

WEAVER STUDY GUIDES

Romans: Assurance, Providence, and Life in the Spirit

Study Guide

New Testament Studies

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

Contents

Lesson 1: Armed & Dangerous	4
Lesson 2: Salvation Illustrated & Explained	13
Lesson 3: The Primacy of Preaching	22
Lesson 4: Stonewall Jackson & Self Control	33
Lesson 5: Being Properly Armed	44
Lesson 6: The Life Of Ahithophel	55
Lesson 7: The Intercessory Work of Christ & Our Prayers	63
Lesson 8: Salvation Illustrated and Explained	74
Lesson 9: No, You Are Normal	83
Lesson 10: Four Things Needed for Renewal and Restoration - Part Two	94
Lesson 11: The Grace of Patience	102
Lesson 12: Do You Want More Grace?	110
Lesson 13: Pastor John Weaver - Stonewall Jackson and the Christian Grace of Self Control	118
Lesson 14: The Intercession Of Christ And Prayer	127
Lesson 15: Pastor John Weaver - Are You Involved In A Scandal?	136
Lesson 16: The Inestimable Value of Jesus Christ	144
Lesson 17: Pastor John Weaver - The Worst Judgement	154
Online Lecture Resources	166

Using this guide

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

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

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

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

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

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

LESSON 1

Armed & Dangerous

January 11, 2004

Read Chapter 1 in the companion book, pages 5-21.

Major Themes

The Mind of Christ as a Spiritual Weapon

Believers are commanded to arm themselves with the mind of Christ, which is the only weapon that makes them effective against sin and spiritual enemies.

Lecture support: 1 Peter 4:1: 'arm yourselves likewise with the same mind.' Weaver emphasizes this is a command, not optional.

Powerlessness of Unarmed Christians

Christians are despised and powerless because they lack the mind of Christ; without it, they are not dangerous to sin or tyranny.

Lecture support: Weaver states: 'They are not armed, and therefore they're not dangerous.'

Contrast Between Godly and Worldly Wisdom

James 3 distinguishes wisdom from above (pure, peaceable) from earthly, sensual, devilish wisdom, showing the mind of Christ produces godly fruit.

Lecture support: James 3:13-18 is read and explained.

Renewal of the Mind Through Scripture

Transformation comes by renewing the mind through God's Word, not conforming to the world; believers must view all of life through the lens of Scripture.

Lecture support: Romans 12:1-2, Ephesians 4:23, 2 Corinthians 10:4-5 are cited.

Doctrinal Decline in the Modern Church

The church has been fed a contaminated gospel, leading to spiritual dementia; many Christians lack basic biblical knowledge and cannot reason scripturally.

Lecture support: Weaver reads Dave Daubenmire's article on 'mad cow disease' in the church.

Unity Through Shared Mind of Christ

Divisions among true believers can be resolved when each submits their mind to the mind of Christ as revealed in Scripture, leading to one mind and one mouth.

Lecture support: Romans 12:16, 15:5-6, 1 Corinthians 1:10, Philippians 1:27, 2:2, 3:16, 4:2 are referenced.

Mortification Begins in the Mind

True mortification of sin starts with a renewed mind; as a man thinks, so he is. Conversion alters the mind, leading to a life lived for God's will.

Lecture support: Proverbs 23:7, Colossians 3:5, and the explanation of Ephesians 4:17-18.

Key Arguments

The Mind of Christ is a Command, Not an Option

The Greek imperative in 1 Peter 4:1 makes arming with the mind of Christ a direct command, essential for genuine Christian living.

Lecture support: Weaver explains the Greek grammar: 'a direct middle first imperative... a command, pure and simple.'

Without the Mind of Christ, Christians Are Powerless

Christians are mocked and ineffective because they lack the spiritual weapon of the mind of Christ; the early church was feared because they had it.

Lecture support: Weaver contrasts Acts 2:43, 5:5,11, 9:31, 19:17 with modern powerlessness.

The Modern Church Has Abandoned Sound Doctrine

A seeker-friendly, compromised gospel has produced a generation ignorant of Scripture, unable to reason biblically, and thus not dangerous to evil.

Lecture support: The 'mad cow disease' article and Weaver's comments on biblical illiteracy.

Biblical Thinking is the Only Alternative to Humanism

Either one has the mind of Christ (a biblical worldview) or the mind of man (humanism); there is no middle ground.

Lecture support: Weaver states: 'If we do not have the mind of Christ, the only alternative is the mind of man.'

The Mind Must Be Renewed by Scripture to Overcome Strongholds

Spiritual warfare involves pulling down imaginations and bringing every thought captive to Christ through the renewal of the mind by God's Word.

Lecture support: 2 Corinthians 10:4-5 and Romans 12:1-2 are explained.

Unity in the Church Requires the Mind of Christ

Divisions among believers are resolved when each submits to the mind of Christ in Scripture, leading to like-mindedness and one voice glorifying God.

Lecture support: Multiple passages are cited, including Romans 15:5-6 and Philippians 2:2.

Mortification of Sin Starts with a Renewed Mind

True change begins in the mind; conversion alters one's thinking, and only by thinking biblically can one live according to God's will.

Lecture support: Ephesians 4:17-18, Proverbs 23:7, and the explanation of 1 Peter 4:1-2.

Scripture References

1 Peter 4:1-5

The primary text: believers are commanded to arm themselves with the mind of Christ, having suffered in the flesh, to cease from sin and live for God's will.

John 18:3

Used to show the Greek word for 'weapons' (hoplon) in a physical sense, contrasting with the spiritual weapon of the mind of Christ.

Acts 2:42-43

The early church continued in doctrine and fellowship, and fear came upon every soul, demonstrating the power of having the mind of Christ.

Acts 5:3-5, 9-11

Ananias and Sapphira's death brought great fear on all who heard, showing the seriousness of God's holiness when the church walks in truth.

Acts 9:31

The churches walked in the fear of the Lord and were multiplied, indicating the blessing of abiding in apostolic doctrine.

Acts 19:13-17

The sons of Sceva were overpowered by a demon-possessed man, and fear fell on all, magnifying the name of Jesus.

Hebrews 5:14

Quoted in the 'mad cow disease' article to emphasize the need for strong meat and discernment.

James 3:11-18

Contrasts earthly, sensual, devilish wisdom with the wisdom from above, which is pure, peaceable, and full of good fruits.

Philippians 2:5

Commands believers to let the mind of Christ be in them, paralleling 1 Peter 4:1.

Romans 12:1-2

Believers are to be transformed by the renewing of their minds, not conformed to the world, to prove God's will.

Ephesians 4:23

Commands believers to be renewed in the spirit of their mind, meaning a renovation of thinking.

2 Corinthians 10:4-5

Spiritual weapons pull down strongholds by casting down imaginations and bringing every thought captive to Christ.

Romans 12:16

Commands believers to be of the same mind one toward another.

Romans 15:5-6

Prayer for God to grant like-mindedness so that with one mind and one mouth believers may glorify God.

1 Corinthians 1:10

Paul beseeches the church to speak the same thing, have no divisions, and be perfectly joined in the same mind and judgment.

2 Corinthians 13:11

Exhortation to be of one mind and live in peace.

Philippians 1:27

Believers are to stand fast in one spirit, with one mind striving for the faith of the gospel.

Philippians 2:2

Paul's joy would be fulfilled by being like-minded, having the same love, being of one accord, of one mind.

Philippians 3:16

Believers are to walk by the same rule and mind the same thing.

Philippians 4:2

Euodias and Syntyche are beseeched to be of the same mind in the Lord.

Study notes

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

Discussion Questions

1. What does it mean practically to 'arm yourselves with the mind of Christ' in daily life?

Consider: Based on the command in 1 Peter 4:1 and the explanation that this is a spiritual weapon.

2. Why do you think the early church inspired fear, while modern Christianity is often mocked?

Consider: Weaver contrasts Acts 2, 5, and 19 with contemporary powerlessness.

3. In what ways has the modern church been fed a 'contaminated gospel' according to the 'mad cow disease' analogy?

Consider: The article read by Weaver lists examples like easy believism, acceptance of sin, and loss of doctrinal clarity.

4. How can we discern whether we are operating in earthly wisdom or the wisdom from above?

Consider: James 3:13-18 gives characteristics of each type of wisdom.

5. What does it look like to 'bring every thought into captivity to the obedience of Christ'?

Consider: 2 Corinthians 10:5 is explained as part of spiritual warfare.

6. How can believers achieve unity of mind without compromising truth?

Consider: Multiple passages command like-mindedness; Weaver says it comes by submitting to Scripture.

7. Why is mortification of sin said to begin in the mind rather than in external actions?

Consider: Weaver argues that conversion alters the mind, and only renewed thinking leads to holy living.

Applications

Study Scripture to Develop the Mind of Christ

Believers must diligently study the Bible to learn God's thoughts and bring their thinking into conformity with His Word.

Lecture support: Weaver says, 'as we study the Word, as we hear the Word taught... we bring our lives into conformity to that Word.'

Evaluate All Issues Through a Biblical Lens

Every subject - abortion, sodomy, fraud - must be evaluated based on what Scripture says, not personal feelings or cultural trends.

Lecture support: Weaver states, 'my attitude toward that subject will be based upon Scripture.'

Reject Worldly Wisdom and Humanistic Thinking

Christians must consciously reject the mind of man and embrace a biblical worldview in all areas of life.

Lecture support: Weaver says, 'we either exercise a Christian worldview or we're humanists.'

Pursue Unity Through Shared Submission to Scripture

Divisions among believers can be healed when each person submits their mind to the clear teaching of God's Word.

Lecture support: Weaver explains that Euodias and Syntyche could have the same mind by submitting to the mind of Christ.

Mortify Sin by Renewing Your Mind

True victory over sin begins with changing how you think; reckon your old lusts as dead and live for God's will.

Lecture support: Weaver says, 'the beginning of mortification is therefore in the mind,' and references Colossians 3:5.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

Salvation Illustrated & Explained

January 02, 2005

Read Chapter 2 in the companion book, pages 23-42.

Major Themes

Sovereignty of God in Salvation

Salvation is entirely a work of God; man cannot contribute to regeneration, which is based solely on God's will and purpose.

Lecture support: James 1:18: 'Of his own will begat he us.' Weaver emphasizes that regeneration is an immediate act of God without means.

Distinction Between Regeneration and Conversion

Regeneration is God's secret act of implanting life; conversion is the conscious human response of repentance and faith, enabled by the Holy Spirit.

Lecture support: Weaver lists seven distinctions, e.g., 'Regeneration is the immediate act of God... Conversion is the act of man by the power of the Holy Spirit in repenting and believing.'

Human Inability and Total Depravity

Fallen man cannot see, enter, come to, hear, or believe in Christ apart from divine regeneration.

Lecture support: Weaver cites John 3:3, 5; 6:44; 8:43, 47; 12:37-40 to show what man cannot do.

Analogy of Physical Birth to Spiritual Birth

The process of physical birth (implantation, maturation, manifestation, assimilation) parallels the spiritual birth, illustrating the necessity and order of regeneration and conversion.

Lecture support: Weaver develops the analogy throughout the sermon, e.g., 'Regeneration is the implantation of divine life into the soul, and conversion is the evidence and exercise of that life.'

Evidences of Genuine Conversion

True conversion is evidenced by a cry to God (prayer), a desire for the Word, growth in grace, and conformity to Christ; lack of these suggests a false profession.

Lecture support: Weaver cites Galatians 4:6, 1 Peter 2:1-2, and Matthew 5:44-45 to show the natural responses of a regenerated person.

Key Arguments

Regeneration is a sovereign, immediate act of God alone.

Regeneration is not something man does or cooperates in; it is a once-for-all divine act based on God's will, as seen in James 1:18 and John 1:13.

Lecture support: Weaver states, 'Regeneration is the immediate act of God in imparting the principle of life. Conversion is the act of man by the power of the Holy Spirit in repenting and believing.'

Fallen man is utterly unable to save himself or even respond to the gospel without regeneration.

Using multiple passages from John, Weaver argues that man cannot see, enter, come, hear, or believe unless first regenerated.

Lecture support: Weaver says, 'Apart from divine intervention, man is helplessly and hopelessly lost. Man cannot save himself. And man cannot help save himself.'

Regeneration and conversion are distinct but inseparably linked; conversion inevitably follows regeneration.

Like physical birth follows conception, conversion is the manifestation of regeneration; there is no such thing as a regenerated person who is never converted.

Lecture support: Weaver states, 'Those whom God regenerates, He converts. It is impossible to be regenerated and not converted.'

The duration of conviction (maturation) varies and is determined by God, not a standard for judging salvation.

Just as pregnancy length varies, the time between regeneration and conversion is up to God; the issue is whether a real child is produced.

Lecture support: Weaver says, 'It is not how long one has been pregnant that counts. That which counts is, was there a real, live baby produced?'

True spiritual life is evidenced by prayer, hunger for the Word, growth, and Christlikeness.

A genuine Christian will instinctively cry to God, desire Scripture, and grow in grace; absence of these signs indicates a stillborn profession.

