WEAVER STUDY GUIDES

Romans: Law, Obedience, and Sanctification

Study Guide

New Testament Studies

Weaver Bible College

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

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

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Using this guide

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

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

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

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

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

LESSON 1

Christ and the Adultrous Woman

October 20, 2002

Read Chapter 1 in Volume 1, pages 11-31 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Trap of the Scribes and Pharisees

The religious leaders used the adulterous woman not out of concern for the law but to entrap Jesus, exploiting her sin for their own evil designs.

Lecture support: Verse 6: 'This they said, tempting him that they might have to accuse him.' They were not grieved by her sin but sought to ruin Christ.

Jesus Upholds the Law, Not Abolishes It

Jesus did not do away with the death penalty for adultery; He demanded what the law required: honest witnesses with clean hands. When none remained, the case was dismissed.

Lecture support: Weaver states: 'Our Lord did not do away with the death penalty for adultery. What our Lord did was this. He fulfilled the law. Our Lord demanded what the law demanded.'

Clean Hands Doctrine

The law required that accusers be innocent of the sin they charge. Jesus applied this principle, forcing the accusers to confront their own guilt.

Lecture support: Deuteronomy 17:7 and 19:15-16 are cited; Weaver explains: 'He that is without the sin among you' refers to the sin of adultery, demanding clean hands.

Civil vs. Religious Forgiveness

Civil forgiveness requires restitution or penalty; religious forgiveness is granted by God upon repentance. One can be religiously forgiven yet still face civil consequences.

Lecture support: Weaver illustrates with theft and murder: 'You may be religiously forgiven, but you still must face the penalty for your sin.'

Church Discipline as a Remedy

When the state fails to enforce God's law, the church must exercise discipline, putting unrepentant sinners out and delivering them to Satan for the destruction of the flesh.

Lecture support: 1 Corinthians 5 is expounded: 'Put that wicked one out from among you. You exercise church discipline.'

Lawless Men Cannot Enforce the Law

The scribes and Pharisees were lawless, and thus could not rightly enforce God's law. Only a godly man who knows God's law can administer true justice.

Lecture support: Weaver states: 'Do you realize the lawless cannot enforce the law? These scribes and the Pharisees, they were lawless.'

Key Arguments

The passage is not antinomian; love fulfills the law.

Weaver argues that John 8 is misused to teach that love supersedes the law. Biblical love, as defined in Romans 13, is the fulfilling of the law, not its abolition.

Lecture support: Romans 13:9-10 is quoted: 'Love worketh no ill to his neighbor. Therefore, love is the fulfilling of the law.'

The accusers had no standing because they were guilty of the same sin.

The scribes and Pharisees inserted themselves as victims, but the law required accusers to have clean hands. Jesus exposed their hypocrisy by demanding the sinless cast the first stone.

Lecture support: Weaver explains: 'They have inserted themselves in the place of the husband... they come as the victim, which they were not.'

Jesus' writing on the ground parallels the ordeal of bitter water.

Citing Dean Burgon, Weaver suggests Jesus enacted the trial by bitter water from Numbers 5, writing curses in the dust and causing the accusers to drink the water of conviction.

Lecture support: Burgon's quote: 'Our Lord is observed to revive his own ancient ordinance... the trial by bitter water.'

The woman's 'Lord' indicates genuine repentance.

Her use of 'Kyrios' (Lord) signifies submission and repentance, which is the basis for Jesus' religious forgiveness.

Lecture support: Weaver states: 'When an individual calls Jesus Christ Lord... I am throwing down my weapons of rebellion.'

Church discipline is the biblical response to unrepentant sin within the church.

Paul commands the Corinthians to expel the immoral brother, delivering him to Satan. This maintains purity and may lead to his repentance.

Lecture support: 1 Corinthians 5:5, 13: 'Deliver such an one unto Satan... put away from among yourselves that wicked person.'

Scripture References

John 8:1-11

The primary passage expounded: the woman caught in adultery brought to Jesus.

Romans 13:9-10

Used to show that love is the fulfilling of the law, countering antinomianism.

Leviticus 20:10

Cited to show the law demanded the death penalty for adultery.

Deuteronomy 22:22

Shows both adulterer and adulteress were to be put to death.

Matthew 5:17

Mentioned as Jesus' claim to fulfill the law, which would be contradicted if He simply released the woman.

John 18:31

Shows the Jews lacked authority to execute the death penalty under Roman rule, part of the trap.

Numbers 5:11-31

The law of jealousy and the ordeal of bitter water, which Jesus' actions in John 8 are said to parallel.

Deuteronomy 19:15-16

Requires two or three witnesses to establish a matter, and condemns false witnesses.

Deuteronomy 17:7

The hands of the witnesses must be first to execute the penalty, implying they must have clean hands.

1 Corinthians 5:1-13

Paul's instruction on church discipline for an incestuous man, applied as the church's remedy for unrepentant sexual sin.

Leviticus 18:8

Cited as the specific prohibition against incest with a father's wife, underlying the sin in 1 Corinthians 5.

Discussion Questions

1. How does Romans 13:9-10 redefine our understanding of love in relation to God's law?

Consider: Weaver argues that biblical love is the fulfilling of the law, not a replacement for it.

2. Why did the scribes and Pharisees bring only the woman and not the man? What does this reveal about their motives?

Consider: Weaver notes the absence of the man and suggests the accusers were exploiting the woman for emotional effect.

3. What is the 'clean hands doctrine,' and how does Jesus apply it in John 8?

Consider: Weaver explains from Deuteronomy that accusers must be innocent of the sin they charge.

4. How does the ordeal of bitter water in Numbers 5 illuminate Jesus' actions in John 8?

Consider: Weaver presents Dean Burgon's view that Jesus enacted the trial by bitter water, writing curses in the dust.

5. What is the difference between civil forgiveness and religious forgiveness? Can a person have one without the other?

Consider: Weaver distinguishes the two, using examples of theft and murder to show they are intertwined but distinct.

6. Why does Paul command the Corinthian church to expel the immoral brother, and what purpose does church discipline serve?

Consider: Weaver expounds 1 Corinthians 5, emphasizing purity, deterrence, and the hope of the sinner's repentance.

7. What does it mean that repentant adulterers were called 'the living dead' in the early church?

Consider: Weaver explains they acknowledged God's death penalty still hung over them even if civil authorities did not execute it.

8. How can we harmonize justice and mercy in our own responses to sin, following Jesus' example?

Consider: Weaver notes Jesus perfectly balanced justice and mercy, and we must learn when to exercise each.

Applications

Uphold God's law with clean hands

Before accusing others of sin, examine your own life to ensure you are not guilty of the same sin, as the law requires clean hands.

Lecture support: Weaver states: 'He that is without the sin among you' refers to the specific sin charged; accusers must be innocent of it.

Distinguish civil and religious forgiveness

Recognize that religious forgiveness through repentance does not automatically remove civil consequences; restitution or penalty may still be required.

Lecture support: Weaver explains: 'You may be religiously forgiven, but you still must face the penalty for your sin.'

Practice church discipline

When a professing believer persists in unrepentant sexual sin, the church must lovingly but firmly exercise discipline, putting the person out for the sake of purity and potential restoration.

Lecture support: 1 Corinthians 5 is applied: 'Put that wicked one out from among you. You exercise church discipline.'

Reject antinomianism

Do not misuse John 8 to teach that love replaces God's law; biblical love fulfills the law through obedience.

Lecture support: Weaver warns: 'There are many individuals who take this passage and use it to teach antinomianism.'

Trust God's ultimate justice

When civil authorities fail to execute justice, remember that God is the final judge and will execute His own judgment in His time.

Lecture support: Weaver says of the 'living dead': 'God would execute that judgment in His own time.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 2

Feared by Your Enemies

June 27, 2004

Read Chapter 2 in Volume 1, pages 33-50 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Paralyzing Nature of Fear

Fear torments, distresses, and keeps people in servitude, preventing them from acting or fighting for freedom.

Lecture support: Fear destroys and paralyzes... fear hath torment... fear keeps us in servitude.

Faith vs. Fear

Faith and fear are opposites; faith in God's promises eliminates fear, as seen in David versus the ten spies.

Lecture support: Faith and fear are opposites. They cannot coexist together... David appropriated the promises.

Conditional Blessings Based on Obedience

The blessings of Deuteronomy 28, including being feared by enemies, are conditioned upon diligent obedience to God's commands.

Lecture support: It shall come to pass, if thou shalt hearken diligently... that the Lord thy God will set thee on high...

God's Sovereignty in Causing Fear

God is the source who causes, commands, and establishes His people, putting the fear of them upon their enemies.

Lecture support: The Lord shall cause thine enemies... to be smitten... The Lord shall command the blessing... The Lord shall establish thee...

Obedience as Instrumentality

God works mediately through our obedience; He enables us to obey and then blesses us, including making enemies fear us.

Lecture support: Our obedience is his instrumentality... God works mediately in our lives... He enables us to obey Him.

Godly Living Produces Peace

When a person's ways please the Lord, God makes even his enemies to be at peace with him, as seen in Jehoshaphat's reign.

Lecture support: When a man's ways please the Lord, He maketh even his enemies to be at peace with him.

Key Arguments

Fear of man brings a snare and keeps people in bondage.

The fear of man leads to denial of faith and prevents people from resisting tyranny.

Lecture support: The fear of man bringeth a snare... Abraham, because of the fear of man, denied his wife... Peter... denied his master.

Faith in God's promises overcomes fear of enemies.

David trusted God's past deliverances and faced Goliath unafraid, unlike the ten spies who saw only their weakness.

Lecture support: David said... The Lord delivered me out of the paw of the lion... he will deliver me out of the hand of this Philistine.

God is the originating cause of all blessings.

Deuteronomy 28:7 says 'the Lord shall cause,' indicating God is the source; Romans 11:36 confirms all things are of Him.

Lecture support: The Lord shall cause... For of him, and through him, and to him, are all things.

Blessings are conditional upon obedience.

The promises in Deuteronomy 28 are conditioned on hearkening diligently to God's voice and keeping His commandments.

Lecture support: It shall come to pass, if thou shalt hearken diligently... to observe and to do all his commandments...

God's command is His accomplishment.

When God commands a blessing, it is as good as done; His word never returns void.

Lecture support: The Lord shall command... He commanded and they were created... My word... shall accomplish that which I please.

Obedience is evidence of salvation, not the cause.

We are saved by Christ, but obedience demonstrates that salvation; God works in us to will and do.

Lecture support: He became the author of eternal salvation to all them that obey him... work out your own salvation... for it is God who worketh in you.

Godly living results in enemies fearing us.

Deuteronomy 28:10 promises that when we are called by God's name, people will be afraid; Proverbs 16:7 confirms peace with enemies.

Lecture support: All the people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee.

Scripture References

Deuteronomy 28:1-14

The primary text promising blessings, including being feared by enemies, conditioned on obedience.

1 John 4:18

Fear hath torment; fear is a painful and distressing emotion.

Hebrews 2:14-15

Through fear of death, men are kept in servitude.

Proverbs 29:25

The fear of man bringeth a snare, but trust in the Lord brings safety.

Numbers 13:31-33

The ten spies' evil report: they feared the giants and saw themselves as grasshoppers.

1 Samuel 17:29-37

David's faith in God's deliverance from lion and bear led him to face Goliath unafraid.

Numbers 14:9

Joshua and Caleb urged not to fear the people, for the Lord is with us.

Exodus 15:13-16

God put fear and dread on the inhabitants of Canaan so they were still as stone.

Exodus 23:27

God promised to send His fear before Israel and make enemies turn their backs.

Romans 11:36

All things are of Him, through Him, and to Him; God is the source of all blessings.

Psalm 33:9

God spoke and it was done; He commanded and it stood fast - immediate work without means.

Deuteronomy 11:25

No man shall stand before you; God will lay the fear and dread of you upon the land.

Joshua 2:9-11

Rahab said the terror of Israel fell on Jericho; their hearts melted because of what God did.

2 Chronicles 14:9-14

Asa prayed and God smote the Ethiopians; the fear of the Lord came upon them.

Isaiah 55:11

God's word shall not return void but accomplish what He pleases.

Psalm 148:1-5

God commanded and they were created; His command is accomplishment.

Joshua 21:45

There failed not ought of any good thing the Lord had spoken; all came to pass.

Ephesians 1:4

Chosen in Christ before the foundation of the world to be holy and without blame.

Hebrews 5:9

Christ became the author of eternal salvation to all who obey Him.

Philippians 2:12-13

Work out your own salvation, for it is God who works in you to will and do.

Discussion Questions

1. In what ways does fear of man manifest in our lives today, and how does it keep us in bondage?

Consider: Based on the introduction about fear bringing a snare and keeping people in servitude.

2. How can we cultivate the kind of faith that David had when facing overwhelming odds?

Consider: From the contrast between David's faith and the ten spies' fear.

3. What does it mean that God works 'mediately' through our obedience, and how should that affect our daily walk?

Consider: From the explanation of God using means and our obedience as instrumentality.

4. How does understanding that God's command is His accomplishment change the way we pray and trust His promises?

Consider: From the point that when God commands a blessing, it is as good as done.

5. In what ways is obedience an evidence of salvation rather than a means to earn it?

Consider: From the discussion of gospel obedience and perseverance.

6. What practical steps can we take to live godly lives that result in peace and being feared by our enemies?

Consider: From the application that godly living leads to enemies fearing us.

7. How does the example of Jehoshaphat challenge us to trust God for peace in our circumstances?

Consider: From the historical example of Jehoshaphat's reign being quiet because of the fear of God.

Applications

Replace fear of man with trust in God.

Instead of being paralyzed by fear of what others can do, put your trust in the Lord who is sovereign over all.

Lecture support: The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.

Obey God diligently to receive His blessings.

The promises of protection and being feared by enemies are conditioned on hearkening diligently to God's voice and keeping His commandments.

Lecture support: If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments...

Live a godly life to have peace with enemies.

When your ways please the Lord, He can make even your enemies to be at peace with you, removing conflict and fear.

Lecture support: When a man's ways please the Lord, He maketh even his enemies to be at peace with him.

Trust God's sovereignty to protect you.

God is able to put fear on your enemies so that they will not even desire to harm you, as He did for Israel during the feasts.

Lecture support: Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.

Let obedience be the evidence of your salvation.

Work out your salvation with fear and trembling, knowing that God works in you to will and do His good pleasure.

Lecture support: Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 3

Why God Does Not Answer Most Prayers

October 17, 2004

Read Chapter 3 in Volume 1, pages 51-70 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Necessity of Hearing and Obeying God's Word

The central theme is that God answers prayer when we first hear and obey Him. Josiah's example shows that a tender heart toward God's Word leads to God hearing our prayers.

Lecture support: Weaver states, 'Josiah, you heard me. Now I've heard you.' He emphasizes that failure to hear God results in God not hearing us.

Lex Talionis (Law of Retribution) in Divine Response

God applies the principle of 'eye for eye' in prayer: He honors those who honor Him and despises those who despise Him. This is seen in multiple scriptures.

Lecture support: Weaver cites 1 Samuel 2:30, Hosea 4:6, Zechariah 7:13, and Proverbs 1:24-31 to show that God's response mirrors our treatment of His Word.

Prerequisites for Acceptable Prayer

Weaver outlines six conditions for prayer: proper association (being God's child), approach (through Christ), attitude (faith), asking (in Jesus' name, not selfishly), apprehension (according to God's will), and affection (love for God).

Lecture support: He explains each prerequisite with scripture, such as Luke 11:2 for association, John 14:6 for approach, Hebrews 11:6 for attitude, James 4:3 for asking, 1 John 5:14 for apprehension, and Colossians 3:1-2 for affection.

The Lost Law and Spiritual Apostasy

The loss of God's law in the temple during Josiah's reign symbolizes the spiritual decline where even religious leaders are ignorant of God's Word, leading to unanswered prayer.

Lecture support: Weaver notes that the law was lost 'in the house of God' and that Hilkiah the priest and Shaphan the scribe knew nothing of it, reflecting modern ignorance of God's law.

The Consequence of Regarding Iniquity

David's statement in Psalm 66:18, 'If I regard iniquity in my heart, the Lord will not hear me,' is linked to 1 John 3:4, showing that sin is transgression of the law, and embracing sin blocks prayer.

Lecture support: Weaver explains that regarding iniquity means holding onto sin, which is rebellion against God's law, and thus God will not hear.

The Measure of Hearing Determines Spiritual Growth

From Mark 4:24, Weaver teaches that the measure we use in hearing and obeying God's Word determines what we receive; failure to obey stunts spiritual growth and leads to unanswered prayer.

Lecture support: He says, 'Why in the world should God give you any more truth if you won't obey the truth that He's already given you?'

Key Arguments

God answers prayer based on our hearing of His Word

Weaver argues from 2 Kings 22 that Josiah's prayer was answered because he heard God's Word with a tender heart, establishing the principle that God hears those who hear Him.

Lecture support: He quotes God's message to Josiah: 'Because thine heart was tender... I also have heard thee' (2 Kings 22:19).

Unanswered prayer is often a result of disobedience

Weaver contends that most prayers are not answered because people do not listen to God or obey His law, citing Proverbs 28:9 and Zechariah 7:13.

Lecture support: He states, 'He that turneth away his ear from hearing the law, even his prayer shall be abomination' (Proverbs 28:9).

Prayer is not about changing God's will but aligning with it

Weaver clarifies that prayer is an instrument to accomplish God's will, not to change His mind, and must be according to His will as revealed in Scripture.

Lecture support: He says, 'Prayer is not an attempt to change the mind of God... Prayer is nothing more than an instrument to accomplish and to bring to pass the will of God.'

Faith is essential for effective prayer

Weaver emphasizes that without faith it is impossible to please God, and that doubting leads to receiving nothing from the Lord, based on Hebrews 11:6 and James 1:6-7.

Lecture support: He quotes James 1:7: 'For let not that man think that he shall receive any thing of the Lord.'

Selfish asking nullifies prayer

Weaver argues that asking amiss, to consume it on one's lusts, is a reason prayers are not answered, as seen in James 4:3.

Lecture support: He gives an illustration of a man praying for another man's wife, calling it 'completely, totally contrary to His Word.'

The Holy Spirit intercedes when we don't know God's will

Weaver explains that when we are uncertain of God's will, the Holy Spirit intercedes for us with groanings, ensuring our prayers align with God's will (Romans 8:26-27).

Lecture support: He says, 'The Spirit itself maketh intercession for us with groanings which cannot be uttered.'

Spiritual leaders' ignorance reflects apostasy

Weaver points out that the high priest and scribe in Josiah's time were ignorant of God's law, showing the depth of apostasy, and that God will raise up others when leaders fail.

Lecture support: He notes, 'Hilkiah, the high priest, knew nothing about God's law. Here's Shaphan, the scribe... He knew nothing about God's law.'

Obedience is better than sacrifice

Weaver uses 1 Samuel 15:22 to show that hearkening (obeying) is better than sacrifice, meaning that hearing God's Word is demonstrated by obedience, not mere religious acts.

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

Scripture References

2 Kings 22:1-20

The account of Josiah finding the book of the law and humbling himself, leading to God hearing his prayer.

1 Thessalonians 5:17

Command to pray without ceasing, establishing prayer as a duty.

Luke 18:1

Jesus' teaching that men ought always to pray and not faint.

Luke 11:2

Jesus teaching the disciples to pray 'Our Father,' indicating proper association as children of God.

Luke 11:11-13

Illustration of a father giving good gifts, showing God's special care for His children.

John 14:6

Jesus as the only way to the Father, emphasizing proper approach in prayer.

Ephesians 2:18

Access to the Father through Christ by the Spirit.

Hebrews 10:19-20

Boldness to enter the holiest by the blood of Jesus, a new and living way.

1 Timothy 2:5

One mediator between God and men, the man Christ Jesus.

Hebrews 11:6

Without faith it is impossible to please God; must believe He is and rewards seekers.

James 1:5-7

Asking for wisdom in faith without wavering; the doubter should not expect to receive.

Matthew 21:22

All things asked in prayer, believing, will be received.

Mark 11:24

Believing that you receive when you pray, and you will have them.

John 14:13-14

Asking anything in Jesus' name, He will do it.

John 16:26

In that day you will ask in My name.

Matthew 6:7

Do not use vain repetitions like the heathen; not heard for much speaking.

James 4:1-3

You ask and receive not because you ask amiss, to consume on your lusts.

1 John 5:14-15

Confidence that if we ask according to His will, He hears us and we have the petitions.

Romans 8:26-27

The Spirit helps our infirmities, interceding for us according to God's will.

Colossians 3:1-2

Set your affection on things above, not on earth, as proper affection in prayer.

Discussion Questions

1. How does the account of Josiah illustrate the principle that God hears those who hear Him?

Consider: Weaver uses Josiah's response to the book of the law as the primary example of hearing God leading to answered prayer.

2. In what ways might we be 'regarding iniquity' in our hearts, and how does that affect our prayer life?

Consider: Weaver connects Psalm 66:18 with 1 John 3:4 to show that embracing sin is rebellion against God's law and blocks prayer.

3. Why is it important to pray according to God's will, and how can we know His will?

Consider: Weaver discusses 1 John 5:14-15 and the role of Scripture and the Holy Spirit in discerning God's will.

4. What does it mean to ask 'in Jesus' name,' and how does that differ from selfish asking?

Consider: Weaver uses the bank check illustration to explain total dependence on Christ's merits versus asking based on our own desires.

5. How does the principle of lex talionis (eye for eye) apply to our relationship with God in prayer?

Consider: Weaver argues that God's response to our prayers mirrors our response to His Word, citing multiple scriptures.

6. Why do many Christians remain spiritual babes, and how does this relate to unanswered prayer?

Consider: Weaver explains from Mark 4:24 that failure to obey what we've heard prevents further revelation and stunts growth.

7. What role does faith play in effective prayer, and what happens when we doubt?

Consider: Weaver cites Hebrews 11:6 and James 1:6-7 to show that faith is essential and doubt leads to receiving nothing.

8. How can we cultivate a 'proper affection' for God that prioritizes His will above our own?

Consider: Weaver references Colossians 3:1-2 and the Lord's Prayer to emphasize setting our affection on things above.

Applications

Hear and obey God's Word to have prayers answered

Weaver urges believers to listen to God through Scripture and obey it, as Josiah did, so that God will hear their prayers.

Lecture support: He states, 'If we want God to hear us, we must hear Him. And the only way we're going to hear Him is in this book.'

Examine your heart for unconfessed sin

Weaver calls for turning from every known sin and bad attitude, as regarding iniquity blocks prayer.

Lecture support: He says, 'If we want our prayers answered, we better live holy, godly, obedient lives and turn from every known sin.'

Pray according to God's revealed will

Weaver encourages praying scripturally and, when uncertain, praying 'Thy will be done,' trusting the Spirit's intercession.

Lecture support: He explains, 'When we pray scripturally, when we pray according to the Word of God, we know that He's heard us.'

Approach God through Christ alone

Weaver emphasizes that prayer must be in Jesus' name, depending entirely on His merits, not our own.

Lecture support: He illustrates with the bank check analogy: 'I'm totally, absolutely depending upon the person and merits of Jesus Christ.'

Cultivate a tender heart toward God's Word

Weaver points to Josiah's humility and brokenness as the model for receiving God's Word and having prayers answered.

Lecture support: He notes, 'Because thine heart was tender, and thou hast humbled thyself... I also have heard thee.'

Be faithful in prayer regardless of visible answers

Weaver teaches that prayer is a duty commanded by God, and our prayer life should be judged by faithfulness, not results.

Lecture support: He says, 'Your prayer life is not to be judged by how many prayers you have answered, but really and truly how well and how faithfully you pray.'

Avoid selfish and lustful asking

Weaver warns against praying for things that violate God's law or are motivated by selfish desires, as seen in James 4:3.

Lecture support: He gives the example of the man praying for another man's wife, calling it 'completely, totally contrary to His Word.'

Apply the truth you already know

Weaver challenges believers to obey what they have already learned from Scripture, as further revelation depends on obedience.

Lecture support: He asks, 'Why in the world should God give you any more truth if you won't obey the truth that He's already given you?'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 4

Who's Paying Attention

April 03, 2005

Read Chapter 4 in Volume 1, pages 71-89 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Sovereignty of God

God is the preeminent one, higher than all earthly authorities, and He is actively paying attention to all that happens, ensuring justice in His time.

Lecture support: Ecclesiastes 5:8: 'For he that is higher than the highest regardeth, and there be higher than they.'

Human Responsibility and Integrity

Believers are called to be careful with their words, keep their vows, and focus on their own obedience rather than being consumed with the apparent success of the wicked.

Lecture support: Ecclesiastes 5:1-7 emphasizes watching our words and paying our vows; Psalm 15:4 describes the godly man who 'sweareth to his own hurt, and changeth not.'

The Problem of Evil and the Prosperity of the Wicked

The sermon addresses the common struggle of seeing the wicked prosper while the righteous suffer, and explains that God allows this temporarily for His purposes.

Lecture support: Psalm 73 describes Asaph's envy of the wicked and his realization of their end; Romans 9:21-22 speaks of God enduring vessels of wrath to show His power.

God's Justice and Judgment

God will not acquit the wicked; He sees all sin and will repay. The apparent delay in judgment is not indifference but part of His sovereign plan.

Lecture support: Nahum 1:3: 'The Lord is slow to anger and great in power, and will not at all acquit the wicked.' Psalm 50:21 warns the wicked of God's reproof.

Trusting God's Control Amidst Injustice

Believers are exhorted to trust that God is working all things for His glory, even when injustice seems to prevail, and to be content with doing their duty.

Lecture support: Psalm 76:10: 'Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.'

Key Arguments

We blame God for not paying attention, but we ignore His word.

People often accuse God of not caring or paying attention when things go wrong, yet they themselves fail to give God the attention He deserves by obeying His word.

Lecture support: We want God to pay attention to our plans, needs, our wants, and our desires, and yet the truth of the matter is we willingly ignore His word, His plan, His will, and His desires.

God commands us not to marvel at oppression and injustice.

Ecclesiastes 5:8 instructs believers not to be astounded when they see oppression and perverted justice, because such wickedness is to be expected in a fallen world.

Lecture support: If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter.

The disparity between God's demands on us and the success of the wicked is resolved by God's sovereignty.

While God demands our integrity and obedience, the apparent prosperity of the wicked raises the question of God's justice; the answer is that God is higher and will judge.

Lecture support: Do you see the disparity? ... How can God allow that? ... For he that is higher than the highest regardeth.

God sees all and will repay the wicked.

Nothing escapes God's notice; He is omniscient and will bring every deed into judgment. The wicked may seem to get away with evil, but they will not escape.

Lecture support: Proverbs 15:3: 'The eyes of the Lord are in every place, beholding the evil and the good.' Nahum 1:3: 'will not at all acquit the wicked.'

God allows wickedness to continue for His glory and to display His wrath.

Two biblical reasons for God's temporary allowance of evil: it will ultimately redound to His praise, and He endures vessels of wrath to show His power and justice.

Lecture support: Psalm 76:10: 'Surely the wrath of man shall praise thee.' Romans 9:22: 'What if God, willing to shew his wrath... endured... the vessels of wrath.'

Believers must focus on their own duty and trust God's control.

Instead of trying to 'rule the world,' Christians should be content to do their God-given duties and trust that God is working everything out according to His will.

Lecture support: We cannot be content to do our duty. We want to run the world as well. ... Let Philip Melanchthon cease to rule the world and all shall be well.

Scripture References

Ecclesiastes 5:1-8

The primary text of the sermon, emphasizing careful speech, keeping vows, and not marveling at oppression because God is sovereign.

John 11:21

Martha's subtle blame of Jesus for Lazarus's death, illustrating how we blame God for not paying attention.

Deuteronomy 15:7-9

God's command not to harden the heart against the poor brother, forbidding oppression of the poor.

Psalm 41:1-3

Blessing on those who consider the poor; God delivers them in trouble.

Proverbs 14:31

Oppressing the poor reproaches God; having mercy on the poor honors Him.

Proverbs 17:5

Mocking the poor reproaches one's Maker.

Proverbs 19:17

Pity on the poor is lending to the Lord, who will repay.

Proverbs 21:13

Stopping ears at the cry of the poor results in one's own cry not being heard.

Proverbs 22:16

Oppressing the poor to increase riches leads to want.

Proverbs 30:14

A generation whose teeth are swords to devour the poor.

Deuteronomy 1:16-17

Judges are to judge righteously, not respecting persons, for judgment is God's.

Proverbs 17:15

Justifying the wicked and condemning the just are both an abomination to the Lord.

Proverbs 31:9

Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Psalm 15:1-5

Description of the godly man who keeps his word even to his own hurt.

Psalm 73:1-20

Asaph's struggle with the prosperity of the wicked and his realization of their end.

Isaiah 43:11; 44:8

God alone is God; there is no other.

Psalm 50:20-21

God reproves the wicked, setting their sins in order before them.

Nahum 1:3

The Lord is slow to anger and will not acquit the wicked.

Deuteronomy 7:9-10

God repays those who hate Him to their face.

Romans 9:21-22

God endures vessels of wrath to show His wrath and make His power known.

Discussion Questions

1. In what ways do we subtly blame God for not paying attention to our lives, similar to Martha in John 11:21?

Consider: The sermon discusses how we often blame God for our troubles instead of taking personal responsibility.

2. Why does God command us not to marvel or be astounded when we see oppression and injustice?

Consider: Ecclesiastes 5:8 gives the prohibition and the reason: God is higher and regards.

3. How does the emphasis on keeping our words and vows in Ecclesiastes 5:1-7 relate to the issue of injustice in verse 8?

Consider: The sermon points out the disparity between God's demands on us and the apparent success of the wicked.

4. What does it mean that God 'regardeth' (shamar) the oppression and perversion of justice?

Consider: The Hebrew word implies keeping, guarding, or protecting; God is on sentry duty and will use the truth in judgment.

5. How can the truth that 'the wrath of man shall praise thee' help us when we are troubled by the prosperity of the wicked?

Consider: Psalm 76:10 is given as the first reason God allows wickedness to continue.

6. What is the balance between fulfilling our responsibilities to cry out against sin and trusting God's sovereign control?

Consider: The sermon concludes with the application to do our duty and be content to let God work everything out.

Applications

Focus on your own obedience rather than trying to run the world.

Believers should pay attention to their own business - keeping their words, vows, and duties - and trust God to handle the judgment of the wicked.

Lecture support: He is telling us that we need to pay attention to our business. And let him pay attention to his business. ... We cannot be content to do our duty. We want to run the world as well.

Trust God's sovereignty when you see injustice.

When we observe oppression and perverted justice, we should not be consumed with worry or anger, but remember that God is higher and will repay.

Lecture support: God is on the throne of this universe working everything out after the counsel of his own will. ... We must realize that he is in control.

Be careful with your words and vows before God.

The context of Ecclesiastes 5 calls for reverence in speech, especially in making vows, recognizing God's majesty and our position as creatures.

Lecture support: Be not rash with thy mouth. Let not thine heart be hasty to utter anything before God. For God is in heaven, and thou upon earth.

Do not envy the prosperity of the wicked.

Like Asaph in Psalm 73, we must remember the end of the wicked and trust that God's justice will prevail, even if it seems delayed.

Lecture support: When I thought to know this, it was too painful for me: Until I went into the sanctuary of God; then understood I their end.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 5

Committing the Sin of the Jews

September 20, 2007

Read Chapter 5 in Volume 1, pages 91-113 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Rejection of Christ's Kingship

The central sin of the Jews was rejecting Jesus as king, and modern Christians and society commit the same sin by refusing His reign.

Lecture support: Weaver states, 'We have no king but Caesar' (John 19:15) and applies it to today: 'We've traded Christ for Caesar.'

Christ's Three Offices

Jesus is prophet, priest, and king; denying any office destroys salvation, and one cannot accept Him as Savior without accepting Him as Lord.

Lecture support: Weaver says, 'You cannot divide the offices of Christ without destroying salvation.'

God's Sovereignty and Foreordination

Every detail of Christ's death was foreordained by God, yet the Jews acted in rebellion and were responsible.

Lecture support: Weaver cites Acts 2:23 and Acts 4:27-28, saying, 'There was not one thing done to Jesus Christ that was not already foreordained.'

Political Salvation vs. Divine Salvation

The Jews sought a political deliverer in Caesar, rejecting God's salvation; today, people look to government instead of God.

Lecture support: Weaver says, 'They were saying, "We'll be satisfied with a political salvation."'

Obedience to God's Law vs. Man's Law

Rejecting Christ's kingship means trading God's law for man's law, and a king rules by his law.

Lecture support: Weaver asks, 'Whose law do you obey?' and cites 1 John 2:4.

Consequences of Rejecting God

Rejecting God's rule leads to tyranny and misery, as seen in 1 Samuel 8 and the destruction of Jerusalem in 70 A.D.

Lecture support: Weaver reads 1 Samuel 8:7-18 and references the Roman destruction of Jerusalem.

Personal and National Idolatry

Rejecting God's kingship is idolatry, whether nationally (trusting government) or personally (refusing Christ's reign in daily life).

Lecture support: Weaver says, 'We've traded God for a man. We traded God's law for man's law.'

The Necessity of Bowing to Christ

Every knee will bow to Christ; believers must bow now in every area of life, acknowledging His lordship.

Lecture support: Weaver says, 'You will bow sooner or later... Do not commit the sins of the Jews.'

Key Arguments

The Jews crucified Christ, not all humanity collectively.

Weaver argues that Scripture specifically charges the Jews with crucifying Christ, contrary to politically correct notions.

Lecture support: Weaver cites John 5:16-18, Acts 2:23, Acts 4:10, Acts 10:39, and Acts 7:52.

Christ's death was foreordained, but the Jews acted in rebellion.

God predetermined Christ's death, but the Jews hated Him freely and were responsible for their sin.

Lecture support: Weaver says, 'They hated me without a cause' (John 15:25) and explains the Greek word for 'freely.'

Jesus must be acknowledged as prophet, priest, and king for salvation.

Denying any of Christ's offices destroys salvation; He is one person with three inseparable offices.

Lecture support: Weaver states, 'If you deny either one of those offices, you have likewise destroyed salvation.'

Rejecting Christ's kingship is rejecting God Himself.

Drawing from 1 Samuel 8, Weaver argues that rejecting God's reign is rejecting His person and leads to idolatry.

Lecture support: Weaver quotes 1 Samuel 8:7: 'They have not rejected thee, but they have rejected me, that I should not reign over them.'

The cry 'We have no king but Caesar' denies theological salvation.

The Jews' statement was a rejection of God's salvation, choosing Caesar instead.

Lecture support: Weaver says, 'They are denying God's salvation. They're saying, "We don't need God."'

Modern society looks to government for salvation instead of God.

Weaver compares the Jews' trust in Caesar to modern Americans crying to the federal government during disasters.

Lecture support: Weaver asks, 'To whom did the people of America cry for help? ... Did they cry to the One True and Living God?'

Rejecting God's law leads to tyranny.

When people reject God's rule, they fall under oppressive human rule, as warned in 1 Samuel 8.

Lecture support: Weaver reads 1 Samuel 8:11-18 and says, 'The severity of God is milder than the tender mercies of tyrants.'

Personal rejection of Christ's kingship is common among professing Christians.

Many want Christ as Savior from hell but not as Lord over their lives, which is impossible.

Lecture support: Weaver says, 'We want to be delivered from that penalty so that we will not be judged... but we do not want Jesus Christ to reign over us.'

Scripture References

John 18:36-37

Jesus declares His kingdom is not of this world and that He came to bear witness to the truth.

John 19:14-15

The Jews cry out for Jesus' crucifixion and declare they have no king but Caesar.

John 19:19-22

Pilate writes 'Jesus of Nazareth, the King of the Jews' on the cross, and the chief priests object.

John 5:16, 18

The Jews persecuted Jesus and sought to kill Him for healing on the Sabbath and claiming equality with God.

John 19:10-11

Jesus tells Pilate that the one who delivered Him has the greater sin, referring to the Jews.

Acts 2:22-23

Peter charges the men of Israel with crucifying Jesus by wicked hands.

Acts 4:10

Peter tells the leaders of Israel that they crucified Jesus, whom God raised from the dead.

Acts 10:39

Peter testifies that the Jews slew Jesus and hanged Him on a tree.

Acts 7:51-52

Stephen accuses the Jewish leaders of being betrayers and murderers of the Just One.

Acts 2:23

Christ was delivered by the determinate counsel and foreknowledge of God.

Acts 4:26-28

Herod, Pilate, Gentiles, and Israel gathered to do what God's hand and counsel determined before.

John 15:25

Jesus says the Jews hated Him without a cause, fulfilling the law.

Daniel 9:25-26

Reference to the Messiah the Prince, though not read directly.

Deuteronomy 18:18-19

God promises to raise up a prophet like Moses and put His words in his mouth.

John 1:1-3, 14

The Word was God and became flesh, dwelling among us.

1 Timothy 3:16

God was manifest in the flesh, the mystery of godliness.

Acts 2:36

God has made Jesus both Lord and Christ, whom the Jews crucified.

Acts 5:31

God exalted Jesus to be a Prince and a Saviour to give repentance and forgiveness.

John 20:30-31

These are written that you may believe Jesus is the Christ, the Son of God, and have life.

Romans 1:4

Jesus was declared the Son of God with power by the resurrection from the dead.

Discussion Questions

1. In what ways do modern Christians, like the Jews, reject Christ's kingship while still wanting His salvation?

Consider: Weaver argues that many want Christ as personal Savior but not as Lord over their lives.

2. How does the statement 'We have no king but Caesar' manifest in our culture today?

Consider: Weaver points to reliance on government rather than God during crises.

3. Why is it impossible to accept Christ as Savior without accepting Him as Lord?

Consider: Weaver teaches that Christ's offices of prophet, priest, and king are inseparable.

4. What are the consequences of a nation rejecting God's law for man's law?

Consider: Weaver uses 1 Samuel 8 to show that rejecting God's rule leads to tyranny.

5. How should the kingship of Christ affect our daily decisions and priorities?

Consider: Weaver calls for bowing to Christ in personal, family, church, business, and political life.

6. What does it mean that the Jews hated Christ 'without a cause'?

Consider: Weaver explains the Greek word for 'freely,' meaning there was nothing in Christ that merited their hatred.

7. How did the early Christians' refusal to say 'Caesar is Lord' demonstrate their allegiance to Christ's kingship?

Consider: Weaver describes the persecution of Christians for not swearing by Caesar's genius.

8. In what areas of your life are you most tempted to say, 'We will not have this man to reign over us'?

Consider: Weaver challenges believers to examine areas where they resist Christ's authority.

Applications

Submit to Christ's kingship in every area of life

Believers must bow to Christ not only as Savior but as Lord, allowing Him to reign over personal, family, church, business, and political life.

Lecture support: Weaver says, 'You bow to Christ in your personal life. You bow to Christ in your family life... in every area.'

Reject political salvation and trust God alone

Instead of looking to government or human leaders for salvation and security, trust in Jesus Christ as the true King and Savior.

Lecture support: Weaver warns against crying to the federal government during disasters instead of God.

Obey God's law over man's law when they conflict

When faced with a choice between obeying Christ or Caesar, believers must obey God, as Peter did in Acts 5:29.

Lecture support: Weaver asks, 'If there is a showdown and you have to choose between Christ or Caesar, who would you choose?'

Acknowledge Christ's full identity for salvation

Salvation requires believing that Jesus is the Messiah, the Son of God, and accepting Him as prophet, priest, and king.

Lecture support: Weaver states, 'If you deny either one of those offices, you have likewise destroyed salvation.'

Repent of national and personal idolatry

Recognize and turn from the idolatry of trusting in human institutions and rejecting God's reign.

Lecture support: Weaver says, 'We've traded God for a man. We traded God's law for man's law.'

Understand the consequences of rejecting God's rule

Rejecting God's kingship leads to tyranny and misery, as seen in 1 Samuel 8 and history.

Lecture support: Weaver reads 1 Samuel 8:11-18 and references the destruction of Jerusalem.

