impossible to have peace with God if you have not thrown down your weapons of warfare and rebellion against Him.'

Scripture References

Romans 5:1

The central text of the sermon: 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.'

John 14:27

Jesus promises His peace, not as the world gives, to His disciples.

Isaiah 57:20-21

The wicked are like the troubled sea; there is no peace for the wicked.

Philippians 4:7

The peace of God, which surpasses understanding, guards hearts and minds in Christ.

Colossians 3:15

Let the peace of God rule in your hearts, to which you were called in one body.

1 Thessalonians 5:23

The God of peace sanctify you wholly; spirit, soul, and body preserved blameless.

Romans 14:17

The kingdom of God is righteousness, peace, and joy in the Holy Spirit.

Romans 8:28

All things work together for good to those who love God and are called according to His purpose.

Luke 2:14

The angels proclaimed peace on earth at Jesus' birth.

Acts 10:36

God sent the word preaching peace by Jesus Christ, He is Lord of all.

Romans 15:5

God is called the God of patience and consolation.

Romans 15:13

The God of hope fill you with all joy and peace in believing.

Romans 15:33

The God of peace be with you all.

Romans 16:20

The God of peace shall bruise Satan under your feet shortly.

Romans 5:6

When we were without strength, Christ died for the ungodly.

Romans 5:8

God demonstrates His love: while we were yet sinners, Christ died for us.

Romans 5:10

When we were enemies, we were reconciled to God by the death of His Son.

Romans 5:12

By one man sin entered the world, and death by sin; death passed upon all men, for all have sinned.

1 Corinthians 15:45-49

The first Adam was a living soul; the last Adam a quickening spirit. As we bore the image of the earthy, we shall bear the image of the heavenly.

Hebrews 7:25

Christ is able to save to the uttermost those who come to God by Him, since He ever lives to make intercession.

Study notes

Discussion Questions

1. What is the difference between the peace the world offers and the peace Christ gives, according to John Gill's commentary?

Consider: Weaver reads Gill's contrast between worldly peace (false, external, transient) and Christ's peace (true, internal, lasting).

2. Why does Weaver say we must have peace with God before we can have the peace of God?

Consider: He distinguishes peace with God (reconciliation) from the peace of God (inner tranquility) and peace in God (living peaceably).

3. How does Paul describe our condition before salvation in Romans 5:6-10, and why is it important to remember this?

Consider: Weaver lists: without strength, ungodly, sinners, enemies. He says this should humble us.

4. In what way is Adam a 'figure' or type of Christ, and how does federal headship affect our salvation?

Consider: Weaver explains that both are federal heads representing a people; Adam brought condemnation, Christ brings justification.

5. What does it mean that we are saved by Christ's life as well as His death?

Consider: Weaver points to Christ's ongoing intercession in Hebrews 7:25 as securing our salvation.

6. How does the truth of our former enmity with God lead to humility and gratitude?

Consider: Weaver says knowing we were enemies should humble us and make us say with Jacob, 'I am not worthy.'

7. What is the connection between peace and obedience according to Galatians 6:16 and Psalm 119:165?

Consider: Weaver states that peace is connected with walking according to God's rule and loving His law.

Applications

Throw down weapons of rebellion

True peace with God requires surrendering our rebellion and submitting to His authority; if we are still fighting God, we have not been reconciled.

Lecture support: Weaver says, 'It is impossible to have peace with God if you have not thrown down your weapons of warfare and rebellion against Him.'

Cultivate humility by remembering our former state

Reflecting on our pre-conversion condition - without strength, ungodly, sinners, enemies - should produce deep humility and gratitude for God's mercy.

Lecture support: Weaver says, 'The truth that I've just enunciated should humble your soul greatly... God could have righteously and justly cut us off years before we were ever converted.'

Walk in obedience to experience peace

Peace is linked to obedience; those who walk according to God's Word and love His law will have great peace and not be easily offended.

Lecture support: Weaver cites Galatians 6:16 and Psalm 119:165: 'Great peace have they which love thy law: and nothing shall offend them.'

Live in peace with other believers

Having peace with God and the peace of God enables us to live in peace with one another, not fussing and fighting.

Lecture support: Weaver says, 'You cannot live in peace unless you've had peace with God and the peace of God. It's peace with God and the peace of God that enables us to live in peace.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 23

How Many Sins Do You Confess?

August 14, 2025

Read Chapter 23 in the companion book, pages 417-435.

Major Themes

Corporate Confession of Sin

Believers are called to confess not only personal sins but also the sins of their fathers, families, society, and nation, agreeing with God about their wickedness.

Lecture support: Weaver repeatedly asks, 'Do you confess the sins of your fathers? Do you confess the sins of your society? Do you confess the sins of your family? Do you confess the sins of your nation?' and cites Daniel and Nehemiah as examples.

The Nature of True Confession

Confession (homologeo) means saying the same thing as God about sin, not just mouthing words but agreeing that sin is wicked, vile, and deserving of death.