Lecture support: Weaver cites Galatians 4:6 and 1 Peter 2:1-2, concluding, 'There is something wrong with a professing Christian who never hungers for the Word of God.'

Scripture References

John 3:1-12

The primary text; Jesus teaches Nicodemus about the necessity of being born again.

James 1:18

Shows that regeneration is by God's sovereign will.

Luke 22:31-32

Illustrates that conversion can be repeated; Jesus tells Peter, 'when thou art converted, strengthen thy brethren.'

1 Corinthians 3:6-7

Paul's teaching that God gives the increase, removing human boasting in salvation.

John 3:3

Jesus declares the necessity of being born again to see the kingdom of God.

John 3:5

Jesus says one must be born of water and the Spirit to enter the kingdom.

John 6:44

No one can come to Christ unless the Father draws him.

John 8:43, 47

Jesus explains that some cannot hear His word because they are not of God.

John 12:37-40

They could not believe because God blinded their eyes and hardened their hearts.

Mark 10:23-27

Jesus teaches that salvation is impossible with men but possible with God.

Ephesians 2:1, 5; Colossians 2:13

Man is spiritually dead in trespasses and sins.

Luke 15:32

The prodigal son was dead and is alive again, illustrating spiritual death and life.

1 John 5:1

Whoever believes has been begotten of God; belief is evidence of regeneration.

Ezekiel 11:19

God promises to give a new heart and spirit.

John 1:11-13

Those who received Christ were born not of human will but of God.

Acts 16:14

The Lord opened Lydia's heart to respond to Paul's message.

Romans 9:16

Salvation depends not on human will or effort but on God's mercy.

Philippians 2:13

God works in believers to will and to act according to His purpose.

Jeremiah 31:18-19

Ephraim's turning and repentance came after God turned him.

John 11:39-44

The raising of Lazarus illustrates regeneration (life given in the tomb) and conversion (coming forth).

Study notes

Discussion Questions

1. How does understanding the distinction between regeneration and conversion affect the way we share the gospel?

Consider: Weaver emphasizes that regeneration is God's work alone, while conversion involves man's response.

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2. Why is it important to recognize that fallen man cannot see, enter, come, hear, or believe apart from regeneration?

Consider: Weaver lists these inabilities from the book of John to show total depravity.

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3. In what ways does the physical birth analogy help clarify the spiritual birth process?

Consider: Weaver develops the analogy of implantation, maturation, manifestation, and assimilation.

4. How should we evaluate our own conversion experience in light of the teaching that regeneration is known only by its effects?

Consider: Weaver says regeneration is secret and inscrutable, perceived only by its effects like conversion.

5. What are the dangers of judging someone's salvation based on the duration or intensity of their conviction experience?

Consider: Weaver warns against using one's own experience as the standard, using the pregnancy analogy.

6. What evidences of spiritual life does Weaver identify, and how can we cultivate these in our own lives?

Consider: He points to crying out to God, desiring the Word, growing in grace, and Christlikeness.

7. How does the story of Lazarus illustrate the relationship between regeneration and conversion?

Consider: Weaver uses John 11 to show life given in the tomb (regeneration) and coming forth (conversion).

Applications

Examine your own conversion

Listeners are urged to judge whether they have truly been converted by looking for the evidences of spiritual life: prayer, hunger for the Word, growth, and Christlikeness.

Lecture support: Weaver says, 'Now you can judge whether you're converted or whether others are converted.'

Discern genuine conversions in others

Believers should be able to discern true and false professions by observing spiritual fruit, not relying on a decision or experience alone.

Lecture support: Weaver warns of 'stillborns' in churches who lack spiritual hunger and growth.

Cultivate spiritual hunger and growth

As newborn babes, Christians must desire the Word of God to grow; neglecting Scripture leads to spiritual stagnation.

Lecture support: Weaver cites 1 Peter 2:1-2 and 2 Peter 3:18, emphasizing the necessity of feeding on the Word.

Pray instinctively as a child of God

A true Christian will naturally cry out to God as 'Abba, Father' in times of need and intimacy.

Lecture support: Weaver uses Galatians 4:6 and his personal testimony of crying 'Help, Lord!' during an accident.

Be conformed to the image of Christ

Children of God should increasingly resemble their Father in character, loving enemies and doing good.

Lecture support: Weaver references Matthew 5:44-45, stating, 'If you're My children, you're going to look like Me, act like Me, walk like Me, talk like Me.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

The Primacy of Preaching

January 21, 2007

Read Chapter 3 in the companion book, pages 43-66.

Major Themes

Divine Ordination of Preaching

God the Father, Son, and Holy Spirit are all actively involved in ordaining, praying for, and empowering the preaching of the Word.

Lecture support: Weaver states: 'God the Father ordained the preaching of the Gospel... God the Son prayed for it... God the Holy Ghost is covenantally engaged to honor the preaching of the Word of God.'

Preaching as the Primary Means of Grace

Preaching is the ordinary means by which God saves sinners and sanctifies saints, not entertainment or programs.

Lecture support: Weaver says: 'Ordinarily, there is no salvation apart from the preached Word of God' and 'preaching is the means used by God to sanctify, settle, establish, and strengthen the saints.'

The Dignity and Authority of Preachers

Preachers are Christ's ambassadors, speaking in His stead with divine authority; to reject them is to reject God.

Lecture support: Weaver explains: 'we are ambassadors for Christ... as though God did beseech you by us' and 'you cannot despise the gift without despising the giver of the gift.'

The Necessity of Hearing Christ in Preaching

True faith comes by hearing Christ Himself through the preached Word, not merely hearing about Him.

Lecture support: Weaver emphasizes Romans 10:14: 'how shall they believe in him of whom they have not heard?' (not 'heard about'), showing Christ speaks through preachers.

The Danger of Despising Preaching

Neglecting or rejecting preaching is a serious sin that brings God's judgment, as seen in Israel's history.

Lecture support: Weaver cites 2 Chronicles 36:15-16: 'they mocked the messengers of God and despised his words... until the wrath of the Lord rose against his people.'

Preaching vs. Entertainment in the Church

The church's primary mission is preaching, not entertainment; modern churches have lost their way by prioritizing programs.

Lecture support: Weaver declares: 'It is not the ministry of the church to entertain people... the reason we're in the mess that we're in in this country is there's very little preaching and a lot of entertainment.'

Key Arguments

God the Father ordained preaching as the means of salvation

1 Corinthians 1:21 states it pleased God by the foolishness of preaching to save believers; God Himself preached to Abraham (Galatians 3:8).

Lecture support: Weaver reads 1 Corinthians 1:21: 'it pleased God by the foolishness of preaching to save them that believe' and Galatians 3:8: 'the Scripture... preached before the gospel unto Abraham.'

Jesus Christ prayed for the success of preaching

In John 17:20, Jesus prays for those who will believe through the apostles' word, showing His investment in the preached message.

Lecture support: Weaver quotes John 17:20: 'Neither pray I for these alone, but for them also who shall believe on me through their word.'

The Holy Spirit is covenantally bound to empower preaching

Isaiah 59:21 and 2 Corinthians 3:5-6 show the Spirit's role in making preachers able ministers of the new covenant.

Lecture support: Weaver reads Isaiah 59:21: 'my spirit that is upon thee, and my words which I have put in thy mouth shall not depart' and 2 Corinthians 3:5-6: 'our sufficiency is of God; who also hath made us able ministers.'

Pastor-teachers are Christ's ascension gifts to the church

Ephesians 4:8-12 teaches that Christ gave pastor-teachers for the perfecting of the saints, making them indispensable.

Lecture support: Weaver reads Ephesians 4:8, 11-12: 'he gave some... pastor teachers; for the perfecting of the saints, for the work of the ministry.'

Christ Himself preaches through His messengers

2 Corinthians 5:20 calls preachers ambassadors in Christ's stead; Ephesians 2:17 and 1 Peter 3:19 show Christ preaching through apostles and Noah.

Lecture support: Weaver explains 2 Corinthians 5:20: 'we pray you in Christ's stead' and points to Ephesians 2:17: 'he came and preached peace to you' (through Paul).

Faith comes by hearing Christ in preaching

Romans 10:14-15 establishes a chain: calling requires belief, belief requires hearing Christ, and hearing requires a preacher sent by God.

Lecture support: Weaver analyzes Romans 10:14: 'how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?'

Ordinarily, no one is saved apart from the preached Word

Romans 1:16 calls the gospel the power of God unto salvation; 1 Peter 1:23 says we are born again by the Word; Puritans called preaching God's converting ordinance.

Lecture support: Weaver quotes Romans 1:16: 'the gospel of Christ... is the power of God unto salvation' and cites Thomas White: 'seldom or never are any called who neglect this means.'

Preaching is essential for Christian growth and maturity

Colossians 1:28 shows preaching, warning, and teaching are needed to present every man perfect in Christ; 2 Corinthians 1:15 calls a preaching visit a 'second benefit.'

Lecture support: Weaver reads Colossians 1:28: 'whom we preach, warning every man... that we may present every man perfect in Christ Jesus' and explains 2 Corinthians 1:15.

Scripture References

Isaiah 55:8-11

Opening text: God's thoughts and ways are higher; His Word will not return void but accomplish His purpose.

1 Corinthians 9:16

Paul states necessity is laid upon him to preach; woe is him if he does not preach the gospel.

1 Corinthians 1:18-21

God chose the foolishness of preaching to save believers; it confounds the wise and silences disputers.

Galatians 3:8

Scripture preached the gospel beforehand to Abraham, saying all nations would be blessed in him.

Isaiah 61:1-2

The Spirit anointed the speaker to preach good tidings, bind the brokenhearted, proclaim liberty.

Luke 4:16-21

Jesus reads Isaiah 61 in the synagogue and declares it fulfilled in their hearing.

John 17:19-20

Jesus prays for those who will believe on Him through the apostles' word.

Isaiah 59:21

God's covenant: His Spirit and words in the mouth of His people will not depart forever.

2 Corinthians 3:1-6

Paul says the Corinthians are his epistle written by the Spirit; God made him an able minister of the new covenant.

Ephesians 4:8-16

Christ gave pastor-teachers as gifts for perfecting the saints and building up the body of Christ.

Jeremiah 3:15

God promises to give pastors according to His heart who will feed with knowledge and understanding.

Jeremiah 7:16, 25-27

God tells Jeremiah not to pray for the people because they have not listened to His prophets.

2 Chronicles 36:15-17

The people mocked God's messengers and despised His words, bringing wrath until there was no remedy.

Matthew 10:40

He who receives Christ's messengers receives Christ, and he who receives Christ receives the Father.

2 Corinthians 5:20

Preachers are ambassadors for Christ, as though God were beseeching through them; they pray in Christ's stead.

Ephesians 2:13-17

Christ came and preached peace to those far off (Gentiles) through His apostles.

1 Peter 3:18-20

Christ went and preached to the spirits in prison (antediluvians) through Noah.

Romans 10:13-15

Chain: calling on the Lord requires belief, belief requires hearing Christ, hearing requires a preacher sent by God.

Colossians 1:28

Paul preaches, warns, and teaches everyone in all wisdom to present every man perfect in Christ.

Acts 13:39-48

Responses to Paul's preaching: some were glad and believed; others were filled with envy and contradicted.

Discussion Questions

1. Why does God choose the 'foolishness of preaching' rather than more spectacular means to save people?

Consider: Based on 1 Corinthians 1:18-21 and the idea that preaching confounds human wisdom.

2. How does knowing that Christ prayed for the success of preaching (John 17:20) affect your expectation when you hear a sermon?

Consider: Weaver emphasizes that Christ's prayers are always answered, so preaching will accomplish God's purpose.

3. In what ways might we be guilty of despising God's messengers today, and what are the consequences?

Consider: Drawing from 2 Chronicles 36:15-16 and the examples of Elisha and Jeremiah.

4. What does it mean that preachers are 'ambassadors in Christ's stead' (2 Corinthians 5:20), and how should that shape our listening?

Consider: Weaver explains the Greek word *huper* and the concept of vicarious representation.

5. How does Romans 10:14-15 challenge the idea that someone can be saved without hearing a preacher?

Consider: The chain of calling, believing, hearing, and preaching shows the ordinary means of salvation.

6. Why is preaching called 'God's great converting ordinance,' and what does that imply for evangelism methods?

Consider: Weaver cites Puritan Thomas Godwin and argues that salvation ordinarily comes through preaching.

7. How can we distinguish between a church that prioritizes preaching and one that prioritizes entertainment?

Consider: Weaver's application warns against Madison Avenue success and calls for a return to the primacy of preaching.

8. What does your response to preaching (gladness or anger) reveal about your spiritual condition?

Consider: Based on the contrasting responses in John 8 and Acts 13.

Applications

Faithfully attend the preaching of God's Word

Since God ordained preaching, believers should prioritize hearing it regularly as an act of honoring God.

Lecture support: Weaver says: 'if there was no other reason given for the primacy of preaching, this one would be sufficient that God ordained it.'