Proclaim Christ's lordship boldly

Like Peter and the early Christians, believers should boldly declare that Jesus is Lord, even in the face of cultural or political pressure.

Lecture support: Weaver praises Peter's boldness in Acts 4:12 and the early Christians' refusal to say 'Caesar is Lord.'

Examine your obedience to Christ's commandments

True love for Christ is demonstrated by keeping His commandments; disobedience reveals a lack of love.

Lecture support: Weaver quotes John 14:21, 24 and 1 John 2:4.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 6

1 Sanctification & Sexual Purity

October 22, 2007

Read Chapter 6 in Volume 1, pages 115-133 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Authority of Christ in Exhortation

Paul's call to holiness is grounded in the authority and name of Jesus Christ, not human opinion.

Lecture support: He says, 'Furthermore then we beseech you brethren and exhort you by the Lord Jesus Christ.' So what is he saying? Our beseeching and our exhortation now is by the Lord Jesus Christ.

Necessity of Teaching for Sanctification

Believers must be taught God's ways because by nature they are ignorant and opposed to truth; teaching is a means of grace.

Lecture support: So Paul is saying it's an absolute necessity that you and I be taught the truths, the ways, and the word, and the will of God.

Personal Responsibility in Obedience

Each Christian must personally apply God's Word; no pastor or teacher can obey for you.

Lecture support: There is no pastor that can live for you. No one who can talk for you, or act for you, or walk for you. You have to be the one that personally applies the Word of God.

Progressive Growth in Holiness

The Christian life is to be marked by continual increase in obedience, not stagnation or regression.

Lecture support: We are to know how to walk so that we will abound more and more. You see, life is not just one simple hurdle... But our life is to be a lifestyle of abounding obedience.

Sexual Purity as Part of Sanctification

Sexual purity is integral to holiness and the will of God for believers.

Lecture support: Part and parcel of our holiness is sexual purity. Part and parcel of our sanctification is sexual purity.

Key Arguments

The exhortation to holiness is by Christ's authority, not man's.

Paul appeals to the supreme authority of Jesus Christ, not his own apostolic authority, making the command binding on all believers.

Lecture support: So Paul then is beseeching us and exhorting us in the authority and in the name of Jesus Christ.

Teaching is essential because humans are naturally ignorant and opposed to God's truth.

Since God's ways are higher than ours, we must be taught; even after conversion, we need instruction to grow.

Lecture support: Because by nature we're not only ignorant of such truth, but by nature we're diametrically opposed to such truth.

1 John 2:27 does not negate the need for human teachers.

The verse refers to the Spirit's illumination for saving knowledge of Christ, not the abolition of the teaching office; Scripture commands teaching.

Lecture support: You cannot interpret 1 John 2 and verse 27 to mean that you have no need of any teachers at all. Why? Because it is contradictory to other plain Scriptures.

Personal application is the test of true hearing.

Jesus' parable of the wise and foolish builders shows that doing the Word, not just hearing, proves genuine discipleship.

Lecture support: He said the wise man was the man who heard his word and did it. The foolish man was the man who heard the word and did it not.

The Christian life demands continual progress, not neutrality.

There is no standing still; believers must abound more and more in obedience, moving from faith to faith.

Lecture support: In our Christian life, first of all, there is no neutrality. Secondly, there is to be no regression, no going back.

Scripture References

1 Thessalonians 4:1-8

The primary text of the sermon, read at the beginning, focusing on sanctification and sexual purity.

Acts 17:1-11

Describes the founding of the Thessalonian church amid adversity and the more noble Bereans.

1 Thessalonians 2:14-15

Paul refers to the suffering of the Thessalonians at the hands of their countrymen.

1 Thessalonians 3:1-5

Paul sent Timothy to establish the Thessalonians so they would not be moved by afflictions.

1 Thessalonians 2:18

Paul was hindered by Satan from visiting the Thessalonians again.

1 Thessalonians 3:12-13

Paul's prayer for love and holiness connects to the 'furthermore' in chapter 4.

Philippians 2:5-11

Christ's exaltation and the name above every name, undergirding Paul's exhortation in Jesus' name.

Isaiah 55:8-9

God's thoughts and ways are higher than ours, showing our need to be taught.

Ephesians 4:17-24

Gentiles walk in vanity and ignorance; believers must learn Christ and put on the new man.

Colossians 1:21

Believers were once alienated and enemies in mind, but now reconciled.

John 6:44-45

Coming to Christ requires being taught by God; conversion is a teaching experience.

2 Peter 3:18

Believers are to grow in grace and knowledge; growth in grace is growth in knowledge.

1 John 2:20-27

The anointing teaches believers; Weaver argues this does not eliminate the need for human teachers.

Matthew 11:27

Only the Father knows the Son and reveals Him; only God can teach savingly who Christ is.

Matthew 16:13-17

Peter's confession of Christ was revealed by the Father, not flesh and blood.

Ephesians 4:8-14

Christ gave pastor-teachers for equipping the saints and building up the body.

1 Timothy 3:1-4

Qualifications for a bishop, including being 'apt to teach,' a requirement unique to pastors.

Colossians 1:28

Paul's ministry of warning and teaching aims to present everyone perfect in Christ.

Romans 14:10-12

Every believer will give an account of himself to God, emphasizing personal responsibility.

2 Corinthians 5:10

All must appear before the judgment seat of Christ to receive what is due for deeds done.

Discussion Questions

1. How does understanding the adverse circumstances of the Thessalonian church's founding affect our view of their struggles with sexual purity?

Consider: Weaver spent time detailing the persecution and affliction in Acts 17 and 1 Thessalonians 2-3.

2. In what ways does the authority of Jesus Christ behind Paul's exhortation change how we respond to commands about sexual purity?

Consider: Weaver emphasized that the beseeching is 'by the Lord Jesus,' not just apostolic opinion.

3. Why is it a 'practical necessity' that we must be taught how to walk and please God, even after conversion?

Consider: Weaver argued from Ephesians 4 and Colossians 1 that believers still need instruction.

4. How would you reconcile 1 John 2:27 ('ye need not that any man teach you') with the clear biblical command for pastor-teachers to instruct the church?

Consider: Weaver gave an extended explanation of the context and restrictions of 1 John 2:20-27.

5. What are some practical ways we can improve our listening during sermons to ensure we are truly 'receiving' the Word?

Consider: Weaver lamented the lost art of listening and its impact on applying truth.

6. What does it look like to 'abound more and more' in obedience in the specific area of sexual purity?

Consider: Weaver introduced the progressive reality and connected it to abounding in love and obedience.

Applications

Submit to the authority of Christ in all areas of life, especially sexual conduct.

Recognize that the call to purity is not optional but a command from the risen Lord with all authority.

Lecture support: So Paul then is beseeching us and exhorting us in the authority and in the name of Jesus Christ.

Commit to being a lifelong learner under biblical teaching.

Acknowledge your natural ignorance and opposition to God's ways, and humbly receive instruction from God-ordained teachers.

Lecture support: So Paul is saying it's an absolute necessity that you and I be taught the truths, the ways, and the word, and the will of God.

Take personal responsibility for applying God's Word.

Stop depending on others to live the Christian life for you; actively obey what you hear from Scripture.

Lecture support: You have to be the one that personally applies the Word of God.

Cultivate active listening to sermons and Scripture.

Discipline your mind to focus during preaching, avoiding distractions, so you can understand and obey.

Lecture support: You're never going to learn until you learn how to hear.

Pursue continual growth in holiness without stagnation.

Reject spiritual neutrality and regression; strive to abound more and more in love and obedience every day.

Lecture support: In our Christian life, first of all, there is no neutrality. Secondly, there is to be no regression, no going back.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 7

3 Sanctification & Sexual Purity

October 22, 2007

Read Chapter 7 in Volume 1, pages 135-150 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Revealed Will of God

God's will regarding sanctification and sexual purity is plainly revealed in Scripture, leaving no room for doubt or speculation.

Lecture support: He tells us in very plain, readable and understandable words exactly what the will of God is. He says, 'For this is the will of God, even your sanctification.'

Sanctification as Holiness and Separation

Sanctification means being holy, set apart exclusively for God, prepared for His use, and morally pure.

Lecture support: The word for sanctification is hagiasmos... It literally means consecration, purification, or sanctification... to be set apart for God, to be His own exclusively.

Positional vs. Progressive Sanctification

Believers have a perfect positional sanctification in Christ, but must also pursue practical, progressive sanctification, growing in holiness.

Lecture support: Most of the references are what you and I would call a practical or a progressive sanctification... we ought to be more holy tomorrow than we are today.

Sanctification Central to Salvation

Sanctification is not optional; those whom God justifies He also sanctifies, and without holiness no one will see the Lord.

Lecture support: The Bible knows nothing of a justified unsanctified man. Those whom God justifies, he sanctifies.

Obedience from the Heart

True sanctification involves heartfelt obedience, not mere external compliance, motivated by love for God.

Lecture support: Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart.

The Eternal Value of Doing God's Will

The world and its lusts are temporary, but those who do God's will abide forever, providing motivation for holiness.

Lecture support: The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Key Arguments

Sanctification is unmistakably God's will

Paul clearly states that sanctification is the will of God, leaving no ambiguity for believers.

Lecture support: For this is the will of God, even your sanctification, that you should abstain from fornication.

Obedience in clear matters is foundational

If believers will not obey God in plainly revealed commands like sanctification, they will not obey in more difficult areas.

Lecture support: If you and I will not obey God in these specified areas... what makes you think that we will ever obey God in those areas which we're dubious and doubtful about?

Sanctification is both positional and progressive

Believers are positionally sanctified in Christ, but must also grow in practical holiness.

Lecture support: Most of the teaching in the Bible on sanctification is not or does not have reference to our positional sanctification... Most of the references are what you and I would call a practical or a progressive sanctification.

Justification and sanctification are inseparable

Those whom God justifies He also sanctifies; there is no such thing as a justified person who remains unsanctified.

Lecture support: The Bible knows nothing of a justified unsanctified man. Those whom God justifies, he sanctifies.

Holiness is God's priority in redemption

Christ gave Himself for the church to sanctify and purify her, not merely to save her from guilt.

Lecture support: Christ did not give himself to edify the church… He gave himself that he might sanctify and make it holy.

Without holiness, no one will see the Lord

Sanctification is a life-and-death issue; without it, no one will see God.

Lecture support: Follow peace with all men, and holiness, without which no man shall see the Lord.

Scripture References

1 Thessalonians 4:1-8

Weaver reads the passage as the foundation for the sermon on sanctification and sexual purity.

Deuteronomy 29:29

Used to distinguish between God's secret will and His revealed will, emphasizing our responsibility to obey the revealed will.

Romans 12:1-2

Cited to show that presenting our bodies as living sacrifices, holy and acceptable, is how we prove God's will.

2 Corinthians 8:5

Illustrates that the Macedonian Christians first gave themselves to the Lord, then to others, by the will of God.

Galatians 1:4

Shows that Christ gave Himself for our sins to deliver us from this present evil world according to God's will.

Ephesians 6:6

Teaches that doing God's will should be from the heart, not as men-pleasers.

1 Peter 4:1-2

Encourages believers to arm themselves with Christ's mind and live for the will of God, not human lusts.

1 Thessalonians 5:18

Another clear statement of God's will: to give thanks in everything.

1 Peter 2:15

God's will is that by doing good we silence the ignorance of foolish men.

1 Peter 3:17

It is better to suffer for doing good than for doing evil, if it is God's will.

Colossians 4:12

Epaphras prayed that believers would stand perfect and complete in all the will of God.

1 John 2:15-17

The world and its lusts pass away, but he who does God's will abides forever, motivating holiness.

Luke 1:49

Used to define 'holy' (hagios) as worthy of veneration, applied to God's name.

Luke 2:23

Shows that 'holy' means set apart for God, as the firstborn were consecrated to the Lord.

John 17:14,16

Believers are not of the world because they have been set apart exclusively for Christ.

Ephesians 1:4

God chose us in Christ before the foundation of the world to be holy and without blame.

Ephesians 5:25-27

Christ loved the church and gave Himself to sanctify her, presenting her holy and without blemish.

1 Peter 1:15-16

God calls us to be holy in all our conduct because He is holy.

1 Corinthians 1:30

Christ is made unto us sanctification, showing our positional sanctification in Him.

John 17:23

Jesus prays that believers may be made perfect in one, indicating positional perfection in Christ.

Discussion Questions

1. How does distinguishing between God's secret will and His revealed will help us in pursuing sanctification?

Consider: Weaver explains that we are responsible to obey the revealed will, not to speculate about the secret will.

2. What does it mean to do the will of God 'from the heart,' and how can we cultivate that attitude?

Consider: Weaver contrasts mechanical obedience with heartfelt desire to please God, citing Ephesians 6:6.

3. Why is it dangerous to claim positional sanctification while neglecting practical holiness?

Consider: Weaver argues that positional sanctification must be accompanied by progressive sanctification; otherwise, it may be a false assurance.

4. How does the truth that 'without holiness no one will see the Lord' impact your daily pursuit of purity?

Consider: Weaver uses Hebrews 12:14 to show that sanctification is essential for salvation, not optional.

5. In what ways does modern Christianity sometimes prioritize happiness over holiness, and how can we correct that?

Consider: Weaver critiques the focus on happiness and emphasizes that God's priority is our holiness.

6. How can we encourage one another to obey God's clearly revealed will in areas like sexual purity?

Consider: Weaver stresses that if we won't obey in clear matters, we won't obey in difficult ones, and calls for mutual exhortation.

Applications

Pursue sanctification as God's clear will

Believers must actively pursue holiness and sexual purity because it is unmistakably commanded by God.

Lecture support: For this is the will of God, even your sanctification, that you should abstain from fornication.

Obey God from the heart, not mechanically

Sanctification should flow from a genuine love for God and desire to please Him, not mere external compliance.

Lecture support: Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart.

Give thanks in everything as God's will

Weaver applies 1 Thessalonians 5:18 by sharing a personal story of God's provision, encouraging gratitude in all circumstances.

Lecture support: In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Examine your life for evidence of sanctification

Since those justified are also sanctified, believers should examine whether their lives show progressive holiness.

Lecture support: The Bible knows nothing of a justified unsanctified man. Those whom God justifies, he sanctifies.

Prioritize holiness over worldly happiness

God is more concerned with our holiness than our happiness; we should seek to be holy rather than merely happy.

Lecture support: God is not so much concerned with our happiness as he is our holiness.

Recognize the eternal value of doing God's will

The world and its lusts are temporary, but those who do God's will abide forever, motivating a life of obedience.

Lecture support: The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 8

I Will Love the Lord

December 23, 2007

Read Chapter 8 in Volume 1, pages 151-167 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's Prior Love

We cannot love God first; He loved us from eternity past, and our love is only a response to His initiating love.

Lecture support: Weaver cites 1 John 4:10, 19; Jeremiah 31:3; 2 Timothy 1:8-9 to show God's love precedes and enables ours.

Love as an Act of the Will

Biblical love is a determined choice, not a feeling. God commands love because it involves the will.

Lecture support: Weaver states, 'Love is an act of a will. It is a choice. It is a determination.' He references commands to love in Ephesians 5:25, Leviticus 19:18, Deuteronomy 6:5.

The Three Elements of Love: Attitude, Affection, Action

True love involves a right attitude (mindset), affection (desires), and action (obedience). These are inseparable.

Lecture support: Weaver says, 'biblical love involves a minimum of three things: attitude, affection, and action.' He develops each from Scripture.

Knowing God

To love God, we must know Him personally through Jesus Christ. Eternal life is knowing God.

Lecture support: Weaver cites John 17:3 and 1 John 5:20, stating, 'Eternal life is a knowledge... to know God through his Son Jesus Christ.'

Love Demonstrated by Obedience

Love for God is proven by keeping His commandments. Obedience is the evidence of genuine love.

Lecture support: Weaver quotes John 14:15, 21; 1 John 5:2-3; and multiple Old Testament passages linking love and commandment-keeping.

The Danger of Empty Profession

Professing to know or love God while living in disobedience makes one a liar, according to Scripture.

Lecture support: Weaver cites Titus 1:16 and 1 John 2:3-4, warning that actions betray false professions.

Key Arguments

Only Regenerated Believers Can Love God

David's 'I will love the Lord' is spoken as a converted man, because the natural mind is at enmity with God and cannot love Him.

Lecture support: Weaver says, 'David is here writing and speaking already as a regenerated, converted believer. Why? Because no man can love God first.' He cites Romans 8:7-8.

Love Is Commanded, Therefore It Is a Choice

Since God commands love, it must be an act of the will, not a mere emotion or sentiment.

Lecture support: Weaver argues, 'Feelings, sentiments, abstract concepts, and ethereal desires cannot be commanded. Only an act of a will can be commanded.'

Attitude Precedes Affection and Action

A biblical attitude (right thinking) is foundational; without it, there can be no biblical affection or obedient action.

Lecture support: Weaver states, 'everything that we are and everything that we do is determined by our attitude.' He cites Proverbs 4:23 and Philippians 2:5.

Love Must Be Demonstrated by Works

True love is always manifested in actions; obedience to God's commandments is the proof of love.

Lecture support: Weaver says, 'Love is always demonstrable... Our actions always demonstrate whether or not you really, genuinely love.' He uses 1 John 3:16 and Romans 13:10.

Obedience Is the Definition of Love for God

Scripture equates loving God with keeping His commandments; this is the consistent biblical definition.

Lecture support: Weaver cites John 14:15, 1 John 5:3, and Deuteronomy 11:1, concluding, 'love is obedience.'

Scripture References

Psalm 18:1-3

The sermon text; David's declaration of love and trust in the Lord as his strength and deliverer.

2 Samuel 22

Parallel passage to Psalm 18, with minor variations, confirming the psalm's context of deliverance.

Romans 8:7-8

The carnal mind is enmity against God, proving that unregenerate man cannot love God.

Ephesians 4:18

Man by nature is alienated from God through ignorance.

Colossians 1:21

Before conversion, we were enemies of God in our minds.

Romans 11:35

No one can give to God first and obligate Him; God's grace is prior.

1 John 4:10

Love is not that we loved God, but that He loved us and sent His Son.

1 John 4:19

We love Him because He first loved us.

Jeremiah 31:3

God loves with an everlasting love, demonstrating His prior and eternal love.

2 Timothy 1:8-9

God saved us and gave us grace in Christ before the world began.

Romans 5:5

The love of God is shed abroad in our hearts by the Holy Spirit.

Ephesians 5:25

Husbands are commanded to love their wives, showing love is a command.

Leviticus 19:18

Command to love your neighbor as yourself.

Deuteronomy 6:5

Command to love the Lord with all your heart, soul, and might.

Proverbs 4:23

Keep your heart with all diligence, relating to attitude.

Philippians 2:5

Let this mind be in you which was in Christ, relating to attitude.

1 John 5:20

We know the Son of God has come and given us understanding to know Him.

John 17:3

Eternal life is to know the only true God and Jesus Christ.

Titus 1:16

They profess to know God but in works deny Him, being disobedient.

Colossians 3:1-2

Set your affection on things above, not on earthly things.

Discussion Questions

1. How does understanding that God loved us first change the way we think about our love for Him?

Consider: Weaver emphasizes that our love is only a response to God's prior love, based on 1 John 4:19.

2. In what practical ways can we cultivate a biblical attitude toward God's person and providence, especially during trials?

Consider: Weaver discusses the need to love God for who He is, not just for His gifts, and to trust His providence even in loss.

3. Why is it impossible to separate attitude, affection, and action in genuine love?

Consider: Weaver argues these three elements are the irreducible minimum of biblical love and are interconnected.

4. How does the command to love God as an act of the will challenge common cultural views of love as primarily a feeling?

Consider: Weaver states that feelings cannot be commanded, but love as a choice can be, referencing commands to love.

5. What does it mean that 'love is the fulfilling of the law' (Romans 13:10), and how should that shape our daily obedience?

Consider: Weaver uses this verse to show that love is demonstrated by keeping God's commandments.

6. How can we examine our lives to see if our actions confirm or deny our profession of love for God?

Consider: Weaver cites 1 John 2:3-4 and Titus 1:16 to show that obedience is the test of genuine knowledge and love.

7. Why is it useless to call Jesus 'Lord' while not doing what He says (Luke 6:46)?

Consider: Weaver applies this verse to warn against a profession of faith without corresponding obedience.

Applications

Examine Your Love by Your Obedience

Weaver challenges listeners to test their love for God by whether they are bringing their lives into conformity to His Word.

Lecture support: He asks, 'Do you love the Lord? ... have you and are you continuing to bring your life into conformity to his word?'

Reject Empty Profession

It is worthless to declare love for Christ while living in disobedience; true love is proven by actions.

Lecture support: Weaver states, 'It is useless and worthless to declare your love for God or Christ and then turn around and live as you think you can.'

Love the Giver, Not Just the Gifts

We should learn to love God for who He is, not merely for His blessings and providential care.

Lecture support: Weaver says, 'We need to learn to love the giver and not the gifts.'

Cultivate a Biblical Attitude

Since attitude determines everything, believers must align their thinking with Scripture to love God rightly.

Lecture support: Weaver explains, 'If we're to love God, we must, first of all, have a right attitude toward his person.'

Set Affections on Things Above

Believers are to direct their minds and desires toward heavenly things, savoring Christ above all.

Lecture support: Weaver cites Colossians 3:2 and explains the Greek word phroneo means to savor and seek after heavenly things.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 9

Total Warfare

February 24, 2008

Read Chapter 9 in Volume 1, pages 169-189 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Sovereignty of God in Mercy and Judgment

God is absolutely sovereign in dispensing mercy; He is not obligated to be merciful to everyone and sometimes chooses to harden hearts and destroy His enemies.

Lecture support: Weaver states, 'God owes no one anything at any time. His mercy is His own. His grace is His own.' He cites Romans 9:15-18 and Exodus 34:7.

Conditional Nature of Mercy

While mercy is a general biblical principle, there are specific times when God commands His people to show no mercy, as in the case of Ahab sparing Ben-Hadad.

Lecture support: Weaver says, 'There are times that God demands that we be unmerciful and without pity.' He references 1 Kings 20 and Deuteronomy 19.

Total Warfare as Divine Mandate

God sometimes commands the complete annihilation of enemies, including women and children, as seen in the conquest of Canaan and the destruction of the Amalekites.

Lecture support: Weaver reads Deuteronomy 2:34, 'utterly destroyed the men and the women and the little ones of every city,' and 1 Samuel 15:3, 'slay both man and woman, infant and suckling.'

Christ's Return as Total Warfare

Psalm 18 is a type of Christ's dominion; at His second coming, He will show no mercy and will wage total war against His enemies, as depicted in Revelation 19.

Lecture support: Weaver says, 'When Christ returns, He will show no mercy. And he will wage total warfare against his enemies.' He cites 2 Thessalonians 1:7-9 and Revelation 19:11-16.

Gratitude for Mercy Received

Because God is not merciful to all, those who have received mercy should be eternally thankful and give Him praise.

Lecture support: Weaver states, 'Those of us who have received mercy should be eternally thankful and grateful and give him honor and praise and thanksgiving.'

Urgency of Warning Others

Knowing that Christ will return in judgment should motivate believers to warn family and friends to flee from the coming wrath.

Lecture support: Weaver says, 'That should give us an impetus to warn our family and our friends and our neighbors, as John the Baptist did when he said, "flee from the wrath to come."'

Key Arguments

God is not always merciful

Weaver argues that the common assumption that God is always merciful is unbiblical; God hardens hearts and destroys enemies without pity.

Lecture support: Weaver says, 'Is not God always merciful? And the answer to both questions is a resounding no.' He cites Romans 9:15-18 and Jeremiah 13:14.

Total warfare is sometimes commanded by God

Weaver contends that the complete annihilation of enemies, including civilians, is lawful when God commands it, as in the Old Testament conquests.

Lecture support: Weaver reads Deuteronomy 2:34 and 1 Samuel 15:3, emphasizing that God ordered the destruction of men, women, and children.

Psalm 137 justifies retributive violence

Weaver uses Psalm 137:8-9 to argue that God blesses those who execute violent retribution against His enemies, citing commentators Gill and Spurgeon.

Lecture support: Weaver reads, 'Happy shall he be that taketh and dasheth thy little ones against the stones,' and quotes Gill: 'was but a just retaliation.'

Psalm 18 is a prophecy of Christ's dominion

Weaver demonstrates that Psalm 18 is directly applied to Jesus Christ in Hebrews 2:13 and Romans 15:9, indicating that its warfare language describes Christ's return.

Lecture support: Weaver says, 'This passage Psalm 18 is directly applied to Jesus Christ.' He cross-references Psalm 18:2 with Hebrews 2:13.

Christ will return in flaming fire to take vengeance

Weaver argues that Christ's second coming will be characterized by merciless judgment and total war, as described in 2 Thessalonians 1 and Revelation 19.

Lecture support: Weaver reads 2 Thessalonians 1:7-9: 'in flaming fire taking vengeance on those who know not God,' and Revelation 19:11-16.

Believers must warn others of coming wrath

Weaver concludes that the certainty of Christ's judgment should compel believers to urgently warn the lost to flee from wrath.

Lecture support: Weaver says, 'That should give us an impetus to warn our family and our friends and our neighbors... flee from the wrath to come.'

Scripture References

Psalm 18:37-50

Weaver reads the entire passage as the text for the sermon, which describes David's pursuit and destruction of his enemies.

Matthew 5:7

Weaver cites this verse to show the general principle that the merciful obtain mercy.

James 2:13

Weaver references this verse to emphasize that mercy triumphs over judgment, as a general principle.

Matthew 18:23-35

Weaver reads the parable of the unforgiving servant to illustrate that those who have received mercy should show mercy.

Hosea 4:1

Weaver quotes this verse to show that a lack of mercy is a serious sin that brings God's controversy.

Luke 10:37

Weaver references the Good Samaritan to reinforce the command to show mercy.

1 Kings 20:29-43

Weaver recounts the story of Ahab sparing Ben-Hadad, which God condemned because He had appointed Ben-Hadad to destruction.

Deuteronomy 19:13, 21

Weaver cites these verses to show that God commands no pity for murderers and those who deserve death.

Deuteronomy 7:1-2

Weaver reads this passage where God commands Israel to utterly destroy the Canaanite nations and show no mercy.

Deuteronomy 23:6

Weaver quotes this verse to show that God forbids seeking the peace or prosperity of the Ammonites and Moabites.

Romans 9:15-18

Weaver reads this passage to demonstrate God's sovereignty in mercy and hardening, using Pharaoh as an example.

Exodus 34:6-7

Weaver quotes this passage to show that while God is merciful, He will by no means clear the guilty.

Hosea 1:6

Weaver references this verse where God declares He will no more have mercy on Israel.

Jeremiah 13:14

Weaver quotes this verse where God says He will not pity, spare, or have mercy but destroy them.

Jeremiah 21:4-7

Weaver reads this passage where God delivers Zedekiah into the hands of Nebuchadnezzar without pity or mercy.

Zechariah 1:12

Weaver references this verse to show that God had no mercy on Jerusalem for seventy years.

2 Thessalonians 3:10

Weaver cites this verse as an example of not showing mercy to those who refuse to work.

Deuteronomy 2:30-34

Weaver reads the account of the destruction of Sihon and his people, including women and children.

Deuteronomy 3:3-6

Weaver reads the account of the destruction of Og and his people, including women and children.

1 Samuel 15:1-3

Weaver reads God's command to Saul to utterly destroy the Amalekites, including infants and animals.

Discussion Questions

1. How do we reconcile the biblical commands to show mercy with the commands to show no mercy?

Consider: Weaver argues that there is a time for both, but this raises questions about how to discern when each applies.

2. In what ways does the concept of total warfare in the Old Testament challenge modern ethical sensibilities, and how should Christians respond?

Consider: Weaver presents the destruction of women and children as divinely commanded, which may be difficult for contemporary believers to accept.

3. How does understanding God's sovereignty in mercy and hardening affect our view of evangelism and prayer?

Consider: Weaver emphasizes that God is not obligated to be merciful, which could influence how we approach sharing the gospel.

4. What does it mean for Christ to return in flaming fire and wage total war, and how should this shape our daily lives?

Consider: Weaver applies Psalm 18 to Christ's second coming, urging believers to live in light of this coming judgment.

5. How can we cultivate genuine gratitude for the mercy we have received without becoming self-righteous toward those who have not?

Consider: Weaver calls for eternal thankfulness for mercy, but this could lead to pride if not balanced with humility.

Applications

Gratitude for Mercy

Believers should be eternally thankful for the mercy they have received, recognizing that God is not obligated to be merciful to anyone.

Lecture support: Weaver says, 'Those of us who have received mercy should be eternally thankful and grateful and give him honor and praise and thanksgiving.'

Urgency in Warning Others

Knowing that Christ will return in judgment should motivate believers to warn family, friends, and neighbors to flee from the coming wrath.

Lecture support: Weaver states, 'That should give us an impetus to warn our family and our friends and our neighbors, as John the Baptist did when he said, "flee from the wrath to come."'

Seeking the Lord While He May Be Found

Weaver urges immediate repentance and turning to the Lord, as now is the time of mercy; when Christ returns, there will be only wrath.

Lecture support: Weaver quotes 2 Corinthians 6:2 and says, 'We must seek Him, as Scripture says, while He may be found.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 10

The Pleasure of the Lord

January 24, 2010

Read Chapter 10 in Volume 1, pages 191-206 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's Sovereign Pleasure in His Elect

God takes complacent delight only in His chosen people, not all humanity, based solely on His grace and good pleasure.

Lecture support: Weaver emphasizes Psalm 149:4 and John Gill's commentary: 'This text does not refer to all mankind... they are a special and peculiar people whom he has foreknown and chosen.'

Salvation by Grace Alone, Not Works

Election and justification are entirely unmerited, given freely without any cause in us, as seen in Deuteronomy 7, Ephesians 1, and Romans 3.

Lecture support: Weaver states: 'God did not set his love upon you... because the Lord loved you' (Deut 7:7-8) and 'Being justified freely by His grace... without a cause' (Rom 3:24).

Fear and Hope as Pleasing to God

Psalm 147:11 reveals that God takes pleasure in those who fear Him and hope in His mercy, which manifests as faith, obedience, and trust.

Lecture support: Weaver quotes Psalm 147:10-11 and Albert Barnes: 'The Lord taketh pleasure in them that fear Him and those that hope in His mercy.'

Reciprocal Pleasure: Believers Delighting in God

Because God takes pleasure in His people, they should take pleasure in Him through worship, meditation on His works, and awe of His attributes.

Lecture support: Weaver cites Psalm 111:2 and Spurgeon: 'For the Lord takes pleasure in his people, and therefore they should take pleasure in him.'

God's Condescension and Self-Sufficiency

God, though self-sufficient and needing nothing, humbles Himself to take pleasure in His people, as seen in Psalm 113:6.

Lecture support: Weaver exclaims: 'God is self-existent... yet he condescends to take pleasure in his people.'

Pleasing God Leads to Blessing and Victory

Obedience and pleasing God result in promised blessings, peace with enemies, and the ultimate victory of His kingdom.

Lecture support: Weaver references Isaiah 58:13-14, Proverbs 16:7, and Luke 12:32: 'When a man's ways please the Lord, he maketh even his enemies to be at peace with him.'

God Enables What He Commands

God demands fear and hope, then gives grace to produce them, and rewards believers for their obedience, as Philippians 2:13 teaches.

Lecture support: Weaver illustrates: 'He demands something of us. And then He gives us the grace and the ability to do it, and then rewards us for doing it.'

Created for God's Pleasure

Revelation 4:11 declares that all things were created for God's pleasure; He did not need humanity but was pleased to create and save.

Lecture support: Weaver states: 'The only reason God created us was because He was pleased to do it.'

Key Arguments

God's pleasure is limited to His elect people.

Psalm 149:4 refers not to all mankind but to a special people chosen by grace, as John Gill explains.

Lecture support: Weaver quotes Gill: 'This text does not refer to all mankind... they are a special and peculiar people whom he has foreknown and chosen.'

Election is based solely on God's good pleasure, not human merit.

Deuteronomy 7:7-8 and Ephesians 1:4-5 show God's choice is because He loved and was pleased to choose, not because of any human quality.

Lecture support: Weaver states: 'The Lord did not set his love upon you... because the Lord loved you' and 'according to the good pleasure of his will.'

Justification is 'without a cause' in us.

The Greek word for 'freely' in Romans 3:24 is the same as 'without a cause' in John 15:25, proving grace is unmerited.

Lecture support: Weaver explains: 'Being justified without a cause... there was nothing in us that earned, merited, or drew forth the grace of God.'

God takes pleasure for His own name's sake.

Psalm 25:11 and 1 John 2:12 show forgiveness and pleasure are for God's honor and glory, not because of human worth.

Lecture support: Weaver quotes: 'For thy name's sake, O Lord, pardon mine iniquity' and 'your sins are forgiven you for his name's sake.'

Believers must reciprocate by taking pleasure in God.

Since God delights in His people, they should delight in His works, attributes, and redemption, as Psalm 111:2 and Spurgeon urge.

Lecture support: Weaver says: 'The works of the Lord are great, sought out of all them that have pleasure therein.'

God's pleasure is in spiritual qualities, not physical abilities.

Psalm 147:10-11 contrasts God's lack of delight in human strength with His pleasure in fear and hope.

Lecture support: Weaver reads: 'He delighteth not in the strength of the horse... The Lord taketh pleasure in them that fear Him.'

Fear and hope are the twin marks of a true Christian.

Thomas Manton and Spurgeon explain that fear and hope balance each other and evidence genuine faith, pleasing God.

Lecture support: Weaver quotes Manton: 'A sincere Christian is known by both of these, that is, fear and hope.'

Knowing what pleases God removes excuses for disobedience.

James 4:17 teaches that knowing to do good and not doing it is sin; believers have no excuse for not pleasing God.

Lecture support: Weaver states: 'Therefore, to him that knoweth to do good, and doeth it not, to him it is sin.'

Scripture References

Psalm 149:4

The central text: 'For the Lord taketh pleasure in his people: he will beautify the meek with salvation.'

Isaiah 58:13-14

God promises blessings to those who turn from their own pleasure on the Sabbath and delight in the Lord.

Psalm 100:3

Cited to show that 'we are his people' but clarified that this does not refer to every individual universally.

Malachi 3:17

God's people are His special treasure, His jewels, whom He will spare.

Deuteronomy 7:7-8

God chose Israel not because of their greatness but simply because He loved them.

Ephesians 1:3-6

Believers are chosen in Christ before the foundation of the world according to the good pleasure of His will.

2 Timothy 1:8-9

God saved and called us not according to works but by His purpose and grace given in Christ before the world began.

Romans 3:10-12

All are depraved; none seek God or do good, underscoring that election cannot be based on foreseen faith.

John 15:25

Jesus says, 'They hated me without a cause,' illustrating the concept of 'freely' or 'without a cause.'

Romans 3:24

Believers are 'justified freely by his grace,' using the same Greek word for 'without a cause.'

Psalm 25:11

David prays for pardon 'for thy name's sake,' showing forgiveness is for God's glory.

1 John 2:12

Sins are forgiven 'for his name's sake,' reinforcing that God acts for His own honor.

Psalm 111:2

The works of the Lord are great, sought out by those who take pleasure in them.

Psalm 113:1-9

God is high above all yet humbles Himself to behold heaven and earth, lifting the needy.

Hebrews 13:5

God promises, 'I will never leave thee, nor forsake thee,' assuring His people of His presence.

Psalm 149:5-9

The saints are called to praise and execute judgment, having the honor of victory over enemies.

Psalm 147:10-11

God does not delight in physical strength but takes pleasure in those who fear Him and hope in His mercy.

Luke 15:10

There is joy in the presence of the angels over one sinner who repents, showing God's pleasure in repentance.

James 4:17

To him who knows to do good and does not do it, it is sin; no excuse for not pleasing God.

Proverbs 16:7

When a man's ways please the Lord, He makes even his enemies to be at peace with him.

Discussion Questions

1. What does it mean that God takes pleasure only in 'His people,' and how does this relate to the doctrine of election?

Consider: Weaver emphasizes that Psalm 149:4 refers to a special, chosen people, not all humanity.

2. How does the truth that God chose us 'according to the good pleasure of His will' (Ephesians 1:5) affect our understanding of salvation and humility?

Consider: The sermon stresses that election is based on God's pleasure, not foreseen faith or works.

3. In what ways can we actively 'take pleasure in God' as a response to His pleasure in us?

Consider: Weaver urges believers to delight in God's creation, providence, redemption, and attributes.

4. Why does God condescend to take pleasure in sinful humans, and how should this truth impact our worship?

Consider: Psalm 113:6 is used to show God's humility in beholding and lifting the needy.

5. What is the relationship between fearing God and hoping in His mercy, and how do these two graces balance each other in the Christian life?

Consider: Thomas Manton's quote explains that fear curbs sin while hope motivates duty; both please God.

6. How does knowing what pleases God (fear and hope) remove our excuses for disobedience, according to James 4:17?

Consider: Weaver argues that since Scripture reveals God's pleasure, failing to pursue it is sin.

7. What does it mean that God enables us to do what He commands, and how does this truth encourage us in sanctification?

Consider: Philippians 2:13 is cited to show God works in us to will and do His pleasure.

8. How should the truth that we were created for God's pleasure (Revelation 4:11) shape our purpose and priorities?

Consider: Weaver emphasizes that God did not need us but was pleased to create us for His glory.

Applications

Prioritize God's pleasure over self-pleasure.

Believers must turn from doing their own pleasure and instead seek what delights God, avoiding idolatry of self.

Lecture support: Weaver warns: 'We are actually guilty of idolatry when we put our pleasure above that which pleases the Lord.'

Cultivate a holy fear and hopeful trust in God.

Since God takes pleasure in those who fear Him and hope in His mercy, believers should intentionally develop reverence and reliance.

Lecture support: Weaver states: 'The Lord taketh pleasure in them that fear Him, and those that hope in His mercy.'

Respond to God's pleasure with heartfelt worship and gratitude.

Believers should actively delight in God's works and attributes, not merely offer routine thanks but genuine awe and joy.

Lecture support: Weaver asks: 'Have you ever trembled before God? Have you ever rejoiced before God? Have you ever been really, genuinely thankful?'

Obey God without excuses, knowing His revealed will.

James 4:17 teaches that knowing what pleases God and failing to do it is sin; believers must act on their knowledge.

Lecture support: Weaver says: 'Therefore, to him that knoweth to do good, and doeth it not, to him it is sin.'

Trust in God's enabling grace for obedience.

Recognize that any ability to please God comes from Him; rely on His work within to will and do His pleasure.

Lecture support: Weaver explains: 'He demands something of us. And then He gives us the grace and the ability to do it.'

Live with the purpose of glorifying God.

Since we were created for God's pleasure, our lives should be oriented toward bringing Him honor and delight.

Lecture support: Weaver quotes Revelation 4:11: 'For Thy pleasure they were and are created.'

Pursue victory over spiritual enemies through pleasing God.

Pleasing God leads to peace with enemies and the ultimate victory of His kingdom; believers should pray and live accordingly.

Lecture support: Weaver cites Proverbs 16:7: 'When a man's ways please the Lord, he maketh even his enemies to be at peace with him.'

Examine your life for the marks of fear and hope.

True Christians are known by a blend of reverent fear and confident hope; self-examination should reveal both graces.

Lecture support: Weaver quotes Manton: 'A sincere Christian is known by both of these, that is, fear and hope.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 11

How to Love The Lord With All Your Heart

August 12, 2012

Read Chapter 11 in Volume 1, pages 207-224 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Love as Obedience

Biblical love for God is defined as keeping His commandments, not emotional feelings.

Lecture support: John 14:15 'If you love Me, keep My commandments'; 1 John 5:3 'For this is the love of God, that we keep his commandments'.

The Shema and Covenant Context

The command to love God in Deuteronomy 6 is surrounded by statutes and judgments, linking love to covenantal obedience.

Lecture support: Deuteronomy 6:1-9 places the love command amid commandments and statutes.