Lecture support: Weaver states, 'Confession actually means when you say the exact same thing about sin that God says... real confession is not just simply naming your sins; it's agreeing with God that your sin is wicked, vile, and a transgression, and deserves death.'

Solidarity in Sin Through Federal Headship

We sinned with our fathers representatively because Adam was our federal head, and what he did, we did; similarly, Christ is the last Adam, whose righteousness is imputed to believers.

Lecture support: Weaver explains, 'Adam was our representative. He was our federal head. And what he did, we did. When he sinned, we sinned. When he fell, we fell.'

Inherited Sin and Consequences

Sin has consequences that extend to descendants, both through learned behavior and inherited tendencies, as God visits iniquity to the third and fourth generation.

Lecture support: Weaver cites Exodus 20:5 and 34:7 about visiting iniquity on children and grandchildren, and says, 'there does seem to be an inherited tendency as well. Something genetic.'

National and Governmental Sin

Nations, as extended families or ethnic groups, can sin collectively, and governments can frame mischief by law, making sin legal.

Lecture support: Weaver references Psalm 94:20-21 about the 'throne of iniquity' that 'frameth mischief by a law' and Psalm 83 about nations conspiring against God.

Grieving Over the Sins of Others

Believers should be grieved by the sins of society and nation, as David was in Psalm 119:53, and should confess them even if they cannot repent for others.

Lecture support: Weaver says, 'Has horror taken hold upon you... enough to lead you to confess and acknowledge the sins of our society as well as our nation?' and cites Psalm 119:53.

Key Arguments

We have sinned with our fathers similarly

We were in our fathers' loins when they sinned, as Levi paid tithes in Abraham, so their sins are attributed to us.

Lecture support: Weaver uses Hebrews 7:9-10 to show Levi paid tithes in Abraham, then argues, 'if the good is attributed to the children... would not the evil also be attributed?'

We have sinned with our fathers imputatively

Adam's sin is imputed to all humanity, resulting in death, proving original sin.

Lecture support: Weaver cites Romans 5:12-19, emphasizing 'by one man's disobedience many were made sinners' and that death proves imputation.

We have sinned with our fathers representatively

Adam was our federal head, and his sin is counted as ours; Christ is the last Adam, whose righteousness is imputed to believers.

Lecture support: Weaver explains federal headship from 1 Corinthians 15:45-49 and Romans 6:3-5, stating 'what He did, we did.'

We have sinned with our fathers nationally

Nations are extended families that sin collectively, as seen in Israel and other ethnic groups.

Lecture support: Weaver cites Psalm 43:1, Isaiah 1:4, and Jeremiah 5:23 to show nations as sinful ethnic groups.

We have sinned with our fathers actually

We repeat and often worsen the sins of our fathers, as seen in Israel's history.

Lecture support: Weaver references Nehemiah 1:6, 9:2, 1 Kings 14:22, and 2 Kings 15:9 to show confession of fathers' sins and doing worse than them.

Biblical precedent for corporate confession

Daniel, Nehemiah, and the psalmist confessed not only their own sins but the sins of their people and fathers.

Lecture support: Weaver reads Daniel 9:5-11 and Nehemiah 1:6, where they say 'we have sinned' and confess the iniquities of their fathers.

Scripture References

Psalms 106:6

The foundational verse for the message: 'We have sinned with our fathers, we have committed iniquity, we have done wickedly.'

Psalms 90:8

Mentioned as an example of secret sins: 'Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.'

Psalms 19:12-13

David's prayer about secret faults and presumptuous sins.

Psalms 83:2-8

Illustrates nations conspiring against God and His people.

Psalms 94:20-21

Shows governmental sin: 'Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?'

Psalms 119:53

David's horror at the wicked forsaking God's law, used to ask if we grieve over societal sin.

Psalms 107:8,15,21,31

Repeated call for men to praise the Lord for His goodness, used to illustrate failure to thank God.

1 John 1:9

Promise of forgiveness if we confess our sins, with emphasis on the meaning of confession.

Matthew 23:29-33

Jesus condemns the Pharisees for being children of those who killed the prophets, showing connection to fathers' sins.

Jeremiah 3:25

Confession of sinning with fathers: 'we have sinned against the Lord our God, we and our fathers.'

Hebrews 7:1-10

Levi paid tithes in Abraham, showing we were in our fathers' loins.

Exodus 20:5

God visits iniquity of fathers on children to the third and fourth generation.

Exodus 34:7

Similar to Exodus 20:5, emphasizing God's justice in visiting iniquity.

2 Chronicles 30:7-8

Warning not to be like fathers who trespassed against God.

Zechariah 1:4

God says, 'Be ye not as your fathers,' who did not hearken to the prophets.

Romans 5:12-19

Imputation of Adam's sin and Christ's righteousness; death proves original sin.

1 Corinthians 15:22

'For as in Adam all die,' supporting imputation.

1 Corinthians 15:45-49

Contrast between the first Adam and the last Adam as federal heads.