Receive preaching as the Word of God, not man's word

Listeners should receive sermons as God's message, looking beyond the preacher to Christ who speaks through him.

Lecture support: Weaver cites 1 Thessalonians 2:13: 'ye received it not as the word of men, but as it is in truth, the word of God.'

Do not despise or neglect preaching

Rejecting preaching is sin against the Triune God and brings judgment; believers must guard against a critical or indifferent spirit.

Lecture support: Weaver warns: 'To neglect, reject, despise, and disregard the preaching of the Word of God is... to deny the purpose of the Father... to despise the prayer of the Son... to dishonor the ministry of the Holy Spirit... to disregard the gifts that Christ gave.'

Examine your response to preaching

Your reaction to preaching (gladness or anger) reveals your spiritual state and whether you are ordained to eternal life.

Lecture support: Weaver points to Acts 13:48: 'as many as were ordained to eternal life believed' and contrasts those who were glad with those who contradicted.

Prioritize preaching over entertainment in the church

Churches must return to making preaching central rather than relying on programs and entertainment to attract people.

Lecture support: Weaver states: 'We need to come back to the primacy of preaching... we've sold our souls for Madison Avenue success.'

Support and honor God-called preachers

Recognize pastor-teachers as Christ's gifts and treat them with respect, knowing that to receive them is to receive Christ.

Lecture support: Weaver explains Matthew 10:40: 'He that receiveth you receiveth me' and warns against mocking God's messengers.

Rely on the Spirit's power in preaching

Preachers and hearers alike must depend on the Holy Spirit, who is covenantally engaged to make preaching effective.

Lecture support: Weaver says: 'It is not because of his oration... It's because of the Spirit of God... activated by the Spirit of God.'

Desire the 'second benefit' of continued preaching

Like the Corinthians, believers should long for repeated preaching visits as a spiritual benefit for growth.

Lecture support: Weaver explains 2 Corinthians 1:15: Paul wanted to give a 'second benefit' by preaching again.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

Stonewall Jackson & Self Control

February 02, 2013

Read Chapter 4 in the companion book, pages 67-83.

Major Themes

Self-Control as a Biblical Grace

Self-control (temperance) is a fruit of the Spirit, a grace to be added to faith, and essential for spiritual victory, as illustrated by Paul's athletic metaphor.

Lecture support: Weaver cites Galatians 5:23, 2 Peter 1:6, Titus 1:8, 2:2, and 1 Corinthians 9:24-27 to establish the biblical foundation.

Mastery Over Appetites and Temptations

Jackson controlled his diet, abstained from stimulants, and fled from tempting situations, demonstrating that self-control involves knowing one's weaknesses and avoiding them.

Lecture support: Jackson said, 'I'm more afraid of it than federal bullets' regarding brandy, and he ceased visiting a home due to the fascination of female charms.

Duty Over Feelings

Jackson performed his duty regardless of personal discomfort, embarrassment, or danger, exemplifying living by principle rather than emotion.

Lecture support: He held his artillery position without orders to run, persevered in public prayer despite distress, and refused a furlough to avoid appearing self-indulgent.

Ruling the Spirit Under Injustice

When wronged, Jackson did not complain or retaliate but calmly offered his resignation, illustrating Proverbs 16:32 and 25:28 on ruling one's spirit.

Lecture support: Weaver quotes Proverbs 16:32 and 25:28 and describes Jackson's response to the Secretary of War's order.

Controlled Compassion

Even virtues like tenderness and mercy must be controlled; Jackson ordered the killing of brave enemies to end battles quickly, aligning with biblical commands to withhold pity in certain cases.

Lecture support: Weaver cites Deuteronomy 19:12 and 2 Chronicles 19:2, and recounts Jackson's 'kill them all' response to Colonel Patton.

The Danger of Delaying Salvation

Jackson's experience of extreme pain at death showed that one may be unable to control the mind to repent; therefore, salvation must not be postponed.

Lecture support: Jackson said, 'if I had neglected the salvation of my soul before, it would have been too late then,' and Weaver cites Acts 17:30-31.

Living by Principle, Not Emotion

Christians must do right because it is right, not based on fluctuating feelings, and self-control is developed through patience and practice.

Lecture support: Weaver contrasts living by feelings ('I just didn't feel like going') with Jackson's principled life and urges practice in self-control.

Self-Control Learned Through Practice

Self-control is a virtue that must be learned and increased with patience and practice, by repeatedly choosing to control emotions and thoughts.

Lecture support: Weaver states, 'The only way that you really gain self-control... is by patience and by practice.'

Key Arguments

Self-control is essential for spiritual achievement

Paul's athletic metaphor in 1 Corinthians 9 shows that without self-control, spiritual efforts are as futile as shadowboxing.

Lecture support: Weaver reads 1 Corinthians 9:24-27 and says, 'If there is no self-control, you're just simply beating the air.'

Jackson's self-control was cultivated from youth

His uncle Cummings Jackson's method of treating him as a companion and encouraging self-government laid the foundation for his lifelong discipline.

Lecture support: Dabney's quote: 'The child was thus stimulated to work for his own self-government at a very early period.'

True mastery prefers substance over appearance

Jackson refused to move on without mastering lessons, valuing real knowledge over mere academic progress, a principle applicable to all learning.

Lecture support: Dabney: 'Nothing could induce him to leave a lesson behind him unmastered.'

Fear of temptation is a strength

Jackson's abstinence from alcohol and avoidance of tempting situations show that recognizing weakness and fleeing temptation is key to self-control.

Lecture support: Jackson: 'I'm more afraid of it than federal bullets' and his flight from female charms.

Duty must override personal comfort

Jackson's military obedience, public prayer perseverance, and refusal of furlough demonstrate that duty to God and others takes precedence over feelings.

Lecture support: Jackson: 'my comfort or discomfort is not the question. If it is my duty... I must persevere.'

Ruling one's spirit is greater than military conquest

Proverbs 16:32 teaches that self-control is superior to taking a city; Jackson exemplified this by not retaliating when wronged.

Lecture support: Weaver quotes Proverbs 16:32 and 25:28 and describes Jackson's resignation without grudge.

Even mercy must be controlled

Scripture commands withholding pity in certain cases (e.g., murderers), and Jackson's battlefield orders show that controlled compassion can save lives.

Lecture support: Deuteronomy 19:12, 2 Chronicles 19:2, and Jackson's 'kill them all' statement.

Extreme suffering can disable the mind, making delayed repentance perilous

Jackson's testimony that he could not have controlled his mind to repent under severe pain underscores the urgency of immediate salvation.

Lecture support: Jackson: 'if I had neglected the salvation of my soul before, it would have been too late then.'

Scripture References

1 Corinthians 9:24-27

Read at the opening to introduce the theme of self-control and the athletic metaphor for spiritual discipline.

2 Peter 1:6

Cited to show that temperance (self-control) is a grace to be added to faith.

Romans 13:14

Quoted to warn against making provision for the flesh to fulfill its lusts.

Galatians 5:23

Mentioned as listing temperance (self-control) as a fruit of the Spirit.

Titus 1:8

Cited to show self-control is a qualification for a pastor.

Titus 2:2

Cited to show self-control is a characteristic for aged men.

2 Timothy 2:22

Quoted to support Jackson's flight from temptation: 'Flee youthful lust.'

James 4:7

Cited to contrast resisting the devil (fight) with fleeing lust.

1 John 5:4

Cited to show that overcoming the world is by faith.

1 Thessalonians 4:13

Quoted to show Christian grief should not be without hope, as Jackson demonstrated.

Proverbs 20:6

Quoted to illustrate that most men proclaim their own goodness, but Jackson let another praise him.

Proverbs 27:2

Quoted alongside Proverbs 20:6 to reinforce letting another praise you.

Proverbs 16:32

Quoted to show that ruling one's spirit is better than taking a city, applied to Jackson's response to injustice.

Proverbs 25:28

Quoted to illustrate that lack of self-control makes one vulnerable, like a city without walls.

Deuteronomy 19:12-13

Read to show God commands withholding pity from a murderer, supporting controlled compassion.

2 Chronicles 19:1-2

Read to show God's wrath on Jehoshaphat for helping the ungodly, illustrating that mercy must be controlled.

Acts 17:30-31

Quoted to emphasize that God commands all men everywhere to repent because a day of judgment is appointed.

Study notes

Discussion Questions

- 1.** In what areas of your life do you find it most difficult to exercise self-control, and how does 1 Corinthians 9:24-27 challenge you?

Consider: The sermon opens with Paul's athletic metaphor, emphasizing that spiritual goals require self-discipline.

- 2.** How did Stonewall Jackson's upbringing under his uncle Cummings shape his character, and what can parents learn from this about fostering self-government in children?

Consider: Dabney's account of Jackson's childhood highlights the role of early training in self-control.

- 3.** Jackson preferred 'substance to the name of an acquisition.' How does this principle apply to our spiritual growth and study of Scripture?

Consider: Jackson's educational habits at West Point are described as a model of thoroughness.

4. Jackson said he was 'more afraid of it than federal bullets' regarding alcohol. What does it mean to fear temptation, and how can we cultivate a healthy fear of sin?

Consider: Jackson's abstinence and flight from temptation are discussed as examples of self-control.

5. When have you had to choose between duty and personal comfort? How does Jackson's perseverance in public prayer and refusal of furlough inspire you?

Consider: Jackson's commitment to duty over feelings is illustrated in several anecdotes.

6. Proverbs 16:32 says ruling one's spirit is better than taking a city. How did Jackson exemplify this when wronged by the Secretary of War, and how can we apply this in conflicts?

Consider: Jackson's calm resignation without grudge is held up as an example of ruling the spirit.

7. The sermon argues that even mercy must be controlled. How do Deuteronomy 19 and 2 Chronicles 19 inform our understanding of when to withhold pity?

Consider: Jackson's 'kill them all' order is explained in light of biblical commands to withhold pity.

8. Jackson's final testimony warns against delaying salvation because extreme pain can disable the mind. How does this urgency affect your view of evangelism and personal repentance?

Consider: The sermon's concluding application focuses on the danger of putting off salvation.

Applications

Do not put off salvation

Because God does not promise another day or an easy death, and extreme suffering may render one unable to repent, we must seek Christ immediately.

Lecture support: Weaver cites Jackson's deathbed testimony and Acts 17:30-31, warning that delaying repentance is wicked and demonstrates lack of self-control.

Live by principles, not emotions

Do right because it is right, regardless of changing feelings. Principles are unchanging, while emotions fluctuate daily.

Lecture support: Weaver contrasts living by feelings ('I just didn't feel like going') with Jackson's principled life, urging that duty must govern actions.

Cultivate self-control through patience and practice

Self-control is a grace that must be learned and increased by repeatedly choosing to control emotions and thoughts in every circumstance.

Lecture support: Weaver states, 'The only way that you really gain self-control... is by patience and by practice,' and encourages developing a habit of self-control.

Flee temptation and know your weaknesses

Like Jackson, we should avoid situations where we are weak and not make provision for the flesh, fearing temptation more than physical danger.

Lecture support: Jackson's abstinence and flight from female charms are presented as models, with reference to Romans 13:14 and 2 Timothy 2:22.

Give God glory in success and remain humble

In victories or achievements, attribute all glory to God and let others praise you rather than boasting.

Lecture support: Jackson's letter to his wife and his adherence to Proverbs 27:2 are highlighted as examples of self-control in success.

Control even good impulses like mercy

There are times when sympathy must be restrained according to biblical principles, such as withholding pity from the guilty or in battle to save lives.

Lecture support: Weaver cites Deuteronomy 19:12 and Jackson's battlefield orders, arguing that uncontrolled tenderness can be harmful.

Persevere in duty despite discomfort

Whether in prayer, work, or service, we must press through embarrassment or difficulty until we learn to do it well, as Jackson did with public prayer.

Lecture support: Jackson's insistence on continuing to lead in prayer until he became proficient is presented as a model.

Trust God's providence in delays and trials

When providentially hindered, we should remain at peace, knowing God works all things for good, rather than giving way to impatience.

Lecture support: Jackson's calm when his steamer was delayed and his trust in God before war are contrasted with common impatience.

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

Being Properly Armed

November 21, 2013

Read Chapter 5 in the companion book, pages 85-105.

Major Themes

The Necessity of the Mind of Christ

A Christian is not properly armed spiritually without the mind of Jesus Christ, which involves thinking as He thought to act as He acted.

Lecture support: 1 Peter 4:1: 'arm yourselves likewise with the same mind.' The word 'arm' (hoplizo) means to furnish with arms, and 'mind' (ennoia) means thinking or understanding.

Submission to God's Will

Having the mind of Christ results in a life submitted to the will of God, as Jesus consistently sought to do the Father's will.

Lecture support: 1 Peter 4:2: 'that he no longer should live... to the lusts of men, but to the will of God.' Jesus said, 'My meat is to do the will of him that sent me' (John 4:34).

Suffering as a Gift and Means of Obedience

Suffering is a gift from God that teaches obedience and brings greater grace, and believers should be willing to suffer for righteousness' sake.