Love Is Demonstrative

True love is evidenced by actions, not words; God demonstrated His love by laying down His life.

Lecture support: 1 John 3:16-18 'let us not love in word, neither in tongue, but in deed and in truth'.

Loving God by Loving Others

We love God by obeying His commands toward others - spouse, parents, brethren - and by ministering to them.

Lecture support: Hebrews 6:10 ministering to saints shows love toward God's name; Matthew 25:40 doing to least of brethren is doing to Christ.

The Measuring Stick of Obedience

Obedience to God's Word is the standard by which love for God is measured; talk and emotions are insufficient.

Lecture support: Galatians 6:16 'as many as walk according to this rule'; John 14:21 'he that hath my commandments, and keepeth them, he it is that loveth me'.

Hatred of Evil as Part of Loving God

Loving God necessarily involves hating what is contrary to Him, as commanded in Psalm 97:10.

Lecture support: Psalm 97:10 'Ye that love the Lord hate evil'; Amos 5:15 'Hate the evil and love the good'.

Key Arguments

Love is not sentimentality

Weaver argues that modern Christianity has wrongly equated love with feelings, but Scripture defines love as obedience.

Lecture support: He contrasts emotional displays with biblical love, citing 1 John 5:2-3 and John 14:15.

The law defines love

Love is the fulfilling of the law (Romans 13:10); therefore, loving God means obeying His commandments.

Lecture support: Romans 13:10 'love is the fulfilling of the law'; multiple OT/NT passages equate love with commandment-keeping.

Obedience is the evidence of love

A person's claim to love God is validated or invalidated by their obedience to His Word.

Lecture support: 1 John 2:3-4 'he that saith I know him, and keepeth not his commandments, is a liar'.

Love must be demonstrated toward others

Since we cannot directly minister to God, we show love to Him by obeying His commands regarding others.

Lecture support: Hebrews 6:10; Matthew 25:40; 1 John 3:17-18.

There is a measurable standard for love

The 'canon' or rule of Scripture provides a measuring stick to evaluate whether one loves God.

Lecture support: Galatians 6:16 'as many as walk according to this rule'; the word 'rule' is 'canon'.

Scripture References

Matthew 22:35-40

The great commandment: love God with all heart, soul, mind; and love neighbor as self.

Mark 12:30

Repeats the command adding 'with all thy strength'.

Luke 10:27

Repeats the command with heart, soul, strength, mind.

Deuteronomy 6:4-5

The Shema: Hear O Israel, the Lord our God is one Lord; love Him with all heart, soul, might.

Psalm 103:1

Bless the Lord with all that is within me, illustrating loving with all strength.

1 Chronicles 29:1-2

David prepared with all his might (money) for the temple, showing might can refer to wealth.

Deuteronomy 6:1-9

The love command is embedded in a context of commandments, statutes, and judgments.

Mark 12:29

Jesus quotes the Shema, linking love to the covenantal law.

Deuteronomy 30:16

Loving God is defined as walking in His ways and keeping His commandments.

Deuteronomy 30:20

Loving God is obeying His voice and cleaving to Him.

Joshua 22:5

Take diligent heed to do the commandment to love the Lord by keeping His commandments.

Romans 13:10

Love is the fulfilling of the law.

John 14:15,21,23-24

If you love Me, keep My commandments; he that has and keeps them loves Me.

1 John 5:2-3

We know we love God's children when we love God and keep His commandments; this is the love of God.

1 John 2:3-4

We know we know Him if we keep His commandments; whoever says 'I know Him' and doesn't keep them is a liar.

2 John 1:6

This is love, that we walk after His commandments.

1 John 3:16-18

Love is demonstrated by laying down lives; not loving in word but in deed and truth.

Hebrews 6:10

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

Matthew 25:40

Inasmuch as you did it to the least of these My brethren, you did it to Me.

Galatians 6:16

As many as walk according to this rule (canon), peace and mercy be upon them.

Discussion Questions

1. How does defining love as obedience challenge common cultural or church ideas about loving God?

Consider: Weaver contrasts biblical love with sentimentalism and emotionalism.

2. In what practical ways can we demonstrate love for God through our relationships with family and fellow believers?

Consider: Weaver gives examples of loving spouse, honoring parents, and ministering to brethren.

3. Why is it important that love be 'demonstrative' and not just verbal?

Consider: 1 John 3:16-18 is used to show love must be in deed and truth.

4. How does the concept of 'might' including money affect our understanding of loving God with all our resources?

Consider: 1 Chronicles 29:2 is used to interpret 'might' as money.

5. What is the 'measuring stick' for love, and how can we use it to examine our own lives?

Consider: Galatians 6:16 and the canon of Scripture are presented as the standard.

6. How does hating evil relate to loving God, and what might that look like in daily life?

Consider: Psalm 97:10 and Amos 5:15 are cited to show love includes hating evil.

Applications

Examine your obedience as evidence of love

Evaluate whether your life conforms to God's commandments as the true measure of your love for Him.

Lecture support: 1 John 2:3-4; Galatians 6:16.

Love your spouse biblically

Husbands love wives as Christ loved the church; wives submit to husbands as the church submits to Christ, thereby expressing love to God.

Lecture support: Ephesians 5; Proverbs 5:18.

Honor and care for parents

Obey and honor parents, including financial care in their old age, as an expression of love to God.

Lecture support: Exodus 20:12; Matthew 15; 1 Timothy 5.

Give tithes and offerings cheerfully

Tithing and generous giving avouch God as your God and demonstrate love through obedience.

Lecture support: Deuteronomy 26:17-18; 2 Corinthians 9:7.

Love the brethren, even when difficult

Love fellow believers in deed and truth, even if you don't like all of them, as evidence of passing from death to life.

Lecture support: 1 John 3:14; 4:7-8,20-21.

Hate evil and refuse participation in sin

Actively hate what is contrary to God and refuse to participate in wickedness as part of loving Him.

Lecture support: Psalm 97:10; Amos 5:15.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 12

It Takes More Than a Profession of Faith

November 04, 2012

Read Chapter 12 in Volume 1, pages 225-239 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Empty Profession vs. Genuine Faith

A verbal profession of faith without a changed life of obedience is worthless and insults God.

Lecture support: Isaiah 48:1-2: 'which swear by the name of the Lord... but not in truth nor in righteousness.'

Salvation by Grace Alone

Salvation is entirely by God's grace through faith in Christ, not by works or human effort.

Lecture support: Ephesians 2:8-9 quoted; Mark 10:27: 'With men it is impossible, but not with God.'

Obedience as Evidence of Salvation

True saving faith produces obedience to Christ's commands; calling Him 'Lord' demands submission.

Lecture support: Luke 6:46: 'Why call ye me, Lord, Lord, and do not the things which I say?'

The Necessity of Heart Transformation

External religious activity and confession are useless without inward regeneration by the Holy Spirit.

Lecture support: Isaiah 29:13: 'this people draw near to me with their mouth... but have removed their heart far from me.'

The Insult of Disobedience to God

Disobeying God while professing His name is a blasphemous insult, akin to turning one's back on Him.

Lecture support: Jeremiah 32:33: 'they have turned unto me the back, and not the face.'

The Role of the Holy Spirit in Confession

Only by the Holy Spirit can a person genuinely confess Jesus as Lord; mere human ability cannot produce saving confession.

Lecture support: 1 Corinthians 12:3: 'no man can say that Jesus is the Lord, but by the Holy Ghost.'

Key Arguments

Profession without obedience is worthless

God rejects those who claim His name but live in rebellion; their profession is not in truth or righteousness.

Lecture support: Isaiah 48:1-2 and Jeremiah 5:1-2 show God's condemnation of false professors.

Salvation is impossible with man, possible only with God

Jesus taught that salvation is humanly impossible, emphasizing total dependence on God's grace.

Lecture support: Mark 10:26-27: 'With men it is impossible, but not with God: for with God all things are possible.'

Confession is the result of salvation, not its cause

Romans 10 shows that calling on the Lord follows believing, which follows hearing Christ; confession evidences salvation.

Lecture support: Romans 10:13-14: 'How then shall they call on him in whom they have not believed?'

The Holy Spirit must authenticate confession

No one can savingly say 'Jesus is Lord' except by the Holy Spirit; mere verbal ability is not enough.

Lecture support: 1 Corinthians 12:3: 'no man can say that Jesus is the Lord, but by the Holy Ghost.'

Disobedience is a blasphemous insult to God

Turning away from God's commands while professing His name is like turning one's back on Him, showing contempt.

Lecture support: Jeremiah 32:33: 'they have turned unto me the back, and not the face.'

Obedience to a human father contrasts with disobedience to God

The Rechabites obeyed Jonadab's arbitrary commands, yet Israel disobeyed God's beneficial commands, highlighting their rebellion.

Lecture support: Jeremiah 35: the Rechabites' obedience vs. Israel's disobedience.

Swearing falsely by God's name profanes it

Professing to be God's people while living in rebellion is swearing falsely and profaning His holy name.

Lecture support: Leviticus 19:12: 'ye shall not swear by my name falsely, neither shalt thou profane the name of thy God.'

Many professing Christians will be rejected at judgment

Jesus warned that not everyone who calls Him 'Lord' will enter heaven, but only those who do the Father's will.

Lecture support: Matthew 7:21-23: 'Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.'

Scripture References

Isaiah 48:1-2

Primary text: God rebukes Israel for professing His name but not in truth or righteousness.

Ephesians 2:8-9

Salvation is by grace through faith, not of works.

Hebrews 9:28

Christ was offered once to bear the sins of many.

Mark 10:24-27

Jesus teaches that salvation is impossible with men but possible with God.

Isaiah 29:13

People honor God with their lips but their hearts are far from Him.

Jeremiah 5:1-2

God challenges Jeremiah to find one righteous man; they swear falsely.

Romans 10:9-15

Confession with the mouth must be accompanied by heart belief; calling follows believing.

John 10:27

My sheep hear my voice and they follow me.

1 Corinthians 12:3

No one can say Jesus is Lord except by the Holy Spirit.

2 Corinthians 3:6

The letter kills, but the Spirit gives life; Scripture without the Spirit is dead letter.

Acts 2:47

The Lord added to the church daily those who were being saved.

Jeremiah 32:30-33

Israel provoked God by turning their backs and not listening to His instruction.

Jeremiah 35:1-19

The Rechabites obeyed Jonadab, contrasting Israel's disobedience to God.

Deuteronomy 6:13

You shall fear the Lord and swear by His name.

Deuteronomy 10:20

You shall fear the Lord, serve Him, and swear by His name.

Leviticus 19:12

Do not swear falsely by God's name, profaning it.

Leviticus 21:6

Priests must be holy and not profane God's name.

Leviticus 22:32

Do not profane God's holy name; He will be hallowed.

Luke 6:46

Why do you call me 'Lord, Lord' and not do what I say?

Matthew 7:21-23

Not everyone who says 'Lord, Lord' will enter heaven; Jesus will reject many who did works but never knew Him.

Discussion Questions

1. What does it mean to profess Christ 'not in truth nor in righteousness' as described in Isaiah 48:1-2?

Consider: Weaver explains that Israel swore by God's name but their hearts were far from Him.

2. How does the impossibility of salvation with man (Mark 10:27) shape our understanding of grace?

Consider: Weaver emphasizes that salvation is entirely God's work, not human effort.

3. In what ways might modern Christians be guilty of honoring God with their lips while their hearts are far from Him?

Consider: Weaver applies Isaiah 29:13 to contemporary churchgoers who lack genuine conversion.

4. What is the relationship between calling on the Lord, believing, and hearing Christ according to Romans 10:13-14?

Consider: Weaver argues that calling is a result of believing, which comes from hearing Christ.

5. Why is it impossible to genuinely confess Jesus as Lord without the Holy Spirit?

Consider: Weaver expounds 1 Corinthians 12:3 to show that only the Spirit enables saving confession.

6. How does the obedience of the Rechabites to Jonadab contrast with Israel's disobedience to God, and what does this teach us?

Consider: Weaver uses Jeremiah 35 to illustrate the insult of disobeying God while professing His name.

7. What does it mean to 'swear falsely' by God's name today, and how can we avoid profaning His name?

Consider: Weaver connects false profession to swearing falsely and profaning God's name from Leviticus.

8. How should Jesus' warning in Matthew 7:21-23 affect our assurance of salvation?

Consider: Weaver warns that many who do works in Jesus' name will be rejected because they never knew Him.

Applications

Examine your profession

Evaluate whether your profession of faith is backed by a life of obedience to Christ's commands.

Lecture support: Isaiah 48:1-2 and Luke 6:46 call for a profession that matches one's life.

Rely on Christ alone for salvation

Trust entirely in Christ's finished work, not in your own efforts or religious activities.

Lecture support: Ephesians 2:8-9 and Mark 10:27 emphasize salvation by grace alone.

Seek heart transformation by the Holy Spirit

Recognize that only the Holy Spirit can produce genuine faith and confession; pray for regeneration.

Lecture support: 1 Corinthians 12:3 and Titus 3:5-6 highlight the Spirit's role in salvation.

Obey God's Word as evidence of love

Demonstrate love for Christ by keeping His commandments and conforming your life to Scripture.

Lecture support: John 14:15 and Luke 6:46 link love and obedience.

Repent of areas of disobedience

When you see unbiblical patterns in your life, repent and change them to align with God's Word.

Lecture support: Weaver exhorts: 'when we see areas in our lives that are unbiblical, unscriptural, we change them.'

Avoid profaning God's name through hypocrisy

Do not claim to be a Christian while living in rebellion; such hypocrisy profanes God's name.

Lecture support: Leviticus 19:12 warns against swearing falsely by God's name.

Persevere by God's grace

Recognize that any desire for holiness comes from God's prior work in you; rely on His grace to persevere.

Lecture support: Weaver states: 'If God had not already done something in you, you would never have the desire to be holy.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 13

How to Enrage Hypocrites and Pharisees

April 06, 2014

Read Chapter 13 in Volume 1, pages 241-258 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Conflict Between Genuine and False Believers

Real Christians and hypocrites are naturally opposed, like Isaac and Ishmael, leading to persecution and church troubles.

Lecture support: Weaver states, 'oil and water do not mix. Likewise, real, genuine Christians and Pharisees and hypocrites do not mix well either.'

Hypocrisy and Pharisaism Exposed

Hypocrites focus on minor external sins while ignoring major internal sins, and their hope perishes.

Lecture support: Weaver cites Matthew 7:3-5 and Job 8:11-13 to show hypocrites' false hope and judgmental nature.

Jesus' Boldness Against Religious Hypocrisy

Jesus was untactful and direct in condemning Pharisees, calling them serpents and blind guides.

Lecture support: Weaver reads Matthew 23:33 and Matthew 15:7-14, noting Jesus' lack of concern for offending them.

Traditions of Men vs. Commandments of God

Pharisees elevated their traditions above God's law, making the Word of God of no effect.

Lecture support: Weaver references Mark 7:1-13, where Jesus rebukes them for holding to traditions like ceremonial washings.

The Necessity of Applying God's Law

Applying biblical truth, not just believing it, is what enrages hypocrites and is required of believers.

Lecture support: Weaver says, 'the world and the devil... are not concerned with what you believe, as long as you do not apply it.'

Obedience to Christ Despite Opposition

Believers must obey Christ and apply His Word even when it provokes anger, trusting in God's grace.

Lecture support: Weaver concludes, 'If you want to enrage a Pharisee... just obey God. Apply His law in every situation.'

Key Arguments

Hypocrites and Pharisees are naturally enraged by genuine Christianity.

The inherent conflict between flesh and Spirit means that hypocrites will always persecute true believers.

Lecture support: Weaver cites Galatians 4:29 and 5:17 to show the battle between Ishmael and Isaac, flesh and Spirit.

Jesus intentionally opposed man-made traditions to expose hypocrisy.

By violating their Sabbath traditions, Jesus showed that God's law takes precedence over human rules.

Lecture support: Weaver points to Luke 6:7 and Mark 7:8-9, where Jesus accuses them of laying aside God's commandment for tradition.

Biblical logic confounds those who reject God's law.

Jesus' question about doing good on the Sabbath forced the Pharisees into a logical dilemma they could not resolve.

Lecture support: Weaver explains Luke 6:9, showing that if they answered, they would either justify Jesus or condemn themselves.

Applying God's law in practical ways provokes the wicked.

When Jesus healed on the Sabbath, He applied the principle of doing good, which enraged the Pharisees.

Lecture support: Weaver references Luke 6:10-11 and Mark 3:5-6, where the Pharisees plot to destroy Jesus after the healing.

Miracles and good works do not convert the hard-hearted.

Despite witnessing a miraculous healing, the Pharisees were filled with madness and sought to kill Jesus.

Lecture support: Weaver notes that the Pharisees were 'unsubdued' and 'filled with anger and madness' after the healing.

Believers must obey God regardless of human reaction.

It is not sinful to enrage the wicked by obeying Christ; rather, it demonstrates their hatred for God.

Lecture support: Weaver states, 'It is not unlawful, ungodly or unbiblical to enrage and to anger those who hate Christ by obeying Christ.'

Scripture References

Luke 6:1-11

The primary text, describing Jesus' disciples plucking grain and Jesus healing on the Sabbath, leading to the Pharisees' rage.

Galatians 4:29

Paul explains the persecution of Isaac by Ishmael as a picture of the flesh persecuting the Spirit.

Galatians 5:17

The flesh and Spirit are contrary to each other, illustrating the conflict between hypocrites and true believers.

Job 8:11-13

The hypocrite's hope shall perish, like a rush without water.

Job 13:15-16

Job declares that a hypocrite shall not come before God.

Job 27:8-10

The hypocrite loses all when he dies and does not delight in God.

Matthew 7:3-5

Jesus rebukes hypocrites for focusing on the mote in another's eye while ignoring the beam in their own.

Matthew 23:23-33

Jesus pronounces woes on scribes and Pharisees, calling them hypocrites, blind guides, and serpents.

Matthew 15:7-14

Jesus calls the Pharisees hypocrites, quoting Isaiah, and tells His disciples to let them alone as blind leaders.

Philippians 3:5-6

Paul describes himself as a Pharisee touching the law blameless.

Galatians 1:14

Paul was exceedingly zealous of the traditions of the elders.

Colossians 2:8

Warning against being spoiled through philosophy and vain deceit after the traditions of men.

Mark 7:1-13

Jesus rebukes the Pharisees for holding to traditions like ceremonial washings, making God's Word of no effect.

1 Peter 1:18-19

Believers were not redeemed with corruptible things from vain traditions, but with Christ's blood.

John 18:28

The Pharisees avoided entering the judgment hall to avoid defilement, yet sought to crucify an innocent man.

2 Thessalonians 2:15

Paul commands believers to hold to the traditions taught by the apostles.

2 Thessalonians 3:6

Believers are to withdraw from those who do not follow apostolic traditions.

1 Corinthians 2:14

The natural man cannot receive the things of the Spirit because they are spiritually discerned.

Romans 8:6-8

The carnal mind is enmity against God and cannot be subject to His law.

Matthew 21:23-27

Jesus confounds the chief priests by asking about John's baptism, exposing their fear of the people.

Discussion Questions

1. In what ways do modern churches elevate traditions above God's commandments, and how should we respond?

Consider: Weaver emphasizes that Pharisees made God's Word of no effect through their traditions (Mark 7:13).

2. How can we discern between biblical traditions and man-made traditions that should not be binding?

Consider: Weaver distinguishes between traditions that are biblical and those that are not, using 2 Thessalonians 2:15 and 3:6.

3. Why does applying God's law often provoke anger, and how should we prepare for such reactions?

Consider: Weaver states that the world is not concerned with what you believe until you apply it, citing the healing on the Sabbath.

4. What does Jesus' example teach us about balancing truth and tact when confronting hypocrisy?

Consider: Weaver notes Jesus' untactful language in Matthew 23 and suggests believers may be too concerned with offending.

5. How does the account of the woman bent double (Luke 13) challenge our priorities in showing mercy versus keeping rules?

Consider: Weaver contrasts the Pharisees' willingness to help animals on the Sabbath with their objection to healing the woman.

Applications

Always apply God's Word regardless of opposition.

Believers must obey Christ and apply biblical law even when it enrages hypocrites or authorities.

Lecture support: Weaver says, 'We, like Christ, should always apply God's word, even in the face of our enemies.'

Do not rely on miracles or good works to convert the wicked.

Miracles did not impress the Pharisees; we must rely on God's grace and power, not our deeds.

Lecture support: Weaver states, 'We cannot rely upon our witness, our works, our good deeds, or anything else to impress the wicked.'

It is not sinful to provoke anger by obeying Christ.

When obedience to Christ enrages others, it reveals their hatred for Him, and we must continue obeying.

Lecture support: Weaver asserts, 'It is not unlawful, ungodly or unbiblical to enrage and to anger those who hate Christ by obeying Christ.'

Examine personal traditions to ensure they align with Scripture.

Traditions are acceptable only if biblical, not contrary to Scripture, and not binding on others.

Lecture support: Weaver explains that traditions must meet two requirements: not contrary to Scripture and not binding.

Do not be ashamed of Christ or His words.

Failure to apply God's Word is akin to being ashamed of Christ, which He will repay at His coming.

Lecture support: Weaver cites Mark 8:38, warning that if we are ashamed of Christ, He will be ashamed of us.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 14

Abiding In Christ

May 13, 2018

Read Chapter 14 in Volume 1, pages 259-276 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Abiding in Christ Defined by Obedience

Abiding in Christ is not a mystical experience but is concretely defined as keeping His commandments and having His words dwell in us.

Lecture support: John 15:7,10 show the transition from 'abide in me' to 'my words abide in you' and 'keep my commandments.' Weaver states, 'Abiding in Christ just simply means that we are obedient to His word.'

Fruit as Evidence of Saving Union

The presence of spiritual fruit (Galatians 5:22-23) is the necessary evidence that one is truly united to Christ; absence of fruit indicates a lost state.

Lecture support: Weaver says, 'the absence of fruit in an individual's life is a manifestation that one is not savingly united to Jesus Christ.' He cites John 15:2 and Galatians 5:22-23.

The Mandatory Nature of Abiding

Abiding in Christ is not optional but absolutely mandatory for salvation; failure to abide results in eternal judgment.

Lecture support: Weaver emphasizes the repeated word 'abide' and states, 'abiding in Christ is not optional, but is absolutely mandatory.' He references John 15:2,4,6.

Obedience as the Expression of Love for God

Love for Christ is demonstrated not by profession or feelings but by keeping His commandments; disobedience proves a lack of love.

Lecture support: John 14:15,21,24 and 1 John 5:3 are cited. Weaver says, 'If you love me, you will keep my commandments.'

Divine Enablement and Human Responsibility

God's grace enables obedience, but believers have the duty to actively keep themselves in God's love through obedience and fighting sin.

Lecture support: Weaver explains preservation and perseverance as two sides of one coin, and cites Jude 20-21 and 1 Corinthians 9:26-27.

The Authority of Christ's Government

Jesus Christ possesses all authority and has the absolute right to command every aspect of a believer's life; calling Him Lord demands obedience.

Lecture support: Weaver references Matthew 28:18, Isaiah 9:6, and Luke 6:46, stating, 'He has the absolute right to tell us how to live.'

Living by Principle, Not Feelings

Believers must not be led by feelings but by obedience to God's commands; right feelings follow right actions.

Lecture support: Weaver illustrates with the example of hitting someone based on feelings and states, 'Feelings never are to lead. They're always to follow.'

Key Arguments

Abiding is equated with obedience to Christ's words

The transition in John 15 from 'abide in me' to 'my words abide in you' and 'keep my commandments' shows that abiding is not mystical but consists of obeying Christ's teachings.

Lecture support: Weaver points to John 15:7 and 15:10, noting the shift in language and the use of the Greek word menō.

Fruitlessness proves a lack of saving union

If a branch in Christ bears no fruit, it is taken away and burned, demonstrating that it was never truly saved. The presence of some fruit is the mark of the Spirit's indwelling.

Lecture support: John 15:2,6 and Galatians 5:22-23 are used to argue that fruit is the necessary evidence of salvation.

Obedience is the test of genuine love for Christ

Jesus explicitly states that keeping His commandments is the proof of love for Him; those who claim to know Him but disobey are liars.

Lecture support: John 14:15,21,24 and 1 John 2:3-5 are cited to show that obedience is the only valid evidence of love and knowledge of God.

Keeping ourselves in God's love means obeying His commandments

The command in Jude 21 to 'keep yourselves in the love of God' is defined by 1 John 5:3 as keeping His commandments; this is an active, ongoing responsibility.

Lecture support: Weaver connects Jude 20-21 with 1 John 5:3 and the example of Joseph fleeing temptation.

God's preservation enables our perseverance in obedience

Preservation is God's work, and perseverance is our responsibility; the two are inseparable. Those whom God preserves He enables to persevere in obedience.

Lecture support: Weaver explains the relationship between preservation (Jude 1) and perseverance (Matthew 24:13) and applies it to abiding and obeying.

The Christian life is a fight requiring active effort

Believers must actively fight to keep their bodies under subjection and not give in to feelings, laziness, or discouragement; obedience requires vigorous, deliberate choice.

Lecture support: 1 Corinthians 9:26-27 is cited, and Weaver exhorts, 'You cannot live godly... without fighting.'

Scripture References

John 15:1-11

The primary passage expounded; Jesus is the true vine, believers are branches, and abiding in Him through obedience is mandatory for fruitfulness and salvation.

Isaiah 1:18

Cited to show that God is reasonable and expects believers to be reasonable in their expectations and practices.

Isaiah 5

Mentioned as one of the Old Testament passages using the vine/vineyard metaphor, showing the biblical background for Jesus' illustration.

Psalm 80

Another Old Testament reference using vine imagery, listed alongside Isaiah 5, Joel 1, Jeremiah 2, and Ezekiel 19.

Joel 1

Listed among Old Testament passages employing vine/vineyard imagery.

Jeremiah 2

Listed among Old Testament passages employing vine/vineyard imagery.

Ezekiel 19

Listed among Old Testament passages employing vine/vineyard imagery.

John 10

Referenced to show that Jesus calling Himself the 'true vine' parallels His claim to be the 'true shepherd' in contrast to false hirelings.

Matthew 13

Parables of the sower; some bring forth thirty, sixty, or a hundredfold, illustrating that the amount of fruit varies but some fruit is expected.

Galatians 5:22-23

Defines the fruit of the Spirit as love, joy, peace, etc., which is the evidence of the Spirit's indwelling and union with Christ.

Romans 8:9

If anyone does not have the Spirit of Christ, he is none of His; used to argue that the Spirit's presence produces fruit.

Matthew 25:46

The goats go away into everlasting punishment; used to illustrate the eternal jeopardy of those who do not abide in Christ.

John 1:1-3,14

Jesus is the living Word who became flesh; used to distinguish the living Word (Christ) from the written Word (Scripture).

2 Timothy 3:16-17

All Scripture is God-breathed; used to establish the Bible as the written Word of God.

John 12:48

Jesus says that rejecting Him and not receiving His words leads to judgment; shows the unity of attitude toward Christ and His words.

Luke 6:46

Why call ye me Lord, Lord, and do not the things which I say? Used to emphasize that calling Jesus 'Lord' demands obedience.

Isaiah 9:6

The government shall be upon His shoulders; used to assert Christ's absolute authority to command.

Matthew 28:18

All authority in heaven and earth is given to Christ; cited to reinforce His right to command every area of life.

John 14:15,21,24

If you love me, keep my commandments; he that hath my commandments and keepeth them, he it is that loveth me; he that loveth me not keepeth not my sayings.

Jude 20-21

Keep yourselves in the love of God; used to show the believer's responsibility to actively remain in God's love through obedience.

Discussion Questions

1. How does Weaver define 'abiding in Christ' from John 15, and how does this differ from common mystical or emotional interpretations?

Consider: Weaver argues that abiding is equated with obedience to Christ's commandments, not an esoteric experience.

2. What is the relationship between fruit-bearing and assurance of salvation according to this sermon?

Consider: Weaver teaches that the absence of fruit indicates a lack of saving union with Christ, while some fruit is evidence of the Spirit's indwelling.

3. How does the sermon use the concepts of preservation and perseverance to explain the believer's responsibility in obedience?

Consider: Weaver says God preserves believers, enabling them to persevere in obedience; our perseverance is evidence of His preservation.

4. What does it mean to 'keep yourselves in the love of God' according to Jude 21 and 1 John 5:3, and how did Joseph exemplify this?

Consider: Weaver explains that keeping oneself in God's love means obeying His commandments, illustrated by Joseph fleeing temptation.

5. Why does Weaver emphasize that feelings should follow obedience rather than lead it, and what practical difference does this make?

Consider: He argues that living by feelings leads to chaos, while obeying God regardless of feelings produces right emotions and joy.

6. How does the sermon address the objection that a person can be a believer without a lifestyle of obedience?

Consider: Weaver cites 1 John 2:3-5 to say that such a person is a liar and the truth is not in him; obedience is the necessary evidence of knowing God.

Applications

Abiding is mandatory, not optional

Believers must recognize that abiding in Christ through obedience is absolutely necessary for salvation; there is no Christian life apart from continual dependence on and obedience to Him.

Lecture support: Weaver states, 'abiding in Christ is not optional, it is mandatory. We cannot exist apart from Him.'

Keep yourselves in God's love through fervent obedience

Christians must actively and vigorously choose to obey God's commandments, fleeing temptation and sin, rather than becoming apathetic or lazy.

Lecture support: Weaver says, 'We must keep ourselves in the love of God by a fervent obedience... We have to purposefully, deliberately, with vigor and energy, choose to obey and actually obey.'

Fight to maintain holiness and obedience

The Christian life is a constant fight against sin and the flesh; believers must actively subdue their bodies and renew their minds daily, not giving in to discouragement.

Lecture support: Weaver cites 1 Corinthians 9:26-27 and says, 'You cannot live holily... without fighting... you have to renew that mind... sometimes minute by minute.'

Do not live by feelings, but by obedience

Believers must not let feelings dictate their actions; instead, they should obey God's commands regardless of emotion, trusting that right feelings will follow right actions.

Lecture support: Weaver illustrates with the example of hitting someone based on feelings and states, 'I do what God commands me to do. Whether I feel like it or not, it's immaterial.'

Obey to please the Heavenly Father

If believers genuinely want to please God, the way to do so is through keeping His commandments; obedience is the expression of love that God desires.

Lecture support: Weaver says, 'If you wish to please your heavenly Father, then you must obey Him... I'd rather have your obedience than anything else.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 15

A Short and Pointed Prayer

May 27, 2018

Read Chapter 15 in Volume 1, pages 277-293 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Power of Brief, Sincere Prayer

Short prayers rooted in secret communion with God are effective, unlike long, hypocritical prayers meant for show.

Lecture support: Weaver cites Matthew 6:7 and examples like Peter's 'Lord, save me' to show that God hears brief, earnest prayers.

The Clean Hands Doctrine

One must have a clear conscience and moral integrity when asking God for justice, or else self-condemnation results.

Lecture support: David's declaration 'I have done judgment and justice' (v. 121) is explained through Matthew 7:1-5 and John 8.

Christ as Our Surety

David's plea for God to be his surety foreshadows Christ, who undertook our cause and became the surety of a better covenant.

Lecture support: Weaver connects Psalm 119:122 with Hebrews 7:22 and Isaiah 38:14, explaining the Hebrew word for surety.

Human Impotence and Divine Omnipotence

Believers are powerless to effect spiritual change; only God can revive, save, and vindicate His honor.

Lecture support: John 15:5, Psalm 62:11, and prayers for revival in Psalms 85, 138, and Habakkuk 3 are cited.

The Wicked Making Void God's Law

The wicked not only break God's law but seek to abolish it, treating it as worthless. This is the trigger for urgent prayer.

Lecture support: Weaver explains the Hebrew word 'parar' and quotes Joseph Caryl and Spurgeon on the wicked driving out God's law.

Love for God's Commandments Amid Opposition

In response to wickedness, believers must love God's law above gold, esteem all His precepts, and hate every false way.

Lecture support: Verses 127-128 are highlighted as David's personal resolution not to join the wicked but to cling to God's Word.

Key Arguments

Integrity is essential when seeking divine justice.

David's prayer begins with a claim of clean hands because God will not hear pleas for judgment from those guilty of the same sins.

Lecture support: Weaver explains the clean hands doctrine using Matthew 7:1-5 and Romans 2:2-3, showing that judging others with sin in one's own life brings self-condemnation.

Human righteousness is insufficient; we need God as our surety.

Even with a clear conscience, David recognizes his deficiency and asks God to undertake for him, mingling His interests with David's.

Lecture support: Weaver cites Albert Barnes and Spurgeon on the meaning of 'surety' and connects it to Christ's work in Hebrews 7:22.

Continual learning and obedience are necessary to avoid burnout.

While fighting oppression, David prays to be taught God's statutes, showing that we must keep taking in truth to keep putting out effort.

Lecture support: Weaver notes that many pastors burn out because they stop being students of the Word; David models the need for ongoing instruction.

Only God can revive and save; human effort is impotent.

We cannot correct a fallen society; salvation in any sphere is God's work alone. We must depend on His power.

Lecture support: John 15:5, Psalm 62:11, and prayers for revival (Psalm 85:6, 138:7, Habakkuk 3:2) are used to show that revival is a divine work.

God's honor is at stake when His law is made void.

The real issue is not what happens to Christians but how God will vindicate His name when His law is despised.

Lecture support: Weaver argues that despising God's law is despising God Himself, and cites Psalm 138:2 on God magnifying His Word above His name.

Wicked civil governments frame mischief by law.

Psalm 94:20-21 shows that thrones of iniquity make sin legal and condemn the innocent, prompting the prayer for God to work.

Lecture support: Weaver applies the passage to modern laws like abortion and sodomy, showing they are anti-God and require divine intervention.

Scripture References

Psalm 119:121-128

The main text of the sermon, containing David's short prayer for justice and deliverance.

Matthew 6:7

Jesus warns against vain repetitions in prayer like the heathen.

Matthew 6:5

Jesus condemns hypocrites who pray to be seen by men.

Mark 12:40

Jesus says hypocrites who make long prayers for pretense will receive greater damnation.

Matthew 6:6

Jesus instructs to pray in secret, and the Father will reward openly.

Matthew 14:30

Peter's brief prayer 'Lord, save me' when sinking.

Matthew 15:25

The Canaanite woman's short prayer 'Lord, help me.'

Mark 9:24

The father's prayer 'Lord, I believe; help thou mine unbelief.'

Luke 18:13

The publican's short prayer 'God be merciful to me a sinner.'

Ecclesiastes 5:8

God sees oppression and injustice; He is higher than the highest.

Matthew 7:1-5

The clean hands doctrine: judge not with a beam in your own eye.

John 8:7-11

Jesus challenges the accusers of the adulterous woman: 'He that is without sin...'

Acts 23:1

Paul lived in all good conscience before God.

1 John 3:21

If our heart condemns us not, we have confidence toward God.

Romans 2:2-3

God's judgment is according to truth; judging others while doing the same brings self-condemnation.

Isaiah 38:14

Hezekiah's prayer 'O LORD, I am oppressed; undertake for me' uses the same word as surety.

Hebrews 7:22

Jesus was made a surety of a better testament.

John 15:5

Without Christ, we can do nothing.

Psalm 62:11

Power belongs to God.

Psalm 85:6

David prays for corporate revival: 'Wilt thou not revive us again?'

Discussion Questions

1. Why does David begin his prayer by declaring his integrity, and how does the clean hands doctrine apply to our own prayers for justice?

Consider: Weaver explains that David's claim of having done judgment and justice is based on the clean hands doctrine, which requires moral integrity when seeking God's judgment.

2. In what ways is Jesus Christ our Surety, and how does this truth comfort us when we feel oppressed?

Consider: Weaver connects David's plea for God to be his surety with Christ's work in Hebrews 7:22, showing that He undertook our cause.

3. How can we maintain a teachable spirit and continue learning God's statutes even in the midst of prolonged trials?

Consider: David prays for understanding and teaching while fighting oppression; Weaver warns against burnout and emphasizes the need for continual intake of God's Word.

4. What does it mean that 'it is time for the LORD to work,' and what are the signs that God's law is being made void in our culture?

Consider: Weaver explains the Hebrew word 'parar' and cites examples of laws that contradict God's Word, urging prayer when God's law is despised.

5. How should the truth of God's omnipotence and our impotence shape our prayers and actions in a decaying society?

Consider: Weaver argues that as long as we think we can fix things, we won't cry out to God; we must depend on His power alone.

6. Why is God's honor the central issue when His law is made void, and how should that affect our emotional response?

Consider: Weaver points to Psalm 119:136 and the need to weep over God's dishonor, not just our own discomfort.

7. What does it look like to love God's commandments above gold and hate every false way in practical terms?

Consider: David's resolution in verses 127-128 is presented as the proper response to widespread lawlessness.

Applications

Examine your conscience before praying for justice.

Ensure your hands are clean and your heart does not condemn you, so you can pray with confidence.

Lecture support: Weaver cites 1 John 3:21 and the clean hands doctrine, urging self-examination before asking God to judge others.

Depend on Christ as your Surety.

Recognize that your own righteousness is insufficient; trust in Jesus who undertook for you and stands in your place.

Lecture support: The explanation of 'surety' and its fulfillment in Christ (Hebrews 7:22) calls believers to rely on His finished work.

Commit to lifelong learning and obedience.

Even in battles, pray for God to teach you His statutes and give you understanding, so you grow in holiness and avoid burnout.

Lecture support: David's prayers in verses 123-125 model the need for continual instruction; Weaver warns that neglecting this leads to burnout.

Pray urgently when God's law is despised.

When you see God's law denied, denigrated, or defied in society, make David's prayer your own: 'It is time for thee, LORD, to work.'

Lecture support: Weaver applies verse 126 to modern laws like abortion and sodomy, urging believers to cry out for divine intervention.

Acknowledge your impotence and God's omnipotence.

Stop relying on human schemes and confess that only God can revive, save, and change culture; depend wholly on His power.

Lecture support: John 15:5 and the prayers for revival show that we can do nothing without Him; Weaver says 'as long as we think we can, God will not.'

Weep over the dishonor of God.

Let the widespread rejection of God's law break your heart, as it did David's, and mourn that His name is not hallowed.

Lecture support: Psalm 119:136 is cited: 'Rivers of waters run down mine eyes, because they keep not thy law.'

Resolve to love God's Word and hate false ways.

In a culture that makes void God's law, deliberately esteem all His precepts as right and reject every false way.

Lecture support: Verses 127-128 show David's personal commitment; Weaver calls believers to not join the wicked but cling to God's commandments.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 16

Holiness and Obedience

December 07, 2018

Read Chapter 16 in Volume 1, pages 295-307 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Holiness begins in the mind

True holiness starts with a renewed mind that submits to God's thoughts rather than our own.

Lecture support: Weaver states, 'Holiness begins in the mind... Peter said, wherefore gird up the loins of your mind' (1 Peter 1:13).

Holiness ends in obedience

A mind transformed by God's Word will produce obedient actions; holiness and obedience are inseparable.

Lecture support: Weaver says, 'Holiness ends in obedience... As obedient children, not fashioning yourselves according to former lusts' (1 Peter 1:14).

The battle for the mind

Whoever controls the mind controls the life; believers must constantly fight to think biblically.

Lecture support: Weaver asserts, 'Whoever or whatever controls your mind controls your life... The battle is for your mind.'

The flesh opposes the Spirit

The flesh and the Spirit are contrary; walking in the flesh makes holiness impossible.

Lecture support: Weaver cites Galatians 5:16-17: 'the flesh lusteth against the spirit, and the spirit against the flesh.'

Pleasing God as the goal of holiness

Holiness is ultimately about pleasing God, not ourselves; Jesus is the model of always doing what pleases the Father.

Lecture support: Weaver references John 8:29: 'For I do always those things which please him.'

The necessity of regeneration for holiness

Only those who are regenerated and converted can be holy; the unconverted may be moral but not truly holy.

Lecture support: Weaver states, 'In order to be holy, one has to be regenerated and converted.'