Romans 6:3-5

Believers died, buried, and raised with Christ through federal headship.

Nehemiah 1:6

Nehemiah confesses sins of Israel and his father's house.

Study notes

Discussion Questions

1. What does it mean to 'confess' sin according to 1 John 1:9, and how does that differ from simply naming sins?

Consider: Weaver explains that confession (homologeō) means saying the same thing as God about sin.

2. In what ways have we 'sinned with our fathers' similarly, and how does Hebrews 7 illustrate this?

Consider: Weaver argues we were in our fathers' loins when they sinned, using Levi paying tithes in Abraham.

3. How does the doctrine of imputation (Romans 5:12-19) affect our understanding of personal and corporate sin?

Consider: Weaver explains that Adam's sin is imputed to all, and death proves original sin.

4. Why is Jesus called the 'last Adam,' and how does federal headship provide hope for salvation?

Consider: Weaver contrasts Adam's failure with Christ's success as federal heads.

5. What biblical examples show that nations or ethnic groups can sin collectively, and how should that inform our prayers?

Consider: Weaver cites Psalm 83, Isaiah 1:4, and others to show national sin.

6. How do the prayers of Daniel and Nehemiah model confession of corporate sins, and what can we learn from them?

Consider: Weaver reads Daniel 9 and Nehemiah 1 as examples of confessing sins of people and fathers.

7. What are some specific sins of our society or nation that we should confess, even if we cannot repent for others?

Consider: Weaver mentions abortion, sodomy, transgenderism, theft, and persecution as examples.

8. How can we cultivate a heart that grieves over the sins of others, as David did in Psalm 119:53?

Consider: Weaver asks if horror has taken hold of us because of the wicked forsaking God's law.

Applications

Confess personal sins with true agreement with God

Examine your own sins and confess them by agreeing with God that they are wicked and deserving of death, not just listing them.

Lecture support: Weaver says, 'real confession is not just simply naming your sins; it's agreeing with God that your sin is wicked, vile, and a transgression, and deserves death.'

Confess the sins of your fathers and family

Acknowledge and confess the sins of your ancestors and family members, recognizing their impact and your solidarity with them.

Lecture support: Weaver asks, 'Do you confess the sins of your fathers? ... Do you confess the sins of your family?' and cites Nehemiah 1:6.

Confess the sins of your society and nation

Grieve over societal sins like abortion, immorality, and injustice, and confess them to God, even if you cannot change them.

Lecture support: Weaver says, 'Have you confessed those sins? Have you acknowledged them?' regarding societal and national sins.

Confess the sins of your church

Recognize and confess collective sins within the church, as part of corporate confession.

Lecture support: Weaver includes 'those of your church' in the list of sins to confess.

Grieve over the failure of others to praise God

Be troubled that many receive God's goodness without thanking Him, and confess this ingratitude as sin.

Lecture support: Weaver says, 'Has it ever bothered you that men take advantage of God's goodness... and then fail to praise Him?' and models thanking God even for mercies to the wicked.

Pray for God's mercy or judgment on national sin

Like Daniel, pray that God would either grant repentance or bring chastening judgment on a sinful nation.

Lecture support: Weaver prays, 'Arise and do something. Either be merciful and grant us repentance, O Lord, or bring thy chastening and thy judging hand against a sinful and wicked nation.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

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

Lesson 1: Application & Practicality of Biblical Law

Lecture JW01103

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Lesson 2: The Biblical Doctrine of Justification

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Lesson 3: How to Act if We Want to be Delivered

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Lesson 4: The Abiding of the Law and the Prophets

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Lesson 5: What Does It Mean To Pray In Jesus' Name

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Lesson 6: Where We Are and How We Got Here in 2023

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Lesson 7: How Many Sins Did You Confess?

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Lesson 8: The Weightier Matters of the Law

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Lesson 9: Pastor John Weaver - The Law Is No More

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Lesson 10: Pastor John Weaver - Who Are You Justifying?

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Lesson 11: Pastor John Weaver - What Are You Lacking?

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Lesson 12: The Necessity of God's Law in Society

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Lesson 13: Pastor John Weaver - Seeking The Kingdom Of God

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Lesson 14: Pastor John Weaver - Tyranny And Self Defense

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Lesson 15: The Religion Of Robert E. Lee

Lecture JW01415

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Lesson 16: Pastor John Weaver - Walking With The Lord - Part 12 - Walking In The Spirit

Lecture JW01431

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Lesson 17: Receiving the Grace of God in Vain

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Lesson 18: Pastor John Weaver - Chilled Or Frozen

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Lesson 19: Pastor John Weaver - Speaking Against God

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Lesson 20: Pastor John Weaver - Where We Are And How We Got Here 2023

Lecture JW01701

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Lesson 21: Pastor John Weaver - Are You Ready And Able To Rule?

Lecture JW01702

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Lesson 22: Pastor John Weaver - Peace With God

Lecture JW01789

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Lesson 23: How Many Sins Do You Confess?

Lecture JW01807

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Source information

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

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.