Lecture support: Philippians 1:29: 'For unto you it is given... to suffer for his sake.' Hebrews 5:8: 'Though he were a Son, yet learned he obedience by the things which he suffered.'

Ceasing from Sin

Armed with Christ's mind, believers cease from sin, reckoning themselves dead to sin and alive to God, having had their fill of sin's destruction.

Lecture support: 1 Peter 4:1: 'he that hath suffered in the flesh hath ceased from sin.' Romans 6:11: 'reckon ye also yourselves to be dead indeed unto sin.'

Defense of God's Word Against Tradition

The mind of Christ leads to defending Scripture against human tradition and rationalism, obeying God rather than men.

Lecture support: Matthew 15:3: 'Why do ye also transgress the commandment of God by your tradition?' Acts 5:29: 'We ought to obey God rather than men.'

Resisting Satan Through Submission and the Word

Believers resist the devil by submitting to God and using Scripture, as Jesus did in the wilderness temptation.

Lecture support: James 4:7: 'Submit yourselves therefore to God. Resist the devil, and he will flee from you.' Matthew 4:4,7,10: Jesus quotes Scripture to resist Satan.

Compassion and Forgiveness

The mind of Christ produces compassion for the needy and a forgiving spirit, forgiving others as God in Christ has forgiven us.

Lecture support: 1 Peter 3:8: 'having compassion one of another.' Ephesians 4:32: 'forgiving one another, even as God for Christ's sake hath forgiven you.'

The Simplicity of the Christian Life

The Christian life is simple - having the mind of Christ - but the difficulty lies in denying the flesh and bringing thoughts into captivity.

Lecture support: The speaker states: 'The Christian life is simple and easy. It is. All you need is the mind of Christ.'

Key Arguments

Thinking and actions are inseparable

We always act out what we think; therefore, to act like Christ, we must think like Christ.

Lecture support: The speaker says: 'thinking and actions go together. We always act out that which we think.'

The mind of Christ is commanded, not suggested

Philippians 2:5 is an imperative command, not a suggestion, requiring obedience from every Christian.

Lecture support: Philippians 2:5: 'Let this mind be in you, which was also in Christ Jesus.' The speaker says: 'It is an imperative, which means that God is commanding us.'

Every thought must be brought into captivity to Christ

No thought contrary to Scripture or Christ is allowed; all must be submitted to His obedience.

Lecture support: 2 Corinthians 10:5: 'bringing into captivity every thought to the obedience of Christ.'

Renewing the mind is essential to prove God's will

Transformation comes by renewing the mind, which enables believers to discern and do God's perfect will.

Lecture support: Romans 12:2: 'be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.'

Suffering in the flesh is a euphemism for death to sin

The phrase 'he that hath suffered in the flesh' refers to dying to sin, as Paul explains in Romans 6.

Lecture support: Romans 6:6-7: 'our old man is crucified with him... For he that is dead is freed from sin.'

Forgiveness must mirror God's forgiveness

True forgiveness means not holding grudges, not bringing up past sins, and letting go completely, as God does for Christ's sake.

Lecture support: Ephesians 4:32: 'forgiving one another, even as God for Christ's sake hath forgiven you.'

The Christian life is simple but requires denying the flesh

Having the mind of Christ makes the Christian life simple, but acquiring it requires study, application, and bringing thoughts captive.

Lecture support: The speaker says: 'The Christian life is simple and easy... The difficult part is acquiring the mind of Christ.'

Only the mind of Christ enables holy obedience

To live in obedience to the Father, believers must have the mind of Christ, who always did what pleased the Father.

Lecture support: John 8:29: 'I do always those things that please him.'

Scripture References

1 Peter 4:1-3

The primary text: arm yourselves with the mind of Christ; cease from sin; live to the will of God; past life of sin is sufficient.

Philippians 2:5

Command to let the mind of Christ be in believers, which is a mind of humility, submission, and obedience.

2 Corinthians 10:5

Bringing every thought into captivity to the obedience of Christ.

Romans 12:1-2

Present bodies as living sacrifices; be transformed by renewing the mind to prove God's will.

Matthew 16:16-18

Peter's confession; the church built on the rock; the gates of hell shall not prevail, indicating offensive combat.

John 4:34

Jesus' meat is to do the will of Him who sent Him.

John 6:38

Jesus came not to do His own will but the will of the Father.

Deuteronomy 29:29

Secret things belong to God; revealed things belong to us to obey.

1 Thessalonians 4:3-4

This is the will of God: your sanctification, abstaining from fornication, possessing your vessel in honor.

1 Thessalonians 5:18

In everything give thanks, for this is the will of God in Christ Jesus.

Ephesians 6:6

Doing the will of God from the heart, not with eyeservice.

1 Peter 2:15

The will of God is that by well-doing you put to silence the ignorance of foolish men.

Hebrews 12:2

Jesus endured the cross, despising the shame.

Hebrews 5:8

Though He were a Son, yet learned He obedience by the things which He suffered.

Matthew 21:32

Pharisees saw the publicans and harlots believe but did not repent; we are responsible to learn from others' experiences.

Philippians 1:29

It is given to believers not only to believe on Christ but also to suffer for His sake.

1 Corinthians 10:13

God is faithful and will not allow temptation beyond what we can bear.

1 Peter 3:17

It is better to suffer for well-doing than for evil-doing.

Romans 6:6-7, 11

Old man crucified; dead to sin; reckon yourselves dead indeed unto sin.

Matthew 4:1-10

Jesus resisted Satan's temptations by quoting Scripture.

Discussion Questions

1. What does it mean to be 'armed with the mind of Christ' in practical daily life?

Consider: Based on the definition of 'arm' (hoplizo) and 'mind' (ennoia) from 1 Peter 4:1.

2. How can we distinguish between defensive and offensive spiritual combat in our own experience?

Consider: Weaver explains that being armed means readiness for both, using Matthew 16:18 as an example of offensive combat.

3. In what ways does our life reveal whether we have the mind of Christ?

Consider: The principle from Proverbs 23:7 that our lives manifest our thinking.

4. Why is suffering considered a gift from God, and how should that change our perspective on trials?

Consider: Philippians 1:29 and the discussion of suffering as a gift that brings greater grace.

5. What does it practically look like to 'reckon yourselves dead indeed unto sin'?

Consider: Romans 6:11 and the illustration of a dead man having no power to sin.

6. How can we defend God's Word against tradition without becoming contentious?

Consider: Jesus' confrontation with the Pharisees in Matthew 15 and the command to obey God rather than men.

7. What does it mean to forgive 'as God for Christ's sake hath forgiven you'?

Consider: Ephesians 4:32 and the explanation that true forgiveness does not hold grudges or bring up past sins.

8. Why is the Christian life described as 'simple and easy,' and what makes it difficult?

Consider: The closing applications that the Christian life is simple - having Christ's mind - but acquiring it requires denying the flesh.

Applications

Study and apply God's Word to acquire the mind of Christ

The only way to gain the mind of Christ is through study and application of Scripture, bringing every thought into captivity.

Lecture support: The speaker says: 'the only way we can acquire the mind of Christ is by study and application of His Word.'

Submit to God's revealed will without argument

Believers should not fight or argue with God but simply obey His will as revealed in Scripture.

Lecture support: 1 Peter 4:2 and the examples of explicit commands like abstaining from fornication and giving thanks.

Be willing to suffer for righteousness' sake

When suffering comes, commit your soul to God and trust His faithfulness, knowing He will not give more than you can bear.

Lecture support: 1 Peter 4:19 and 1 Corinthians 10:13.

Cease from sin by reckoning yourself dead to it

Act like a dead man toward sin; do not make provision for the flesh or plan to sin.

Lecture support: Romans 6:11 and Romans 13:14.

Defend Scripture against human tradition

Be ready to uphold God's Word as the supreme authority, even when it conflicts with tradition or rationalism.

Lecture support: Matthew 15 and Acts 5:29.

Resist the devil by submitting to God and using Scripture

Combine submission to God with active resistance to Satan, using the Word as Jesus did.

Lecture support: James 4:7 and Matthew 4:1-10.

Forgive others completely, as God forgave you

Do not hold grudges, bring up past sins, or use forgiven offenses against others; let go entirely.

Lecture support: Ephesians 4:32 and the warning in Matthew 6:14-15.

Cry out to God to do always those things that please Him

Make it the heart's desire to please God in all things, confessing failures and seeking His enablement.

Lecture support: John 8:29 and the closing prayer.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

The Life Of Ahithophel

June 06, 2017

Read Chapter 6 in the companion book, pages 107-127.

Major Themes

The Destructive Power of Bitterness and Unforgiveness

Ahithophel's life illustrates how harboring bitterness and refusing to forgive leads to self-destruction and harm to others.

Lecture support: Ahithophel was a man who was full of bitterness, resentment, anger, hatred, and ill will. All of those things pushed and drove Ahithophel.

God's Sovereignty in Judgment and Forgiveness

God sovereignly pardoned David despite his sins, and Ahithophel's refusal to accept this pardon highlights the danger of rejecting God's grace.

Lecture support: And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

The Sin of Personal Vengeance

Believers are commanded not to take revenge but to leave room for God's wrath, overcoming evil with good.

Lecture support: Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Spiritual Sins vs. Physical Sins

The greatest sins among Christians are often sins of the spirit - bitterness, resentment, pride - rather than outward vices.

Lecture support: Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

The Consequences of Sin on Others

Ahithophel's bitterness contributed to a civil war that killed thousands, demonstrating that personal sin always affects the community.

Lecture support: Because Ahithophel was so bitter and so resentful and so full of hatred and unforgiveness that he just personally wanted David dead. He could have stopped Absalom, but he didn't.

The Necessity of Forgiveness

Forgiveness is not optional for believers; it is a mark of holiness and a command from Christ, who taught forgiveness without limit.

Lecture support: If my brother sin against me, shall I forgive him seven times? Our Lord said, No. Seventy times seven.

Key Arguments

Ahithophel's bitterness stemmed from David's sin against his family

Ahithophel's granddaughter Bathsheba was violated by David, and Uriah was murdered, fueling a personal vendetta.

Lecture support: Bathsheba was Ahithophel's granddaughter. David seduced her, tarnished her, destroyed her family, murdered her husband.

Ahithophel rejected God's pardon of David

Despite God forgiving David, Ahithophel wanted David dead and would not accept divine mercy.

Lecture support: Ahithophel was unwilling to accept this part. He was unwilling to accept God's forgiveness of David.

Ahithophel was not content with God's chastisement

Even though David suffered severe consequences, Ahithophel insisted on personal revenge.

Lecture support: It was not enough for Ahithophel that that child died... He wanted to kill him and he wanted him dead.

Unforgiveness leads to self-destruction

Ahithophel's suicide was the direct result of his bitterness and refusal to forgive.

Lecture support: Ahithophel, in his unwillingness to forgive David, led to the bitterness, resentment, hatred, anger, and ill will that was in his heart.

Christians are commanded to overcome evil with good

Scripture forbids personal vengeance and calls believers to return good for evil, leaving judgment to God.

Lecture support: Be not overcome of evil, but overcome evil with good.

Spiritual sins are the greatest threat to believers

While outward sins may be absent, inward attitudes like bitterness defile many and must be cleansed.

Lecture support: Our greatest sins are not physical, they're spiritual.

Scripture References

2 Samuel 15:31

David learns Ahithophel is among the conspirators and prays for God to turn his counsel into foolishness.

2 Samuel 16:15-23

Ahithophel advises Absalom to lie with David's concubines; his counsel was esteemed as the oracle of God.

2 Samuel 17:1-4

Ahithophel volunteers to lead 12,000 men to kill David quickly, a plan that pleased Absalom.

2 Samuel 17:7-14

Hushai counters Ahithophel's counsel, and God defeats the good counsel to bring evil on Absalom.

2 Samuel 17:23

Ahithophel hangs himself after his counsel is rejected.

2 Samuel 15:1-6

Absalom's political maneuvering to steal the hearts of Israel.

2 Samuel 18:5

David commands his captains to deal gently with Absalom.

2 Samuel 18:33

David mourns deeply for Absalom's death.

2 Samuel 12:9-12

Nathan's prophecy that evil would arise from David's house and his wives would be taken.

2 Samuel 23:34

Eliam, son of Ahithophel, is listed among David's mighty men.

2 Samuel 11:1-3

David's sin with Bathsheba, who is identified as the daughter of Eliam, Ahithophel's son.

2 Samuel 12:13

David confesses his sin, and Nathan declares the Lord has put away his sin; he shall not die.

Romans 12:17-21

Instruction not to repay evil for evil, to live peaceably, and to leave vengeance to God.

1 Peter 3:8-12

Exhortation to unity, compassion, and not returning evil for evil, but blessing.

2 Corinthians 7:1

Call to cleanse from filthiness of flesh and spirit, perfecting holiness.

1 Corinthians 6:9-11

List of unrighteous who will not inherit the kingdom, and the transformation of believers.

Hebrews 10:30

The Lord will judge his people; vengeance belongs to God.

Hebrews 12:15

Warning against a root of bitterness springing up and defiling many.