Key Arguments

Holiness is impossible without a renewed mind

Because sin began in the mind, holiness must also begin there by rejecting our own thoughts and embracing God's thoughts.

Lecture support: Weaver argues from Colossians 1:21 and Ephesians 2:3 that we were enemies in our minds, so transformation starts with the mind.

Obedience is the evidence of a holy mind

If the mind is truly renewed, it will result in obedient actions; delayed obedience is disobedience.

Lecture support: Weaver says, 'Delayed obedience is disobedience... An obedient child is one that hears, he submits, and he obeys instantly.'

Scripture is the source of God's thoughts

We cannot know God's thoughts apart from His Word; therefore, studying Scripture is essential for holiness.

Lecture support: Weaver states, 'How in the world are we going to ever find the thoughts of God? And the answer is they're revealed in the scripture.'

Holiness and obedience are inseparable

It is impossible to be holy and disobedient at the same time; the Pharisees were condemned for separating them.

Lecture support: Weaver says, 'It is impossible to be holy and to be disobedient at the same time... It was the Pharisees who did that.'

The flesh must be refused daily

Our flesh naturally rebels against holiness; we must continually choose to please God rather than ourselves.

Lecture support: Weaver explains, 'Our flesh will cry and scream and beg to be satisfied... every time we walk in the flesh, we are displeasing unto God.'

Scripture References

1 Peter 1:13-16

Primary text for the sermon; commands to gird up the mind, be holy, and not conform to former lusts.

Galatians 5:16-17

Used to show the conflict between flesh and Spirit, making holiness impossible in the flesh.

Colossians 1:10

Command to walk worthy of the Lord unto all pleasing, emphasizing pleasing God over self.

2 Corinthians 7:1

Call to cleanse from filthiness of flesh and spirit, perfecting holiness.

Psalm 4:3

God sets apart the godly for Himself; the godly are in a distinguished class.

Proverbs 23:7

As a man thinks in his heart, so is he; cited to support the mind's role in holiness.

Colossians 1:21

We were enemies in our minds; shows the mind as the seat of rebellion.

Ephesians 2:3

We fulfilled desires of the flesh and mind; further evidence of the mind's corruption.

Ephesians 4:17-18

Gentiles walk in vanity of mind, darkened understanding; illustrates pre-conversion ignorance.

Proverbs 3:5-7

Trust in the Lord, lean not on own understanding; we must refuse our thoughts.

Isaiah 55:7-9

Forsake wicked thoughts; God's thoughts are higher than ours; conversion involves turning from wrong thinking.

Romans 12:1-2

Present bodies a living sacrifice; be transformed by renewing the mind.

Colossians 3:9-10

Put on the new man renewed in knowledge; God renews our knowledge at salvation.

2 Corinthians 10:5

Casting down imaginations, bringing every thought captive to Christ; equivalent to girding up the mind.

Colossians 3:16

Let the word of Christ dwell in you richly; Scripture is the source of God's thoughts.

Ephesians 2:2

Children of disobedience; contrast with children of obedience.

Colossians 3:6

Wrath of God on children of disobedience; reinforces the need for obedience.

Romans 1:9

Paul served God with his spirit; spirit-led service results in bodily obedience.

John 8:29

Jesus always does what pleases the Father; model for holiness as pleasing God.

Discussion Questions

1. What does it mean to 'gird up the loins of your mind' in practical daily life?

Consider: Based on 1 Peter 1:13 and the call to prepare the mind for action.

2. How can we distinguish between our own thoughts and God's thoughts when making decisions?

Consider: Related to the command to be sober and assess thoughts biblically.

3. Why is delayed obedience considered disobedience, and how does this challenge our typical responses to God's commands?

Consider: From the statement that delayed obedience is disobedience.

4. In what areas of life are you most tempted to conform to 'former lusts' rather than to Christ?

Consider: Based on 1 Peter 1:14 and the warning not to fashion ourselves according to former lusts.

5. How does the battle for the mind play out in your daily routines, and what practical steps can you take to win that battle?

Consider: From the emphasis on the mind as the battleground for holiness.

6. What does it look like to 'please God' in your current circumstances, following Jesus' example in John 8:29?

Consider: Application of the goal of holiness as pleasing God.

Applications

Study Scripture to know God's thoughts

Since holiness begins with thinking God's thoughts, believers must diligently study the Bible to renew their minds.

Lecture support: Weaver says, 'You must find what he thinks so that you can gird up the loins of your mind and think like he thinks.'

Practice instant obedience

Obey God's commands immediately and without complaint, demonstrating love for Him.

Lecture support: Weaver states, 'An obedient child is one that hears, he submits, and he obeys instantly.'

Reject fleshly desires

Refuse to conform to former lusts and instead pursue what pleases God.

Lecture support: Weaver warns, 'Do not be fashioned to this world... you do not become conformed, nor do you fashion yourself according to your former lusts.'

Guard your mind continually

The battle for holiness is 24/7; actively repudiate unbiblical thoughts and dreams.

Lecture support: Weaver shares his practice: 'Lord, I repudiate that... I will not have that.'

Aim to please God in all things

Make it your goal to always do what pleases God, following Christ's example.

Lecture support: Weaver says, 'Holiness is just pleasing God... That should be our goal.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 17

Community In The Old South and Confederacy

November 09, 2019

Read Chapter 17 in Volume 1, pages 309-331 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical Definition of Community

True community requires common culture, heritage, and faith; mere geographic proximity or shared government is insufficient.

Lecture support: Weaver states, 'Where there is no commonality, there is no community' and explains the Latin root communitas meaning 'that which is held in common.'

Theological Foundation of History and Society

History is God's eternal decree unfolding, and societal change requires theological change; the War of Northern Aggression was fundamentally a theological war.

Lecture support: Weaver says, 'History is nothing more than God's eternal decree coming to pass in time' and quotes Thornwell calling the conflict 'Christianity and atheism, the combatants.'

Southern Hope as Biblical Hope

The Old South's hope was rooted in the Bible, contrasting with Northern rationalism; this hope is essential for community.

Lecture support: Weaver explains, 'Southern hope is nothing less than biblical hope' and notes the South was settled by Scots-Irish with strong faith.

Southern Honor as Social Glue

Honor, including honesty, courage, and defense of reputation, held families and communities together; loss of honor leads to societal decay.

Lecture support: Weaver describes the code of honor: 'a reputation for honesty and integrity... martial courage and strength... willingness to use violence if honor was challenged.'

Southern Heritage as Identity

Heritage is a birthright from ancestors; Southerners should cherish their heritage and not bury the past, as it provides identity and continuity.

Lecture support: Weaver quotes Psalm 16:6 and Dabney's warning not to bury 'the inspiring memories of the great patriots.'

Southern Hospitality as Christian Duty

Hospitality, including sharing meals and caring for neighbors, is a biblical command and a hallmark of Southern culture that fosters community.

Lecture support: Weaver cites Romans 12:13 and 1 Peter 4:9, and gives examples of traveler's rooms and community support.

The Necessity of Self-Government under God's Law

Without internal moral restraint by God's Word, external force will control society; communities must be built on God's law to avoid curse.

Lecture support: Weaver quotes Robert Winthrop: 'Men must necessarily be controlled... either by the Bible or the bayonet.'

The Church as a Unified Community of Faith

The church should be a community of one Lord, one faith, one baptism, but modern divisions prevent this unity.

Lecture support: Weaver states, 'What is the church supposed to be? The church is supposed to be the community of faith.'

Key Arguments

Community Requires Commonality

Without shared culture, heritage, and faith, there is no true community; diversity and multiculturalism undermine community.

Lecture support: Weaver argues, 'Multiculturalism, diversity, and unbiblical ideologies... do not and cannot promote community.'

The War of Northern Aggression was Theological

The Civil War was fundamentally a conflict between Christian South and atheistic/rationalist North, not merely about slavery.

Lecture support: Weaver quotes Thornwell: 'The parties in this conflict are not merely abolitionists and slaveholders. They are atheists, socialists, communists... on the one side... and Friends of Order... on the other.'

Societies Must Be Built on God's Law

Rebuilding society on man's law brings God's curse; only God's law can produce a blessed community.

Lecture support: Weaver references the curse of Jericho (Joshua 6:26) and says, 'If our communities are going to be resurrected, they must be resurrected according to God's terms.'

Honor is Essential for Social Cohesion

The code of honor in the Old South - honesty, courage, patriarchal responsibility, and defense of reputation - was the glue that held community together.

Lecture support: Weaver states, 'Honor was the glue that held the family and the community together' and lists the four components of the code.

Heritage Must Not Be Buried

Southerners must retain their heritage and not forget the principles and examples of their ancestors, as heritage provides identity and continuity.

Lecture support: Weaver quotes Dabney: 'Take care that you do not bury too much while burying the dead past... the inspiring memories of the great patriots.'

Hospitality is a Biblical Mandate and Cultural Strength

Southern hospitality, rooted in Scripture, fosters community through sharing, fellowship, and mutual care.

Lecture support: Weaver cites biblical commands (Rom. 12:13; 1 Pet. 4:9) and gives examples of traveler's rooms and community support.

Individual and Family Righteousness is Foundational

Communities and churches cannot be resurrected without resurrected individuals and families living according to God's Word.

Lecture support: Weaver says, 'You cannot have a resurrected community with unresurrected people.'

Loss of Commonality Causes Division

Modern societal division stems from having nothing in common; without biblical communities, we cannot comfort and edify one another.

Lecture support: Weaver concludes, 'We no longer have any commonality. And where there is no commonality, there is no community.'

Scripture References

1 Thessalonians 5:9-11

Weaver reads this passage as the biblical foundation for the message, emphasizing the command to comfort and edify one another.

Joshua 6:26

Used to illustrate the curse on rebuilding Jericho, warning that building society on man's law brings God's curse.

1 Kings 16:34

Referenced as the fulfillment of the curse on Jericho, where the rebuilder sacrificed his sons.

Romans 12:18

Cited in connection with the code of honor: 'As much as lieth in you, live peaceably with all men,' acknowledging limits to peace.

Proverbs 29:23

Quoted to support the idea that honor upholds the humble in spirit, contrasting with pride.

Galatians 6:1

Used to illustrate restoring a brother in meekness, reflecting the gentleman's forbearing use of power.

Proverbs 11:16

Quoted: 'A gracious woman retaineth honor,' supporting the description of a Southern lady.

Psalm 16:6

Quoted: 'The lines have fallen unto me in pleasant places; yea, I have a goodly heritage,' affirming Southern heritage.

Psalm 61:5

Quoted: 'Thou hast given me the heritage of those that fear thy name,' linking heritage to fearing God.

Romans 12:13

Cited as a command to distribute to the necessity of saints and be given to hospitality.

1 Peter 4:9

Quoted: 'Use hospitality one to another without grudging,' as a biblical mandate for hospitality.

1 Timothy 3:2

Cited to show that a bishop must be given to hospitality.

Titus 1:8

Cited to show that a bishop must be a lover of hospitality.

2 Kings 4

Referenced as the biblical example of a traveler's room built for Elisha, paralleling Southern traveler's rooms.

Judges 12

Used to illustrate how language can divide, as 42,000 were killed for mispronouncing 'Shibboleth.'

Discussion Questions

1. What does it mean that 'history is nothing more than God's eternal decree coming to pass in time,' and how should that affect our view of current events?

Consider: Weaver's opening statement about the importance of history.

2. In what ways does our modern society lack 'commonality,' and how does that hinder true community?

Consider: Weaver's definition of community and critique of multiculturalism.

3. How can the church better embody the 'community of faith' with one Lord, one faith, one baptism?

Consider: Weaver's description of the church as community.

4. What would it look like to rebuild our communities on God's law rather than man's law?

Consider: Weaver's challenge about rebuilding society after collapse.

5. How does the loss of 'private moral restraint' lead to increased external control, and what can we do to restore it?

Consider: Weaver's illustration of fewer police in the past due to moral restraint.

6. In what ways can we cultivate biblical hope, honor, heritage, and hospitality in our families and churches today?

Consider: Weaver's four pillars of Southern community.

7. How does the code of honor described (honesty, courage, patriarchal responsibility, defense of reputation) align with or challenge biblical teaching?

Consider: Weaver's description of Southern honor.

8. What aspects of our Christian heritage should we refuse to 'bury,' and how can we pass them on to the next generation?

Consider: Weaver's use of Dabney's warning about burying the past.

Applications

Cultivate Biblical Hope

Anchor your hope in the Bible and Christianity, refusing to let humanistic ideologies alter your thinking.

Lecture support: Weaver says, 'We're not giving up on the Word of God... we're going to act upon that Bible.'

Practice Honor in Daily Life

Men should be men of honesty, integrity, and courage; women should cultivate femininity and graciousness, as described in the code of honor.

Lecture support: Weaver describes the code of honor and quotes Varina Davis on being a lady.

Cherish and Pass On Heritage

Value your birthright as a Christian and as a Southerner (or your own heritage), and teach it to your children.

Lecture support: Weaver quotes Psalm 16:6 and Henry Grady's commitment to send his grandchildren to the Confederate monument.

Show Hospitality

Be hospitable by sharing meals, opening your home, and caring for neighbors in need, as a biblical command.

Lecture support: Weaver cites Romans 12:13, 1 Peter 4:9, and gives examples of traveler's rooms and community support.

Build Community on God's Law

In your family and church, prioritize God's law as the foundation for all relationships and decisions.

Lecture support: Weaver warns that building on man's law brings a curse, referencing Jericho.

Pursue Self-Government by God's Grace

Develop internal moral restraint through the Word of God to avoid the need for external control.

Lecture support: Weaver quotes Winthrop: 'either by the Bible or the bayonet.'

Comfort and Edify One Another

Actively seek to comfort and build up fellow believers in your church community.

Lecture support: Weaver opens with 1 Thessalonians 5:11 and asks when we last experienced this.

Pray and Work Together as a Community

Come together for prayer and mutual aid in times of need, as the Old South communities did.

Lecture support: Weaver describes community prayer meetings for rain and rebuilding barns.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 18

Pretend Christians

November 09, 2019

Read Chapter 18 in Volume 1, pages 333-349 (October 9, 2026 opening-heading corrected edition).

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

Timestamp review: the independent audit identifies reversed source timestamp pairs. This guide provides whole-lecture links only; no timed seek links are supplied.

Major Themes

Hypocrisy and Pretended Faith

Many professing Christians are merely pretending, treating Christianity as a game without genuine obedience.

Lecture support: Weaver states, 'I'm so tired of pretend Christians... They merely pretend to believe, to be Christians.'

Obedience as Evidence of Salvation

True disciples are marked by continued obedience to God's word, not sinless perfection but a life of repentance and conformity to Christ.

Lecture support: Weaver explains, 'If you continue in my word, then are you my disciples indeed' (John 8:31) and 'He became the author of eternal salvation unto all them that obey him' (Hebrews 5:9).

The Danger of Antinomianism

Pretenders are against God's law, using religion as a cover for sin, just as the Pharisees did.

Lecture support: Weaver says, 'It was their antinomianism. That is, they were actually against God's law... People are against God's law.'

The Distinction Between True and False Believers

True believers continue in the faith; those who fall away were never truly saved, as 1 John 2:19 indicates.

Lecture support: Weaver quotes, 'They went out from us, but they were not of us... that they might be made manifest, that they were not all of us.'

God's Created Order and Submission

God has established an order of headship (God-Christ-man-woman), and rebellion against this order reflects worldly thinking and leads to breakdown.

Lecture support: Weaver cites 1 Corinthians 11:3 and Ephesians 5:22-24, emphasizing that submission is not inferiority but obedience to God.

Key Arguments

A large percentage of church members are lost pretenders.

Weaver argues that statistics and anecdotes from church history and modern times show that many professing Christians are not truly saved.

Lecture support: He references R.A. Torrey's claim that 90% of church members are lost and a pastor who believed 90% of his 5,000-member church was lost.

Pretend Christians are like the second son in Matthew 21 who said he would obey but did not.

The parable illustrates that verbal profession without corresponding action is worthless; true repentance leads to obedience.

Lecture support: Weaver reads Matthew 21:28-31 and explains, 'The second son said, I go, sir, and went not... pretend Christians are usually very nice, very mannerly.'

Real preachers are identified by their message and their life.

A true preacher expounds Scripture and lives a life consistent with his message, unlike false prophets who are ravening wolves.

Lecture support: Weaver cites Isaiah 8:20, Matthew 7:15-20, and Philippians 1:15-18 to distinguish genuine from pretend preachers.

Genuine salvation results in a life of continued obedience, not sinless perfection.

While believers still sin, they do not continue in sin; the general tenor of their lives is one of repentance and conformity to Christ.

Lecture support: Weaver explains the present tense in 1 John 3:6-9 and contrasts the sheep and the hog: a sheep gets out of the mud, a hog wallows.

Apostasy reveals that a person was never truly saved.

Those who ultimately forsake the faith demonstrate that they were never genuinely converted, as 1 John 2:19 teaches.

Lecture support: Weaver states, 'The proof that you have ever savingly believed is that you continue to believe... they were never converted to begin with.'

Worldly philosophies like feminism contradict God's created order.

Weaver argues that feminism and other worldly ideas lead to family breakdown and are embraced by pretend Christians who rationalize sin.

Lecture support: He discusses 1 Corinthians 11:3 and Ephesians 5, stating, 'Feminism is totally contrary to the word of God.'

Scripture References

John 8:30-32

Weaver introduces the sermon with this passage, emphasizing that true disciples continue in Jesus' word.

Matthew 21:28-31

The parable of the two sons is used to illustrate pretend Christians who say they will obey but do not.

Matthew 23:14

Jesus condemns the Pharisees for making long prayers as a pretense while devouring widows' houses.

Mark 12:40

Similar to Matthew 23:14, highlighting the Pharisees' pretense in prayer.

Exodus 22:22

God's command not to afflict widows or fatherless children, which the Pharisees violated.

Deuteronomy 10:18

God executes judgment for the fatherless and widows, contrasting with the Pharisees' actions.

Deuteronomy 24:17

Prohibition against perverting judgment or taking a widow's garment as pledge.

Psalm 68:5

God is a father to the fatherless and a judge of widows, underscoring His care for the vulnerable.

Philippians 1:12-18

Paul notes that some preach Christ out of pretense, but he rejoices that Christ is preached.

Isaiah 8:20

If a preacher does not speak according to God's word, there is no light in him.

Matthew 7:15-20

False prophets are known by their fruits; a good tree cannot bear bad fruit.

Matthew 7:21-23

Not everyone who says 'Lord, Lord' will enter the kingdom, but only those who do the Father's will.

Romans 8:29

God predestined believers to be conformed to the image of His Son.

2 Timothy 2:19

The Lord knows those who are His, and everyone who names Christ must depart from iniquity.

1 John 3:4

Sin is the transgression of the law, defining iniquity.

Romans 6:1-2

Believers who have died to sin should not continue in it.

1 John 3:6-10

Those born of God do not continually sin; the present tense indicates ongoing action.

1 John 2:1-2

If anyone sins, we have an advocate with the Father, Jesus Christ.

Romans 6:12

Do not let sin reign in your mortal body; sin is present but should not rule.

1 John 2:3-4

Knowing God is evidenced by keeping His commandments; those who do not are liars.

Discussion Questions

1. What are some signs that a person might be a 'pretend Christian' rather than a genuine believer?

Consider: Weaver describes pretend Christians as those who say they will obey but do not, and who use religion as a cover for sin.

2. How does the parable of the two sons in Matthew 21 challenge our understanding of obedience and repentance?

Consider: The parable contrasts verbal profession with actual obedience, showing that true repentance leads to action.

3. In what ways do modern Christians resemble the Pharisees in their pretense?

Consider: Weaver connects the Pharisees' long prayers as a cloak for sin to modern scandals and antinomianism.

4. How can we discern between a true preacher and a pretend preacher according to Scripture?

Consider: Weaver points to the message (expounding Scripture) and the messenger's life (fruit) as tests from Isaiah 8:20 and Matthew 7.

5. What does 1 John 3:6-9 mean when it says those born of God do not sin, and how does the Greek present tense clarify this?

Consider: Weaver explains that the present active indicative indicates continuous action, so believers do not continually sin.

6. Why is continued obedience essential evidence of salvation, and how does this relate to Hebrews 5:9?

Consider: Weaver argues that Jesus is the author of salvation to those who obey Him, making obedience a mark of true faith.

7. How does the breakdown of God's created order in the family contribute to the problem of pretend Christianity?

Consider: Weaver discusses feminism and rebellion against headship as worldly philosophies that lead to apostasy.

8. What comfort and warning does 1 John 2:19 provide regarding those who fall away from the faith?

Consider: The verse indicates that those who leave were never truly part of the church, which both warns and reassures believers.

Applications

Examine your own faith for genuineness.

Weaver challenges listeners to assess whether they are truly continuing in Christ's word or merely pretending.

Lecture support: He asks, 'Why do some professed believers... suddenly forsake and cast off the truth?' and urges self-examination.

Pursue continued obedience and repentance.

Believers should constantly bring their lives into conformity to Christ, repenting when they sin.

Lecture support: Weaver states, 'When God shows us our sin, we turn from it. We will not continue in it.'

Reject worldly philosophies and submit to God's order.

Christians must resist worldly thinking like feminism and instead embrace biblical headship and submission.

Lecture support: Weaver says, 'Feminism is totally contrary to the word of God... your argument is not with me, it's with God.'

Test preachers by their message and life.

Listeners should evaluate whether preachers expound Scripture and live consistently with their teaching.

Lecture support: Weaver cites Isaiah 8:20 and Matthew 7:15-20 as criteria for discerning true from false preachers.

Persevere in the faith as proof of salvation.

Continuing to believe and repent is the evidence that one has been truly saved.

Lecture support: Weaver says, 'The proof that you have ever savingly believed is that you continue to believe.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 19

A Biblical Philosophy of History

December 15, 2012

Read Chapter 19 in Volume 1, pages 351-372 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's Sovereignty Over History

God's eternal decree ordains all events in time; nothing happens outside His control. History is the outworking of His plan.

Lecture support: Weaver states, 'There is absolutely nothing outside of the eternal decree of God... History is also linear... it has a definite beginning... and a definite ending.'

The Command to Study and Teach History

Scripture commands believers to remember, consider, and teach the works of God in past generations.

Lecture support: Deuteronomy 32:7 and Psalm 78:1-7 are cited as commands to not hide God's works from children.

History as a Tool for Learning and Avoiding Error

Studying history allows us to profit from the wisdom and mistakes of others, avoiding the same sins and judgments.

Lecture support: Weaver says, 'We must study history in order that we may profit from the lives, the wisdom, and the mistakes of others.'

The Danger of Historical Amnesia

Erasing a people's history leads to their destruction; controlling the past controls the future.

Lecture support: Quotes Kundera: 'The first step in liquidating a people is to erase its memory.'

The Timelessness of Biblical Principles

Principles from past events remain relevant regardless of time; truth does not expire.

Lecture support: Weaver argues that principles from 1215, 1776, and 1861 are still applicable today.

The Gospel as Comprehensive Good News

The gospel includes all of Christ's works and reign, not just His death and resurrection. History is 'His story.'

Lecture support: Weaver states, 'Christ is the gospel... Anything and everything that pertains to Christ is the gospel.'

History as Encouragement for Believers

Remembering God's past deliverances encourages faith and prompts prayer for present victory.

Lecture support: Psalm 44:1-4 is used to show that hearing of God's past works leads to a plea: 'Do it again, O God.'

The Conflict Between Christ and Antichrist in History

History is a personal conflict between God and Satan, with ultimate victory assured to Christ.

Lecture support: Rushdoony quote: 'History... is not the outworking of impersonal forces but a personal conflict between the forces of God and anti-God.'

Key Arguments

All history is religious because God ordains everything.

Since God decrees all events, there is no secular history; every event has theological significance.

Lecture support: Weaver says, 'There is no such thing as a division between secular history and religious history. All history is religious because God is the author of it.'

Christians are commanded to study history.

Deuteronomy 32:7 and Psalm 78 command believers to remember and teach the works of God in past generations.

Lecture support: Weaver reads Deuteronomy 32:7 and Psalm 78:1-7, emphasizing the imperative to not hide God's works from children.

History is linear, not cyclical.

History has a definite beginning and end; it does not repeat itself, though humans repeat sins due to failure to learn.

Lecture support: Weaver states, 'History is linear, that is like a straight line. History has a beginning and history has an ending.'

We are responsible to learn from God's providential acts.

God holds people accountable to profit from historical events, including judgments in nature, as seen in Amos 4 and Job 37.

Lecture support: Weaver cites Amos 4 where God says 'Yet you've not returned unto Me' after judgments, and Job 37 on weather sent for correction or mercy.

Destroying history destroys a people.

Erasing memory and rewriting history is a tactic of tyrants to control populations.

Lecture support: Quotes Kundera, Cleburne, Marx, Stalin, and Hitler to show that controlling the past controls the future.

Studying history helps us avoid repeating sins and errors.

By learning from the lives of biblical figures and historical persons, we can emulate virtues and avoid their mistakes.

Lecture support: Weaver asks, 'Had you just rather read the book of Job and learn the principles or had you rather go through what Job went through?'

Principles are timeless; time does not make truth irrelevant.

The same principles that applied in 1215, 1776, and 1861 apply today because truth is unchanging.

Lecture support: Weaver says, 'Principles and truth are timeless. Principles do not die, they do not have funerals.'

The gospel encompasses all of Christ's works and reign.

The gospel is not limited to soteriology; it includes Christ's dominion over all things, and history is 'His story.'

Lecture support: Weaver argues, 'Christ is the gospel... Anything and everything that pertains to Christ is the gospel.'

Scripture References

Deuteronomy 32:7

God commands remembering the days of old and considering the years of many generations.

Ephesians 3:11

God has an eternal purpose which He purposed in Christ Jesus.

Isaiah 46:10

God declares the end from the beginning, showing His sovereign counsel.

Acts 15:18

Known unto God are all His works from the beginning of the world.

Psalm 78:1-7

Command to teach God's wonderful works to future generations.

Matthew 21:32

Jesus holds Pharisees accountable to profit from the repentance of publicans and harlots.

Amos 4

God sent judgments on Israel, yet they did not return to Him.

Joel 1

God sent plagues of locusts as judgments.

Job 37:9-13

God controls weather for correction, land, or mercy.

Jeremiah 14:22

Only God can cause rain; idols cannot.

James 5:10-11

Take the prophets as examples of suffering and patience.

Hebrews 11:32-38

Examples of faith and suffering from Old Testament saints.

Romans 13:7

Give honor to whom honor is due.

Deuteronomy 20:19-20

God forbids making war against creation (implied in discussion of just war).

1 Samuel 15:6

God forbids making war against non-combatants (implied).

Romans 11:33-36

Of Him, through Him, and to Him are all things; all things have meaning in relation to God.

Titus 1:2-3

God promised eternal life before the world began and manifested it in due time.

1 Corinthians 2:2, 4-5

Paul determined to know only Christ crucified, contrasting biblical wisdom with human wisdom.

1 Corinthians 15:3-4

Paul delivered the gospel: Christ died for our sins and rose again according to the Scriptures.

Psalm 44:1-4

Hearing of God's past works leads to a plea for present deliverance.

Discussion Questions

1. How does the doctrine of God's eternal decree shape our understanding of history?

Consider: Weaver argues that nothing happens outside God's decree, making all history religious.

2. In what ways are we responsible to learn from the lives of people in the Bible and in history?

Consider: Weaver cites Matthew 21:32 and James 5:10-11 to show we must profit from others' examples.

3. Why is it dangerous to separate secular and religious history?

Consider: Weaver states there is no such division because God is the author of all history.

4. How have tyrants used the erasure of history to control people, and what can we learn from this?

Consider: Quotes from Marx, Stalin, and Hitler illustrate the tactic of controlling the past.

5. What principles from the War Between the States does Weaver believe are still relevant today?

Consider: Weaver discusses secession, just war, and honoring those who act righteously.

6. How does Weaver define the gospel, and why does he argue it includes more than personal salvation?

Consider: Weaver says Christ is the gospel, encompassing all His works and reign.

7. In what ways can studying history encourage believers during difficult times?

Consider: Psalm 44 is used to show that remembering God's past acts leads to prayers for present deliverance.

8. How should Christians determine whom to honor in history according to Romans 13:7?

Consider: Weaver argues that honor is due only to those who live honorably, as seen in the contrast between biblical kings and figures like Sherman.

Applications

Study history to see God's hand and apply biblical principles.

Believers should actively study history - biblical and post-biblical - to discern God's works and learn timeless principles for life.

Lecture support: Weaver says, 'We must study history in order that we may profit from the lives, the wisdom, and the mistakes of others.'

Teach history to the next generation.

Parents and elders are commanded to pass on the knowledge of God's works to their children, as Psalm 78 instructs.

Lecture support: Weaver reads Psalm 78:4-7 and emphasizes not hiding God's works from children.

Evaluate historical figures by biblical standards.

Use Scripture to determine who acted righteously and who did not, and give honor only where it is due.

Lecture support: Weaver contrasts Sherman and Sheridan with biblical commands about war to show they were dishonorable.

Recognize the spiritual conflict in history.

View history as the ongoing battle between Christ and Antichrist, and align with God's side.

Lecture support: Rushdoony quote: 'History... is a personal conflict between the forces of God and anti-God.'

Do not dismiss older history as irrelevant.

Principles are timeless; events from centuries ago still have direct bearing on today's issues.

Lecture support: Weaver connects 1215, 1776, and 1861 to show ongoing relevance.

Let history encourage your faith.

When discouraged, recall God's past deliverances and pray for Him to act again.

Lecture support: Psalm 44:1-4 is used as a model: 'We have heard with our ears... Do it again, O God.'

Preach the full gospel of Christ's dominion.

The gospel includes Christ's reign over all things; believers should proclaim His lordship in every area.

Lecture support: Weaver states, 'Christ is the gospel... Anything and everything that pertains to Christ is the gospel.'

Learn from God's judgments in nature and providence.

Pay attention to weather events and disasters as potential messages from God for correction or mercy.

Lecture support: Job 37:13 says God sends weather 'for correction, or for his land, or for mercy.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 20

Who Are You Condemning?

December 15, 2012

Read Chapter 20 in Volume 1, pages 373-389 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Inescapability of Condemnation

Just as we are always justifying someone, we are always condemning someone by our actions and attitudes.

Lecture support: We're also always condemning someone, whatever we do and however we live.

Self-Condemnation Through Words

Our words reveal our hearts and will be the basis for our justification or condemnation.

Lecture support: By thy words thou shalt be justified, and by thy words thou shalt be condemned.

Condemning Others by Obedience

Living a righteous life condemns the wicked by highlighting their disobedience.

Lecture support: By faith Noah… prepared an ark… by the which he condemned the world.

Condemning God by Rejecting His Counsel

When we refuse to obey God's Word, we condemn Him and justify ourselves.

Lecture support: The Pharisees and lawyers rejected the counsel of God against themselves.

The Mutual Exclusivity of Justifying God and Self

We cannot justify both God and ourselves; one must be condemned.

Lecture support: Either God is right and we're wrong, or we're right and God is wrong.

Key Arguments

Christians Can Condemn Themselves Without Eternal Condemnation

Romans 8:1 assures no eternal condemnation for believers, but they can still experience temporal self-condemnation through sin.

Lecture support: There is now therefore no condemnation to those who are in Christ Jesus... but that does not mean then that we cannot condemn ourselves.

Words Are the Primary Means of Self-Condemnation

Jesus taught that every idle word will be accounted for, and our speech justifies or condemns us.

Lecture support: Every idle word that men shall speak, they shall give an account thereof in the day of judgment.

Unjust Judgment of Others Brings Condemnation on Ourselves

Judging others harshly or hypocritically results in being judged by the same standard.

Lecture support: Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged.

Grudging Leads to Self-Condemnation

James warns that groaning against one another brings condemnation.

Lecture support: Grudge not one against another, brethren, lest ye be condemned.

Obedience to God's Law Condemns the Wicked

Noah's faithful obedience condemned the world; similarly, keeping God's law contends with the wicked.

Lecture support: By faith Noah... prepared an ark... by the which he condemned the world.

Rejecting God's Counsel Is Condemning God

The Pharisees rejected God's counsel, thereby condemning God and justifying themselves.

Lecture support: The Pharisees and lawyers rejected the counsel of God against themselves.

Scripture References

Psalm 107:10-12

Introduction to the message; those who rebelled against God's words and condemned His counsel were brought low.

John 3:18

Unbelievers are condemned already because they do not believe in the Son of God.

John 3:36

Those who do not believe on the Son shall not see life; God's wrath abides on them.

Psalm 7:11

God judges the righteous and is angry with the wicked every day.

Romans 8:1

There is no eternal condemnation for those in Christ Jesus.

John 5:24

Believers have everlasting life and shall not come into condemnation.

Job 9:20

If Job justified himself, his own mouth would condemn him.

Job 15:6

Eliphaz tells Job his own mouth condemns him.

Matthew 12:34-37

By your words you will be justified or condemned; every idle word will be accounted for.

Matthew 15:18-20

What proceeds from the mouth comes from the heart and defiles a person.

James 3:2

If anyone does not stumble in word, he is a perfect man.

James 3:6

The tongue is a fire, a world of iniquity, set on fire by hell.

Titus 2:8

Sound speech that cannot be condemned.

Ephesians 4:29

Let no corrupt communication proceed out of your mouth.

James 5:12

Let your yes be yes and your no be no, lest you fall into condemnation.

Luke 6:37

Judge not, condemn not, forgive, and you will be forgiven.

Matthew 7:1-2

Judge not, that you be not judged; with the measure you use, it will be measured to you.

John 7:24

Judge not according to appearance, but judge righteous judgment.

1 Peter 4:8

Above all things have fervent charity among yourselves, for charity shall cover the multitude of sins.

James 5:9

Grudge not one against another, brethren, lest ye be condemned.

Discussion Questions

1. In what ways do our everyday words reveal the condition of our hearts, and how can we become more mindful of the words we speak?

Consider: Based on Matthew 12:34-37 and the teaching that words justify or condemn us.

2. What is the difference between righteous judgment and the kind of judging Jesus forbids in Matthew 7:1-2?

Consider: The sermon distinguishes between judging actions by God's Word and judging motives.

3. How does grudging manifest in our lives, and what practical steps can we take to overcome it?

Consider: James 5:9 warns against grudging; the sermon illustrates it with the hog trough analogy.

4. In what ways does our obedience to God's Word serve as a form of condemning the world, as seen in Noah's example?

Consider: Hebrews 11:7 shows Noah's faith condemned the world.

5. How do we practically 'condemn God' in our daily lives, and what does repentance from that look like?

Consider: Psalm 107:11 and Luke 7:30 show rejecting God's counsel condemns Him.

6. Why is it impossible to remain neutral between justifying God and justifying ourselves?

Consider: The conclusion states there is no middle ground.

Applications

Guard Your Speech

Recognize that your words reveal your heart and will be judged; practice speaking only what edifies.

Lecture support: Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying.

Avoid Unjust Judgment

Refrain from judging others' motives; instead, judge actions by Scripture and give others the benefit of the doubt.

Lecture support: Judge not according to appearance, but judge righteous judgment.

Overcome Grudging

Cultivate contentment and rejoice in others' blessings rather than groaning against them.

Lecture support: Grudge not one against another, brethren, lest ye be condemned.

Live Obediently to Condemn Wickedness

Your faithful obedience to God's Word serves as a witness against the world's sin.

Lecture support: By faith Noah… prepared an ark… by the which he condemned the world.

Submit to God's Counsel

Instead of rejecting God's Word, humbly accept it as right and align your life with it.

Lecture support: The Pharisees and lawyers rejected the counsel of God against themselves.

Justify God, Not Yourself

In every situation, choose to acknowledge God's righteousness and your own need for repentance.

Lecture support: Either God is right and we're wrong, or we're right and God is wrong.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 21

Who Is Your God?

November 10, 2015

Read Chapter 21 in Volume 1, pages 391-411 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Practical Atheism Among Professing Christians

Many who claim to believe in God live as if He does not exist, ignoring His law and commandments.

Lecture support: Weaver states, 'Most professing Christians are practical atheists... they live as if there was no God - as if God had not spoken.'

The Exclusivity and Sovereignty of God

There is only one true God, who has revealed Himself in Scripture and in Jesus Christ, and He alone is sovereign over all.

Lecture support: Weaver declares, 'Allah is not God... There's only one ultimate, only one absolute, only one supreme being... the one true and the living God who's revealed Himself in His Word through the Lord Jesus Christ.'

Obedience as the Necessary Response to God's Sovereignty

Acknowledging God as Lord logically demands keeping His commandments; obedience is the practical outworking of true faith.

Lecture support: Weaver says, 'Therefore, since God is God, and He is the only God, we must therefore keep His commandments, His statutes.'

The Distinction Between Imputed and Practical Righteousness

Salvation is by Christ's imputed righteousness alone, but practical righteousness (obedience) is the evidence of that salvation.

Lecture support: Weaver explains, 'A practical righteousness is that which demonstrates that we have been saved by the imputed righteousness of Jesus Christ.'

The Insufficiency of Lip Service

God rejects worship that is only verbal; true worship involves the heart and is demonstrated by obedience.

Lecture support: Weaver cites Isaiah 29:13 and Matthew 15:7-9: 'This people draweth nigh unto me with their mouth... but their heart is far from me.'

Key Arguments

Man's innate religiosity does not guarantee true worship

Man naturally acknowledges a supreme being, but often replaces the true God with idols or self.

Lecture support: Weaver says, 'Man is innately religious. He always has a deity. His deity may be Mammon, it may be Baal, it may be Moloch, or some other false god.'

Practical atheism is more dangerous than intellectual atheism

Those who profess faith but live in disobedience are self-deceived and their profession is worthless.

Lecture support: Weaver states, 'A practical atheist is someone who will admit there is a God... and yet... lives as if there was no God.'

God's revelation demands a response of obedience

Because God has revealed Himself in creation, conscience, Scripture, and Christ, we are accountable to know and obey Him.

Lecture support: Weaver argues, 'God is exactly as He revealed Himself in His Word... He is as He has revealed Himself in His Word.'

The Old Testament law remains authoritative for Christians

The Old Testament is as much God's Word as the New Testament, and its moral commands are still binding.

Lecture support: Weaver says, 'The Old Testament is just as much the Word of God as the New Testament... God's law is not simply good advice... God's law is a demand and it is a command.'

Obedience is the test of genuine love for God

Jesus taught that keeping His commandments is the proof of love for Him; disobedience proves the opposite.

Lecture support: Weaver quotes John 14:21,24: 'He that hath my commandments, and keepeth them, he it is that loveth me... He that loveth me not keepeth not my sayings.'

Profession without obedience is self-deception

1 John 2:4 declares that anyone who claims to know God but disobeys His commands is a liar.

Lecture support: Weaver reads 1 John 2:4: 'He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.'

Scripture References

Deuteronomy 4:34-40

Primary text; read at the opening and expounded throughout the sermon.

2 Timothy 3:16

Used to argue that all Scripture, including the Old Testament, is inspired and profitable.

Titus 1:16

Cited to show that some profess to know God but deny Him by their works.

2 Kings 17:23-41

Illustration of people who feared the Lord but served their own gods; read extensively.

Zephaniah 1:5

Example of double-mindedness: swearing by the Lord and by Molech.

Isaiah 29:13

God's complaint about people honoring Him with lips but hearts far from Him.

Matthew 15:7-9

Jesus applies Isaiah 29:13 to the Pharisees, calling their worship vain.

Matthew 6:21, 24

Where your treasure is, there your heart is; no man can serve two masters.

Deuteronomy 4:32-33

The greatness of God's revelation to Israel, speaking from the fire.

Psalm 19:1-3

General revelation through creation; the heavens declare God's glory.

Romans 1

General revelation through creation and judgment reveals God's power and holiness.

Romans 2

Conscience as general revelation, accusing or excusing.

Hebrews 1:1-2

God's final revelation through His Son, Jesus Christ.

Isaiah 45:1,4-5,21

God's sovereignty over Cyrus and declaration that there is no other God.

Deuteronomy 6:4

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

1 Timothy 3:16

The mystery of godliness: God was manifest in the flesh.

1 Timothy 2:5

There is one God and one mediator, the man Christ Jesus.

Deuteronomy 5:1,31; 6:1-3,24-25

Commands to learn, keep, and do God's law; obedience brings righteousness and blessing.

Romans 3:20,28

No one is justified by the deeds of the law; justification is by faith.

Galatians 4:4-5

Christ was made under the law to redeem us and provide imputed righteousness.

Discussion Questions

1. What is the difference between intellectual atheism and practical atheism, and why does Weaver consider practical atheism more dangerous?

Consider: Weaver defines both terms early in the sermon and argues that practical atheism is prevalent in churches.

2. How does the example of the Samaritans in 2 Kings 17 illustrate the concept of fearing the Lord while serving other gods?

Consider: The passage shows people who outwardly acknowledged God but continued in idolatry.

3. In what ways do general revelation (creation, conscience) and special revelation (Scripture, Christ) work together to reveal God?

Consider: Weaver explains the two types of revelation and their limitations.

4. Why does Weaver insist that the Old Testament law is still binding on Christians today?

Consider: He argues from 2 Timothy 3:16 and the immutability of God.

5. What is the relationship between imputed righteousness and practical righteousness according to this sermon?

Consider: Weaver distinguishes between the righteousness that saves and the righteousness that evidences salvation.

6. How does 1 John 2:3-4 serve as a test for genuine faith, and how should we apply it without falling into legalism?

Consider: The passage is used to show that obedience is the mark of knowing God.

7. Weaver says, 'Your God is the one that you obey.' How can we examine our lives to see who or what we are truly obeying?

Consider: The concluding application challenges listeners to evaluate their practical allegiance.

Applications

Examine your life for practical atheism

Evaluate whether your daily life reflects obedience to God or a functional denial of His authority.

Lecture support: Weaver warns, 'Most professing Christians are practical atheists... they live as if there was no God.'

Meditate on God's revelation and sovereignty

Regularly consider and turn over in your mind the truth that God alone is God and has revealed Himself in Scripture and Christ.

Lecture support: Weaver expounds 'know' and 'consider' from Deuteronomy 4:39, urging meditation on God's uniqueness.

Obey God's commandments as a response to His lordship

Since God is the sovereign Lord, commit to keeping His statutes and commandments in every area of life.

Lecture support: Weaver states, 'Therefore, since God is God... we must therefore keep His commandments, His statutes.'

Test the genuineness of your faith by your obedience

Use 1 John 2:3-4 as a diagnostic: if you claim to know God but habitually disobey, your profession is false.

Lecture support: Weaver reads, 'He that saith, I know him, and keepeth not his commandments, is a liar.'

Reject double-minded worship

Avoid the error of the Samaritans who feared the Lord but served their own gods; serve God exclusively.

Lecture support: Weaver cites Zephaniah 1:5 and 2 Kings 17 to condemn trying to serve both God and idols.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 22

Walking With The Lord - Part 7 - Learning Christ

Part One

April 08, 2016

Read Chapter 22 in Volume 2, pages 11-28 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Learning Christ as a Disciple

True Christianity involves learning Christ personally, not just facts about Him, and being conformed to His image.

Lecture support: He says, 'But you have not so learned Christ' (Eph 4:20). The Greek word for disciple means learner, and learning Christ requires a thorough commitment.

Distinction Between Believers and the World

Believers must walk differently from the unsaved, as evidenced by a holy life, not conforming to worldly patterns.

Lecture support: Weaver states, 'We are not to be like the ungodly in any way, because the ungodly do not know Jesus Christ.'

Conformity to Christ

God predestined believers to be conformed to the image of His Son, meaning they are to be duplicates of Christ in character and conduct.

Lecture support: He cites Romans 8:29 and 1 John 4:17, explaining summorphos as being pressed into the same mold.

Hearing and Following the Shepherd

True sheep hear Christ's voice, are known by Him, and follow Him; continuing in His word is evidence of genuine discipleship.

Lecture support: He references John 10:27 and John 8:31, emphasizing that disciples continue in Christ's word.

Taught by God

Being taught by God is the mark of true believers in both Old and New Testaments, leading to knowledge of the Lord.

Lecture support: He cites Deuteronomy 33:3, Isaiah 54:13, Jeremiah 31:34, and John 6:45.

The Danger of False Profession

Many professing Christians are indistinguishable from the world and may not truly know Christ, as evidenced by lack of progress and obedience.

Lecture support: Weaver says, 'It is almost impossible today to tell the difference between the average professing Christian and an unsaved worldling.'

Grace Teaches Holiness

The same grace that saves also teaches believers to deny ungodliness and live soberly, righteously, and godly.

Lecture support: He expounds Titus 2:11-12, showing that grace instructs us in holy living.

Chastening as Evidence of Sonship

God chastens His disobedient children; lack of chastening indicates illegitimacy, not true sonship.

Lecture support: He references Hebrews 12:6-8, stating that if one sins without chastening, they are not God's child.

Key Arguments

Obedience Requires Learning Christ

One cannot obey Christ without knowing Him; learning Christ is essential for Christian living.

Lecture support: Weaver says, 'You can't obey that which you do not know... obedience requires learning.'

Superficial Christianity Indicates Lack of True Knowledge

The widespread worldliness among professing Christians shows they have not truly learned Christ.

Lecture support: He states, 'If someone lives in a heathenish lifestyle, it is evidence that they do not know Jesus Christ.'

True Knowledge of Christ Involves Conformity

Knowing Christ is more than intellectual; it means being made conformable to His death and resurrection.

Lecture support: He cites Philippians 3:10-11, emphasizing conformity to Christ's sufferings and death.

Christ is Both Lesson and Teacher

Believers learn Christ by being taught by Him, not merely learning about Him.

Lecture support: He explains, 'We are not just simply learning about Christ, we are learning from Christ.'

Continuing in the Word Proves Discipleship

Genuine disciples continue in Christ's word; those who fall away were never truly of the faith.

Lecture support: He quotes John 8:31 and 1 John 2:19 to argue that perseverance is a mark of true belief.

God's Sheep Hear and Follow

The evidence of being Christ's sheep is hearing His voice and following Him, not mere profession.

Lecture support: He references John 10:26-27, stating that those who do not believe are not His sheep.

Denial of Christ's Incarnation is Antichrist

Rejecting that Jesus Christ has come in the flesh is a mark of the spirit of antichrist.

Lecture support: He cites 1 John 4:2-3 and 2 John 1:7 to warn against Gnostic heresies.

God Teaches Through Word and Spirit

God opens hearts and understanding through the preached Word, enabling believers to learn Christ.

Lecture support: He references Lydia in Acts 16 and the disciples on the road to Emmaus in Luke 24.

Scripture References

Ephesians 4:17-21

The primary text of the sermon, contrasting the walk of Gentiles with learning Christ.

Hebrews 11:6

Mentioned as the necessity of walking in faith before the Lord.

Ephesians 4:1-7

Paul's teaching on walking worthily of the Christian vocation.

1 Corinthians 4:7

Used to show that God makes believers to differ and all they have is from Him.

1 Peter 1:2

Cited to show that election leads to obedience through sanctification of the Spirit.

Acts 11:26

The disciples were first called Christians in Antioch.

John 14:1-9

Jesus' conversation with Thomas and Philip, showing Philip's lack of true knowledge despite years with Christ.

Titus 2:11-13

The grace of God that brings salvation teaches us to deny ungodliness and live godly.

Philippians 3:10-11

Paul's desire to know Christ and the power of His resurrection, being conformed to His death.

1 John 4:17

As He is, so are we in this world; our Christlikeness gives boldness in judgment.

Romans 8:29

Predestined to be conformed to the image of His Son.

John 8:29

Jesus always does those things that please the Father.

Matthew 11:29

Take my yoke upon you and learn of me.

John 8:30-31

If you continue in my word, then are you my disciples indeed.

1 John 2:19

They went out from us, but they were not of us; if they had been, they would have continued.

Proverbs 23:23

Buy the truth and sell it not.

John 10:23-30

My sheep hear my voice, and I know them, and they follow me.

Deuteronomy 33:1-3

The saints sat down at God's feet; every one shall receive of thy words.

John 6:44-45

No man can come to me except the Father draw him; they shall be all taught of God.

Isaiah 54:13

All thy children shall be taught of the Lord.

Discussion Questions

1. What does it mean to 'learn Christ' as opposed to merely learning about Christ?

Consider: Weaver emphasizes that learning Christ involves personal transformation and conformity to His image.

2. Why does Weaver say it is almost impossible to tell the difference between the average professing Christian and an unsaved worldling?

Consider: He laments the lack of distinction in lifestyle, dress, speech, and entertainment choices.

3. How does the example of Philip in John 14 challenge our assumptions about knowing Jesus?

Consider: Philip walked with Jesus for three years yet did not truly know Him, prompting self-examination.

4. In what ways does the grace of God teach us to deny ungodliness according to Titus 2:11-12?

Consider: Weaver explains that saving grace instructs believers in holy living.

5. What does it mean to be conformed to the image of Christ, and how does this relate to being 'pressed into the same mold'?

Consider: He uses the illustration of a butter mold to explain summorphos in Romans 8:29.

6. How does continuing in Christ's word serve as evidence of genuine discipleship?

Consider: Weaver cites John 8:31 and 1 John 2:19 to argue that true believers persevere.

7. What is the significance of being 'taught of God' in both the Old and New Testaments?

Consider: He traces the theme from Deuteronomy, Isaiah, Jeremiah, and John 6 to show it as a mark of believers.

8. How does God's chastening demonstrate His love and our sonship, according to Hebrews 12?

Consider: Weaver argues that lack of chastening indicates illegitimacy, not true relationship with God.

Applications

Examine Your Knowledge of Christ

Believers must assess whether they truly know Christ or merely know about Him, as evidenced by a transformed life.

Lecture support: Weaver asks, 'Has the thought of learning Jesus Christ ever really entered into your mind?'

Pursue Holiness and Distinction from the World

Christians are called to live differently from the unsaved, avoiding worldly entertainment, speech, and values.

Lecture support: He states, 'We are not to be like the ungodly in any way.'

Submit to Christ as Teacher

Believers must take the posture of learners, sitting at Jesus' feet and being taught by Him through His Word.

Lecture support: He says, 'In order to learn Christ we must take our seat in the position as learners, as students, as followers, and as disciples.'

Continue in Christ's Word

True discipleship is marked by perseverance in the truth; believers must hold fast to sound doctrine.

Lecture support: He quotes John 8:31, 'If you continue in my word, then are you my disciples indeed.'

Embrace God's Chastening as Proof of Sonship

When believers sin, they should expect and accept God's corrective discipline as evidence of His love.

Lecture support: He references Hebrews 12:6-8, stating that chastening yields the peaceable fruit of righteousness.

Gird Up the Loins of Your Mind

Learning Christ requires mental effort, study, and meditation on Scripture, not passive entertainment.

Lecture support: He cites 1 Peter 1:13, 'Gird up the loins of your mind,' and contrasts it with amusement.

Reject Doctrines that Deny Christ

Believers must avoid teachings that deny Christ's incarnation or messiahship, recognizing them as antichrist.

Lecture support: He warns from 1 John 4:2-3 and 2 John 1:7 about deceivers who deny Jesus came in the flesh.

Trust God's Teaching Through His Word and Spirit

God opens hearts and understanding through Scripture; believers should rely on His illumination.

Lecture support: He points to Lydia and the Emmaus road disciples as examples of God opening understanding.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 23

Truths from the Life of Jonah - Jonah Series

Part One of Four

July 14, 2024

Read Chapter 23 in Volume 2, pages 29-45 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Inspiration and Profitability of All Scripture

The entire Bible, including the Old Testament, is God-breathed and essential for spiritual maturity.

Lecture support: Weaver cites 2 Timothy 3:16-17 and explains the Greek word Theopneustos, emphasizing that the Old Testament is just as profitable as the New.

The Historicity of Biblical Events

Jonah was a real person, and the miracle of the great fish is affirmed by both Old Testament history and Jesus' testimony.

Lecture support: Weaver references 2 Kings 14:25 and Matthew 12:40-41, and shares the story of James Bartley to support the plausibility of the account.

The Consequences of Disobedience

Running from God's will leads to personal cost and divine intervention.

Lecture support: Jonah paid his fare to Tarshish, and God sent a storm and a great fish to arrest his flight.

God's Omnipresence and Manifest Presence

While God is everywhere, His manifest presence in the Old Testament was in the temple; Jonah fled from that special presence.

Lecture support: Weaver explains Psalm 139 and contrasts God's essential omnipresence with the glory cloud in the temple (1 Kings 8:11; 2 Chronicles 5:14).

The Interconnectedness of Human Actions

No one lives or dies to himself; our sins and obedience always affect others.

Lecture support: Weaver applies Romans 14:7 to Jonah's story, noting how the sailors suffered because of Jonah's disobedience.

The Danger of Selfish Indifference

Jonah's lack of concern for the Ninevites extended to the sailors, showing that indifference to the many leads to indifference to the few.

Lecture support: Weaver contrasts Jonah's sleep during the storm with the sailors' fear and notes Jonah's later anger at Nineveh's repentance (Jonah 4:1-2).

Key Arguments

The Old Testament is essential for Christian maturity

Without the Old Testament, a believer cannot be complete or thoroughly equipped for every good work.

Lecture support: Weaver argues from 2 Timothy 3:16-17 that 'all Scripture' primarily referred to the Old Testament, and the Greek words artios and exartizo indicate completeness.

Denying Jonah's historicity denies Christ's testimony

Jesus referred to Jonah as a historical figure and to his experience in the whale as a sign of His own resurrection.

Lecture support: Weaver quotes Matthew 12:40-41, where Jesus says, 'For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.'

Jonah fled from the manifest presence of God, not His essential presence

Jonah's flight was from the temple, where God's glory dwelt, not from God's omnipresence, which is inescapable.

Lecture support: Weaver cites 1 Kings 8:11 and 2 Chronicles 5:14 about the glory filling the temple, and Psalm 139:7-12 on God's omnipresence.

Disobedience always carries a personal cost

Jonah paid his own fare to Tarshish, symbolizing that when we run from God, we bear the expense ourselves.

Lecture support: Weaver points to Jonah 1:3: 'so he paid the fare thereof,' and comments, 'Whenever you're running from God it's going to cost you.'

Our actions inevitably affect others

Jonah's sin endangered the sailors, illustrating the New Testament principle that no one lives or dies to himself.

Lecture support: Weaver cites Romans 14:7 and describes how the sailors lost their cargo and nearly their lives because of Jonah's flight.

Scripture References

Jonah 1:1-3

God commands Jonah to go to Nineveh, but Jonah flees to Tarshish.

Jonah 1:4-6

God sends a storm, and the sailors cry to their gods while Jonah sleeps.

Jonah 1:7-10

The sailors cast lots, the lot falls on Jonah, and he confesses he is fleeing from the Lord.

Jonah 1:11-16

Jonah tells the sailors to throw him into the sea; they try to row to land but fail, then throw him overboard and the sea calms.

Jonah 1:17

The Lord prepares a great fish to swallow Jonah, and he is in its belly three days and three nights.

2 Timothy 3:16-17

All Scripture is God-breathed and profitable for doctrine, reproof, correction, and instruction in righteousness.

2 Peter 1:21

Prophecy came not by the will of man, but holy men spoke as they were moved by the Holy Ghost.

2 Kings 14:25

Jonah, son of Amittai, the prophet from Gath-Hepher, is mentioned as a real historical figure.

Matthew 12:40-41

Jesus affirms Jonah's three days in the whale and the repentance of Nineveh at his preaching.

Job 7:12

Job asks, 'Am I a sea, or a whale, that thou settest a watch over me?' showing whales were known to the ancients.

Jonah 2:1-2

Jonah prays from the fish's belly, crying out of his affliction.

Jonah 4:1-2

Jonah is angry that God spared Nineveh, revealing he fled because he knew God is gracious and merciful.

Psalm 139:1-12

David extols God's omniscience and omnipresence, asking where he can flee from God's presence.

1 Kings 8:11

The glory of the Lord filled the temple so that priests could not stand to minister.

2 Chronicles 5:14

The glory of the Lord filled the house of God, preventing priests from ministering.

Jonah 4:11

God rebukes Jonah, noting Nineveh has 120,000 persons who cannot discern their right hand from their left, plus cattle.

Romans 14:7

For none of us liveth to himself, and no man dieth to himself.

Discussion Questions

1. Why do you think many Christians neglect the Old Testament, and how can we cultivate a greater appreciation for its profitability?

Consider: Weaver argues that the Old Testament is essential for spiritual completeness, based on 2 Timothy 3:16-17.

2. How does Jesus' reference to Jonah in Matthew 12 strengthen your faith in the reliability of the Old Testament?

Consider: Weaver uses Jesus' words to affirm the historicity of Jonah and the whale.

3. In what ways might Christians today 'flee from the manifest presence of God' similarly to Jonah?

Consider: Weaver explains that Jonah fled from the temple, and today God's manifest presence is often in the gathered church.

4. Can you share a time when running from God's will cost you something? What did you learn?

Consider: Weaver emphasizes that Jonah paid his own fare, illustrating the personal cost of disobedience.

5. Why do you think the pagan sailors showed more concern for Jonah's life than Jonah showed for theirs?

Consider: Weaver contrasts the sailors' efforts to save Jonah with Jonah's indifference and sleep.

6. How does the principle 'no man liveth to himself' challenge the way you make decisions in your daily life?

Consider: Weaver applies Romans 14:7 to Jonah's story, showing that sin always impacts others.

7. What are some practical steps to ensure you remain 'smack dab in the middle of God's will'?

Consider: Weaver concludes with an application to stay in God's will, citing his own calling to preach.

Applications

Stay in the center of God's will

Believers should examine if they are running from God's will and remember that the safest place is in obedience to Him.

Lecture support: Weaver asks, 'Are you a Jonah? Are you running from the will of God for your life?' and states, 'The safest place for any child of God is right smack dab in the middle of God's will.'

Recognize your influence on others

Every action, whether good or bad, affects those around us; we must live with awareness of our impact.

Lecture support: Weaver says, 'Whatever you do always affects others. Whether it's good or bad, right or wrong, righteous or unrighteous, you cannot escape the influence that you have on others.'

Do not neglect the Old Testament

The Old Testament is profitable and necessary for spiritual maturity; ignoring it leaves a believer incomplete.

Lecture support: Weaver argues from 2 Timothy 3:16-17 that without the Old Testament, a man of God cannot be perfect or thoroughly furnished.

Confess sin promptly because God already knows

Since God is omniscient, believers should confess their sins immediately rather than trying to hide them.

Lecture support: Weaver says, 'If you've got something on your mind, if there's some question, if there's some doubt, if there's some sin, you might as well go ahead and confess it because God already knows it anyhow.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 24

Walking With The Lord - Part 8 - Learning Christ

Part Two

April 08, 2016

Read Chapter 24 in Volume 2, pages 47-65 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Learning Christ through a three-step process

The core of the sermon is that learning Christ involves putting off the old man, being renewed in the spirit of the mind, and putting on the new man.

Lecture support: Weaver states, 'So here is what Paul is doing in verses 22, 23, and 24. He is giving us general instructions on how to learn Jesus Christ.'

The necessity of replacement, not just removal

Weaver emphasizes that it is insufficient to merely stop sinful behaviors; they must be replaced with godly alternatives, or the old habits will return worse than before.

Lecture support: Weaver says, 'if you try to put off an old habit without putting a new godly habit in its place, inevitably that old habit is going to come back and it's going to come back with a vengeance.'

The deceitfulness of sin and the old man

Sin is portrayed as deceitful, promising pleasure but producing death, and the old man is corrupt according to deceitful lusts.

Lecture support: Weaver explains, 'Sin always promises happiness, excitement, gratification, and pleasure, but it always produces death.'

The believer's new identity in Christ

Believers are called to live out their new identity as the new man, created in righteousness and true holiness, and to reckon themselves dead to sin.

Lecture support: Weaver says, 'if the old man is what we are in Adam, what is the new man? It is what we are in the Lord Jesus Christ.'

The role of the mind in transformation

Renewal of the mind is essential for transformation, involving bringing every thought captive to Christ and thinking biblically.

Lecture support: Weaver cites 2 Corinthians 10:5 and says, 'every thought is to be brought into captivity to Jesus Christ.'

Practical Christian living in community

The put off/put on commands in Ephesians 4:25-32 are applied to relationships, emphasizing truth-telling, righteous anger, honest work, edifying speech, kindness, and forgiveness.

Lecture support: Weaver illustrates each command, such as 'put off lying, put on telling the truth' and 'put off all bitterness... put on kindness.'

Key Arguments

Learning Christ is simple but opposed by the flesh

Weaver argues that the process of learning Christ is straightforward - like changing clothes - but the flesh fights against it, making it painful.

Lecture support: Weaver says, 'Learning Christ is really simple. It is! It is easy and practical to apply. Although learning Christ is very simple... it is excruciatingly painful to our flesh.'

Self-reformation is futile without replacement

Weaver argues that trying to reform oneself by merely stopping sin leads to worse bondage, using Matthew 12:43-45 as proof.

Lecture support: Weaver says, 'self-reformation does not work and will not work. The only thing that will work is when you learn to put off, be renewed in the spirit of your mind, and put on.'

The old man has been crucified with Christ, enabling believers to overcome sin

Weaver argues from Romans 6 that because the old man was crucified with Christ, believers can reckon themselves dead to sin and not let sin reign.

Lecture support: Weaver says, 'our old man, what we were in Adam has been crucified with Christ. We were crucified with Christ that the body of sin might be destroyed.'

Grieving the Holy Spirit is directly linked to failing in the put off/put on process

Weaver argues that in the context of Ephesians 4, grieving the Spirit happens when believers do not put off the old man, be renewed, and put on the new man.

Lecture support: Weaver says, 'in the context, when we fail to do either of those three things, we're grieving the Spirit of God.'

True change means becoming something entirely different, not just ceasing a behavior

Weaver argues that a thief is not a thief only when he becomes an honest, generous worker; similarly, a drunk is not a drunk only when he becomes something entirely different.

Lecture support: Weaver says, 'When is a thief not a thief? Not when he's not stealing, but when he becomes an honest man working with his hands and generous and gracious and sacrificial.'

Scripture References

Ephesians 4:17-32

The primary passage of the sermon, read at the beginning and expounded throughout, describing the walk of the believer and the put off/put on process.

1 John 2:15-17

Cited to show that believers are not to love the world or the things in the world, defining the world as the lust of the flesh, lust of the eyes, and pride of life.

Galatians 6:14

Quoted to emphasize that believers are crucified to the world through the cross of Christ.

Romans 8:13

Cited to introduce the concept of mortification - putting to death the deeds of the body by the Spirit.

Colossians 3:5

Quoted to list the members to be mortified: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness.

Galatians 5:16-17

Cited to explain the conflict between the flesh and the Spirit, showing why learning Christ is a struggle.

Romans 6:6-14

Used to show that the old man was crucified with Christ, and believers are to reckon themselves dead to sin and alive to God, not letting sin reign.

Colossians 3:9

Quoted to reinforce that believers have put off the old man with his deeds.

Jeremiah 17:9

Cited to illustrate the deceitfulness of the heart, connecting to deceitful lusts.

James 1:13-15

Used to explain the process of temptation: drawn away by lust, lust conceives and brings forth sin, and sin brings forth death.

Hebrews 3:12-13

Cited to warn believers about the deceitfulness of sin and the need for daily exhortation.

Romans 12:1-2

Quoted to command transformation by the renewing of the mind, not being conformed to the world.

Philippians 2:5

Cited to encourage having the mind of Christ.

1 Peter 4:1

Cited to arm ourselves with the same mind as Christ.

2 Corinthians 10:3-5

Used to show that spiritual warfare involves bringing every thought captive to the obedience of Christ.

Matthew 12:43-45

Cited to illustrate the danger of self-reformation without replacement, where an unclean spirit returns with seven others worse.

Ephesians 4:15

Quoted to emphasize speaking the truth in love.

Mark 3

Referenced to show that Jesus experienced righteous anger, indicating anger itself is not sinful.

Discussion Questions

1. What does it mean to 'learn Christ' according to Ephesians 4:20-24, and how is this different from merely learning about Christ?

Consider: Weaver explains that learning Christ involves a transformative process of putting off the old man, being renewed in mind, and putting on the new man.

2. Why is it insufficient to simply stop a sinful habit without replacing it with a godly one?

Consider: Weaver uses Matthew 12:43-45 to illustrate that self-reformation leads to worse bondage, and emphasizes the need for replacement.

3. How does the analogy of changing clothes help us understand the put off/put on process in daily life?

Consider: Weaver uses the everyday practice of changing clothes to illustrate how natural and necessary it is to put off old behaviors and put on new ones.

4. In what ways does sin deceive us, and how can we guard against its deceitfulness?

Consider: Weaver discusses the deceitfulness of sin using Jeremiah 17:9, James 1:13-15, and Hebrews 3:12-13.

5. What does it mean to be 'renewed in the spirit of your mind,' and what practical steps can we take to experience this renewal?

Consider: Weaver explains that renewal is a command accomplished by Christ, and cites Romans 12:1-2 and 2 Corinthians 10:5 about bringing thoughts captive.

6. How does failing to put off the old man, be renewed, and put on the new man grieve the Holy Spirit?

Consider: Weaver directly connects verse 30 to the preceding context, stating that grieving the Spirit occurs when we neglect these three steps.

7. What does it look like to 'become something entirely different' rather than just ceasing a sinful behavior?

Consider: Weaver uses the examples of a thief and a drunk to illustrate that true change involves a transformation of character, not just abstinence.

Applications

Begin change one step at a time

Weaver encourages believers to start with one habit, thought pattern, or area of conduct, and apply the put off/put on process to it before moving to the next.

Lecture support: Weaver says, 'you begin with one thing. One habit, one thought pattern, one conduct, one area, you change it.'

Aim for total transformation, not just behavior modification

Weaver urges believers to set their goal on becoming something entirely different from their natural selves, not merely quitting sins.

Lecture support: Weaver says, 'Your goal is to become something entirely different from that which you are by nature.'

Replace sinful habits with godly alternatives

Weaver applies the put off/put on principle by instructing believers to actively replace lying with truth-telling, theft with honest work and generosity, corrupt speech with edifying words, and bitterness with kindness and forgiveness.

Lecture support: Weaver walks through Ephesians 4:25-32, giving specific replacements for each sin mentioned.

Resolve anger daily to avoid giving place to the devil

Weaver applies Ephesians 4:26-27 by urging believers to deal with anger before the sun goes down, whether it is sinful or righteous, to prevent the devil from gaining a foothold.

Lecture support: Weaver says, 'God says it needs to be dealt with before the sun goes down. So husbands and wives should never go to bed angry with each other.'

Forgive others as God has forgiven you

Weaver applies verse 32 by teaching that true forgiveness means not bringing up past offenses again, mirroring God's forgiveness which forgets sins.

Lecture support: Weaver says, 'if you did, you wouldn't be bringing up what happened two weeks ago.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 25

Walking With The Lord - Part 9 - Walking In Love

Part One

April 11, 2016

Read Chapter 25 in Volume 2, pages 67-84 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Love as Obedience, Not Feeling

Biblical love is an act of the will expressed through obedience to God's commands, not dependent on emotions or feelings.

Lecture support: Weaver states, 'Love is not feelings. Love is an act of the will.' He cites 1 John 5:2-3 to show love is keeping God's commandments.

Imitation of God as Dear Children

Believers are to imitate God as beloved children, reflecting His character in their conduct.

Lecture support: Weaver explains the Greek word mimetes (imitator) and agapetos (beloved), emphasizing that children should resemble their Father.

Christ's Sacrificial Love as the Model

Christ's self-giving love, demonstrated in His sacrifice, is the qualitative standard for believers' love.

Lecture support: Weaver says, 'We're to walk in love just as Christ loved us and gave himself for us.' He notes Christ's entire life was for us.

The Sweet Aroma of Obedience vs. the Stench of Sin

Obedience is a sweet-smelling savour to God, while sins like fornication and covetousness are an abomination, a stench in His nostrils.

Lecture support: Weaver contrasts Proverbs 11:20 and 12:22, where uprightness is God's delight and lying lips are an abomination.

Warning Against Deception and False Profession

Many professing Christians are deceived; true conversion is evidenced by a changed life, not mere words.

Lecture support: Weaver warns, 'Let no man deceive you with vain words,' and cites 1 Corinthians 6:9-11 to show that the unrighteous will not inherit the kingdom.

Separation from Sin and Sinners

Believers must not partake in the sins of the disobedient or envy the wicked, but remain separate.

Lecture support: Weaver says, 'Be not ye therefore partakers with them,' and references Psalm 73:1 and Proverbs 24:1 against envying evil men.

Key Arguments

Love is commanded, therefore it must be an act of the will, not a feeling.

Since God commands love (e.g., husbands love your wives, love the brethren), it must be something we can choose to do, not a feeling we cannot control.

Lecture support: Weaver argues, 'You cannot command feelings. You can command the will.' He cites Ephesians 5:25 and 1 Peter 3:8.

Love for the brethren is evidence of salvation.

1 John 3:14 states that loving the brethren is a sign of having passed from death to life; lack of love indicates spiritual death.

Lecture support: Weaver reads 1 John 3:14: 'We know that we've passed from death unto life because we love the brethren.'

Love is the fulfilling of the law.

Romans 13:10 teaches that love works no ill and fulfills the law; thus, walking in love means obeying God's commandments.

Lecture support: Weaver quotes Romans 13:10: 'Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.'

Christ's love is the qualitative standard for believers.

The word 'as' (kathos) in Ephesians 5:2 means 'just as' or 'in proportion to,' indicating our love should match the quality of Christ's sacrificial love.

Lecture support: Weaver explains the Greek word kathos and says, 'Our love should be of the quality and of the kind that Christ had who loved us.'

Certain sins characterize the unregenerate and exclude from God's kingdom.

Ephesians 5:5 and 1 Corinthians 6:9-10 list sins like fornication and covetousness as marks of those who will not inherit the kingdom, regardless of profession.

Lecture support: Weaver reads Ephesians 5:5 and 1 Corinthians 6:9-11, emphasizing 'such were some of you' indicates past life, not present.

Believers must not be deceived by empty words or partake in sin.

Many are deceived into thinking profession alone saves; true faith produces obedience, and believers must separate from the disobedient.

Lecture support: Weaver warns, 'Let no man deceive you with vain words,' and 'Be not ye therefore partakers with them.'

Scripture References

Ephesians 5:1-7

The primary text of the sermon, commanding believers to walk in love and avoid sinful behaviors.

Matthew 5:48

Used to illustrate the principle that children should resemble their Father, as Jesus commanded perfection like the Father.

Psalm 4:3

Cited to show that God sets apart the godly for Himself, defining dear children as those who follow God.

Ephesians 5:25

Used to demonstrate that love is commanded, thus an act of the will, not a feeling.

1 Peter 3:8

Command to love as brethren, showing love is not based on feelings.

1 John 3:14

Evidence that loving the brethren is a sign of salvation.

John 13:34-35

Jesus' new commandment to love one another as the mark of discipleship.

John 15:12, 17

Jesus commands love one another.

Romans 12:10

Command to be kindly affectioned with brotherly love.

Romans 13:10

Love is the fulfilling of the law.

John 14:21, 24

Love for Christ is equated with keeping His commandments.

1 John 5:2-3

Love for God and the brethren is shown by keeping God's commandments.

2 Corinthians 5:21

Christ's obedience and imputation of righteousness for us.

Romans 12:1-2

Believers are to present their bodies as living sacrifices.

Hebrews 13:15-16

Believers offer the sacrifice of praise and doing good, which pleases God.

Proverbs 11:20

The froward are an abomination, but the upright are God's delight.

Proverbs 12:22

Lying lips are an abomination, but those who deal truly are God's delight.

Proverbs 15:8

The sacrifice of the wicked is an abomination, but the prayer of the upright is His delight.

Colossians 3:5

Covetousness is idolatry.

1 Corinthians 5:1-5

Paul deals with fornication in the church, showing such sin should not be named among believers.

Discussion Questions

1. How does understanding love as an act of the will rather than a feeling change the way you relate to others, especially those you find difficult?

Consider: Weaver emphasizes that love is commanded and therefore a choice, not dependent on emotions.

2. In what ways can we imitate God as dear children in our daily walk?

Consider: Weaver explains that believers are to be followers (imitators) of God as beloved children.

3. What does it mean to love with the same quality of love that Christ demonstrated? How is that possible?

Consider: Weaver discusses the qualitative standard of Christ's sacrificial love in Ephesians 5:2.

4. Why are sins like fornication, covetousness, and foolish talking described as a stench to God? How should this affect our view of sin?

Consider: Weaver contrasts the sweet-smelling savour of obedience with the abomination of sin.

5. How can we guard against being deceived by vain words regarding salvation and holy living?

Consider: Weaver warns that many are deceived into thinking profession alone saves, citing Ephesians 5:6.

6. What practical steps can we take to avoid partaking in the sins of the disobedient while still engaging with the world?

Consider: Weaver urges separation from sin and not envying the wicked, based on Ephesians 5:7.

Applications

Choose to obey God's commands regardless of feelings.

Since love is an act of the will, believers must obey God's commands to love others even when they don't feel like it.

Lecture support: Weaver says, 'We don't have to have feelings to obey... God commands you to love your wife... God commands me to love him anyhow.'

Examine your life for evidence of salvation through love for the brethren.

Loving fellow believers is a sign of passing from death to life; lack of love should prompt self-examination.

Lecture support: Weaver cites 1 John 3:14 and says, 'If we don't love the brothers, that's because we abide in death. We're not saved.'

Put off sinful speech and behavior.

Believers must avoid filthiness, foolish talking, and jesting, replacing them with thanksgiving.

Lecture support: Weaver explains Ephesians 5:4 and says, 'Neither filthiness nor foolish talking nor jesting is fitting for the child of God.'

Do not be deceived by empty professions of faith.

A person's life must back up their profession; otherwise, their faith is false.

Lecture support: Weaver warns, 'It is not your lips that determine whether or not you've been converted. It is your life.'

Separate from sinful practices and do not envy the wicked.

Believers should not partake in the sins of the disobedient or desire to be with them, recognizing God's coming judgment.

Lecture support: Weaver says, 'Be not ye therefore partakers with them... Don't be envious of them. Don't desire to be with them.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 26

Abiding In Christ

March 27, 2018

Read Chapter 26 in Volume 2, pages 85-101 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Abiding in Christ is obedience, not mysticism

Weaver argues that abiding is not an esoteric experience but is defined by keeping Christ's commandments, as seen in John 15:7,10.

Lecture support: He says, 'Abiding in Christ is obedience to the totality of his word.'

Fruit-bearing as evidence of genuine salvation

Every true believer produces fruit; lack of fruit indicates a lost state, regardless of profession or church position.

Lecture support: He states, 'If there is no biblical fruit in your life, then you are lost.'

The necessity of union with Christ

Jesus is the true vine; apart from Him, we can do nothing and face judgment, making abiding mandatory.

Lecture support: He says, 'It is impossible to live a Christian life without Jesus Christ.'

Obedience as the test of love and knowledge of God

Love for God is demonstrated by keeping His commandments; disobedience proves one does not know Him.

Lecture support: He cites 1 John 2:3-4: 'He that saith, I know Him, and keepeth not His commandments, is a liar.'

The role of the Holy Spirit in enabling obedience

The Spirit indwells believers, enabling them to obey and thus abide in Christ, providing assurance.

Lecture support: He explains, 'It is the Holy Spirit in us which enables us to obey Him, which enables us to abide.'

Perseverance as evidence of preservation

God preserves believers by enabling them to persevere in obedience; abiding and obeying are two sides of one coin.

Lecture support: He says, 'Our perseverance is evidence and proof of the fact that we've been preserved.'

Rejection of pietistic, impossible standards

Weaver critiques books that demand unattainable piety, emphasizing that Christ is our pattern, not historical figures.

Lecture support: He says, 'Many of the books were pietistic, egocentric, and deeper life-related or just plain nonsense.'

The seriousness of disobedience

Failure to abide results in being cast out and burned; obedience is a matter of eternal consequence.

Lecture support: He warns, 'A refusal to abide in Christ places one in eternal jeopardy.'

Key Arguments

Abiding is defined by keeping Christ's words

John 15:7 and 10 show a transition from abiding in Christ to abiding in His words; keeping His commandments is how we abide in His love.

Lecture support: He says, 'If ye keep my commandments, ye shall abide in my love.'

Obedience is the evidence of love, not the means of salvation

Obedience does not save but manifests salvation; calling Jesus 'Lord' demands obedience, as seen in Luke 6:46.

Lecture support: He states, 'Our obedience does not save us. It does not help save us. However, our obedience does indeed manifest whether or not we are saved.'

The Spirit enables obedience and assures abiding

1 John 3:24 and 4:13 teach that keeping commandments is evidence of mutual indwelling, made possible by the Spirit.

Lecture support: He says, 'Hereby know we that we dwell in Him... because He hath given us of His Spirit.'

Professions without fruit are worthless

Many church members are lost despite professions; fruit is the necessary evidence of life, as illustrated by the murderer who claimed salvation.

Lecture support: He recounts the jail story: 'Professions do not save.'

God's commandments are not burdensome to the believer

1 John 5:3 says His commandments are not grievous; true Christians do not find obedience oppressive.

Lecture support: He quotes Albert Barnes: 'No man ever yet heard a true Christian say that the laws of God requiring him to lead a holy life were stern and grievous.'

Abiding requires active, constant struggle

Like Paul in 1 Corinthians 9:26-27, believers must fight to bring their bodies into subjection and flee temptation.

Lecture support: He says, 'I fight to obey God. I fight to keep from sinning against my God.'

Christ is the true vine, contrasting false hopes

Jesus calls Himself the true vine to show that all other vines (religious systems, self-effort) are false and cannot produce fruit.

Lecture support: He says, 'He calls himself the true vine to demonstrate and to show that all other vines are false vines.'

Living in the sight of God demands obedience

The word 'sight' (enopion) means 'before the face of God'; we live in His presence and must obey, as Samuel did with Agag.

Lecture support: He explains, 'We live our lives keeping His commandments in the presence, in the face of, before our God.'

Scripture References

John 15:1-11

The primary passage expounded; Jesus is the true vine, and abiding in Him is necessary for fruit-bearing.

Isaiah 1:18

Cited to show God's reasonableness: 'Come now, let us reason together.'

John 10:11

Jesus as the good shepherd contrasts with hirelings, similar to the true vine contrasting false vines.

Galatians 5:22-23

The fruit of the Spirit is listed as evidence of a believer's life.

Matthew 13; Mark 4; Luke 8

Parable of the sower shows varying degrees of fruitfulness among believers.

Romans 8:9

If anyone does not have the Spirit of Christ, he is not His; the Spirit produces fruit.

Matthew 25:46

The goats go into everlasting punishment, illustrating the fate of those who do not abide.

John 1:1-3, 14

Jesus is the living Word; the Bible is the written Word; they are one and the same.

2 Timothy 3:16-17

All Scripture is inspired and profitable, equipping the man of God.

John 12:48

Rejecting Christ and His words brings judgment; the word He spoke will judge.

Luke 6:46

Why call Him 'Lord' and not do what He says? Lordship demands obedience.

John 14:15, 21, 24

If you love Me, keep My commandments; keeping them shows love; not keeping them shows lack of love.

Jude 1:21

Keep yourselves in the love of God; an imperative command.

1 Corinthians 3:11

Paul laid the foundation which is Jesus Christ; we build on it.

1 John 5:3

This is the love of God, that we keep His commandments; they are not grievous.

Genesis 39:9

Joseph fled temptation, showing obedience as keeping himself in God's love.

1 John 2:3-5

We know we know Him if we keep His commandments; disobedience proves one is a liar.

1 John 3:23-24

Keeping His commandments is evidence of mutual abiding, by the Spirit given to us.