2 Samuel 18:6-8

The battle in the wood of Ephraim where 20,000 were slain, and the wood devoured more.

Matthew 18:21-22

Jesus teaches forgiveness seventy times seven.

Discussion Questions

1. In what ways can bitterness and unforgiveness manifest in a believer's life, even if they are not outwardly sinful?

Consider: Weaver emphasizes that spiritual sins like resentment are often hidden but destructive.

2. How does Ahithophel's refusal to accept God's forgiveness of David serve as a warning for us when others sin against us?

Consider: The sermon contrasts Ahithophel's desire for vengeance with God's pardon of David.

3. What does it practically mean to 'overcome evil with good' in a situation where someone has deeply wronged you?

Consider: Weaver expounds Romans 12:21, urging believers to return good for evil.

4. Why is it dangerous to dictate to God how He should judge or chastise someone?

Consider: Weaver warns against usurping God's role as judge, using the example of Ahithophel.

5. How can we guard our hearts against a 'root of bitterness' that might defile others?

Consider: Referencing Hebrews 12:15, Weaver shows how Ahithophel's bitterness led to national tragedy.

6. What does it mean to 'cleanse ourselves from all filthiness of the spirit'?

Consider: Weaver applies 2 Corinthians 7:1 to the need for inward purity.

Applications

Examine your heart for bitterness and unforgiveness

Believers must identify and repent of any resentment, anger, or ill will they hold against others.

Lecture support: The problem in the average Christian church, the problem in the average Christian home, the problem in the average Christian is our cold, hard, unforgiving hearts that lead to our bitterness and our resentment and our ill will.

Leave vengeance to God

Instead of seeking personal revenge, trust God to judge righteously and focus on doing good to your enemies.

Lecture support: Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Forgive as you have been forgiven

Recognize the mercy you have received from God and extend that same forgiveness to those who sin against you.

Lecture support: You want mercy for yourself. I understand that. I want mercy for myself. But isn't it amazing that when someone sins against us... we don't want them forgiven. We want them dead.

Accept God's chastisement of others

Do not demand that God punish others in your way or on your timeline; trust His perfect justice and discipline.

Lecture support: It is not my right, it is not my place to tell God how to judge His own.

Pursue holiness in spirit, not just outward behavior

Cleanse yourself from spiritual filthiness - pride, hatred, envy - as diligently as you avoid physical sins.

Lecture support: Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Recognize the corporate impact of personal sin

Understand that your bitterness and unforgiveness can harm your family, church, and community.

Lecture support: What you do always affects others. I don't care whether it's right or whether it's wrong. It always affects others.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 7

The Intercessory Work of Christ & Our Prayers

August 18, 2017

Read Chapter 7 in the companion book, pages 129-147.

Major Themes

Christ's Present Intercession as Essential to Salvation

Salvation is not only by Christ's death but also by His ongoing intercessory life, which applies redemption and saves to the uttermost.

Lecture support: Hebrews 7:25: 'seeing he ever liveth to make intercession for them.'

The Inefficacy of Human Prayer Apart from Christ

Our prayers are tainted by sin and imperfection; only Christ's perfect intercession makes them acceptable to God.

Lecture support: Weaver quotes an old pastor: 'there's enough sin in our prayers to send us to hell if it were not for the priestly work of the Lord Jesus Christ.'

Christ as the Sole Mediator and Advocate

Jesus is the only way to the Father, our advocate (parakletos) who pleads our case, and no other mediator is needed.

Lecture support: 1 John 2:1: 'we have an advocate with the Father, Jesus Christ the righteous.'

Bold Access to God Through Christ's Blood

Believers now have boldness to enter God's presence, unlike Old Testament Israelites who would be killed for approaching the holy place.

Lecture support: Hebrews 10:19: 'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.'

The Dual Intercession of Christ and the Holy Spirit

The Holy Spirit intercedes within us with inexpressible groanings, while Christ intercedes for us at God's right hand.

Lecture support: Romans 8:26, 34: 'the Spirit itself maketh intercession for us' and 'Christ...who also maketh intercession for us.'

Christ's Prayer Guarantees Believers' Preservation and Perseverance

Jesus' intercession secures the saints' continuance in faith; those who truly belong to Him will not finally fall away.

Lecture support: Luke 22:32: 'I have prayed for thee, that thy faith fail not.'

The Success of Gospel Ministry Rests on Christ's Intercession

Preachers are weak and unable to convert sinners; only Christ's prayer guarantees the effectiveness of the Word.

Lecture support: John 17:20: 'Neither pray I for these alone, but for them also which shall believe on me through their word.'

The Certainty of Glorification Based on Christ's Intercession

Believers' future glorification is so assured that Scripture speaks of it in the past tense, rooted in Christ's ongoing priestly work.

Lecture support: Romans 8:30: 'whom he justified, them he also glorified.'

Key Arguments

Christ's intercession is as saving as His death

Hebrews 7:25 attributes salvation to Christ's ever-living intercession, not just His sacrifice; Romans 5:10 says we are 'saved by his life.'

Lecture support: Hebrews 7:25 and Romans 5:10; John Owen's statement that intercession is for all for whom He died.

Our prayers are effectual only through Christ's priestly mediation

Because our prayers are imperfect and sinful, they require Christ's intercession to be presented acceptably to the Father.

Lecture support: Quote: 'there's enough sin in our prayers to send us to hell if it were not for the priestly work of the Lord Jesus Christ.'

Christ's intercession applies the benefits of redemption

Christ not only purchased redemption but actively applies it by interceding, giving repentance, faith, and forgiveness.

Lecture support: Acts 5:31: 'Him hath God exalted...to give repentance to Israel, and forgiveness of sins.'

The Holy Spirit and Christ both intercede for believers

The Spirit intercedes within us (Romans 8:26), while Christ intercedes for us at God's right hand (Romans 8:34), ensuring our prayers align with God's will.

Lecture support: Romans 8:26-27, 34; the Greek word *parakletos* used for both.

Christ's prayer secures the perseverance of the saints

Jesus' intercession guarantees that true believers will not ultimately fall away; Peter's restoration after denial is a prime example.

Lecture support: Luke 22:31-32; 1 John 2:19.

Ministry success depends on Christ's intercession, not human ability

Preachers are weak and cannot convert anyone; only Christ's prayer for those who will believe through their word ensures effectiveness.

Lecture support: John 17:20; 1 Corinthians 2:1-5; 2 Corinthians 4:5-7.

Believers' glorification is certain because Christ prays for it

Romans 8:30 uses the past tense for glorification, showing its certainty; Christ's will in John 17:24 guarantees it.

Lecture support: Romans 8:30; John 17:24.

Understanding Christ's intercession should produce bold, constant prayer

Knowing that Christ and the Spirit intercede should drive believers to pray confidently and persistently, as beloved children.

Lecture support: Hebrews 10:22; Matthew 7:11.

Scripture References

Hebrews 7:25

Central text: Christ saves to the uttermost because He ever lives to intercede.

John 14:6

Jesus is the only way to the Father.

Ephesians 2:18

Access to the Father is through Christ by the Spirit.

Romans 8:34

Christ is at God's right hand making intercession for us.

Hebrews 9:24

Christ appears in heaven for us.

1 John 2:1

Jesus Christ is our advocate with the Father.

Hebrews 10:19-23

Believers have boldness to enter the holiest by Christ's blood.

John 11:41-42

Jesus thanks the Father for always hearing Him.

Psalms 2:8

The Father promises to give the Son the nations as His inheritance.

John 17:1-24

Christ's high priestly prayer for His people, preachers, and perfection.

Romans 5:10

We are saved by Christ's life, not just His death.

Romans 8:32-34

God will freely give all things; Christ intercedes for us.

Hebrews 9:15-17

Christ is mediator of a new testament, effective after His death.

Acts 5:30-31

Christ exalted to give repentance and forgiveness.

Romans 8:26-27

The Spirit intercedes for us with groanings.

1 Peter 1:5

Believers are kept by God's power through faith.

Jude 1:1

Believers are preserved in Jesus Christ.

Luke 22:31-32

Jesus prayed that Peter's faith would not fail.

1 John 2:19

Those who left were never truly of us.

Romans 8:30

The golden chain of salvation; glorification spoken of as completed.

Study notes

Discussion Questions

1. How does understanding Christ's present intercession change the way you approach prayer?

Consider: Weaver argues that most Christians neglect this doctrine; reflecting on it should produce boldness and confidence.

2. In what ways do our prayers contain 'enough sin to send us to hell,' and how does Christ's priestly work address that?

Consider: The quote from an old pastor highlights the imperfection of even our best prayers.

3. What does it mean that Christ is our 'advocate' (parakletos), and how does this relate to the Holy Spirit's role?

Consider: 1 John 2:1 and Romans 8:26 show both Christ and the Spirit as intercessors.

- 4.** How does Christ's prayer for Peter in Luke 22:31-32 encourage you in your own struggles with sin and failure?

Consider: Peter's denial and restoration illustrate Christ's preserving intercession.

- 5.** Why is the success of gospel ministry ultimately dependent on Christ's intercession rather than human skill or effort?

Consider: Weaver cites John 17:20 and the weakness of preachers like Paul.

- 6.** How does the 'past tense' of glorification in Romans 8:30 affect your assurance of salvation?

Consider: The certainty of future glory is grounded in Christ's intercession.

7. What practical steps can you take to cultivate a more constant and bold prayer life in light of Christ's intercession?

Consider: The conclusion urges believers to draw near with full assurance.

8. How does the dual intercession of Christ and the Spirit comfort you when you don't know what to pray?

Consider: Romans 8:26-27 describes the Spirit's intercession with groanings too deep for words.

Applications

Pray with boldness and confidence

Because Christ ever lives to intercede and the Spirit helps our weakness, we can boldly approach God's throne in prayer.

Lecture support: Hebrews 10:19-22; Romans 8:26-34.

Rest in Christ's preserving intercession

Believers can have assurance that they will persevere because Jesus prays for their faith not to fail.

Lecture support: Luke 22:31-32; John 17:11.

Depend on Christ for ministry effectiveness

Preachers and all who serve must rely on Christ's intercession, not their own abilities, for spiritual fruit.

Lecture support: John 17:20; 1 Corinthians 2:1-5.

Find comfort in the Spirit's intercession

When words fail, the Holy Spirit intercedes with groanings according to God's will, assuring us our deepest needs are communicated.

Lecture support: Romans 8:26-27.

Anchor assurance in Christ's finished work and ongoing intercession

The certainty of glorification rests on Christ's priestly work, not our performance, giving unshakable hope.

Lecture support: Romans 8:30-34; John 17:24.

Approach God as a loving Father through Christ

Because of Christ's mediation, believers can come to God with childlike trust, knowing He delights to hear and answer.

Lecture support: Matthew 7:11; Hebrews 4:16.

Reject other mediators

Since Christ is the sole mediator, believers must not pray to Mary, saints, or any other, but only through Jesus.

Lecture support: 1 Timothy 2:5; John 14:6.

Persevere in prayer despite perceived weakness

The efficacy of prayer does not depend on our eloquence or righteousness but on Christ's intercession, encouraging persistence.

Lecture support: Hebrews 7:25; Romans 8:34.

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 8

Salvation Illustrated and Explained

October 07, 2020

Read Chapter 8 in the companion book, pages 149-165.

Major Themes

Distinction between regeneration and conversion

Regeneration is God's sovereign, once-for-all act of imparting spiritual life; conversion is the conscious human response of repentance and faith.

Lecture support: Weaver states: 'regeneration is the immediate act of God in imparting the principle of life. Conversion is the act of man by the power of the indwelling Spirit, repenting and believing.'

Sovereignty of God in salvation

Salvation originates entirely from God's will and power, not human decision or effort.

Lecture support: Weaver quotes James 1:18: 'Of His own will begat He us' and emphasizes that regeneration is based on God's sovereign will.

Necessity of divine intervention

Man is totally unable to save himself; salvation requires God's outside power, illustrated by birth, creation, and resurrection.

Lecture support: Weaver says: 'There can be no birth apart from the will and the beginning of the Father. There can be no creation except God speaks... there can be no resurrection apart from a power without us.'

Assurance through evidence of new life

True regeneration is evidenced by prayer, hunger for God's Word, and obedience, not by a past decision or experience.

Lecture support: Weaver cites Galatians 4:6 and 1 Peter 2:2 to show that spiritual children cry 'Abba, Father' and desire the milk of the Word.

Danger of false assurance

Many professing Christians lack evidence of regeneration and are like stillborn children, having been given false assurance by human efforts.

Lecture support: Weaver warns: 'there are still plenty of stillborn children in our churches today... people have never, ever been regenerated by the grace and the power of God.'

Key Arguments

Regeneration is monergistic, not synergistic

God alone regenerates; the sinner is passive and contributes nothing, just as a baby does not cooperate in conception.

Lecture support: Weaver argues: 'How can a child cooperate with his parents in conception? He can't. How can the thing that is created cooperate with the Creator? It can't.'

Regeneration precedes and causes conversion

Conversion is the fruit and evidence of regeneration; one cannot be converted without first being regenerated.