1 John 4:13

We know we abide in Him because He has given us of His Spirit.

1 Samuel 15

Saul's disobedience contrasted with Samuel's obedience in hewing Agag before the Lord.

Discussion Questions

1. How does Weaver's definition of abiding as obedience challenge common mystical or emotional views of the Christian life?

Consider: Weaver argues that abiding is not an esoteric experience but keeping Christ's commandments.

2. Why is fruit-bearing essential evidence of salvation, and how should we examine our own lives for it?

Consider: Weaver states that lack of fruit indicates a lost state, using the jail inmate as an example.

3. In what ways do we sometimes rely on professions or church involvement rather than genuine obedience for assurance?

Consider: Weaver warns that professions, works, and church membership do not save; only Christ does.

4. How does the relationship between preservation and perseverance help us understand the balance between God's sovereignty and human responsibility?

Consider: Weaver explains that God preserves us by enabling us to persevere in obedience.

5. What does it mean to 'keep yourselves in the love of God' (Jude 21), and how is that practically done?

Consider: Weaver connects this command to obedience, using 1 John 5:3 and Joseph's example.

6. How can we cultivate a mindset of living 'before the face of God' (enopion) in our daily decisions?

Consider: Weaver explains that we do what is pleasing in His sight, as Samuel did with Agag.

7. What are some practical ways to 'fight the good fight' and bring our bodies into subjection, as Paul describes?

Consider: Weaver emphasizes the need for constant, active struggle against sin and temptation.

8. How does the Holy Spirit enable us to obey, and how can we rely more on His power rather than our own efforts?

Consider: Weaver teaches that the Spirit indwells us to enable obedience and assure us of abiding.

Applications

Examine your life for fruit

Assess whether your life bears the fruit of the Spirit; lack of fruit may indicate a false profession.

Lecture support: Weaver says, 'If there is no biblical fruit in your life, then you are lost.'

Obey Christ's commandments as the path to abiding

Actively keep His Word in all areas of life, recognizing that obedience is the evidence of abiding in His love.

Lecture support: He states, 'If ye keep my commandments, ye shall abide in my love.'

Flee temptation like Joseph

When faced with sin, run from it immediately, trusting God to provide a way of escape.

Lecture support: He uses Joseph's example: 'How then can I do this great wickedness and sin against God?'

Rely on the Holy Spirit for obedience

Depend on the indwelling Spirit to empower you to keep God's commandments, rather than striving in your own strength.

Lecture support: He says, 'It is the Holy Spirit in us which enables us to obey Him.'

Live consciously in God's presence

Remember that all you do is before the face of God; let this awareness motivate holy living.

Lecture support: He explains, 'We live our lives keeping His commandments in the presence, in the face of, before our God.'

Fight the daily battle against sin

Engage in the spiritual fight to bring your body and mind into subjection, dying to self daily.

Lecture support: He says, 'I fight to obey God. I fight to keep from sinning against my God.'

Reject unrealistic, man-made standards

Do not measure your spirituality by historical figures or impossible pietistic ideals; follow Christ as revealed in Scripture.

Lecture support: He warns against books that 'posited or demanded a life that absolutely no one could live.'

Test your love for God by your obedience

Evaluate whether your claimed love for God is genuine by examining your willingness to keep His commandments.

Lecture support: He cites 1 John 5:3: 'This is the love of God, that we keep His commandments.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 27

Why Has God Blessed You?

October 10, 2018

Read Chapter 27 in Volume 2, pages 103-119 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Innumerability of God's Blessings

God's blessings are so numerous they cannot be counted, including life, health, provision, and daily mercies.

Lecture support: Weaver cites Lamentations 3:22-23, Job 5:9, and Psalm 40:5 to emphasize that God's works and thoughts toward us are beyond numbering.

Human Forgetfulness and Ingratitude

Despite God's constant blessings, people often forget Him and fail to give thanks, prioritizing other things.

Lecture support: Jeremiah 2:32 is used to show that while people remember what is important to them, they forget God days without number.

The Proper Response to Blessings: Praise and Thanksgiving

The redeemed are called to praise God, declare His works, and give thanks for His goodness and wonderful works.

Lecture support: Psalm 107 repeatedly says, 'Oh that men would praise the Lord for His goodness,' and verse 2 says, 'Let the redeemed of the Lord say so.'

Blessings as a Means to Repentance and Obedience

God's goodness is intended to lead us to repentance, and the ultimate purpose of His blessings is that we might keep His commandments.

Lecture support: Romans 2:4 says the goodness of God leads to repentance. Psalm 105:45 states the purpose of blessings is 'that they might observe His statutes and keep His laws.'

The Danger of Despising God's Goodness

Failure to repent and obey in response to blessings is equivalent to despising God's goodness and God Himself.

Lecture support: Numbers 14:31 shows that Israel's refusal to enter the land was despising God's promise. Romans 2:4 warns against despising the riches of His goodness.

Understanding God's Lovingkindness Through Observation

Wise observation of God's works leads to a deeper comprehension of His lovingkindness.

Lecture support: Psalm 107:43 states, 'Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord.'

Key Arguments

God's blessings are undeserved and should produce humility and gratitude.

Since we do not deserve the least of God's mercies, we should be more grateful and not lifted up with pride.

Lecture support: Weaver quotes Jacob in Genesis 32:10: 'I am not worthy of the least of Thy mercies,' and emphasizes that all blessings are undeserved.

Forgetting God's blessings is a sign of misplaced priorities.

People remember what is important to them; forgetting God indicates He is not a priority.

Lecture support: Jeremiah 2:32 contrasts a bride not forgetting her attire with God's people forgetting Him days without number.

Praise is a commanded response to deliverance.

Psalm 107 repeatedly commands praise for God's goodness in various deliverances, and the redeemed are to 'say so.'

Lecture support: The refrain 'Oh that men would praise the Lord for His goodness' appears in verses 8, 15, 21, and 31 of Psalm 107.

The ultimate purpose of God's blessings is obedience.

Psalm 105:45 explicitly states that God blessed Israel so they would keep His laws, and this principle applies to believers.

Lecture support: Psalm 105:45: 'That they might observe His statutes and keep His laws. Praise ye the Lord.'

Unthankfulness is a serious offense against God.

Failing to thank God for His blessings is akin to despising His goodness and can provoke His displeasure.

Lecture support: Weaver uses the analogy of receiving a $1,000 bill without thanks and asks what God thinks of our unthankfulness.

Scripture References

Psalm 105:1-7

Opening reading; calls for thanksgiving, praise, and remembrance of God's works.

Lamentations 3:22-23

Cited to show God's mercies are new every morning and we are not consumed.

Job 5:9

God does great things and unsearchable, marvelous things without number.

Job 9:10

God does great things past finding out, wonders without number.

Acts 14:17

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

Psalm 40:5

God's wonderful works and thoughts toward us are more than can be numbered.

Jeremiah 2:32

God's people have forgotten Him days without number, unlike a bride who remembers her attire.

Psalm 103:1-5

Bless the Lord and forget not His benefits: forgiveness, healing, redemption, lovingkindness, satisfaction.

Psalm 92:13-15

Those planted in God's house will still bring forth fruit in old age.

Isaiah 40:29-31

Those who wait on the Lord renew their strength and mount up with wings as eagles.

Psalm 107:1-3

Give thanks to the Lord for His mercy endures forever; let the redeemed say so.

Psalm 107:4-9

Travelers lost in the desert cried to God and were delivered; response: praise God for His goodness.

Psalm 107:10-16

Prisoners in bondage cried to God and were delivered; response: praise God for breaking gates of brass.

Psalm 107:17-22

Sick men cried to God and were healed; response: sacrifice thanksgiving and declare His works.

Psalm 107:23-32

Sailors in a storm cried to God and were brought to haven; response: exalt Him in the congregation.

Psalm 107:43

The wise who observe these things will understand the lovingkindness of the Lord.

1 Corinthians 10:1-11

Old Testament events happened as examples for us, written for our admonition.

Psalm 105:26-45

Recounts God's plagues, deliverance, and provision for Israel; purpose in verse 45: that they might keep His laws.

Romans 2:4

The goodness of God leads to repentance; despising His goodness is warned against.

Numbers 14:31

Israel's refusal to enter the land was despising God's promise.

Discussion Questions

1. Why is it so easy to forget God's daily blessings, and what practical steps can we take to remember them?

Consider: Based on Jeremiah 2:32 and the challenge to consider when we last thanked God for basic blessings.

2. How does the story of the student's 'seven wonders' change your perspective on what you consider a blessing?

Consider: The story about touch, taste, sight, hearing, feeling, laughter, and love as wonders.

3. In what ways have you experienced God renewing your strength like the eagle, as described in Psalm 103:5 and Isaiah 40:31?

Consider: Discussion of the eagle's renewal and God's enabling grace.

4. Psalm 107 repeatedly says, 'Oh that men would praise the Lord for His goodness.' How can we praise God on behalf of those who are unthankful?

Consider: Weaver's personal practice of thanking God for those who refuse to thank Him.

5. According to Psalm 105:45, God blessed Israel so they would keep His laws. How does this purpose apply to the blessings in your own life?

Consider: The central argument that blessings are for obedience.

6. Romans 2:4 says God's goodness leads to repentance. Can you share a time when a blessing led you to repent or change?

Consider: The link between blessings and repentance.

7. What does it mean to 'despise' God's goodness, and how can we guard against that attitude?

Consider: Numbers 14:31 and the warning against despising God's blessings through disobedience.

8. How does understanding that we deserve none of God's mercies (Genesis 32:10) affect your gratitude and daily walk?

Consider: Jacob's statement of unworthiness and the call to humility.

Applications

Cultivate a habit of intentional thanksgiving.

Regularly stop to consider and thank God for specific blessings, including basic ones like sleep, food, and health.

Lecture support: Weaver asks, 'When is the last time that you have stopped and even considered, as well as thanked God, for all the blessings that He's given unto you?'

Praise God on behalf of the unthankful.

When others fail to acknowledge God's blessings, we can thank Him for them, as Weaver did for the rain.

Lecture support: Weaver says, 'Lord, I just want to thank You for them. I am thankful, and I want to thank You for those who refuse to thank You.'

Let blessings lead to repentance and obedience.

Recognize that God's goodness is meant to turn us from sin and motivate us to keep His commandments.

Lecture support: Romans 2:4 and Psalm 105:45 are cited to show blessings should produce repentance and obedience.

Observe God's works to understand His lovingkindness.

Wisely consider God's deliverances and blessings in your life to grow in comprehension of His love.

Lecture support: Psalm 107:43: 'Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord.'

Avoid presumption and ingratitude.

Do not take God's blessings for granted or assume they are owed; instead, maintain a humble, thankful heart.

Lecture support: Weaver warns against presuming upon God's grace and thinking He owes us blessings.

Remember that all blessings are undeserved.

Acknowledge that we are not worthy of the least of God's mercies, which fosters humility and gratitude.

Lecture support: Genesis 32:10: 'I am not worthy of the least of Thy mercies.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 28

Holiness and Obedience

December 05, 2018

Read Chapter 28 in Volume 2, pages 121-136 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Holiness begins in the mind

Holiness starts with girding up the loins of the mind, learning to think biblically and refuse fleshly thoughts.

Lecture support: Verse 13: 'Wherefore gird up the loins of your mind, be sober...' Holiness begins in the mind. Everything begins in the mind. Your mind controls your attitude, your actions, your conduct.

The battle for the mind

Whoever controls your mind controls your life. Every sin begins in the mind, and every act of obedience also starts there.

Lecture support: Whoever or whatever controls your mind controls your life. Every sin begins in the mind. You cannot sin without thinking about it.

Obedience as the fruit of holiness

Holiness ends in obedience. Believers are called to be obedient children, not conforming to former lusts.

Lecture support: Verse 14: 'As obedient children, not fashioning yourselves according to the former lusts in your ignorance.' Holiness ends in obedience.

The incompatibility of flesh and Spirit

The flesh lusts against the Spirit, making it impossible to please both God and the flesh simultaneously.

Lecture support: Galatians 5:17: 'For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.'

Renewing the mind through Scripture

Believers must be transformed by the renewing of their minds, bringing every thought captive to Christ through God's Word.

Lecture support: Romans 12:2: 'Be not conformed to this world: but be ye transformed by the renewing of your mind.' 2 Corinthians 10:5: 'bringing into captivity every thought to the obedience of Christ.'

Delayed obedience is disobedience

True obedience is immediate and submissive; any delay constitutes disobedience.

Lecture support: Delayed obedience is disobedience. An obedient child is one that hears and responds submissively. There's no rebellion.

Key Arguments

Holiness requires a renewed mind

Since sin originates in the mind, holiness must begin with thinking God's thoughts as revealed in Scripture.

Lecture support: Every sin begins in the mind. You cannot sin without thinking about it. ...every act of obedience starts in the mind as well.

Obedience is the necessary outcome of a holy mind

A mind girded with biblical truth will produce obedient actions; holiness without obedience is impossible.

Lecture support: Holiness begins in the mind and it ends in our body responding in obedience to him.

The flesh and the Spirit are mutually exclusive

You cannot please the flesh and please God at the same time; holiness demands choosing the Spirit over fleshly desires.

Lecture support: It is impossible to please your flesh and to please the Lord at the same time. So we either please him or we end up pleasing ourselves.

Pride hinders holiness by exalting our thoughts above God's

Refusing to forsake our own thoughts is pride, which is a root sin that prevents biblical thinking and obedience.

Lecture support: One of the biggest problems that we have... is pride. ...when we like to think, 'Well, our thoughts are number one, our thoughts are right,' then that is nothing more than pride exhibiting itself.

Ignorance of God's Word leads to disobedience

It is impossible to obey instructions you do not know; therefore, knowing Scripture is essential for holiness.

Lecture support: It is impossible to obey instructions that you do not possess or that you do not know about. ...God has given us his instructions in his Bible.

Scripture References

1 Peter 1:13-16

Primary text: commands to gird up the mind, be sober, hope, be obedient, and be holy.

Galatians 5:16-17

The flesh lusts against the Spirit, so believers cannot do what they would; used to show the conflict between flesh and Spirit.

Colossians 1:10

Walk worthy of the Lord unto all pleasing; used to emphasize pleasing God over flesh.

Psalm 4:3

The Lord sets apart the godly for Himself; used to define godly as holy and set apart.

Proverbs 23:7

As a man thinks in his heart, so is he; cited to show the mind's control over life.

Proverbs 4:23

Keep thy heart with all diligence; referenced in connection with the mind as the heart.

Genesis 6:5

God saw the imaginations of the heart; used to show the heart can imagine, linking heart and mind.

Genesis 27:41

Esau said in his heart; used to show the heart can speak.

Proverbs 5:12

The heart receives or refuses instruction; used to show the heart's role in learning.

Matthew 5:27-28

Whosoever looketh on a woman to lust hath committed adultery in his heart; used to connect heart, mind, and eyes.

Ephesians 2:3

Fulfilling the desires of the flesh and of the mind; used to show the mind's role in sin.

Ephesians 4:17

Walk not as other Gentiles walk, in the vanity of their mind; used to show the uselessness of the unregenerate mind.

Colossians 1:21

Alienated and enemies in your mind by wicked works; used to show the mind's enmity before reconciliation.

Isaiah 55:7-9

Let the wicked forsake his thoughts; God's thoughts are higher than ours; used to call for forsaking our thoughts.

Romans 12:1-2

Be transformed by the renewing of your mind; used to emphasize mind renewal.

Ephesians 4:23

Be renewed in the spirit of your mind; cited as part of mind renewal emphasis.

Colossians 3:9-10

Put on the new man, which is renewed in knowledge; cited for mind renewal.

Philippians 2:5

Let this mind be in you, which was also in Christ Jesus; used to show the necessity of Christ's mind.

1 Peter 4:1

Arm yourselves likewise with the same mind; used to show the mind as armor.

2 Corinthians 10:3-5

Casting down imaginations and bringing every thought captive to Christ; used to show the battle for the mind.

Discussion Questions

1. Why does holiness begin in the mind, and what practical steps can we take to 'gird up the loins of our mind'?

Consider: Based on the exposition of 1 Peter 1:13 and the emphasis on mind renewal.

2. How does the battle between the flesh and the Spirit (Galatians 5:17) manifest in your daily life, and how can you ensure the Spirit wins?

Consider: From the discussion of Galatians 5 and the impossibility of pleasing both flesh and Spirit.

3. In what ways have you experienced 'delayed obedience' as disobedience, and how can you cultivate immediate submission to God?

Consider: From the point that delayed obedience is disobedience, illustrated by Samuel's example.

4. What 'former lusts' or thought patterns from your pre-conversion life still tempt you, and how can you refuse them?

Consider: Based on 1 Peter 1:14 and the call not to fashion ourselves according to former lusts.

5. How can we practically 'bring every thought into captivity to the obedience of Christ' (2 Corinthians 10:5) in a world full of distractions?

Consider: From the teaching on 2 Corinthians 10 and the weapons of our warfare.

6. Why is it impossible to be holy without obedience, and how does this challenge common misconceptions about holiness?

Consider: From the application that holiness and obedience are inseparable, contrasting the Pharisees.

7. What role does pride play in hindering holiness, and how can we forsake our own thoughts to embrace God's thoughts?

Consider: From the discussion of Isaiah 55:7-9 and the difficulty of refusing our own thoughts.

8. How does knowing that we will be perfectly holy at Christ's revelation motivate us to pursue practical holiness now?

Consider: From the hope of grace to be brought at Christ's revelation in 1 Peter 1:13.

Applications

Guard your mind by filling it with Scripture

Since holiness begins in the mind, believers must actively replace unbiblical thoughts with God's Word.

Lecture support: You cannot think about two things at the same time... If you're thinking about that which is unbiblical, you're thinking wrongly. Put it out and then put that which is biblical in your mind.

Practice immediate obedience to God's commands

Delayed obedience is disobedience; believers should respond to God's Word promptly and submissively.

Lecture support: Delayed obedience is disobedience. ...An obedient child is one that hears and responds submissively.

Refuse fleshly desires by choosing to please God

Since the flesh and Spirit are contrary, believers must consciously choose to please God over satisfying fleshly lusts.

Lecture support: It is impossible to please your flesh and to please the Lord at the same time. So we either please him or we end up pleasing ourselves.

Forsake pride and your own thoughts

Pride in our own thinking hinders holiness; we must humble ourselves and adopt God's thoughts from Scripture.

Lecture support: One of the biggest problems that we have... is pride. ...when we like to think, 'Well, our thoughts are number one, our thoughts are right,' then that is nothing more than pride exhibiting itself.

Bring every thought captive to Christ

Evaluate every thought against the standard of God's Word and reject anything that exalts itself against the knowledge of God.

Lecture support: Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Do not conform to former lusts

As obedient children, believers must not pattern their lives after the sinful desires they had before knowing God.

Lecture support: As obedient children, not fashioning yourselves according to the former lusts in your ignorance.

Study God's Word to know His will

Obedience requires knowing God's instructions; therefore, diligent study of Scripture is essential for holy living.

Lecture support: It is impossible to obey instructions that you do not possess or that you do not know about. ...God has given us his instructions in his Bible.

Hope in future grace to motivate present holiness

The promise of perfect holiness at Christ's return should encourage believers to pursue practical holiness now.

Lecture support: Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. ...we keep striving for this practical holiness by renewing our minds.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 29

Pretend Christians

August 23, 2019

Read Chapter 29 in Volume 2, pages 137-153 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Hypocrisy and Pretended Faith

Many professing Christians only pretend to believe and obey, using religion as a cover for sin, much like the Pharisees who made long prayers while devouring widows' houses.

Lecture support: Weaver states, 'I am really tired of what you and I would call pretend Christians... they really pretend to be Christians.' He cites Matthew 23:14 and Mark 12:40 about the Pharisees' pretense.

Obedience as Evidence of True Salvation

Genuine salvation is evidenced by a lifestyle of continual obedience to God's Word, not mere profession or occasional religious acts.

Lecture support: Weaver explains 1 John 3:6-10 using the Greek present active indicative to show that true believers do not continually sin, and cites Hebrews 5:9: 'He became the author of eternal salvation unto all them that obey him.'

The Danger of Worldly Philosophy

Worldly thinking, including humanism, feminism, and political correctness, opposes biblical truth and leads many professing Christians away from obedience and into destruction.

Lecture support: Weaver discusses Mr. Worldly Wise Man from Pilgrim's Progress and says, 'It is not just simply the allurements of the world. It's also the philosophy of the world.' He mentions feminism, transgenderism, and a church hosting a drag queen story hour.

Biblical Headship and Submission

God has established an order of authority: God, Christ, man, woman. Submission to this order is not inferiority but reflects Christ's own submission and is essential for the home, church, and society.

Lecture support: Weaver cites 1 Corinthians 11:3 and Ephesians 5:22-25, stating, 'Submission is not wicked. Submission is not inferiority... It is her glory and her honor to represent the Church of Jesus Christ.'

The Perseverance of True Believers

Those who ultimately forsake the faith and live in disobedience were never truly saved; true disciples continue in Christ's word.

Lecture support: Weaver quotes 1 John 2:19: 'They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us.' He also expounds John 8:31: 'If you continue in my word, then are you my disciples indeed.'

Key Arguments

Profession without obedience is worthless

A mere profession of faith does not save; true salvation is evidenced by a life of obedience and conformity to Christ.

Lecture support: Weaver says, 'A profession never saved anyone. Jesus Christ is the one who saves... if you have not been convicted by the Holy Spirit and converted and repented of your sins and believed on Jesus Christ... your profession is worthless.' He references Matthew 7:21-23.

True Christians cannot live in continual sin

The Greek present tense in 1 John 3 indicates a lifestyle of sin versus a lifestyle of righteousness; a genuine believer does not habitually practice sin.

Lecture support: Weaver explains, 'Whosoever is continually abiding in Him is not continually sinning... He that is continually committing sin is of the devil.' He contrasts this with 1 John 2:1 which acknowledges that believers do sin but have an advocate.

Worldly philosophy leads to rebellion against God's order

Embracing worldly ideas like feminism and transgenderism causes people to reject biblical headship and submission, leading to the breakdown of family and society.

Lecture support: Weaver states, 'Feminism, particularly, transgenderism, particularly, is attacking the family unit... If you are against God's ordinance and God's orderly way, your problem is not with men; it is with God.'

Departure from the faith reveals a lack of genuine conversion

When professing Christians abandon the truth and live wickedly, it demonstrates they were never truly saved, as true believers persevere.

Lecture support: Weaver cites 1 John 2:19 and John 8:31, concluding, 'if a man can leave the faith... it's just proof that he was never saved to begin with. He was nothing more than a pretend Christian.'

Scripture References

John 8:30-32

The primary text: many believed, but Jesus says true disciples continue in His word and know the truth.

Matthew 21:28-31

The parable of two sons: one said he would not go but later went; the other said he would go but did not. Used to illustrate pretend obedience.

Matthew 23:14

Jesus condemns the Pharisees for devouring widows' houses and for a pretense making long prayers.

Mark 12:40

Similar condemnation of the Pharisees for devouring widows' houses and making long prayers for a pretense.

Exodus 22:22

God commands not to afflict any widow or fatherless child.

Deuteronomy 10:18

God executes judgment for the fatherless and widow.

Deuteronomy 24:17

Command not to pervert judgment of the stranger, fatherless, or take a widow's raiment to pledge.

Psalm 68:5

God is a father of the fatherless and a judge of the widows.

Philippians 1:12-18

Paul notes that some preach Christ out of envy and strife, not sincerely, while others preach out of goodwill.

Isaiah 8:20

To the law and to the testimony: if they speak not according to this word, there is no light in them. Used to test true preachers by their message.

Matthew 7:15-20

Beware of false prophets; you shall know them by their fruits.

Matthew 7:21-23

Not everyone who says 'Lord, Lord' will enter the kingdom, but he who does the Father's will. Many will claim to have prophesied and done works in His name, but He will say 'I never knew you.'

Romans 8:29

God predestined believers to be conformed to the image of His Son. Used to show God's will for all believers.

2 Timothy 2:19

The Lord knows those who are His, and everyone who names the name of Christ must depart from iniquity.

1 John 3:4

Sin is the transgression of the law.

Romans 6:1-2

Shall we continue in sin that grace may abound? God forbid. How shall we who are dead to sin live any longer therein?

1 John 3:6-10

Whoever abides in Him does not sin; whoever sins has not seen Him. Explained with Greek present tense to mean continual sinning versus continual righteousness.

1 John 2:1

If any man sin, we have an advocate with the Father, Jesus Christ the righteous. Shows believers do sin but have an advocate.

1 John 2:3-4

We know that we know Him if we keep His commandments; whoever says 'I know Him' and does not keep His commandments is a liar.

Matthew 7:24-27

The wise man who hears and does Christ's sayings builds on rock; the foolish man who hears and does not builds on sand and faces destruction.

Discussion Questions

1. What are some modern examples of 'pretend Christianity' that you have observed, and how do they resemble the Pharisees' hypocrisy?

Consider: Weaver describes pretend Christians as those who profess faith but do not obey, using religion as a cover for sin.

2. How does the Greek present active indicative in 1 John 3:6-10 change your understanding of sin in the life of a believer?

Consider: Weaver explains that the verbs indicate continual action, distinguishing a lifestyle of sin from occasional sin.

3. In what ways does worldly philosophy (e.g., feminism, transgenderism, political correctness) pressure Christians to compromise biblical truth today?

Consider: Weaver warns that worldly thinking opposes God's order and leads many to forsake the faith.

4. How can we practice biblical submission in our various roles (marriage, church, workplace) without falling into abuse or misunderstanding?

Consider: Weaver teaches that submission is not inferiority but reflects Christ's example and God's order.

5. What does 1 John 2:19 teach us about the eternal security of true believers and the reality of false professions?

Consider: Weaver uses this verse to argue that those who leave the faith were never truly saved.

6. How does the parable of the two sons (Matthew 21:28-31) challenge our own obedience to God's commands?

Consider: Weaver compares pretend Christians to the son who said he would go but did not.

7. What practical steps can we take to ensure our faith is not just a Sunday religion but a 24/7 reality?

Consider: Weaver states that real Christianity affects every area of life, not just religious activities.

Applications

Examine your own profession of faith

Evaluate whether your faith is genuine by looking for a lifestyle of obedience and conformity to Christ, not just a verbal profession.

Lecture support: Weaver warns, 'A profession never saved anyone... if you have not been convicted by the Holy Spirit and converted... your profession is worthless.'

Reject worldly philosophy and embrace biblical truth

Identify and resist worldly ideas that contradict Scripture, such as feminism, transgenderism, and political correctness, and instead submit to God's order.

Lecture support: Weaver says, 'If you are against God's ordinance and God's orderly way, your problem is not with men; it is with God.'

Practice biblical submission in your roles

Wives, submit to your husbands as to the Lord; husbands, love your wives as Christ loved the church. Recognize that submission is not inferiority but obedience to God.

Lecture support: Weaver expounds Ephesians 5:22-25 and states, 'Submission is not wicked. Submission is not inferiority... It is evidence of her submission to God.'

Continue in Christ's word as evidence of true discipleship

Make a daily commitment to hear and do Christ's teachings, building your life on the rock of obedience rather than the sand of mere hearing.

Lecture support: Weaver emphasizes John 8:31 and Matthew 7:24-27, saying, 'His true disciples continue in His word.'

Test teachers and preachers by their message and life

Evaluate spiritual leaders by whether their teaching aligns with Scripture and whether their lives bear good fruit, not just by their claims or popularity.

Lecture support: Weaver cites Isaiah 8:20 and Matthew 7:15-20, saying, 'You shall know them by their fruits.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 30

Practical Truths From The Law Of God

January 18, 2021

Read Chapter 30 in Volume 2, pages 155-171 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Sovereignty of God Expressed Through His Law

God's Word is law because He is the sovereign King. Rejecting His law is rejecting His reign, and there is no neutrality - one either submits to God's law or to man's law.

Lecture support: Weaver states: 'When God speaks, it is law, because He is God, He is King, and He is sovereign... A king rules by his law, and God is certainly no different...' (02:19.3-03:26.5). He also explains theonomy vs. autonomy (04:16.6-05:27.8).

Practical Consequences of Forsaking God's Law

Forsaking God's law leads to praising the wicked and making one's prayers an abomination. It is a practical rejection of God, not merely a verbal one.

Lecture support: Proverbs 28:4 and 9 are expounded: 'They that forsake the law praise the wicked... He that turneth away his ear from hearing the law, even his prayer shall be an abomination.' Weaver emphasizes that actions of disobedience commend the wicked (10:25.8-11:50.7).

The Necessity of the Law for Knowing Sin and Confession

Without God's law, we cannot know what sin is. True confession requires agreeing with God about sin's nature and leads to forsaking it, which brings mercy.

Lecture support: Weaver cites Romans 3:20, 7:7, and 1 John 3:4 to show the law defines sin. He explains that confession (homologeo) means saying the same thing as God (45:32.2-46:54.7).

Allegiance to God Demonstrated by Obedience

True allegiance to God is shown by hearing and obeying His law. Our obedience is a form of contending against wickedness and a testimony of our loyalty to Christ above all else.

Lecture support: Weaver discusses the Pledge of Allegiance to illustrate false allegiance and states: 'Our allegiance is indicated by our adherence to our Lord's person and His principles, which we hear, heed, obey, and apply' (34:06.6-34:58.7). He also says our obedience condemns the wicked (16:25.1-18:13.3).

The Fight of Faith in the Mind and Life

The primary battle is in the mind against vain thoughts. Keeping God's law involves guarding it in our hearts and living obediently, which is a form of spiritual warfare.

Lecture support: Weaver says: 'Most of our fighting is going to be within our own minds... Endeavoring to keep them clean and clear from what the Bible calls vain thoughts' (20:17.1-21:19.8). He references Psalm 119:113 and Romans 7:14.

Key Arguments

Forsaking God's law is not merely verbal but practical, and it results in praising the wicked.

One does not need to verbally disavow God; neglecting or disobeying His law is a practical forsaking that commends the wicked by actions.

Lecture support: Weaver says: 'Rejection and disavowal of God and His law may be done on a very practical level... actions of disobedience and contempt... end up praising the wicked' (07:23.9-07:52.3; 10:25.8-11:50.7).

Keeping God's law involves actively contending with the wicked, primarily through obedience.

Contending with the wicked includes rebuking and reproving, but also living obediently, which condemns their disobedience. Our righteousness exposes their wickedness.

Lecture support: Weaver states: 'Our obedience exposes their disobedience. Our righteousness exposes their wickedness. Our refusal to turn from God and His law is an act of contention...' (16:25.1-18:13.3).

Turning away from hearing God's law makes one's prayer an abomination.

If a person refuses to listen to God's law, their prayers become detestable to God, regardless of outward piety. This shows that allegiance to God is proven by heeding His Word.

Lecture support: Proverbs 28:9 is cited, and Weaver quotes Matthew Henry: 'If God's word be not regarded by us, our prayers shall... be an abomination to Him' (34:58.7-36:19.3).

The law is essential for knowing sin, and true confession requires agreeing with God about sin's nature.

Without the law, sin is unknown. Confession (homologeo) means saying the same thing as God about sin - that it is wicked and deserving of death. This leads to forsaking sin.

Lecture support: Weaver explains: 'Confession is a declaration of the violation of the law of God... I am saying what God says about my sins' (43:45.0-45:30.7; 46:55.0-47:23.8).

Confession without forsaking is not genuine; true confession leads to turning from sin.

If one truly agrees with God about the death-deserving nature of sin, they will forsake it. Confession without forsaking is merely bragging.

Lecture support: Weaver says: 'Confession without forsaking is merely bragging... Confession, real genuine confession, always includes the forsaking of sin' (48:38.4-49:53.4).

Scripture References

Proverbs 28:4

The primary text: 'They that forsake the law praise the wicked: but such as keep the law contend with them.' Weaver expounds this to show the consequences of forsaking or keeping God's law.

Proverbs 28:9

The second primary text: 'He that turneth away his ear from hearing the law, even his prayer shall be an abomination.' Used to teach that rejecting God's law makes one's prayers detestable.

Proverbs 28:13

The third primary text: 'He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.' Explains the necessity of confession and forsaking sin in light of God's law.

Isaiah 33:22

Cited to show God as judge, lawgiver, and king: 'For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.'

James 4:12

Referenced to emphasize that there is one lawgiver: 'There is one lawgiver, who is able to save and to destroy.'

Luke 11:23

Quoted to show there is no neutrality: 'He that is not with me is against me: and he that gathereth not with me scattereth.'

1 Samuel 8:6-7

Used to illustrate that asking for a human king was a rejection of God's reign, paralleling the rejection of God's law.

Proverbs 17:15

Cited to show that justifying the wicked is an abomination, connecting to the idea that forsaking the law praises the wicked.

1 Kings 19:14, 18

Elijah's complaint and God's response about the 7,000 who did not bow to Baal, illustrating that obedience is a form of contending.

Romans 7:14

Quoted to contrast the spirituality of the law with human carnality: 'For we know that the law is spiritual: but I am carnal, sold under sin.'

Psalm 119:113

David's statement: 'I hate vain thoughts: but thy law do I love,' used to emphasize the battle in the mind.

Job 13:15

Job's resolve: 'Though he slay me, yet will I trust in him,' cited as an example of obedience regardless of cost.

Psalm 66:18

Quoted to show that regarding iniquity in the heart hinders prayer: 'If I regard iniquity in my heart, the Lord will not hear me.'

Proverbs 15:8

Contrasts the sacrifice of the wicked as an abomination with the prayer of the upright as God's delight.

1 Samuel 2:30

God's principle: 'Them that honour me I will honour, and they that despise me shall be lightly esteemed.'

Romans 3:20

Cited to show that by the law is the knowledge of sin: 'Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.'

Romans 7:7

Paul's statement that he would not have known sin except through the law, specifically the command against coveting.

1 John 3:4

Defines sin as transgression of the law: 'Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.'

1 John 1:9

Quoted to explain confession: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

Psalm 119:96

Cited to show the broadness of God's commandment: 'I have seen an end of all perfection: but thy commandment is exceeding broad.'

Discussion Questions

1. In what practical ways might we be 'forsaking' God's law without verbally denying it? How can we guard against this?

Consider: Weaver emphasizes that forsaking can be done on a practical level through neglect or disobedience (07:23.9-07:52.3).

2. How does our personal obedience to God's law serve as a form of contending with the wicked? Can you think of examples from Scripture or your own life?

Consider: Weaver explains that obedience exposes disobedience and is an act of fighting (16:25.1-18:13.3).

3. What are some 'vain thoughts' that you struggle with, and how can loving God's law help you fight them?

Consider: The battle is primarily in the mind, and David said he hated vain thoughts but loved God's law (21:20.2-22:17.0).

4. Why does turning away from hearing God's law make one's prayer an abomination? What does this teach us about the relationship between obedience and prayer?

Consider: Proverbs 28:9 is expounded, and Matthew Henry's commentary is quoted (34:58.7-36:19.3).

5. What does it mean to 'confess' sin in the biblical sense (homologeo)? How is this different from merely admitting wrongdoing?

Consider: Weaver explains that confession means agreeing with God about the nature of sin (46:55.0-47:23.8).

6. Why is it impossible to truly confess sin without forsaking it? How does the law inform our understanding of both?

Consider: Weaver argues that confession without forsaking is bragging, and the law defines sin (48:38.4-49:53.4).

7. How should our allegiance to Christ shape our loyalties to family, state, and country? What tensions might arise?

Consider: Weaver states that allegiance to Christ is first, foremost, and forever, and all other entities fall under Him (54:19.3-55:00.8).

8. What practical steps can you take to study and apply God's law more diligently in your daily life?

Consider: Weaver challenges the congregation to read, study, and apply God's Word with a holy zeal (55:01.5-56:16.3).

Applications

Examine your practical allegiance to God's law.

Evaluate whether your daily actions demonstrate a forsaking of God's law through neglect or disobedience, and repent of any practical rejection of His reign.

Lecture support: Weaver warns that rejection can be practical and unconscious: 'Rejection and disavowal of God and His law may be done on a very practical level... we do it on a regular basis without ever thinking about it' (07:23.9-07:52.3).

Contend with wickedness through obedient living.

Recognize that your obedience to God's law is a powerful testimony against wickedness. Strive to live righteously as a form of spiritual warfare.

Lecture support: Weaver states: 'Our obedience exposes their disobedience... Our refusal to turn from God and His law is an act of contention' (16:25.1-18:13.3).

Guard your mind against vain thoughts by loving God's law.

Actively reject fleshly, sinful thoughts by meditating on and loving God's commandments. When vain thoughts arise, counter them with specific scriptural truths.

Lecture support: Weaver says: 'I hate vain thoughts, but thy law do I love' and explains how to reject thoughts of fornication, pride, etc., by citing God's commands (22:18.3-23:58.4).

Ensure your prayers are not hindered by disobedience.

Examine whether you are turning away from hearing God's law in any area. Confess and forsake any known sin so that your prayers are not an abomination.

Lecture support: Proverbs 28:9 and Psalm 66:18 are cited: 'If I regard iniquity in my heart, the Lord will not hear me' (36:28.0-37:33.2).

Practice genuine confession that leads to forsaking sin.

When you confess sin, agree with God about its wickedness and death-deserving nature. Let that agreement produce a turning away from the sin, not just a verbal acknowledgment.

Lecture support: Weaver explains: 'Confession without forsaking is merely bragging... Confession, real genuine confession, always includes the forsaking of sin' (48:38.4-49:53.4).

Prioritize allegiance to Christ above all other loyalties.

Evaluate your loyalties to family, state, and country, ensuring they are subordinate to your allegiance to Christ. Be willing to fight for and defend these under His lordship.

Lecture support: Weaver says: 'My allegiance is to the Lord Jesus Christ. He is sovereign. He is God. All these other things fall under my allegiance to Him' (54:19.3-55:00.8).

Commit to diligent study and application of God's Word.

Make it a goal to read, study, and apply Scripture consistently. Look up words, ask how to apply truths to your life and family, and cultivate a holy zeal for God's law.

Lecture support: Weaver challenges: 'I want to challenge you this year to read the Word of God over and over and over. Look up words. Study. Then ask, how am I to apply this to my life?' (55:01.5-56:16.3).

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 31

Two Sides Of A Coin

January 19, 2021

Read Chapter 31 in Volume 2, pages 173-188 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Inseparability of Biblical Truths

Certain truths in Scripture are like two sides of a coin - they cannot be separated without destroying the truth and turning it into a lie.

Lecture support: The speaker introduces the coin analogy and states, 'There are truths in the Bible that are like a coin. They have two sides, and consequently, they should not be separated.'

Repentance and Faith as Gifts of God

Both repentance and faith are divine gifts, not human works. They always accompany each other in genuine salvation.

Lecture support: The speaker says, 'Repentance is just as much the gift of God as faith is the gift of God.' He cites Acts 5:31 and 2 Timothy 2:25.

Perseverance as Evidence of Preservation

Those truly preserved by God will persevere in faith and obedience. Those who abandon the faith were never genuinely saved.

Lecture support: The speaker quotes 1 John 2:19: 'They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us.'

Knowledge and Obedience Must Be United

Knowledge without obedience puffs up; obedience without knowledge is will-worship. True understanding combines knowing the Holy and departing from evil.

Lecture support: The speaker contrasts Job 28:28 and Proverbs 9:10, showing that understanding is both departing from evil and knowing the Holy.

The Danger of Half-Truths

A half-truth is a lie. Dividing joined truths leads to heresy, self-glorification, and turning God's truth into a lie.

Lecture support: The speaker says, 'When you divorce or separate or divide or cut the truth in half, it becomes a half-truth. And a half-truth is an untruth.'

Key Arguments

Repentance and faith cannot be separated without producing error.

Separating repentance and faith leads to easy-believism on one hand or self-reformation on the other. Both are false gospels.

Lecture support: The speaker says, 'When you try to separate these truths... you're going to end up on the one hand with... decisional regeneration or easy-believism... or on the other hand... self-reformation.'

True faith is never alone; it produces works.

James 2 teaches that faith without works is dead. Genuine faith is evidenced by obedience, as seen in Abraham and Rahab.

Lecture support: The speaker cites James 2:17-26, emphasizing 'faith if it hath not works is dead being alone.'

Preservation is a biblical truth, but it is always accompanied by perseverance.

Scripture promises eternal security for true believers, but that security is demonstrated by continuing in faith and obedience.

Lecture support: The speaker quotes John 10:27-29 and Romans 8:35-39 for preservation, then Matthew 10:22 and 1 John 2:19 for perseverance.

Knowledge without obedience leads to pride; obedience without knowledge is will-worship.

1 Corinthians 8:1 says knowledge puffs up. Colossians 2:20-23 warns against man-made rules that lack true knowledge of God.

Lecture support: The speaker says, 'Knowledge puffeth up... On the other hand, someone says, "Well, what I want is just simple obedience." ... becomes nothing more than will worship.'

Dividing God's joined truths leads to self-glorification.

When we separate what God has joined, we end up glorifying ourselves rather than God, as Romans 1:25 describes.

Lecture support: The speaker says, 'When we divide that which God joined together, we get the glory for ourselves.' He references Romans 1:25.

Scripture References

Psalm 115:1

Opening and closing verse; emphasizes giving glory to God alone, not to ourselves.

Hebrews 4:12

The Word of God is a two-edged sword, illustrating that truth has two sides.

Proverbs 12:17, 19

Truth shows righteousness; a lie is deceit. Truth is established forever; a lie is temporary.

Romans 1:25

Reprobates change the truth into a lie and worship the creature. Applied to those who divide truth.

Acts 16:30-31

The Philippian jailer believed and was saved, but also showed fruits of repentance.

Matthew 3:8

John the Baptist demanded fruits meet for repentance.

Ephesians 2:8-10

Saved by grace through faith, but created for good works. Faith is not alone.

Mark 1:15

Jesus began His ministry saying, 'Repent ye and believe the gospel,' linking repentance and faith.

Matthew 1:21

Jesus saves His people from their sins, not just from hell.

Acts 5:30-31

God exalted Jesus to give repentance and forgiveness; repentance is a gift.

2 Timothy 2:24-26

God may grant repentance leading to knowledge of the truth; repentance is a gift.

Acts 11:18

God granted repentance unto life to the Gentiles.

Matthew 12:43-45

Self-reformation without true conversion leaves a person worse off.

1 John 2:4

Whoever says 'I know Him' but doesn't keep His commandments is a liar.

James 2:17-26

Faith without works is dead; Abraham and Rahab demonstrated faith by works.

Titus 1:16

They profess to know God but deny Him by works.

1 Thessalonians 1:9

Turning to God from idols illustrates faith, repentance, and obedience together.

Jude 1:1

Believers are preserved in Jesus Christ.

John 10:27-29

Jesus' sheep hear His voice, follow Him, and are secure in His and the Father's hand.

Romans 8:35-39

Nothing can separate us from the love of God in Christ.

Discussion Questions

1. Why is it dangerous to separate repentance and faith in presenting the gospel?

Consider: The speaker warns that separating them leads to easy-believism or self-reformation.

2. How does James 2 help us understand the relationship between faith and works?

Consider: James 2 is used to show that genuine faith produces works.

3. What is the difference between the biblical doctrine of preservation and the popular saying 'once saved, always saved'?

Consider: The speaker critiques the misuse of 'once saved, always saved' to excuse sinful living.

4. How does 1 John 2:19 help us understand why some people fall away from the faith?

Consider: The verse is used to argue that those who leave were never truly saved.

5. In what ways can knowledge become a source of pride, and how can we guard against that?

Consider: 1 Corinthians 8:1 is cited to show knowledge puffs up.

6. What is 'will-worship,' and how does it relate to obedience without knowledge?

Consider: Colossians 2:20-23 is used to describe man-made rules that lack true knowledge of God.

7. How do Job 28:28 and Proverbs 9:10 together teach that understanding involves both knowing the Holy and departing from evil?

Consider: The speaker compares the two verses to show the two sides of understanding.

8. What are some practical ways we can ensure we are not dividing what God has joined in our own lives?

Consider: The application section calls for not separating joined truths.

Applications

Examine your faith for genuine repentance.

Ensure your profession of faith is accompanied by a turning from sin, not just mental assent.

Lecture support: The speaker says, 'Most people want to be saved from the penalty of their sins so that they may continue in and enjoy their sins.'

Persevere in faith and obedience as evidence of salvation.

Continue in repentance, faith, and obedience regardless of circumstances, showing you are truly preserved.

Lecture support: The speaker says, 'We continue in faith. We continue in repentance. We continue in obedience.'

Pursue knowledge of God to obey Him rightly.

Study Scripture to know what God commands, so your obedience is informed and pleasing to Him.

Lecture support: The speaker asks, 'How in the world can you obey God if you do not know what God commands?'

Avoid pride by coupling knowledge with love and obedience.

Do not seek knowledge merely to appear intellectual or to argue; let it lead to humble service.

Lecture support: The speaker warns, 'Knowledge puffeth up... When you think you have arrived... you know nothing as you ought to know.'

Give glory to God by holding His truths together.

Do not divide what God has joined; proclaim and apply the whole counsel of God to honor Him.

Lecture support: The speaker says, 'When we divide that which God joined together, we get the glory for ourselves.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 32

Some Good Things

November 11, 2021

Read Chapter 32 in Volume 2, pages 189-207 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

God's Goodness and Provision

God is the source of all good things, and He does not withhold them from those who walk uprightly.

Lecture support: Psalm 84:11: 'No good thing will he withhold from them that walk uprightly.'

Conditional Promise of Uprightness

The promise of good things is for those who are sincere, genuine, and obedient, not sinlessly perfect.

Lecture support: The Hebrew word 'tamim' refers to those without blemish, whole, complete, sound, upright, and sincere.

Christ as the Supreme Good Thing

Jesus Christ is the fulfillment of God's promise of a good thing, and through Him all other blessings flow.

Lecture support: Jeremiah 33:14-15 and John 1:45-46 identify Christ as the promised good thing.

Praise and Thanksgiving as a Good Thing

It is good to give thanks and sing praises to God, which should be a daily practice for believers.

Lecture support: Psalm 92:1: 'It is a good thing to give thanks unto the Lord.'

Zeal for God and His Kingdom

Believers should be zealously affected in good things, burning with passion for God rather than being lukewarm.

Lecture support: Galatians 4:18: 'But it is good to be zealously affected always in a good thing.'

Doctrinal Stability and Heart Establishment

An established heart, grounded in grace and doctrine, protects against deception and spiritual immaturity.

Lecture support: Hebrews 13:9: 'For it is a good thing that the heart be established with grace.'

Key Arguments

Uprightness is sincere obedience, not sinless perfection

The Hebrew word 'tamim' means whole, complete, and sincere, not sinless. David was called upright despite his sins because he kept himself from iniquity.

Lecture support: 2 Samuel 22:24: 'I was also upright before him and have kept myself from mine iniquity.'

God's gift of Christ guarantees all other good things

If God gave His best gift, His Son, He will freely give us all things. This is an argument from the greater to the lesser.

Lecture support: Romans 8:32: 'He that spared not his own Son but delivered him up for us all, how shall he not also with him freely give us all things?'

Praise is comely for the upright

Praise is beautiful and fitting for those who are upright, and it should be continual, not just on Sabbath days.

Lecture support: Psalm 33:1: 'Rejoice in the Lord, O you righteous, for praise is comely for the upright.'

Zeal is essential, not optional

The Greek word 'zelo' means to burn with zeal. Jesus exemplified this, and believers are commanded to be zealous and repent of lukewarmness.

Lecture support: Revelation 3:19: 'Be zealous therefore, and repent.'

Doctrinal establishment prevents deception

Without an established heart, believers are tossed by every wind of doctrine. Pastor-teachers are given to mature the saints and bring unity of faith.

Lecture support: Ephesians 4:14: 'That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine.'

Scripture References

Psalm 84:11

The main text: 'For the Lord God is a sun and shield... no good thing will he withhold from them that walk uprightly.'

Psalm 34:10

Those who seek the Lord shall not lack any good thing.

Romans 8:32

If God gave His Son, He will freely give us all things.

2 Samuel 22:24

David was upright before God and kept himself from iniquity.

Psalm 18:23

David was upright before God and kept himself from iniquity.

Psalm 94:15

The upright in heart follow righteousness.

Proverbs 10:29

The way of the Lord is strength for the upright.

Romans 7:18

In our flesh dwells no good thing.

James 1:16-17

Every good and perfect gift comes from God.

Deuteronomy 26:9-11

Rejoice in every good thing the Lord gives.

Joshua 21:45

Not one good thing God promised failed.

Joshua 23:14

All good things God spoke came to pass.

Jeremiah 33:14-15

God will perform the good thing: the Branch of righteousness (Christ).

John 1:45-46

Nathanael asks, 'Can any good thing come out of Nazareth?' referring to Jesus.

Philippians 2:13

God works in us to will and to do His good pleasure.

Hebrews 13:20-21

God makes us perfect in every good work through Christ.

Psalm 92:1-2

It is good to give thanks and sing praises.

Psalm 33:1

Praise is comely for the upright.

Galatians 4:18

It is good to be zealously affected always in a good thing.

Hebrews 13:9

It is a good thing that the heart be established with grace.

Discussion Questions

1. How do you define 'good things' in your life, and how does your definition align with God's definition according to Psalm 84:11?

Consider: The sermon opens by discussing how people have different tastes and definitions of good things.

2. What does it mean to 'walk uprightly'? How is this different from sinless perfection?

Consider: Weaver explains that 'uprightly' (tamim) means sincere, genuine obedience, not sinlessness.

3. Why is Jesus Christ called the ultimate 'good thing'? How does this impact your view of other blessings?

Consider: The sermon identifies Christ as the promised good thing from Jeremiah 33 and John 1.

4. In what ways can you cultivate a habit of praise and thanksgiving morning and night?

Consider: Psalm 92:1-2 is used to encourage daily praise for God's mercies.

5. What does it mean to be 'zealously affected' for God? How can you avoid being lukewarm?

Consider: Galatians 4:18 and Revelation 3:15-16 are discussed regarding zeal and lukewarmness.

6. How can you establish your heart in doctrine to avoid being 'tossed to and fro'?

Consider: Hebrews 13:9 and Ephesians 4:14 emphasize the need for doctrinal stability.

7. Why do you think modern Christianity often lacks zeal compared to the early church?

Consider: Weaver contrasts the zeal of the first-century church with today's complacency.

8. How does the promise of Matthew 7:7-11 relate to walking uprightly and receiving good things?

Consider: The sermon concludes by linking asking, seeking, and knocking with uprightness.

Applications

Develop a pattern of praise and thanksgiving

Believers should thank God every morning for the mercies of the night and every night for the mercies of the day, and praise Him continually.

Lecture support: Psalm 92:1-2: 'It is a good thing to give thanks... to show forth thy lovingkindness in the morning and thy faithfulness every night.'

Cultivate zeal for God and His kingdom

Christians must be boiling over with zeal for good things, not lukewarm, and should repent of complacency.

Lecture support: Galatians 4:18 and Revelation 3:19: 'Be zealous therefore, and repent.'

Establish your heart in doctrine

To avoid being deceived, believers must be grounded in grace and truth through consistent hearing and study of God's Word.

Lecture support: Hebrews 13:9: 'It is a good thing that the heart be established with grace.'

Walk uprightly to receive God's good things

God's promise of good things is conditional on sincere, obedient living. Believers must ask, seek, and knock while walking uprightly.

Lecture support: Psalm 84:11 and Matthew 7:7-11: 'No good thing will he withhold from them that walk uprightly.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 33

The Bible And Treason

November 11, 2021

Read Chapter 33 in Volume 2, pages 209-226 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Treason as a Sin Against God

Treason is primarily a crime against God's sovereignty, not just against earthly governments.

Lecture support: Treason first and foremost is a sin and a crime and rebellion against the sovereign God of heaven and earth, because God is the sovereign lawgiver.

Biblical Examples of Treason

Zimri and Athaliah illustrate treasonous usurpation, while David and Jehu show lawful authority.

Lecture support: Zimri conspired and murdered and stole that which neither God nor the people had given unto him.

Governments Can Be Treasonous

A government that makes sinful laws commits treason against God and the people.

Lecture support: Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

Resistance vs. Rebellion

Resisting an unlawful government is not treason but justice; true treason is betraying lawful authority.

Lecture support: It is not treason, and it is not rebellion to resist an unlawful government or an unlawful individual who is claiming authority that does not have that authority.

Allegiance to God's Kingdom

Christians owe primary allegiance to God and His law, not to any human government that contradicts it.

Lecture support: Our primary allegiance, our primary obligation and duty is to God and His kingdom.

Church Incorporation and 501(c)(3) as Treason

Incorporating a church or seeking 501(c)(3) status places the state as head over Christ, constituting treason.

Lecture support: Incorporating a church places the state as the head of the church and not Jesus Christ.

Key Arguments

Zimri's act was treason because he lacked divine and popular authority

Zimri murdered Elah and seized the throne without God's appointment or the people's consent, unlike David who waited on God.

Lecture support: Zimri was not chosen by God, nor was he chosen by the people.

Athaliah's cry of treason was hypocritical

Athaliah, a usurper and murderer, accused Jehoiada of treason when he crowned the rightful king Joash.

Lecture support: Those who are guilty of the vilest of the crimes are usually the first to charge others with that same vileness and that same crime.

Forsaking God's law is treason

Israel's adoption of heathen statutes was a betrayal of God, as seen in 2 Kings 17:7-8.

Lecture support: And walked in the statutes of the heathen... and of the kings of Israel, which they had made.

Church incorporation demotes Christ

Incorporation makes the church a creature of the state, subject to state control rather than Christ's headship.

Lecture support: Once the church determined to enter into the realm of Caesar by forming a corporation, it was required to abide by the rules of Caesar.

501(c)(3) status compromises the church

Accepting 501(c)(3) status requires the church to agree not to speak against public policy, silencing biblical truth.

Lecture support: In order to receive a tax-exempt number, one of the requirements is that the practices and rituals... are not illegal or contrary to clearly defined public policy.

American leaders have committed treason

Politicians who violate their oath to uphold the Constitution betray the nation into the hands of foreign powers.

Lecture support: Every one of those senators... has taken an oath to uphold the Constitution of the United States, and not to do so is treason.

Scripture References

1 Kings 16:20

Introduction of Zimri's treason.

2 Kings 11:14

Athaliah cries 'Treason, treason' at Joash's coronation.

Ezekiel 18:20

Individual responsibility for sin, cited against attainder of treason.

2 Kings 14:6

Amaziah did not slay children for fathers' sins, per Mosaic law.

Psalm 75:5-6

Promotion comes from God, not man.

Daniel 2:21

God removes and sets up kings.

Isaiah 3:12

Women and children ruling is a curse.

Psalm 94:20-21

A wicked throne that frames mischief by law commits treason.

Romans 1:21-23

Idolatry begins in the mind with vain imaginations.

Proverbs 28:28

When the wicked rise, men hide.

Proverbs 29:2

When the righteous rule, people rejoice; when the wicked rule, they mourn.

2 Kings 17:7-8

Israel sinned by walking in heathen statutes.

1 Samuel 8

Israel's demand for a king was a rejection of God.

1 Samuel 12:21

Turning aside to vain things.

Ephesians 1:22

Christ is head over all things to the church.

Colossians 1:18

Christ is the head of the body, the church.

Philippians 3:20

Our conversation is in heaven.

Acts 5:29

We ought to obey God rather than men.

Discussion Questions

1. How does the biblical definition of treason differ from the modern political understanding?

Consider: Weaver argues treason is first against God, then against lawful human authority.

2. In what ways might Christians today be guilty of spiritual treason?

Consider: Idolatry of the mind, forsaking God's law, and demoting Christ's headship are given as examples.

3. What is the difference between resisting tyranny and committing treason, according to the Bible?

Consider: Jehoiada's resistance to Athaliah is contrasted with Zimri's usurpation.

4. How should Christians evaluate the practice of church incorporation and 501(c)(3) status in light of this sermon?

Consider: Weaver argues these place the state over Christ and silence biblical truth.

5. To whom do Christians owe their primary allegiance, and how does that affect their relationship to civil government?

Consider: Allegiance to God's kingdom is primary; manward allegiance is to the constitutional republic.

Applications

Repent of spiritual treason

Christians must repent of betraying God's kingdom by forsaking His law and embracing worldly systems.

Lecture support: We have to understand treason is a crime that merits death. And God is the sovereign judge of all the earth. And you look how we as Christians have betrayed Him and His kingdom into the hands of the wicked.

Evaluate church practices

Churches should examine whether incorporation or 501(c)(3) status compromises Christ's headship.

Lecture support: Incorporating a church places the state as the head of the church and not Jesus Christ.

Resist unlawful authority

Believers are called to resist governments or officials that act without lawful authority, as Jehoiada did.

Lecture support: It is not treason, and it is not rebellion to resist an unlawful government or an unlawful individual who is claiming authority that does not have that authority.

Uphold the Constitution

Citizens should hold leaders accountable to their oath to support the Constitution, as violation is treason.

Lecture support: Every one of those senators... has taken an oath to uphold the Constitution of the United States, and not to do so is treason.

Speak truth boldly

Even if accused of treason, Christians must speak biblical truth about wickedness in government.

Lecture support: If speaking the truth and teaching right history is treason, then like Patrick Henry said, 'Make the most of it.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 34

You Do Have A Choice

November 11, 2021

Read Chapter 34 in Volume 2, pages 227-243 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Fear vs. Faith

Fear and faith are mutually exclusive; fear stems from forgetting God's works and leads to disobedience, while faith trusts God's promises and enables obedience.

Lecture support: Weaver states, 'fear and faith are absolutely opposite. You cannot walk in fear and faith at the same time.' He explains that the Israelites' fear came from forgetting the miracles in Egypt and at the Red Sea.

Truth vs. Error

Believers must choose to walk in biblical truth rather than humanistic lies; the majority report of the spies was a lie, and the people believed it, rejecting God's truth.

Lecture support: Weaver says, 'You have to choose whether or not you're going to walk in truth or a lie... Joshua and Caleb were the only two that spoke the truth.' He emphasizes that truth is still truth even if rejected.

Praise vs. Provocation

Believers can either praise God in difficult circumstances or provoke Him through unbelief and complaining; the Israelites provoked God and were barred from the Promised Land.

Lecture support: Weaver cites Numbers 14:11, 'How long will this people provoke me?' and explains that provoking God means despising and blaspheming Him. He contrasts this with the command to offer the sacrifice of praise.

The Danger of Forgetfulness

Forgetfulness of God's past faithfulness produces fear; remembering His works is essential for faith.

Lecture support: Weaver says, 'Forgetfulness produces fear... especially when we forget the Lord, His word, and His promises.' He references Deuteronomy 4:9 and 6:12.

The Believer's Daily Choice

Every day, believers must consciously choose to serve the Lord, walk in faith, truth, and praise, and reject fear and lies.

Lecture support: Weaver states, 'We do indeed choose every day... we are choosing every day to either walk biblically or simply walk in the flesh.' He references Joshua 24:15.

Key Arguments

Fear is unnatural for the believer because God has not given a spirit of fear.

Weaver argues from Romans 8:15 and 2 Timothy 1:7 that fear is not from God and should be completely unnatural for a child of God.

Lecture support: He reads Romans 8:15, 'For you have not received the spirit of bondage again to fear,' and 2 Timothy 1:7, 'For God hath not given us a spirit of fear but of power and of love and of a sound mind.'

Fear belittles one's strength and magnifies the enemy's strength.

The Israelites viewed themselves as grasshoppers, helpless before the giants, which was a distortion caused by fear.

Lecture support: Weaver points to Numbers 13:33, 'we were in our own sight as grasshoppers,' and explains that fear always magnifies weaknesses and enemy strengths.

Believing a lie necessarily means denying the truth.

When the Israelites believed the evil report, they simultaneously denied God's promises and power.

Lecture support: Weaver states, 'Whenever you believe a lie, you deny the truth,' and shows from Numbers 14:1-4 how the people denied God's ability to deliver them.

Unbelief provokes God and leads to severe consequences.

The Israelites' unbelief provoked God to bar that generation from the Promised Land, demonstrating that failure to believe has serious repercussions.

Lecture support: Weaver cites Numbers 14:11, 23 and Hebrews 3:17-19, emphasizing that they could not enter because of unbelief.

Faith sees opposition as an opportunity for God to prove Himself.

Caleb and Joshua viewed the giants not as threats but as 'bread for us,' trusting that God would fight for them.

Lecture support: Weaver quotes Numbers 14:9, 'they are bread for us: their defense is departed from them, and the Lord is with us: fear them not,' and references Dr. Bob Jones Sr.'s saying about doors of opportunity.

Scripture References

Numbers 13:17-20

Moses sends the spies to search out the land of Canaan.

Numbers 13:23-24

The spies cut down a cluster of grapes at the brook of Eshkol.

Numbers 13:30

Caleb stills the people and declares they are well able to overcome.

Numbers 13:31-33

The ten spies bring an evil report, saying they are as grasshoppers before the giants.

Numbers 14:1-4

The congregation weeps, murmurs, and desires to return to Egypt.

Numbers 14:6-9

Joshua and Caleb tear their clothes and urge the people not to rebel or fear, for the Lord is with them.

Numbers 14:11-24

God threatens to disinherit Israel; Moses intercedes; God pardons but swears the unbelieving generation will not see the land.

Deuteronomy 1:21-22

Moses recounts God's command to possess the land and the people's request to send spies.

Deuteronomy 7:17-24

God instructs Israel not to fear the nations but to remember His deliverance from Egypt.

Joshua 24:14-15

Joshua challenges the people to choose whom they will serve; he declares his household will serve the Lord.

Psalm 44:1-3

The psalmist recounts how God drove out the nations, not by their own sword.

Romans 8:15

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

2 Timothy 1:7

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

Hebrews 3:15-19

The Israelites could not enter God's rest because of unbelief; their rebellion is called 'the provocation.'

Hebrews 4:1-2

The gospel was preached to them, but it did not profit because it was not mixed with faith.

1 John 4:18

Perfect love casts out fear because fear has torment.

1 Corinthians 10:11

All these things happened to Israel as examples for us upon whom the ends of the world are come.

Hebrews 13:15

By Christ we are to offer the sacrifice of praise to God continually.

John 17:17

Sanctify them through thy truth: thy word is truth.

John 14:6

Jesus said, I am the way, the truth, and the life.

Discussion Questions

1. In what areas of your life are you most tempted to walk in fear rather than faith? How can remembering God's past faithfulness help you overcome that fear?

Consider: Weaver teaches that fear originates in forgetfulness of God's works and that we must choose to walk in faith.

2. How can you practically 'test' the messages you hear from media, government, or culture against the truth of God's Word?

Consider: Weaver warns that we are bombarded with misinformation and must believe those whose reports align with Scripture.

3. What does it look like to offer a 'sacrifice of praise' when circumstances are difficult or painful?

Consider: Weaver contrasts praising God with provoking Him through complaining, using his own family's health struggles as an example.

4. Why is it impossible to walk in both fear and faith simultaneously? How does 1 John 4:18 support this?

Consider: Weaver states that fear and faith are opposites and that perfect love casts out fear.

5. The ten spies brought an 'evil report' that was factually true about the giants but lacked faith. How can we avoid presenting true facts in a way that spreads fear and unbelief?

Consider: Weaver notes that the spies' report focused on the obstacles rather than God's promises.

6. How does the concept of 'the provocation' in Hebrews 3 challenge you to examine your own heart's response to God's commands?

Consider: Weaver explains that the Israelites' unbelief provoked God and barred them from His rest.

Applications

Consciously choose each day to serve the Lord and walk in faith.

Weaver encourages believers to wake up each morning and declare their choice to serve God, walk biblically, and reject fear.

Lecture support: He says, 'Say, Lord, this day I choose to serve Thee... I choose to walk biblically and scripturally.'

Refuse the spirit of fear by remembering God's Word and past deliverances.

When fear arises, believers should actively refuse it as ungodly and remind themselves of God's promises and power.

Lecture support: Weaver states, 'Lord, I refuse that fear. That fear is wicked. It is ungodly. It is unbiblical.'

Test all information against Scripture to avoid believing lies.

In a world of misinformation, believers must compare what they hear with the Word of God and reject anything contrary.

Lecture support: Weaver says, 'We believe those whose reports are in line with the word of God. Everything else is a lie.'

Offer praise to God continually, even in trials, rather than complaining.

Instead of provoking God through grumbling, believers are commanded to offer the sacrifice of praise, giving thanks in all circumstances.

Lecture support: Weaver cites Hebrews 13:15 and shares his own practice of thanking God for progress in his wife's illness.

Avoid needless heartache by walking in obedience and faith.

Disobedience and unbelief lead to self-inflicted trouble; repenting and choosing God's way saves much sorrow.

Lecture support: Weaver says, 'We can save ourselves an awful lot of heartache by saying, Lord, just enable me to walk in faith, not in fear.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 35

My Worst Enemy

February 03, 2023

Read Chapter 35 in Volume 2, pages 245-264 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Believer's Worst Enemy Is Indwelling Sin

The primary enemy of the Christian is not external people or circumstances, but the principle of sin that remains in the flesh, causing internal conflict and preventing perfect holiness.

Lecture support: Weaver states, 'I will tell you who my worst enemy is. It is me.' He then expounds Romans 7:18, 'For I know that in me (that is, in my flesh,) dwelleth no good thing.'

The Flesh as the Principle of Sin

The word 'flesh' in Romans 7 refers not to the physical body or humanity in general, but to the indwelling principle of sin that opposes God and cannot please Him.

Lecture support: Weaver explains, 'the word flesh refers to the principle of sin... there is absolutely nothing pure, upright, honorable, decent, agreeable, and pleasing to God in and of ourselves.'

The Inevitability of Enemies for God's People

Christians will inevitably face enemies because they are chosen out of the world and live differently, and true preachers have always been hated for speaking the truth.

Lecture support: Weaver cites John 15:18-19 and 1 Peter 4:4, and gives examples from Jeremiah and Elijah.

The Mind as the Battleground

The conflict with sin primarily takes place in the mind, where evil thoughts intrude. Believers must actively reject sinful thoughts and renew their minds according to God's Word.

Lecture support: Weaver says, 'the mind is the battlefield... You can't stop a bird from flying over your head, but you can stop him from building a nest in your hair.'

Deliverance Only Through Jesus Christ

Victory over indwelling sin is not achieved by human effort or determination but solely through the grace and power of Jesus Christ, who has already defeated sin.

Lecture support: Weaver quotes Romans 7:25, 'I thank God through Jesus Christ our Lord,' and Spurgeon's illustration of sin as a wounded monster that Christ will ultimately destroy.

No Perfection in This Life

Believers will never achieve sinless perfection in this life; the struggle with sin continues until glorification, but this is not an excuse for sinning.

Lecture support: Weaver states, 'no man is perfectly sanctified in this life... you will never ever have it in this life.'

Key Arguments

Sin is an indwelling principle, not just voluntary acts

Sin is not merely a series of willful actions but a corrupt principle residing in the flesh that influences thoughts and desires, making it impossible to achieve holiness by self-effort.

Lecture support: Weaver quotes Charles Hodge: 'Sin in this, as in so many other places of Scripture, is presented as an abiding state of mind... a disposition of principle manifesting itself in acts.'

The more one desires holiness, the more wretched one feels

A genuine desire for godliness leads to a deeper awareness of one's own sinfulness, producing humility and repentance rather than self-righteousness.

Lecture support: Weaver says, 'the more holy you become, the more wretched you see yourself.'

The flesh and the Spirit are in constant opposition

Galatians 5:17 teaches that the flesh and the Spirit are contrary to each other, so believers cannot simply do whatever they want; they must walk in the Spirit to overcome fleshly desires.

Lecture support: Weaver reads Galatians 5:16-17 and explains, 'If you walk in the Spirit, you're not going to fulfill the lust of the flesh.'

The old man is crucified but still active

Although the old man has been crucified with Christ, sin remains like a dying snake that can still bite; believers must continue to fight it until final glorification.

Lecture support: Weaver uses Spurgeon's quote: 'It is a monster... a broken back, broken leg and broken headed monster... capable of doing us much mischief.'

External enemies are real but secondary to internal sin

While Christians face persecution and slander from the world and false brethren, the most dangerous enemy is the sin within, which requires constant vigilance.

Lecture support: Weaver transitions from discussing external enemies to stating, 'as bad as some of these people are, they're not my worst enemy. I will tell you who my worst enemy is. It is me.'

Scripture References

Romans 7:18-25

The primary text of the sermon, describing the internal conflict between the desire to do good and the indwelling sin.

Proverbs 27:6

Cited to show that the kisses of an enemy are deceitful, while the wounds of a friend are faithful.

Exodus 15:6

The first occurrence of 'enemy' in the Bible, referring to Pharaoh, showing God's power over His people's enemies.

Genesis 14:20

The first occurrence of 'enemies' (plural), referring to those who captured Lot, showing God delivers His people's enemies into their hand.

Genesis 3:15

The Protoevangelium, where God puts enmity between the serpent and the woman, and between their seeds, establishing ongoing conflict.

John 15:18-21

Jesus teaches that the world will hate believers because they are not of the world, just as it hated Him.

1 Peter 4:4

The world speaks evil of Christians because they do not join in the same excess of riot.

Jeremiah 18:18

The people plot against Jeremiah, planning to smite him with the tongue and ignore his words.

Jeremiah 26:8-9

The priests and prophets seize Jeremiah and threaten to kill him for prophesying the destruction of Jerusalem.

1 Kings 21:17-20

Ahab calls Elijah his enemy after Elijah confronts him about murdering Naboth.

2 John 7-11

Believers are not to receive or bid Godspeed to those who do not confess Jesus Christ has come in the flesh, showing there are times to be uncivil.

Romans 11:28

Concerning the gospel, the Jews are enemies for the Gentiles' sake, but as touching election, they are beloved.

Philippians 3:18-19

Paul weeps over those who are enemies of the cross of Christ, whose god is their belly and who mind earthly things.

Isaiah 40:5-8

All flesh is grass, illustrating one use of 'flesh' as all humanity.

1 Peter 1:24

Repeats Isaiah 40, confirming that all flesh is as grass.

Job 19:25-27

Job's confession that in his flesh he shall see God, using 'flesh' to mean the physical body.

1 Corinthians 15:39

All flesh is not the same flesh, referring to different kinds of meat or bodies.

Romans 8:5-8

The carnal mind is enmity against God and cannot please God, showing the flesh's opposition.

Galatians 3:3

Paul rebukes the Galatians for trying to be made perfect by the flesh after beginning in the Spirit.

Galatians 5:16-17

Walk in the Spirit and you will not fulfill the lust of the flesh; the flesh and Spirit are contrary.

Discussion Questions

1. Why does Weaver say that his worst enemy is himself, and how does Romans 7 support this?

Consider: Weaver identifies the indwelling principle of sin as the primary enemy, citing Romans 7:18-25.

2. How does the illustration of the dead man tied to a living person help us understand the believer's struggle with sin?

Consider: Weaver explains the ancient punishment to illustrate carrying around the dead old man.

3. What does it mean that the flesh is the 'principle of sin,' and how does this differ from other uses of 'flesh' in the Bible?

Consider: Weaver distinguishes four uses of 'flesh,' focusing on the principle of sin in Romans 7.

4. According to Weaver, why is the mind the primary battleground in the fight against sin?

Consider: He explains that actions begin with thoughts, so renewing the mind is crucial.

5. How does the quote 'You can't stop a bird from flying over your head, but you can stop him from building a nest in your hair' apply to resisting sinful thoughts?

Consider: Weaver uses this adage to teach that while intrusive thoughts may come, we can refuse to entertain them.

6. Why does Weaver emphasize that there is no perfection in this life, and how should that affect our pursuit of holiness?

Consider: He states that perfect sanctification is unattainable now, but this should not lead to complacency.

7. What role does Jesus Christ play in our deliverance from indwelling sin, both now and in the future?

Consider: Weaver points to Christ as the only source of victory, culminating in glorification.

Applications

Recognize that your worst enemy is within

Acknowledge that the greatest threat to your spiritual life is not external persecution but the indwelling sin that wars against your desire for holiness.

Lecture support: Weaver states, 'I will tell you who my worst enemy is. It is me.'

Fight the battle in the mind

Actively reject sinful thoughts and renew your mind with Scripture, refusing to let evil thoughts take root.

Lecture support: Weaver says, 'You can't stop a bird from flying over your head, but you can stop him from building a nest in your hair.'

Depend on Christ, not self-effort

Understand that victory over sin comes only through Jesus Christ and the power of the Holy Spirit, not through willpower or legalistic effort.

Lecture support: Weaver quotes Romans 7:25 and says, 'our only victory is through the Lord Jesus Christ.'

Do not excuse sin, but do not despair over imperfection

While perfection is unattainable in this life, believers must continue to strive for holiness without using the flesh as an excuse for sin.

Lecture support: Weaver says, 'no man is perfectly sanctified in this life... that does not mean that we can excuse our sins.'

Expect opposition from the world and false brethren

Be prepared for slander and hatred because of your faith, but do not make unnecessary enemies through unkindness.

Lecture support: Weaver cites John 15:18-19 and warns against making enemies through arrogance.

Walk in the Spirit to overcome fleshly desires

Yield to the Holy Spirit's leading, which always aligns with God's Word, to resist the lusts of the flesh.

Lecture support: Weaver reads Galatians 5:16 and explains, 'Walk in the Spirit, and ye shall not fulfil the lust of the flesh.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 36

How Is Your Vision

October 27, 2023

Read Chapter 36 in Volume 2, pages 265-282 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Vision as Preaching of God's Word

The 'vision' in Proverbs 29:18 is not a personal dream or goal but the public, authoritative proclamation of divine revelation - the preaching of Scripture.

Lecture support: Weaver states, 'the word vision here refers then to what you and I would call an authoritative proclamation of the Word of God' and supports this with multiple Scripture passages equating vision with God's word.

Consequences of No Vision: Moral and Societal Collapse

Without the preaching of God's Word, people are 'made naked' - restraints are removed, leading to rampant sin, societal breakdown, and ultimately eternal destruction.

Lecture support: Weaver explains the Hebrew word 'para' means 'to make naked, to loose restraints,' and cites Hosea 4:1-3 to show how lack of truth leads to violence and creation's suffering.

Hearing and Obeying the Word Brings Blessing

The second half of Proverbs 29:18 promises happiness to those who keep the law, which requires first hearing and then appropriating the preached Word.

Lecture support: Weaver says, 'he that keepeth the law, happy is he' and explains that appropriation involves bringing one's life into greater conformity to God's Word.

God's Sovereignty in Sending Preachers

God shows compassion by sending messengers with His Word; rejecting them brings judgment, while receiving them as God's own Word leads to effective faith.

Lecture support: Weaver cites 2 Chronicles 36:15-16 and 1 Thessalonians 2:13 to show God's initiative in providing preachers and the proper response of believers.

Key Arguments

The biblical 'vision' is synonymous with the preached Word of God, not subjective experiences.

Weaver argues from Hebrew usage and parallel passages (1 Samuel 3:1, 2 Samuel 7:17, Ezekiel 12:21-28) that 'vision' means divine revelation proclaimed publicly.

Lecture support: He states, 'the words of the Lord and the vision are synonymous' and shows how 'no open vision' in 1 Samuel 3:1 meant no public preaching.

Without the vision, people perish both temporally and eternally.

The Hebrew 'para' implies a process of losing restraints and being made naked, leading to societal decay and final judgment, as seen in Hosea 4.

Lecture support: Weaver explains, 'the people are going to be made naked... there's not going to be any restraints' and connects this to the law's restraining function in 1 Timothy 1:8-10.

Ignorance of God's Word causes alienation from God.

Citing Ephesians 4:17-18, Weaver argues that lack of preaching leads to ignorance, which alienates people from the life of God, making the vision essential.

Lecture support: He quotes, 'being alienated from the life of God through the ignorance that is in them' and applies it to churches that fail to teach the whole counsel of God.

Faith comes by hearing Christ speak through preaching.

From Romans 10:13-15, Weaver shows that calling on the Lord results from believing, which comes from hearing Christ Himself through the sent preacher.

Lecture support: He emphasizes, 'how shall they believe in him of whom they have not heard?' and notes that hearing implies Christ's presence in the proclamation.

Rejecting God's messengers brings irrevocable judgment.

Using 2 Chronicles 36:15-16, Weaver warns that mocking and despising God's Word leads to wrath 'till there was no remedy,' as seen in the Babylonian captivity.

Lecture support: He reads, 'they mocked the messengers of God, and despised his words... until the wrath of the LORD arose against his people, till there was no remedy.'

Scripture References

Proverbs 29:18

The central text: 'Where there is no vision, the people perish: but he that keepeth the law, happy is he.' Weaver uses it to define vision as preaching and to contrast perishing with obedience.

Job 33:14-16

Cited to show that God sometimes speaks in dreams and visions of the night, but this is not the primary meaning in Proverbs 29:18.

1 Corinthians 1:18-21

Used to connect the 'perishing' of Proverbs 29:18 with the 'foolishness of preaching' by which God saves believers.

Lamentations 2:9, 14

Shows that false prophets had no vision from the Lord and failed to expose sin, illustrating the need for true prophetic preaching.

1 Samuel 3:1

Demonstrates that 'no open vision' meant the Word of the Lord was rare, equating vision with public proclamation.

2 Samuel 7:4, 17

The Word of the Lord came to Nathan, and what he spoke is called 'this vision,' showing vision equals divine revelation.

Ezekiel 12:21-28

God equates His words with vision, promising that His word will not be prolonged, contrasting with false visions.

Hosea 12:10

God says He has spoken by the prophets and multiplied visions, linking vision to prophetic speech.

1 Timothy 1:8-10

The law is for the lawless as a restraint; without the vision (preaching of the law), people lose restraints and perish.

Hosea 4:1-3

Because there is no truth or knowledge of God in the land, violence and environmental decay follow, illustrating perishing.

Ephesians 4:17-18

Gentiles walk in vanity, alienated from God through ignorance, showing the necessity of the vision to dispel ignorance.

Ephesians 2:12

Those without Christ are without hope, confirming that the heathen perish without the vision.

Job 8:13

The hypocrite's hope shall perish, reinforcing that only hope in Christ is genuine.

Romans 2:12

Those who sin without the law will perish without the law, affirming the fate of those without the vision.

Romans 1:20

Creation leaves men without excuse, but the vision (preaching) is still necessary for salvation.

Romans 10:13-15

Calling on the Lord follows believing, which follows hearing Christ through a preacher, showing the chain of salvation through the vision.

Proverbs 16:7

When a man's ways please the Lord, even his enemies are at peace, illustrating the happiness of keeping the law.

Isaiah 55:3

Quoted by Thomas Watson: hearing God's Word brings life and an everlasting covenant.

2 Chronicles 36:15-17

God sent messengers out of compassion; the people mocked them, leading to wrath without remedy, showing the danger of rejecting the vision.

Jeremiah 3:14-15

God promises to give pastors after His own heart who feed with knowledge, a blessing of the vision.

Discussion Questions

1. How does the common modern use of 'vision' (as personal ambition or strategic planning) differ from the biblical meaning Weaver presents?

Consider: Weaver critiques pastors and missionaries who use 'vision' for church growth or emotional appeals, arguing the biblical vision is the proclamation of God's Word.

2. In what ways does the absence of authoritative preaching lead to societal 'perishing' today, as described by the Hebrew word 'para'?

Consider: Weaver explains that 'perish' means to be made naked and lose restraints, resulting in violence and immorality, as seen in Hosea 4.

3. According to Romans 10:13-15, what is the relationship between hearing, believing, and calling on the Lord? How does this shape our view of evangelism?

Consider: Weaver argues that calling results from believing, which comes from hearing Christ through preaching, emphasizing the preacher's role.

4. What does it mean to receive preaching 'not as the word of men, but as it is in truth, the word of God'? How can we cultivate this attitude?