Lecture support: Weaver states: 'regeneration is the cause of our conversion and conversion is the fruit and the evidence of being regenerated.'

The new birth is analogous to physical birth

Jesus' use of birth imagery in John 3 teaches that spiritual birth, like physical birth, involves implantation, maturation, manifestation, and assimilation.

Lecture support: Weaver outlines the four stages: 'there must be implantation for life... there must be maturation... there must be a manifestation... there must be assimilation.'

Conviction is a necessary part of maturation

After regeneration, the Holy Spirit convicts of sin, leading to repentance; the duration of conviction varies.

Lecture support: Weaver explains: 'once life is implanted in the soul, then conviction begins... He shows us our depravity.'

Genuine conversion produces ongoing spiritual growth

True converts will pray, desire Scripture, and grow in grace; lack of these indicates a stillborn profession.

Lecture support: Weaver says: 'If we have been truly regenerated and converted by God, we will hunger after His Word.'

Scripture References

John 3:1-12

Weaver reads the passage about Nicodemus and Jesus' teaching on the new birth, emphasizing 'born again' as 'born from above'.

James 1:18

Weaver quotes this verse to show that regeneration is by God's sovereign will: 'Of His own will begat He us.'

John 3:8

Weaver uses the wind analogy to illustrate the sovereignty and inscrutability of regeneration.

Luke 22:31-34

Weaver cites Jesus' words to Peter to show that conversion can occur multiple times in a believer's life.

Acts 16:14-15

Weaver references Lydia's conversion to illustrate that the Lord opens the heart (regeneration) leading to response (conversion).

John 13:8-10

Weaver uses Jesus washing the disciples' feet to illustrate that regeneration is once-for-all cleansing, while conversion involves ongoing cleansing.

1 Corinthians 3:6-7

Weaver quotes Paul to emphasize that God gives the increase in salvation, not human effort.

John 3:3,5; 6:44; 8:43,47; 12:37-40

Weaver strings these verses together to demonstrate the total inability of natural man to see, enter, come, hear, or believe.

Mark 10:17-27

Weaver recounts the rich young ruler to show that salvation is impossible with men but possible with God.

Ephesians 2:1

Weaver quotes this verse to affirm that we are spiritually dead until God quickens us.

Luke 15:24,32

Weaver references the prodigal son to illustrate that conversion is a passing from death to life.

1 John 5:1

Weaver cites this verse to argue that belief is the result of being born of God.

John 1:12-13

Weaver quotes to show that the new birth is not of human will but of God.

Romans 9:16

Weaver references this verse to emphasize that salvation depends on God's mercy, not human will or effort.

Philippians 2:13

Weaver quotes to show that God works in believers both to will and to do His good pleasure.

Jeremiah 31:18-19

Weaver uses Ephraim's bemoaning to illustrate conviction after regeneration: 'after that I was turned, I repented.'

John 11:1-44

Weaver uses the raising of Lazarus to picture regeneration (life given in the tomb) and conversion (coming forth).

Galatians 4:4-6

Weaver quotes to show that because believers are sons, God sends the Spirit crying 'Abba, Father' - evidence of new life.

1 Peter 2:1-2

Weaver cites to show that newborn babes desire the sincere milk of the Word, a mark of genuine conversion.

2 Peter 3:18

Weaver explains that growing in grace is linked to growing in knowledge of Christ, which comes through the Word.

Discussion Questions

1. How does understanding the distinction between regeneration and conversion affect your assurance of salvation?

Consider: Weaver emphasizes that many Christians confuse these terms, leading to uncertainty about genuine salvation.

2. In what ways does the physical birth analogy help you grasp the nature of spiritual birth?

Consider: Weaver develops the analogy of implantation, maturation, manifestation, and assimilation throughout the sermon.

3. Why is it important to recognize that regeneration is entirely God's work, without human cooperation?

Consider: Weaver argues from James 1:18 and the birth analogy that we are passive in regeneration.

4. What role does conviction of sin play in the process of conversion, and how might its duration vary?

Consider: Weaver describes conviction as the maturation phase, using Jeremiah 31 and the pregnancy analogy.

5. How can we discern genuine conversion from a false profession, according to the evidences Weaver presents?

Consider: Weaver points to prayer, hunger for Scripture, and obedience as marks of new life, warning against stillborn professions.

6. What does the raising of Lazarus teach us about the relationship between regeneration and conversion?

Consider: Weaver uses John 11 to illustrate that life is given before the response of coming forth.

7. How should the truth that 'salvation is of the Lord' impact our evangelism and view of human ability?

Consider: Weaver cites Jonah 2:9 and the 'cannots' of John to stress total dependence on God.

Applications

Examine your own conversion for evidence of regeneration

Weaver urges listeners to look for the effects of regeneration - prayer, hunger for the Word, and obedience - rather than relying on a past decision.

Lecture support: Weaver says: 'If we have been truly regenerated and converted by God, we will hunger after His Word.'

Avoid giving false assurance to professing Christians

Weaver warns pastors and Christians not to assure people of salvation based on a mere profession without evidence of new life.

Lecture support: Weaver states: 'there are still plenty of stillborn children in our churches today... people have never, ever been regenerated.'

Cultivate a life of prayer and Scripture intake

Weaver applies the assimilation stage by calling believers to cry 'Abba, Father' and desire the milk of the Word for growth.

Lecture support: Weaver cites Galatians 4:6 and 1 Peter 2:2 to show that spiritual children naturally pray and hunger for Scripture.

Rest in God's sovereignty for salvation

Weaver encourages believers to trust that salvation is God's work from start to finish, removing pride and anxiety.

Lecture support: Weaver says: 'anybody that I am able to reach for the Lord Jesus Christ, it's all in the hands of God, and God receives all the honor.'

Understand that ongoing conversion is part of the Christian life

Weaver notes that believers may experience multiple 'conversions' as they turn back to God after straying, citing Peter's example.

Lecture support: Weaver explains: 'there are many conversion experiences throughout one's life's journey' using Luke 22:31-34.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 9

No, You Are Normal

October 25, 2020

Read Chapter 9 in the companion book, pages 167-184.

Major Themes

The Normalcy of the Christian Struggle with Sin

All believers experience an internal war between the flesh and the Spirit; having evil thoughts and desires is normal, not abnormal.

Lecture support: Weaver states, 'everybody has basically the same problem with the flesh because the flesh is indeed contrary to God' and 'the struggles we have just proves that we're normal.'

The Unredeemed Flesh

The physical body is not redeemed and will not inherit God's kingdom; believers must await a glorified body.

Lecture support: Weaver cites 1 Corinthians 15:51 and Luke 24:39, saying 'our flesh must perish' and 'we must have a new glorified body.'

The Adversarial Relationship Between Flesh and Spirit

The flesh and the Spirit are enemies in constant conflict, preventing believers from doing whatever they want.

Lecture support: Weaver explains the Greek words for 'lusteth' and 'contrary,' emphasizing that 'your flesh and the Holy Spirit are enemies.'

Freedom from Sin's Dominion

Believers are no longer under the mastery of sin; they have been set free to serve Christ.

Lecture support: Weaver says, 'sin has no right to tyrannize me... I do not have to serve sin' and references Romans 6:18, 22.

Reckoning Ourselves Dead to Sin

Believers must count themselves dead to sin and alive to God, a reality based on union with Christ, not pretense.

Lecture support: Weaver explains the Greek word *logizomai* as dealing with reality, not supposition, and applies it to resisting temptation.

Walking in the Spirit

Believers are to regulate their lives by the Spirit and march in disciplined obedience, which is the same as being led by the Spirit.

Lecture support: Weaver contrasts peripateo and stoicheo in Galatians 5:16, 25, and connects it to Romans 8:14.

The Necessity of Mortification

Though the old man is crucified, believers must actively put to death the deeds of the body through the Spirit.

Lecture support: Weaver cites Romans 8:13 and Colossians 3:5, explaining the Greek words thanatoo and nekroo.

The Sovereignty of God and Freedom from Sin as Transformative Truths

Weaver shares that understanding God's sovereignty and freedom from sin's dominion were two truths that changed his life and ministry.

Lecture support: He states, 'Two of the greatest truths that I have ever learned... are number one, the sovereignty of God... The second truth... I had been set free from the dominion of sin.'

Key Arguments

Christians are normal in their struggle with sin

The presence of evil thoughts and desires does not indicate abnormality but the common experience of all believers due to the flesh.

Lecture support: Weaver says, 'everybody has basically the same problem with the flesh' and 'the struggles we have just proves that we're normal.'

The flesh is not redeemed and must be mortified

Our current bodies are not fit for God's kingdom; believers must actively put to death sinful deeds through the Spirit.

Lecture support: Weaver cites 1 Corinthians 15:51 and explains mortification from Romans 8:13 and Colossians 3:5.

Denying sin makes one a liar

To claim we have no sin nature or have not sinned is to deceive ourselves and call God a liar, according to 1 John 1:8-10.

Lecture support: Weaver states, 'If we say that we have no sin... we deceive ourselves... If we say that we have not sinned... we make him a liar.'

The flesh and Spirit are adversaries

Galatians 5:17 teaches that the flesh and Spirit are in constant conflict, preventing believers from doing whatever they want.

Lecture support: Weaver explains the Greek words *epithumeo* and *antikeimai*, emphasizing the war between flesh and Spirit.

Believers are freed from sin's dominion

Through union with Christ, sin no longer has mastery over believers; they are servants of righteousness.

Lecture support: Weaver expounds Romans 6, saying 'sin has no right to tyrannize me... I do not have to serve sin.'

Reckoning is based on reality, not pretense

The Greek word *logizomai* means to count something as true based on reality; believers are truly dead to sin and alive to God.

Lecture support: Weaver illustrates with a bank account: 'If I reckon... I have 5,000 Federal Reserve notes... it's a thing of reality.'

Obedience determines one's master

To whom you yield yourself as a servant to obey, that is your master; believers must yield to Christ, not sin.

Lecture support: Weaver explains Romans 6:16, 'if you jump at sin's command, you're his servant... if you jump at our Lord's command, you're his servant.'

Walking in the Spirit is a disciplined life

Believers are to regulate their lives by the Spirit and march as soldiers in orderly obedience.

Lecture support: Weaver contrasts *peripateo* and *stoicheo* in Galatians 5:16, 25, emphasizing discipline.

Scripture References

Galatians 5:17

The central text of the sermon, describing the conflict between flesh and Spirit.

1 Corinthians 15:51

Cited to show that flesh and blood cannot inherit the kingdom of God.

Luke 24:39

Used to demonstrate that Christ's resurrected body was flesh and bone, not flesh and blood.

1 John 1:8-10

Quoted to show that denying sin makes one a liar and calls God a liar.

Galatians 5:18

Discussed in relation to being led by the Spirit and not under the law (of sin and death).

Romans 7:21-25

Read to show the law of sin in Paul's members and his struggle.

Romans 8:1-2

Cited to show the law of the Spirit of life sets free from the law of sin and death.

Galatians 5:19-23

Contrasted the works of the flesh and the fruit of the Spirit.

Romans 6:6

Quoted to show the old man was crucified with Christ to destroy the body of sin.

Romans 8:13

Cited to teach mortification of the deeds of the body through the Spirit.

Colossians 3:5

Quoted to command mortifying members which are upon the earth.

1 John 2:1

Used to show believers are not to sin, but have an Advocate if they do.

Romans 6:1-23

Read in full to expound freedom from sin's dominion and reckoning oneself dead to sin.

Galatians 5:16

Quoted to command walking in the Spirit to not fulfill the lust of the flesh.

Galatians 5:25

Quoted to command walking in the Spirit with discipline.

Romans 8:14

Cited to equate being led by the Spirit with walking in the Spirit.

Colossians 1:10

Referenced to show walking worthy of the Lord.

Romans 7:14-25

Read to show Paul's personal struggle with sin.

Psalm 115:3

Quoted to affirm God's sovereignty.

Study notes

Discussion Questions

1. In what ways do you find yourself thinking that your struggles with sin are abnormal? How does this sermon challenge that view?

Consider: Weaver argues that all Christians experience the war between flesh and Spirit, and that such struggles are normal.

2. How does understanding that 'the flesh has not been redeemed' affect your expectations for personal holiness in this life?

Consider: Weaver explains that our physical bodies are not yet redeemed and will not inherit God's kingdom.

3. What does it mean practically to 'reckon yourselves to be dead indeed unto sin'? How is this different from pretending?

Consider: Weaver explains the Greek word *logizomai* as dealing with reality, not supposition.

4. How can we actively 'mortify the deeds of the body' through the Spirit in daily life?

Consider: Weaver discusses the commands in Romans 8:13 and Colossians 3:5 to put to death sinful deeds.

5. In what ways do you see the works of the flesh (Galatians 5:19-21) manifesting in your own life, and how can you cultivate the fruit of the Spirit instead?

Consider: Weaver contrasts the works of the flesh with the fruit of the Spirit as evidence of who is leading.

6. How does the truth that 'sin shall not have dominion over you' change the way you respond to temptation?

Consider: Weaver emphasizes that believers are freed from sin's mastery and do not have to obey it.

7. What does it look like to 'walk in the Spirit' as a disciplined soldier, and how can we grow in that discipline?

Consider: Weaver explains the Greek word stoicheo in Galatians 5:25 as marching in orderly fashion.

8. How can Paul's cry in Romans 7:24 ('O wretched man that I am!') encourage us when we feel defeated by sin?

Consider: Weaver uses Paul's struggle to show that even the apostle experienced the same internal conflict.

Applications

Accept the normalcy of the Christian struggle

Recognize that having evil thoughts and desires is part of the normal Christian experience due to the flesh, and do not despair as if you are abnormal.

Lecture support: Weaver says, 'the struggles we have just proves that we're normal' and 'everybody has basically the same problem with the flesh.'

Reckon yourself dead to sin

When tempted, respond by counting yourself dead to sin based on your union with Christ, not by pretending but by embracing the reality of your position.

Lecture support: Weaver says, 'When sin tempts us... we need to respond like this: "I'm sorry. I'm dead."'

Do not let sin reign in your mortal body

Actively resist sin's attempts to dominate you, knowing that you are under Christ's lordship and do not have to obey sin.

Lecture support: Weaver says, 'Let not sin therefore reign in your mortal body... sin is not our master.'

Yield your members to righteousness

Just as you once eagerly served sin, now willingly and delightfully serve Christ with your body and mind.

Lecture support: Weaver says, 'you now serve Jesus Christ willingly, eagerly, readily, delightfully.'

Walk in the Spirit with discipline

Regulate your life by the Spirit and cultivate a disciplined, soldier-like obedience to God's Word.

Lecture support: Weaver explains stoicheo as 'to march as a soldier, to direct one's life with order and discipline.'

Mortify the deeds of the body through the Spirit

Actively put to death sinful actions and desires by relying on the Holy Spirit's power, not your own strength.

Lecture support: Weaver says, 'if ye through the Spirit do mortify the deeds of the body, ye shall live.'

Find joy in the hope of future deliverance

Look forward to the day when you will drop off this body of sin and be free from the struggle, as Paul did.

Lecture support: Weaver says, 'it should be a relief and a joy to drop it off and to leave it to rot in the grave.'

Respond to temptation with Scripture

When wicked thoughts arise, repel them by countering with biblical truth, saying 'But God says...'

Lecture support: Weaver says, 'when a wicked thought comes in my mind, I can repel it and I can say, "But God says..."'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 10

Four Things Needed for Renewal and Restoration

Part Two

October 12, 2025

Read Chapter 10 in the companion book, pages 185-202.

Major Themes

Righteous Indignation

A Holy Spirit-inspired anger against sin and tyranny is essential for renewal, distinct from sinful human anger.

Lecture support: Weaver states, 'There must be a real sense of righteous indignation and anger... the Spirit of God came upon Saul... and his anger was greatly kindled.'

The Fear of the Lord

The fear of the Lord is the only source of true unity and motivation for God's people to act together for deliverance.

Lecture support: Weaver says, 'It's only the fear of the Lord falling upon us that is going to unite us and make us work together for the salvation of our land.'

Biblical vs. Unbiblical Anger

Anger is a natural emotion that can be righteous when directed at sin, but sinful when expressed through explosion or internalization.

Lecture support: Weaver explains, 'We are to put on a righteous, biblical anger, but we are to put off an unrighteous and unbiblical and humanistic and fleshly anger.'

Love Your Neighbor as Self-Defense

The command to love your neighbor includes defending the innocent and helpless, just as you would defend yourself.

Lecture support: Weaver argues, 'If you're willing to defend yourself, you should also be willing to defend your neighbor.'

National Decline and Tyranny

America has become an empire ruled by elites, with increasing control over every aspect of life, paralleling the threat of Nahash.

Lecture support: Weaver states, 'What we are, we are an empire of divided people ruled over by an elite who are concerned only with their power and their position and their wealth.'

Unity Through the Fear of God

The fear of the Lord unites believers to act with one consent, as seen when Israel assembled to fight the Ammonites.

Lecture support: Weaver notes, 'The fear of the Lord fell on the people and they came out with one consent.'

Key Arguments

Anger is not inherently sinful

Scripture shows God and Jesus experiencing anger, and Ephesians 4:26 commands believers to be angry without sinning, proving righteous anger exists.

Lecture support: Weaver cites Mark 3:5 where Jesus looked with anger, and Ephesians 4:26 'Be ye angry, and sin not.'

Sinful anger is destructive

Explosive anger leads to foolishness and strife, while internalized anger causes bitterness and health problems, both giving place to the devil.

Lecture support: Weaver says, 'Unbiblical anger never helps anything. It always produces more sin and more problems.'

The Spirit produces righteous anger

Saul's anger was kindled by the Spirit of God, indicating it was a holy, God-given response to injustice and a threat to God's people.

Lecture support: Weaver states, 'If the Holy Spirit of God produced the anger, then obviously it is not an unbiblical anger.'

The fear of the Lord unites and protects

Biblical examples show that the fear of the Lord falling on people leads to unity, protection from enemies, and magnification of Christ.

Lecture support: Weaver references Genesis 35:5, 2 Chronicles 17:10, and Acts 19:17 to show the fear of the Lord's effects.

Mercy to the guilty is cruelty to the innocent

Showing misplaced mercy to criminals results in harm to the innocent, and God forbids pity on murderers to purge guilt from the land.

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

Scripture References

1 Samuel 11:1-8

The main text describing Nahash's siege of Jabesh Gilead, Saul's anger, and the assembly of Israel.

Psalms 80:3, 7, 19

Repeated prayer 'Turn us again, O God... and we shall be saved,' emphasizing the need for God to turn His people.

Psalms 85:4

Another instance of 'Turn us, O God of our salvation,' reinforcing the theme of divine turning.

1 John 3:4

Defines sin as transgression of the law, used to argue that anger is not inherently sinful unless it violates God's law.

Romans 3:20

By the law is the knowledge of sin, supporting the definition of sin.

Numbers 32:10, 13

The Lord's anger was kindled against Israel, showing God experiences anger.

Deuteronomy 32:16, 21

God is provoked to anger by idols, demonstrating His righteous anger.

Psalms 7:11

God is angry with the wicked every day, affirming God's ongoing righteous anger.

Mark 3:1-5

Jesus looked with anger at the Pharisees' hardness of heart, showing Christ's righteous anger.

Ephesians 4:26-27

Command to be angry and sin not, with warning not to let the sun go down on wrath or give place to the devil.

Ephesians 4:31

Command to put away bitterness, wrath, anger, etc., indicating some anger is to be removed.

Colossians 3:8, 21

Put off anger and wrath; fathers should not provoke children to anger, showing anger can be sinful.

Proverbs 25:23

An angry countenance drives away a backbiting tongue, illustrating righteous anger.

Proverbs 14:17

He that is soon angry deals foolishly, warning against quick-tempered anger.

Proverbs 22:24-25

Make no friendship with an angry man, lest you learn his ways and get a snare.

Proverbs 29:22

An angry man stirs up strife, and a furious man abounds in transgression.

Leviticus 19:18

First occurrence of 'love thy neighbor as thyself,' foundational to defending others.

Romans 13:9

Love thy neighbor as thyself summarizes the commandments, cited to support defending the helpless.

Galatians 5:14

All the law is fulfilled in loving your neighbor as yourself.

James 2:8

Fulfilling the royal law by loving your neighbor as yourself.

Discussion Questions

1. How can we discern whether our anger is righteous and Spirit-inspired or sinful and fleshly?

Consider: Weaver distinguishes between biblical anger that targets sin and sinful anger that explodes or internalizes.

2. In what ways does the fear of the Lord practically unite believers today, and how can we cultivate it?

Consider: Weaver argues the fear of the Lord is the only source of unity, citing biblical examples and David's prayer.

3. What does it mean to love your neighbor as yourself in the context of defending the innocent and opposing tyranny?

Consider: Weaver applies the command to self-defense and defense of others, using the example of attacking Donna.

- 4.** How should Christians balance mercy and justice in light of Deuteronomy 19:13 and the quote 'Mercy to the guilty is cruelty to the innocent'?

Consider: Weaver discusses God's prohibition on pity for murderers and the consequences of misplaced mercy.

- 5.** What are the 'four things needed for renewal and restoration,' and how do they apply to our personal lives and the church?

Consider: Weaver summarizes the four points: awareness of danger, helplessness, righteous anger, and the fear of the Lord.

Applications

Act under the fear of the Lord

The fear of the Lord should drive, motivate, and control our actions, moving when He says move and staying when He says stay.

Lecture support: Weaver says, 'We should learn to act under his principles, his precepts, his truth. We move when he says move. We stay when he says stay.'

Cultivate righteous anger

A proper fear of the Lord will diminish fleshly anger and produce a biblical anger that deals with sin and resolves it biblically.

Lecture support: Weaver states, 'A proper fear of the Lord will result in a diminishing of our natural fleshly anger and a desire to have a biblical and righteous anger.'

Pray for a united heart to fear God

Pray as David did in Psalm 86:11 for God to unite our hearts to fear His name, leading to unity among believers.

Lecture support: Weaver says, 'If I'm praying, Lord, unite my heart to fear thy name... how long do you think it's going to take us to be united?'

Defend the innocent

We must be filled with righteous anger when the lives and freedoms of innocent people, especially children, are endangered by tyrants.

Lecture support: Weaver says, 'We must be filled with a righteous anger when the lives and freedoms of innocent men and women are endangered by tyrants.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 11

The Grace of Patience

January 27, 2012

Read Chapter 11 in the companion book, pages 203-221.

Major Themes

Patience as a Divine Grace

Patience is a gift from God, rooted in His character as the 'God of patience.' Believers must rely on God's grace to develop patience.

Lecture support: Verse 5: 'Now the God of patience and consolation grant you...' The word 'grant' means to be given, so patience is a grace.

Tribulation Produces Patience

Trials and tribulations are God's instruments to work patience in believers, leading to experience, hope, and the love of God.

Lecture support: Romans 5:3-5: 'tribulation worketh patience; and patience, experience; and experience, hope.' James 1:2-4: 'the trying of your faith worketh patience.'

Unity Through Patience

Patience is essential for maintaining unity in the church - having one mind, one mouth, and one motive to glorify God.

Lecture support: Romans 15:5-6: 'grant you to be likeminded... that ye may with one mind and one mouth glorify God.'

Christ as the Supreme Example of Patience

Jesus endured the cross, despising the shame, for the joy set before Him. He did not revile when reviled, providing the ultimate model of patience.

Lecture support: 1 Peter 2:21-23; Hebrews 12:2; Matthew 27:27-44.

Learning Patience from Scripture and Saints

The Old Testament was written for our learning to produce patience. The examples of Job, the prophets, and the heroes of faith teach endurance.

Lecture support: Romans 15:4; James 5:10-11; Hebrews 11:32-40.

Key Arguments

God's patience with sinners should teach us patience with others.

If God was patient with wicked people for centuries and with us daily, we can be patient with fellow sinners, both lost and saved.

Lecture support: Genesis 6:3 (120 years); Genesis 15:13-16 (400 years for Amorites); Romans 2:4-5 (goodness, forbearance, longsuffering).

Impatience is sin and must be confessed.

Weaver admits his own impatience and states that impatience is sin, calling for confession and reliance on God's grace.

Lecture support: Weaver says, 'I can assure you that is one thing that I'm lacking in and that's patience.' Later: 'impatience is sin.'

Patience is developed through adding to faith.

2 Peter 1:5-7 commands believers to add to their faith patience, showing it is a virtue to be actively cultivated.

Lecture support: 2 Peter 1:5-7: 'add to your faith virtue... to temperance patience.'

Grudging is a form of impatience.

James 5:9 warns against grudging, which stems from impatience with God's timing and provision, illustrated by hogs and dogs fighting over food.

Lecture support: James 5:9: 'Grudge not one against another, brethren.' Weaver's illustration of hogs and dogs.

Scripture References

Romans 15:1-8

Primary text: the strong should bear the weak; Christ is our example; Scriptures give patience and hope.

Luke 8:15

We are to bring forth fruit with patience.

1 Timothy 6:11

We are to follow after patience.

Hebrews 10:36

Ye have need of patience.

Hebrews 12:1

Run the race with patience.

Romans 15:5, 13, 33

God is called the God of patience, hope, and peace; sequence shows patience leads to hope and peace.

Genesis 6:3, 5

God's patience: 120 years before the flood despite man's wickedness.

Genesis 18-19

God's patience with Sodom and Gomorrah, willing to spare for ten righteous.

Jonah 3-4

God spared Nineveh after repentance, showing patience with cruel Assyrians.

Genesis 15:13-16

God waited 400 years for Amorite iniquity to be full before judging.

Romans 2:4-5

God's goodness, forbearance, and longsuffering lead to repentance; despising them stores up wrath.

Lamentations 3:22-23

It is of the Lord's mercies we are not consumed; His compassions are new every morning.