Consider: Weaver cites 1 Thessalonians 2:13 and challenges believers to treat biblical preaching as God's direct communication.

5. How does the example of 2 Chronicles 36:15-16 warn us about the consequences of mocking or despising God's messengers?

Consider: Weaver uses this passage to show that rejecting God's Word leads to judgment without remedy.

Applications

Prioritize the Preaching of God's Word

Believers should value churches that faithfully preach Scripture over those with impressive programs, because the Word is God's appointed means for salvation and sanctification.

Lecture support: Weaver states, 'I'd rather go to a church that preaches the Word of God than have the best music program in town' and emphasizes that God chose preaching to save.

Receive Preaching as God's Word

When Scripture is faithfully proclaimed, hearers should receive it not as human opinion but as the very Word of God, which works effectively in believers.

Lecture support: Weaver cites 1 Thessalonians 2:13 and urges, 'you need to receive it, not as the word of men, but as it is in truth, the word of God.'

Obey the Law for Blessing

Happiness comes from keeping God's law, which requires hearing and appropriating the preached Word, leading to a life conformed to His will.

Lecture support: Weaver explains, 'he that keepeth the law, happy is he' and describes the blessed man as one whose life is brought into greater conformity to Scripture.

Recognize the Danger of Rejecting God's Messengers

Mocking or despising biblical preaching can lead to God's wrath and the removal of His Word, resulting in societal and personal ruin.

Lecture support: Weaver warns from 2 Chronicles 36:16 that the people 'mocked the messengers of God... until the wrath of the LORD arose... till there was no remedy.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 37

A Perfect Picture of The Modern Church

December 31, 2023

Read Chapter 37 in Volume 2, pages 283-298 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Practical Atheism in the Church

Many professing Christians live as practical atheists, admitting God's existence but denying Him by their disobedient lives.

Lecture support: Weaver defines a practical atheist as one who 'will admit that God is... but then he turns around and lives as if there is no God' and cites Titus 1:16: 'They profess that they know God; but in works they deny him.'

Obedience as the Proof of Love and Faith

True love for God and genuine knowledge of Him are demonstrated through keeping His commandments, not through feelings or profession.

Lecture support: Weaver references John 14:21, 24; 1 John 2:3-4; 5:2-3 to show that love is obedience and that those who claim to know God but do not keep His commandments are liars.

The Mixed Multitude and Church Corruption

The presence of false professors (the mixed multitude) in the church leads to division, control-seeking, and a departure from biblical truth.

Lecture support: Weaver states, 'it is usually the mixed multitude in the church that creates division on biblical attitudes and stances' and that they 'know absolutely nothing of Christian charity.'

Idolatry and Government Control

Idolatry often originates from government efforts to control people, and governments oppose Christianity because believers who stand on truth are difficult to control.

Lecture support: Weaver says, 'Idolatry normally stems from government' and asks why governments seek to destroy Christianity, concluding that 'a people that know truth... are not going to be easily controlled.'

The Rejection of God's Law Leads to Humanistic Law

When people refuse to obey God's law, they inevitably follow man-made, humanistic laws, leading to tyranny and corruption.

Lecture support: Weaver explains from 2 Kings 17:7-8 that Israel 'rejected God's law and walked in the laws of the heathen,' and applies it: 'if you're not going to obey God's law, you will obey humanistic law.'

Key Arguments

The modern church mirrors the mixed multitude and the idolatrous Samaritans.

Just as the mixed multitude influenced Israel to complain and the Samaritans feared the Lord while serving idols, the modern church is filled with professing Christians whose lives contradict their faith.

Lecture support: Weaver states, 'the modern church today is much like the mixed multitude that came out of Egypt' and repeatedly points to 2 Kings 17 where 'they feared the Lord, and served their own gods.'

A false profession of faith is worthless without obedience.

The Samaritans' fear of the Lord was false because they did not keep God's commandments; similarly, modern Christians who profess faith but live in disobedience are practical atheists.

Lecture support: Weaver says, 'Their profession of faith, their professed fear of the Lord, was worthless because they were doing their own thing' and cites Titus 1:16.

Love for God is defined by commandment-keeping, not sentiment.

Jesus and the apostles teach that love is obedience; those who do not keep Christ's sayings do not love Him, regardless of their claims.

Lecture support: Weaver cites John 14:21, 24 and 1 John 5:3: 'For this is the love of God, that we keep his commandments.'

The mixed multitude seeks control and causes division in the church.

False believers in the church prioritize their own will over biblical truth, leading to conflict and splits.

Lecture support: Weaver states, 'the mixed multitude are the ones that always want control... they don't really care about truth' and notes that church splits are usually because of a mixed multitude.

Governments promote idolatry and oppose Christianity to maintain control.

Because Christians who stand on biblical truth are difficult to manipulate, governments seek to compromise or corrupt the church.

Lecture support: Weaver argues, 'If somebody knows the Lord... that individual is very difficult to control' and concludes that 'the churches must either be compromised or corrupted.'

Scripture References

2 Kings 17:1-6

Introduction to the reign of Hoshea and the Assyrian siege of Samaria.

Numbers 11:4-6

The mixed multitude's lusting and influence on Israel to complain about manna.

John 15:19

Jesus says believers are not of the world, so the world hates them.

2 Kings 17:24

The king of Assyria brings foreigners to dwell in Samaria instead of Israel.

Matthew 7:6

Jesus warns not to give what is holy to dogs or cast pearls before swine.

Philippians 3:2

Paul warns to beware of dogs, evil workers, and the concision.

2 Kings 17:7-20

The sins of Israel and Judah, including idolatry and rejection of God's law.

Ezekiel 16

God compares Israel and Judah to Sodom, calling them sisters.

2 Kings 17:25-28

Lions attack the new inhabitants, and a priest is sent to teach them the manner of the God of the land.

1 Kings 12:31

Jeroboam made priests of the lowest people, not of Levi.

2 Kings 17:29-33

The nations made their own gods and feared the Lord while serving idols.

2 Kings 17:34-41

The people did not fear the Lord or keep His covenant, continuing in their former manners.

Titus 1:16

They profess to know God but deny Him by their works.

Luke 6:46-49

Jesus asks why they call Him Lord but do not do what He says; the wise builder hears and does.

John 14:21, 24

He who has and keeps Christ's commandments loves Him; he who does not love Him does not keep His sayings.

1 John 2:3-4

We know we know Him if we keep His commandments; whoever says 'I know Him' but does not keep His commandments is a liar.

1 John 5:2-3

We love the children of God when we love God and keep His commandments; this is the love of God.

Romans 8:7-8

The carnal mind is enmity against God and not subject to His law.

2 Timothy 2:19

The Lord knows those who are His, and everyone who names the name of Christ must depart from iniquity.

Discussion Questions

1. In what ways might the modern church resemble the 'mixed multitude' described in Numbers 11?

Consider: Weaver compares the mixed multitude's influence on Israel to false professors in the church today.

2. How can we distinguish between a genuine fear of the Lord and a false profession, based on 2 Kings 17?

Consider: The Samaritans 'feared the Lord' but served idols; Weaver says their fear was false because they did not obey.

3. What does it mean to be a 'practical atheist,' and how does this challenge our own profession of faith?

Consider: Weaver defines practical atheism as professing God but living as if He does not exist, citing Titus 1:16.

4. According to 1 John 2:3-4 and 5:2-3, what is the relationship between love for God and obedience?

Consider: Weaver emphasizes that love is not sentimentality but keeping God's commandments.

5. Why does Weaver argue that governments seek to compromise or corrupt the church?

Consider: He claims that believers who stand on truth are difficult to control, so governments promote idolatry and opposition to Christianity.

6. How does the rejection of God's law lead to the adoption of humanistic law, and what are the implications for society?

Consider: Weaver states that when people turn from God's statutes, they inevitably follow the laws of the heathen.

Applications

Examine your profession of faith for genuine obedience.

Weaver challenges listeners to ensure their lives match their profession, as true faith is evidenced by keeping God's commandments.

Lecture support: He says, 'if we really truly know Him, He said we're going to keep His commandments' and cites 1 John 2:3-4.

Depart from iniquity as a mark of belonging to Christ.

Those who name the name of Christ must turn away from sin, not live in constant disobedience.

Lecture support: Weaver quotes 2 Timothy 2:19 and says, 'If you are a child of God, depart from iniquity. You'll leave it alone.'

Stand on biblical truth to resist control and corruption.

Believers must know and obey God's Word to avoid being swayed by government or cultural pressure.

Lecture support: Weaver states, 'if you and I do not wish to be controlled, tyrannized, enslaved, forcefully corrupted, we have to know the Word of God.'

Obey God rather than men when conflicts arise.

Like Peter and the apostles, Christians must choose to obey God's commands over human authority when the two are in conflict.

Lecture support: Weaver references Peter's statement, 'Whether is it right to obey God or man? We'll obey God.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 38

How Do You View Yourself?

July 20, 2024

Read Chapter 38 in Volume 2, pages 299-315 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Biblical Self-Image vs. Worldly Self-Esteem

Modern self-esteem teachings promote pride and arrogance, while Scripture calls for a sober, humble assessment of oneself in light of God's holiness.

Lecture support: Weaver states, 'Most people today do not suffer from a lack of self-esteem. In fact, the problem today is most people are exceedingly proud and arrogant.'

The Revelation of Sin Through God's Holiness

Encountering God's glory and blessings inevitably exposes human sinfulness and unworthiness, as seen in Peter, Isaiah, and Paul.

Lecture support: Weaver explains, 'The more we see and understand the glory, power and blessing of God, the more we perceive and understand our own sinfulness.'

Humility and Unworthiness Before God

True faith acknowledges our complete unworthiness of God's mercies, leading to humility and gratitude rather than entitlement.

Lecture support: Weaver cites Jacob: 'I am not worthy of the least of my mercies,' and the centurion: 'I am not worthy that thou shouldest enter under my roof.'

Lending to the Lord Through Helping the Poor

God repays abundantly those who give to the needy, but we must distinguish between the truly poor and the lazy.

Lecture support: Weaver quotes Proverbs 19:17: 'He that hath pity upon the poor lendeth unto the Lord,' and explains the principle.

Total Surrender to Christ

Like the disciples who forsook all to follow Jesus, believers must count Christ's service as greater treasure than any earthly possession.

Lecture support: Weaver notes, 'They forsook all and followed him... They counted the service of Jesus Christ greater treasure than anything and everything that they owned.'

Key Arguments

Pride is the Real Problem, Not Low Self-Esteem

Most people overestimate their worth and abilities, which is a form of insanity according to Romans 12:3.

Lecture support: Weaver says, 'When we are thinking of ourselves more highly than we ought, we're crazy. We're out of our minds.'

God's Blessings Should Lead to Humility, Not Pride

Peter's response to the miraculous catch was not boasting but confession of sin, demonstrating that divine blessing reveals our unworthiness.

Lecture support: Weaver points out, 'Peter did not say, Lord, thank you for this wonderful catch... He fell down at Jesus's knees saying depart from me Lord for I am a sinful man.'

Closeness to God Exposes Sin

The nearer we draw to Christ, the more we see His holiness and our own depravity, as illustrated by Isaiah's vision.

Lecture support: Weaver states, 'When you see the one true and the living God as he is, you always see yourself as you are.'

A Right Self-View Affects Worship and Service

Seeing ourselves as sinful and undeserving leads to genuine praise, while pride results in ingratitude, like the nine lepers.

Lecture support: Weaver asks, 'Are you the one leper that returned? Or are you like the nine who thought that you deserve to be healed?'

God Repays Sacrificial Giving

Lending to the Lord by helping the poor results in divine repayment beyond what we give, as seen in Peter's catch.

Lecture support: Weaver explains, 'Peter loaned his boat to our Lord for a few hours. And now our Lord has rewarded him and his partners with this tremendous catch.'

Scripture References

Luke 5:1-11

The main text: Jesus calls Peter, James, and John after the miraculous catch of fish.

Romans 12:3

Paul's command to think soberly and not more highly of oneself than one ought.

Luke 9:58

Jesus had nowhere to lay his head, illustrating his poverty.

Psalm 112:5

A good man shows favor and lends.

Proverbs 19:17

He who has pity on the poor lends to the Lord, and He will repay.

Luke 6:35

Love your enemies, do good, and lend, hoping for nothing in return.

2 Thessalonians 3:10

If anyone will not work, neither shall he eat.

Romans 7:18, 24

Paul acknowledges that in his flesh dwells no good thing and cries out as a wretched man.

Romans 8:6-8

The carnal mind is enmity against God and cannot please Him.

Isaiah 6:1-8

Isaiah's vision of God's holiness leads him to confess his uncleanness.

Genesis 32:10

Jacob confesses he is not worthy of the least of God's mercies.

Luke 7:1-9

The centurion declares his unworthiness, and Jesus marvels at his faith.

Luke 17:11-19

The healing of ten lepers; only one returns to give thanks.

1 Peter 5:6

Humble yourselves under the mighty hand of God that He may exalt you.

Discussion Questions

1. How does the modern emphasis on self-esteem conflict with the biblical call to think soberly about ourselves?

Consider: Weaver critiques the self-esteem movement and contrasts it with Romans 12:3.

2. Why did Peter respond to the miraculous catch by confessing his sinfulness instead of celebrating?

Consider: Peter's reaction in Luke 5:8-9 is the central example of the sermon.

3. In what ways does seeing God's holiness expose our own sin? Can you share a personal experience?

Consider: Weaver uses Isaiah 6 and Romans 7 to illustrate this principle.

4. How can we distinguish between helping the truly poor and enabling laziness, as Weaver discusses?

Consider: Weaver references 2 Thessalonians 3:10 and the principle of lending to the Lord.

5. What does it mean to 'forsake all' to follow Christ in our contemporary context?

Consider: The disciples left their greatest catch; Weaver challenges modern believers to count Christ as greater treasure.

6. How does our view of ourselves affect our prayer life, worship, and service?

Consider: Weaver states that self-view determines these aspects of spiritual life.

Applications

Practice Sober Self-Assessment

Regularly evaluate your abilities and worth according to God's Word, not worldly standards, to avoid pride.

Lecture support: Weaver says, 'We must seriously and soberly and scripturally assess ourselves and our abilities.'

Respond to Blessings with Humility

When God blesses you, let it drive you to acknowledge your unworthiness and dependence on Him, like Peter.

Lecture support: Weaver notes, 'The more you understand God's blessings, the more you understand your own unworthiness.'

Give to the Needy as Lending to the Lord

Help the truly poor with a generous heart, trusting God to repay, but do not support laziness.

Lecture support: Weaver explains, 'He that hath pity upon the poor lendeth unto the Lord.'

Cultivate a Heart of Gratitude

Be like the one leper who returned to give thanks, recognizing that all good comes from God's mercy.

Lecture support: Weaver contrasts the thankful leper with the nine who did not return.

Prioritize Christ Above All

Count serving Jesus as greater treasure than career success or possessions, willing to forsake all for Him.

Lecture support: Weaver says, 'They counted the service of Jesus Christ greater treasure than anything and everything that they owned.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 39

Rebellion Made Plain

August 10, 2025

Read Chapter 39 in Volume 2, pages 317-332 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Rebellion as Disobedience to God's Word

Rebellion is not only extreme acts but any refusal to hear, receive, and obey God's Word.

Lecture support: Weaver states, 'rebellion, according to the scripture, is a failure to hear and receive and obey the Word of God.'

Rebellion as Failure to Preach Truth

Preachers and teachers who fail to proclaim the whole counsel of God are guilty of teaching rebellion.

Lecture support: Weaver says, 'pastors, preachers, and teachers that fail to proclaim and teach the Word of God are teaching rebellion.'

The Seriousness of Rebellion

Rebellion is equated with witchcraft and idolatry, carrying severe consequences.

Lecture support: Weaver quotes 1 Samuel 15:23: 'For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.'

Accountability of Hearers

Believers are responsible to hear and obey God's Word; failure to do so is rebellion.

Lecture support: Weaver says, 'If you do not receive the truth, it's rebellion on your part.'

The Danger of False Teaching

False prophets like Hananiah and Shemaiah led people to trust in lies, which God calls teaching rebellion.

Lecture support: Weaver references Jeremiah 28:16 and 29:32 where God says they 'taught rebellion against the Lord.'

Key Arguments

Disobedience and rebellion are the same in Hebrew

The Hebrew word 'marah' is used for both disobedience and rebellion, showing they are identical concepts.

Lecture support: Weaver says, 'the Hebrew word for disobey and the Hebrew word for rebellion are exactly the same identical word.'

Rebellion is defined by Scripture as not hearing God's Word

Passages like Ezekiel 2:8 and Nehemiah 9:26 define rebellion as casting God's law behind one's back.

Lecture support: Weaver states, 'rebellion is turning your back upon God. It is a refusal to hear God's Word.'

Hananiah taught rebellion by prophesying a lie

In Jeremiah 28, Hananiah's false prophecy of peace led people to trust a lie, which God called teaching rebellion.

Lecture support: Weaver reads Jeremiah 28:16: 'because thou hast taught rebellion against the Lord.'

Shemaiah taught rebellion by opposing God's message

In Jeremiah 29, Shemaiah tried to silence Jeremiah and taught rebellion by causing people to trust a lie.

Lecture support: Weaver reads Jeremiah 29:32: 'because he hath taught rebellion against the Lord.'

Preachers must declare the whole counsel of God

Paul's example in Acts 20 shows that preachers are free from bloodguilt only by preaching all of God's Word.

Lecture support: Weaver quotes Acts 20:26-27: 'I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.'

Scripture References

Jeremiah 28:1-4

Hananiah's false prophecy that the yoke of Babylon would be broken and captives returned within two years.

Deuteronomy 9:7

Moses reminds Israel they have been rebellious against the Lord from the day they left Egypt.

Deuteronomy 9:24

Israel has been rebellious from the day God knew them.

Deuteronomy 31:27

Moses declares Israel's rebellion and stiff neck while he is still alive.

Jeremiah 5:23

God says the people have a revolting and rebellious heart.

1 Kings 13:21

The disobedient prophet is condemned for disobeying the mouth of the Lord.

1 Kings 13:26

The prophet is identified as disobedient unto the word of the Lord and killed by a lion.

Romans 1:30

Disobedient to parents listed among sins of the reprobate.

Romans 10:21

God stretches out hands to a disobedient and gainsaying people.

Titus 1:16

Professing believers are disobedient and reprobate.

Isaiah 30:9

Israel is a rebellious people, lying children who will not hear the law.

Ezekiel 2:3

God sends Ezekiel to a rebellious nation that has rebelled against Him.

Ezekiel 2:8

God tells Ezekiel not to be rebellious like the rebellious house, but to eat His word.

Psalm 78:8

A stubborn and rebellious generation that set not their heart aright.

Nehemiah 9:26

Israel was disobedient and rebelled, casting God's law behind their backs.

Jeremiah 27:1-19

God commands nations to serve Nebuchadnezzar; those who refuse will be punished.

Jeremiah 28:5-17

Jeremiah responds to Hananiah, and God pronounces death on Hananiah for teaching rebellion.

Jeremiah 29:1-14

Jeremiah's letter to exiles: settle in Babylon for 70 years; do not listen to false prophets.

Jeremiah 23:28-29

God's word is like fire and a hammer; false dreams are chaff.

Jeremiah 29:16-32

Judgment on those who did not hearken; false prophets Ahab, Zedekiah, and Shemaiah punished.

Discussion Questions

1. How does the biblical definition of rebellion challenge your previous understanding of the term?

Consider: Weaver redefines rebellion as failure to hear and obey God's Word, not just extreme acts.

2. In what ways might we be guilty of rebellion by not fully receiving or obeying Scripture?

Consider: The sermon calls for self-examination regarding hearing and obeying God's Word.

3. What responsibilities do teachers and preachers have to avoid teaching rebellion?

Consider: Weaver emphasizes that failing to preach the whole counsel of God is rebellion.

4. How can we discern between true and false teaching in the church today?

Consider: The examples of Hananiah and Shemaiah show the danger of false prophecy.

5. Why is it important to 'take heed what you hear' and 'how you hear'?

Consider: Weaver cites Mark 4:24 and Luke 8:18 to stress hearer accountability.

6. What does the punishment of the false prophets teach us about God's view of rebellion?

Consider: Hananiah died, Ahab and Zedekiah were roasted, and Shemaiah was cut off.

7. How can we cultivate a heart that is quick to hear and obey God's Word?

Consider: The sermon calls for submission and obedience as the antidote to rebellion.

Applications

Examine your hearing and obedience

Believers must honestly assess whether they are truly hearing and obeying God's Word, as failure to do so is rebellion.

Lecture support: Weaver asks, 'Are you rebellious?' and states, 'If you do not receive the truth, it's rebellion on your part.'

Preach and teach the whole counsel of God

Pastors and teachers must diligently study and proclaim all of Scripture, not just popular or comfortable parts.

Lecture support: Weaver says, 'Preaching is not a job. It is a ministry. Study is not optional. It is mandatory.'

Reject half-truths and lies

Believers must be Bereans, testing all teaching against Scripture and rejecting what is false.

Lecture support: Weaver says, 'You be a Berean. You study the Word of God for yourself.'

Take heed how you hear

Hearing God's Word requires active attention and a submissive heart, not passive listening.

Lecture support: Weaver cites Luke 8:18 and warns against daydreaming or planning during preaching.

Recognize the seriousness of rebellion

Rebellion is as witchcraft and idolatry; it brings severe judgment, so we must fear God and obey.

Lecture support: Weaver quotes 1 Samuel 15:23 and points to the punishments in Jeremiah.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 40

There is a Sin Unto Death

August 14, 2025

Read Chapter 40 in Volume 2, pages 333-353 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Sin Unto Death as Physical Judgment for Believers

A sin committed by a Christian that is willful, continuous, and unrepentant, leading to physical death as God's discipline, distinct from eternal condemnation.

Lecture support: Weaver states: 'the sin unto death is a willful, continuous, unrepentant sin... God has called each one of us to holiness... But this sin unto death is a sin that is committed from which one refuses to hear and heed the Word of God and turn from that sin.'

The Inseparability of God and His Word

To sin against God's Word is to sin against God Himself; despising the commandment is despising the Lord.

Lecture support: Weaver says: 'you cannot separate God from His Word... So God has honored His Word, and you're not going to sin against the Word of God without sinning against God.'

Consequences of Sin Remain Despite Forgiveness

Even when God pardons sin, temporal consequences often follow, as seen in David's life and the Corinthian man.

Lecture support: Weaver notes: 'just simply because his sin was pardoned did not mean that he escaped the consequences of those sins... God forgave him, but he still had to face the consequences.'

The Danger of Stubbornness and Refusing Reproof

Persistent hardening of the neck against repeated reproof leads to sudden, irremediable destruction.

Lecture support: Weaver quotes Proverbs 29:1: 'He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.'

The Necessity of Self-Examination and Daily Repentance

Believers must continually judge themselves, confess sins, and turn from them to avoid divine chastening unto death.

Lecture support: Weaver says: 'If we would judge ourselves, we would not be judged of God... we must be willing to acknowledge, confess, and turn from our sins on a daily basis.'

Key Arguments

The sin unto death is not the unpardonable sin

The unpardonable sin (blasphemy against the Holy Spirit) required Jesus' physical presence and miracles; the sin unto death is committed by Christians and leads to physical death, not eternal damnation.

Lecture support: Weaver argues: 'there is no way that this unpardonable sin that is mentioned in Matthew chapter 12 could be accomplished today in the same sense... the sin unto death in the context of 1 John chapter 5 is a sin committed by a Christian brother, not an unbeliever.'

Saul's death was a direct result of disobedience to God's Word

1 Chronicles 10:13-14 explicitly states Saul died for transgressing God's command, consulting a familiar spirit, and not truly inquiring of the Lord.

Lecture support: Weaver reads: 'So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit... therefore he slew him.'

God does not hear those who refuse to hear Him

Proverbs 28:9 teaches that turning away from God's law makes one's prayers an abomination; Saul's insincere inquiries were rejected.

Lecture support: Weaver states: 'If you won't hear God, God's not going to listen to you... Saul refused to listen to God, and God would not answer him.'

Seemingly minor sins can be sins unto death if unrepentant

Ananias and Sapphira died for lying, and some Corinthians died for partaking of the Lord's Supper unworthily, showing that the sin unto death is not limited to gross immorality.

Lecture support: Weaver says: 'it does not necessarily have to be some kind of grievous, heinous, vile and wicked sin. It just has to be a sin that is basically unrepentant of and one against God and one against His Word.'

Believers should give God the benefit of the doubt in questionable matters

Romans 14:23 states that whatever is not of faith is sin; if there is doubt about an action, it should be avoided.

Lecture support: Weaver says: 'if there is any doubt, don't. Romans 14:23 says, Whatsoever is not of faith is sin.'

Scripture References

1 Chronicles 10:13-14

Primary text; Saul died for transgressing God's word and consulting a familiar spirit.

1 John 5:16-17

Defines the sin unto death and the sin not unto death; repeated three times.

Romans 6:23

The wages of sin is death; universal reason for physical death.

Matthew 12:22-32

The unpardonable sin: blasphemy against the Holy Spirit when Pharisees attributed Jesus' miracle to Satan.

John 3:34

Jesus had the Spirit without measure.

John 12:48

Rejecting Christ's words leads to judgment.

2 Samuel 12:7-14

David's sin with Bathsheba and Uriah; forgiven but with consequences.

1 Corinthians 5:1-5

The incestuous man in Corinth; delivered to Satan for destruction of flesh.

2 Corinthians 2:4-8

Restoration of the repentant sinner in Corinth.

2 Corinthians 7:10-13

Godly sorrow leads to repentance; Paul's joy at their response.

Psalm 138:2

God magnifies His Word above His name.

Proverbs 29:1

He who is often reproved and hardens his neck will be suddenly destroyed.

Amos 4:11-12

God's repeated judgments on Israel; prepare to meet your God.

Romans 6:16

Sin unto death or obedience unto righteousness.

1 Samuel 15

Saul's disobedience in sparing Agag and the best of the spoil.

Proverbs 28:9

He who turns away his ear from hearing the law, even his prayer is an abomination.

1 Kings 13

The disobedient prophet deceived by the old prophet; killed by a lion.

Acts 5:1-11

Ananias and Sapphira lie to the Holy Spirit and are struck dead.

Acts 4:36-37

Barnabas sells land and gives all to the apostles.

1 Corinthians 11:27-32

Partaking of the Lord's Supper unworthily leads to sickness and death.

Discussion Questions

1. How does the concept of a 'sin unto death' for believers challenge common assumptions about God's discipline and forgiveness?

Consider: Weaver distinguishes between eternal punishment and temporal physical death as discipline for unrepentant sin.

2. In what ways can we ensure we are not hardening our necks against God's reproof, as described in Proverbs 29:1?

Consider: The sermon warns against stubbornness and repeated refusal to heed correction.

3. Why is it significant that the sin unto death can include seemingly 'minor' sins like lying or partaking of the Lord's Supper unworthily?

Consider: Weaver uses Ananias and Sapphira and the Corinthian church to show that the issue is heart attitude, not just the act.

4. How does the example of King Saul illustrate the principle that God stops listening when we stop listening to Him?

Consider: Saul's insincere inquiries and turn to witchcraft demonstrate Proverbs 28:9.

5. What practical steps can we take to 'give God the benefit of the doubt' in areas of uncertainty, as Weaver advises?

Consider: Based on Romans 14:23, Weaver says if there is any doubt about an action, don't do it.

6. How should the reality of a sin unto death influence our approach to daily confession and repentance?

Consider: Weaver urges believers to confess and forsake sins daily to avoid reaching a point of no return.

Applications

Prepare to die in obedience, not rebellion

Believers should live in such a way that they are ready to meet God, avoiding willful disobedience that could lead to a shameful death.

Lecture support: Weaver says: 'I wish to die in obedience and not in disobedience... I sure would hate to face You with all that on my heart.'

Give God the benefit of the doubt in questionable matters

When uncertain whether an action is sinful, refrain from it, as whatever is not of faith is sin (Romans 14:23).

Lecture support: Weaver states: 'if there is any doubt, don't. Romans 14:23 says, Whatsoever is not of faith is sin.'

Practice daily confession and repentance

To stay right with God, believers must continually acknowledge, confess, and turn from sins, rather than covering them.

Lecture support: Weaver says: 'we must be willing to acknowledge, confess, and turn from our sins on a daily basis... He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.'

Examine yourself before partaking of the Lord's Supper

Partaking unworthily - with unconfessed, unrepentant sin - can lead to sickness or death; self-judgment prevents divine judgment.

Lecture support: Weaver explains: 'For this cause many are weak and sickly among you, and many sleep... If we would judge ourselves, we should not be judged.'

Heed God's Word to avoid the sin unto death

The sin unto death is rooted in rejecting God's clear commands; obedience to Scripture is essential to avoid this judgment.

Lecture support: Weaver says: 'the sin unto death is a sin directly against the Word of God and against God Himself... you're not going to sin against the Word of God without sinning against God.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 41

Christian Metamorphosis

September 15, 2025

Read Chapter 41 in Volume 2, pages 355-372 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Spiritual Maturity as God's Goal

God expects believers to progress from spiritual infancy to full maturity, just as a butterfly matures through stages.

Lecture support: Weaver states, 'Maturity is the goal for the child of God... He does not desire for us to stay a baby or a little child or even a young man.'

Progressive Transformation by the Holy Spirit

Christian metamorphosis is a gradual, supernatural work of the Holy Spirit, changing believers into Christ's image 'from glory to glory.'

Lecture support: Weaver explains, 'It means that our change is slow. It is progressive. It is continuous... It is God the Holy Spirit who enables us to go through spiritual metamorphosis.'

The Word of God as the Mirror of Transformation

The Scriptures serve as the glass in which believers behold God's glory and are thereby transformed.

Lecture support: Weaver says, 'The mirror is the Word of God, both the Old and the New Testaments... So looking into the mirror of the Word of God, we are to be changed.'

The Law and the Gospel Reveal God's Glory

Both the Old Testament law and the New Testament gospel display distinct aspects of God's glory - His majesty, justice, and holiness in the law; His grace, mercy, and wisdom in the gospel.

Lecture support: Weaver reads from Pink: 'In the glass of the law, the Lord gave a most wondrous revelation of his glory... In the gospel is displayed not only the amazing grace and infinite mercy, but also and mainly the manifold wisdom of God.'

Evidences of Genuine Transformation

True spiritual change is evidenced by love for God's commandments, self-loathing over sin, humility, and gratitude for God's goodness.

Lecture support: Weaver lists: 'we willingly and readily receive the law of God as our rule for life... a life of self-loathing... a genuine humility... an appreciation for the divine goodness.'

The Danger of Spiritual Stagnation

Remaining a spiritual babe is abnormal and displeasing to God; believers must grow or there is something grievously wrong.

Lecture support: Weaver warns, 'There's grievously something wrong with a Christian that never matures, or a professing Christian, whether he's a Christian or not.'

Key Arguments

Maturity is not optional but commanded

God commands believers to grow up into Christ and not remain children tossed by false doctrine.

Lecture support: Weaver cites Ephesians 4:14-15: 'That we henceforth be no more children... may grow up into him in all things.'

Transformation is supernatural, not natural

Unlike the butterfly's natural metamorphosis, Christian change is a supernatural work of the Holy Spirit using means.

Lecture support: Weaver states, 'When it comes to Christians, our change is supernatural. That is, it is the work of God the Holy Spirit in us.'

The unveiled face enables spiritual sight

Only believers, whose enmity and prejudice are removed, can behold God's glory in Scripture and be transformed.

Lecture support: Weaver explains, 'The veil is that which covers... It's only Christians that can see with unveiled faces or open faces.'

Change is gradual and continuous

The phrase 'from glory to glory' indicates a slow, progressive transformation, not an instantaneous change.

Lecture support: Weaver says, 'You should be more holy today than you were yesterday... We are constantly, consistently, and continually being changed.'

Keeping God's commandments is evidence of knowing Him

Obedience to God's law, not for justification but for sanctification, demonstrates genuine transformation.

Lecture support: Weaver quotes 1 John 2:3-4: 'Hereby we do know that we know him, if we keep his commandments.'

Humility is a mark of grace

True transformation produces humility, recognizing that all we have is received from God.

Lecture support: Weaver references 1 Corinthians 4:7: 'Who maketh thee to differ... and what hast thou that thou didst not receive?'

Scripture References

2 Corinthians 3:18

The central text of the sermon, describing believers being changed into Christ's image by the Spirit.

1 Peter 2:1-2

Used to introduce the 'babe' stage of spiritual growth, desiring the sincere milk of the word.

1 John 2:12-14

Delineates the stages of little children, young men, and fathers in the faith.

1 Corinthians 3:1-2

Paul addresses the Corinthians as carnal babes unable to receive solid food.

Hebrews 5:12-14

Rebukes believers who ought to be teachers but need milk again, being unskillful in the word of righteousness.

Luke 18:17

Jesus says we must receive the kingdom as a little child.

1 Corinthians 14:20

Believers are to be children in malice but men in understanding.

Ephesians 4:14-15

Commands believers to no longer be children tossed by doctrine but to grow up into Christ.

Matthew 17:2

Christ's transfiguration, where His face shone as the sun.

Mark 9:2

Another account of Christ's transfiguration.

Romans 12:2

Believers are to be transformed by the renewing of their minds.

2 Corinthians 3:1-3

Believers are living epistles written by the Spirit on hearts of flesh.

2 Corinthians 4:4, 6

The god of this world blinds unbelievers, but God shines in believers' hearts.

2 Corinthians 3:13-16

The veil remains on the hearts of those reading the Old Testament without Christ.

Romans 8:7

The carnal mind is enmity against God and not subject to His law.

James 1:22-25

The Word of God is likened to a mirror; doers of the word are blessed.

Romans 7:12

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

1 John 4:8

God is love; the law requires love.

Matthew 22:37-39

The great commandments to love God and neighbor.

Exodus 24:16

The glory of the Lord abode on Mount Sinai.

Discussion Questions

1. What are the four stages of Christian growth identified in the sermon, and how do they parallel the butterfly's metamorphosis?

Consider: Weaver outlines babe, little child, young man, and father from 1 Peter 2 and 1 John 2.

2. Why does Paul call the Corinthians 'carnal' and 'babes in Christ,' and what does this reveal about spiritual immaturity?

Consider: Discussion of 1 Corinthians 3:1-2 and the inability to handle solid food.

3. In what two areas does God allow us to be children, and why is maturity expected in all other aspects?

Consider: Weaver explains childlikeness in receiving the kingdom and in malice from Luke 18:17 and 1 Corinthians 14:20.

4. How does the metaphor of a mirror (glass) in James 1 and 2 Corinthians 3:18 help us understand the role of Scripture in transformation?

Consider: The Word of God is the mirror in which we behold God's glory and are changed.

5. What are the distinct glories of the Old Testament law and the New Testament gospel according to Arthur Pink?

Consider: Weaver reads Pink's description of God's majesty in the law and His grace and wisdom in the gospel.

6. What does 'from glory to glory' mean, and how should it shape our expectations for spiritual growth?

Consider: Weaver explains the phrase indicates slow, progressive, continuous change.

7. What are the four evidences that the Holy Spirit is transforming a believer, and which one challenges you most?

Consider: Weaver lists embracing God's law, self-loathing, humility, and gratitude.

8. How does the truth that 'everything you have, God gave you' produce genuine humility?

Consider: Based on 1 Corinthians 4:7, Weaver argues that recognizing God as the source of all gifts kills pride.

Applications

Pursue Spiritual Maturity Intentionally

Believers must actively seek to grow from spiritual infancy to maturity, not remaining content as babes or little children.

Lecture support: Weaver exhorts, 'Your goal, your objective, your end is to grow up and become mature in Jesus Christ.'

Use the Means of Grace for Transformation

Christians are responsible to use Scripture, prayer, and fellowship as means through which the Spirit changes them.

Lecture support: Weaver says, 'Our responsibility, our accountability, our obligation is to use the means that God has ordained.'

Embrace God's Law as a Rule of Life

A transformed believer willingly adopts God's commandments as the standard for holy living, not for justification but for sanctification.

Lecture support: Weaver states, 'We willingly and readily receive the law of God as our rule for life.'

Cultivate Humility by Remembering God's Grace

Recognize that everything we have is a gift from God, which fosters humility and eliminates pride.

Lecture support: Weaver applies 1 Corinthians 4:7: 'Everything you have, God gave you... why dost thou glory as if thou hadst not received it?'

Develop a Heart of Gratitude

The Spirit's work produces deep appreciation for God's mercies, leading to daily thankfulness.

Lecture support: Weaver urges, 'It's the work of God the Holy Spirit in changing us that makes us more grateful, more thankful, more appreciative.'

Examine Your Life for Evidence of Change

Believers should regularly assess whether they are progressing in holiness, obedience, and Christlikeness.

Lecture support: Weaver asks, 'How do we know that we're being changed?' and provides four tests.

Personal Response and Notes

Student notes after reading the assigned chapter

Online Lecture Resources

Select the lecture link in the PDF or scan its lecture QR code.

Lesson 1: Christ and the Adultrous Woman

Lecture JW01067

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Lesson 2: Feared by Your Enemies

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Lesson 3: Why God Does Not Answer Most Prayers

Lecture JW01001

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Lesson 4: Who's Paying Attention

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Lesson 5: Committing the Sin of the Jews

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Lesson 6: 1 Sanctification & Sexual Purity

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Lesson 7: 3 Sanctification & Sexual Purity

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Lesson 8: I Will Love the Lord

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Lesson 9: Total Warfare

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Lesson 10: The Pleasure of the Lord

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Lesson 11: How to Love The Lord With All Your Heart

Lecture JW00645

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Lesson 12: It Takes More Than a Profession of Faith

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Lesson 13: How to Enrage Hypocrites and Pharisees

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Lesson 14: Abiding In Christ

Lecture JW00418

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Lesson 15: A Short and Pointed Prayer

Lecture JW00415

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Lesson 16: Holiness and Obedience

Lecture JW00390

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Lesson 17: Community In The Old South and Confederacy

Lecture JW00347

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Lesson 18: Pretend Christians

Lecture JW00348

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Lesson 19: A Biblical Philosophy of History

Lecture JW01337

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Lesson 20: Who Are You Condemning?

Lecture JW01338

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Lesson 21: Who Is Your God?

Lecture JW01408

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Lesson 22: Walking With The Lord - Part 7 - Learning Christ - Part 1

Lecture JW01426

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Lesson 23: Truths from the Life of Jonah - Jonah Series - Part 1 of 4

Lecture JW00090

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Lesson 24: Walking With The Lord - Part 8 - Learning Christ - Part 2

Lecture JW01427

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Lesson 25: Walking With The Lord - Part 9 - Walking In Love - Part 1

Lecture JW01428

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Lesson 26: Abiding In Christ

Lecture JW01500

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Lesson 27: Why Has God Blessed You?

Lecture JW01515

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Lesson 28: Holiness and Obedience

Lecture JW01521

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Lesson 29: Pretend Christians

Lecture JW01552

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Lesson 30: Practical Truths From The Law Of God

Lecture JW01595

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Lesson 31: Two Sides Of A Coin

Lecture JW01597

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Lesson 32: Some Good Things

Lecture JW01632

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Lesson 33: The Bible And Treason

Lecture JW01633

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Lesson 34: You Do Have A Choice

Lecture JW01636

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Lesson 35: My Worst Enemy

Lecture JW01692

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Lesson 36: How Is Your Vision

Lecture JW01725

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Lesson 37: A Perfect Picture of The Modern Church

Lecture JW01727

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Lesson 38: How Do You View Yourself?

Lecture JW01754

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Lesson 39: Rebellion Made Plain

Lecture JW01797

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Lesson 40: There is a Sin Unto Death

Lecture JW01808

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Lesson 41: Christian Metamorphosis

Lecture JW01813

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Source information and review

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

Chapter order and reading ranges follow the October 1, 2026 completed manuscript manifests. The source record paths, hashes, field coverage, attribution notes, and reading editions are recorded in the companion manifest.