Ephesians 4:30-32

Put away bitterness and anger; be kind and forgiving as God forgave us.

Romans 5:1-5

Tribulation works patience, experience, hope; hope does not make ashamed.

James 1:2-4

Count it all joy when you fall into trials; testing of faith produces patience and maturity.

Romans 12:12

Rejoicing in hope; patient in tribulation; continuing instant in prayer.

James 5:7-11

Be patient until the Lord's coming; take the prophets as examples of suffering and patience; Job's patience.

Hebrews 11:32-40

Heroes of faith endured torture, mocking, imprisonment, not receiving the promise, yet commended for faith.

2 Peter 1:4-8

Add to your faith patience; these qualities make you fruitful.

1 Peter 2:21-25

Christ suffered as an example; when reviled, He did not revile; He bore our sins.

Study notes

Discussion Questions

1. In what areas of your life do you struggle most with impatience, and how does recognizing impatience as sin change your approach?

Consider: Weaver admits his impatience with mechanical things and trains, calling impatience sin.

2. How does understanding God as the 'God of patience' affect your view of His dealings with you and with the world?

Consider: Romans 15:5 calls God the God of patience; examples from Genesis and Jonah show His longsuffering.

3. Why is it often easier to be patient with strangers than with family members or fellow church members?

Consider: Weaver notes we can be more impatient with our families and shares the story of the child exposing family secrets.

4. How can we practically 'count it all joy' when facing trials, and what role does patience play in that process?

Consider: James 1:2-4 commands joy in trials because they produce patience and maturity.

5. What does it mean to 'grudge not' against others, and how is grudging related to impatience?

Consider: James 5:9; Weaver's illustration of hogs and dogs fighting over food shows grudging as impatience with God's provision.

6. How does Christ's example of enduring the cross without retaliation challenge your response to mistreatment?

Consider: 1 Peter 2:21-23 and Matthew 27 show Jesus not reviling when reviled.

Applications

Confess impatience as sin and seek God's grace.

Acknowledge that impatience is sin and ask God for forgiveness and the grace of patience.

Lecture support: Weaver says, 'impatience is sin' and prays for forgiveness at the end.

View tribulations as opportunities for growth.

Instead of complaining, count trials as joy because they produce patience, experience, and hope.

Lecture support: James 1:2-4; Romans 5:3-5.

Be patient with fellow believers to maintain unity.

Bear with the weaknesses of others, avoid grudging, and receive one another as Christ received us.

Lecture support: Romans 15:1, 7; James 5:9.

Learn patience from Scripture and the examples of saints.

Study the Old Testament and the lives of Job, the prophets, and Hebrews 11 heroes to gain endurance.

Lecture support: Romans 15:4; James 5:10-11; Hebrews 11.

Follow Christ's example of patient endurance.

When mistreated, do not retaliate but entrust yourself to God, looking to the joy set before you.

Lecture support: 1 Peter 2:21-23; Hebrews 12:2.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 12

Do You Want More Grace?

July 22, 2013

Read Chapter 12 in the companion book, pages 223-238.

Major Themes

Multiplication of Grace

Grace and peace can be multiplied in the believer's life, not merely added, through the knowledge of God and Jesus Christ.

Lecture support: Weaver explains the Greek word *plethuno* in 2 Peter 1:2 and illustrates multiplication from Acts, showing rapid increase.

Knowledge as the Means of Grace

Additional grace comes through a precise and correct knowledge (*epignosis*) of God, not merely general knowledge (*gnosis*).

Lecture support: Weaver contrasts *gnosis* (1 Cor 8:1) with *epignosis* (Eph 1:17; Col 1:9-10) and ties it to 2 Peter 1:2.

Spiritual Maturity and Conformity to Christ

God's goal for believers is maturity measured by the fullness of Christ, achieved through the Word and knowledge of Him.

Lecture support: Ephesians 4:13 and Romans 8:29 are used to show that full knowledge leads to a perfect man in Christ.

The Word of Grace as the Instrument of Growth

The Word of God's grace builds up believers and is the only means of progressing in the Christian faith.

Lecture support: Acts 20:32 and the connection between receiving Christ and walking in Him (Col 2:6) are emphasized.

Eternal Life as Intimate Knowledge

Eternal life is defined not just as endless existence but as a personal, intimate knowledge of God through Jesus Christ.

Lecture support: John 17:3 is cited, and Weaver explains that 'know' implies personal intimacy.

Key Arguments

Grace is multiplied, not just added

The Greek word *plethuno* means to multiply or increase at a phenomenal rate, indicating that God intends exponential growth in grace and peace.

Lecture support: Weaver traces *plethuno* in Acts 6:1,7; 7:17; 9:31; 12:24; 1 Peter 1:2; Jude 2 to show multiplication.

General knowledge (gnosis) can puff up

Gnosis, or general knowledge, can lead to pride and arrogance, as seen in 1 Corinthians 8:1, and is insufficient for spiritual growth.

Lecture support: Weaver reads 1 Cor 8:1-2 and explains *phusioo* (puff up) as inflating with pride.

Full knowledge (epignosis) is necessary for maturity

Epignosis is precise, correct, ethical, and divine knowledge that leads to maturity and conformity to Christ.

Lecture support: Ephesians 1:17; 4:13; Colossians 1:9-10 are cited where epignosis is used in prayers for believers.

Only the Son reveals the Father fully

No one can know the Father fully except through the Son's revelation, and this knowledge is given by grace through the Word.

Lecture support: Matthew 11:27 is quoted, showing that full knowledge of the Father and Son is mutually exclusive and revealed.

Believers must move beyond childish understanding

Spiritual maturity requires moving from rudimentary knowledge to precise understanding, as Paul commands in 1 Corinthians 14:20.

Lecture support: Weaver contrasts a child's contentment with ABCs to an adult's need for deeper knowledge.

Scripture References

2 Peter 1:1-2

Introduction of the sermon text; grace and peace multiplied through knowledge of God and Jesus.

1 Peter 2:2-3

Believers who have tasted the Lord's grace should desire the sincere milk of the Word.

James 4:6

God gives more grace (meizon) to the humble.

Hebrews 4:16

Believers can come boldly to the throne of grace to obtain mercy and find grace.

Romans 3:24

Justified freely by His grace through redemption in Christ.

Romans 8:32

If God gave His Son, He will freely give us all things, including additional grace.

Acts 20:32

The Word of His grace is able to build up and give an inheritance.

Romans 8:29

Predestined to be conformed to the image of His Son.

Ephesians 4:11-14

Pastor-teachers given for perfecting saints until unity of faith and full knowledge of the Son.

2 Timothy 2:15

Study to show yourself approved, rightly dividing the Word of truth.

Deuteronomy 32:4

God is the Rock, a God of truth and without iniquity.

Hebrews 6:17-18

God's unchangeable counsel and oath make it impossible for God to lie.

John 1:17

The law came by Moses, but grace and truth came by Jesus Christ.

Colossians 2:3,9

In Christ are hidden all treasures of wisdom; in Him dwells the fullness of the Godhead.

John 10:30; 14:9

Jesus is one with the Father; seeing Him is seeing the Father.

1 Timothy 3:16

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

Colossians 2:6

As you received Christ, so walk in Him - by grace through faith.

Acts 6:1,7; 7:17; 9:31; 12:24

Examples of multiplication (plethuno) of disciples and the Word.

1 Peter 1:2; Jude 2

Grace and peace (or mercy, peace, love) be multiplied.

Romans 15:14

Filled with all knowledge (gnosis) to admonish one another.

Study notes

Discussion Questions

1. What does it mean for grace and peace to be 'multiplied' in our lives, and how does that differ from simply receiving more grace?

Consider: Weaver explains the Greek word *plethuno* and illustrates multiplication from Acts.

2. How can we distinguish between general knowledge (*gnosis*) that puffs up and full knowledge (*epignosis*) that leads to maturity?

Consider: The sermon contrasts 1 Corinthians 8:1 with Ephesians 1:17 and Colossians 1:9-10.

3. In what ways does the Word of God's grace build us up and conform us to the image of Christ?

Consider: Acts 20:32 and Ephesians 4:11-14 are used to show the role of Scripture and teaching.

4. Why is eternal life defined as knowing God and Jesus Christ, and how does that shape our daily pursuit of God?

Consider: John 17:3 is cited, and Weaver explains 'know' as personal intimacy.

5. What practical steps can we take to move from childish understanding to mature, precise knowledge of God?

Consider: Weaver applies 1 Corinthians 14:20 and urges prayer for opened understanding.

6. How does the promise of Jeremiah 3:15 encourage us to seek pastors who feed with knowledge and understanding?

Consider: The sermon concludes with God's provision of shepherds for those who desire truth.

Applications

Pray for precise knowledge of God

Believers should pray for God to open their understanding and give them a precise and correct knowledge of Himself and His Son as revealed in Scripture.

Lecture support: Weaver references Luke 24:45 and urges prayer for opened understanding.

Move beyond spiritual infancy

Christians must not be content with rudimentary knowledge but strive for mature understanding, as commanded in 1 Corinthians 14:20.

Lecture support: Weaver contrasts a child's contentment with ABCs to an adult's need for deeper knowledge.

Seek grace through the Word

Since additional grace comes through the knowledge of God and Jesus Christ, believers must diligently study the Word of His grace.

Lecture support: The entire sermon builds on 2 Peter 1:2 and Acts 20:32.

Desire pastors who feed with knowledge

God promises to give shepherds after His heart to those who truly desire truth; believers should value and seek such teaching.

Lecture support: Jeremiah 3:15 is quoted as a special blessing for those who want godly knowledge.

Grow in grace to grow in all areas

As grace increases, it brings peace, mercy, repentance, and a deeper understanding of evil, leading to holy living.

Lecture support: Weaver states grace never travels alone and cites Job 28:28.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 13

Pastor John Weaver - Stonewall Jackson and the Christian Grace of Self Control

July 22, 2013

Read Chapter 13 in the companion book, pages 239-255.

Major Themes

Biblical Definition and Necessity of Self-Control

Self-control (temperance) is a fruit of the Spirit and a grace to be added to faith, essential for spiritual victory and Christian character.

Lecture support: Weaver reads 1 Corinthians 9:24-27 and 2 Peter 1:6, defines *egkrateia*, and cites Galatians 5:23, Titus 1:8, and Titus 2:2.

Self-Control as Mastery Over Desires and Emotions

Self-control involves bringing the body into subjection and not making provision for the flesh, resisting selfish impulses.

Lecture support: Weaver quotes Romans 13:14 and explains that the flesh screams for satisfaction; Paul says 'I keep under my body'.

Stonewall Jackson's Exemplary Self-Control

Jackson demonstrated self-control from youth through his military career, in education, diet, temptation, duty, grief, and victory.

Lecture support: Weaver provides multiple anecdotes: Jackson's study habits, refusal of stimulants, fleeing female charms, holding position in Mexico, controlling grief, and not boasting.

Living by Principle, Not Feelings

Christians must do right because it is right, not based on fluctuating emotions; Jackson exemplified this in duty and under authority.

Lecture support: Weaver contrasts Jackson's calm when delayed by providence with modern impatience, and his response to the wrongful order.

Controlled Mercy and the Limits of Compassion

Even virtues like tenderness must be governed by principle; there are times when pity is forbidden, as in the case of murderers or in battle.

Lecture support: Weaver cites Deuteronomy 19:12-13 and 2 Chronicles 19:2, and recounts Jackson's 'kill them all' response to brave enemies.

The Urgency of Salvation and the Danger of Delay

Jackson's loss of mental control when dying warns that one may not be able to repent at the last moment; salvation must not be postponed.

Lecture support: Weaver quotes Jackson's statement that if he had neglected salvation, it would have been too late, and cites Acts 17:30-31.

Key Arguments

Self-control is a non-negotiable Christian virtue

The Bible commands temperance as a fruit of the Spirit and a grace to be added; without it, spiritual efforts are futile.

Lecture support: Weaver says, 'If there is no self-control, you're just simply beating the air,' referencing 1 Corinthians 9:26.

Self-control must be exercised in all areas of life

Jackson controlled his diet, moral temptations, emotions, and even his mercy, showing that self-control is comprehensive.

Lecture support: Weaver details Jackson's abstinence from stimulants, fleeing lust, and his controlled response to brave enemies.

Self-control is learned through patience and practice

Like Jackson, believers must repeatedly choose to control their emotions and actions until it becomes a habit.

Lecture support: Weaver states, 'The only way that you really gain self-control... is by patience and by practice.'

Living by feelings leads to instability and sin

When people skip church or duty because they 'don't feel like it,' they are ruled by emotions rather than God's principles.

Lecture support: Weaver asks, 'Do you realize that most of us live by our feelings, live by our emotions? We're not run by principle.'

Delaying salvation is foolish and dangerous

Jackson's experience shows that one may not have mental clarity at death; repentance and faith are gifts from God that must be sought now.

Lecture support: Weaver says, 'God has not promised us another day... How do you know that you're going to be in possession of your mind before you die?'

Scripture References

1 Corinthians 9:24-27

Read at the opening as the classic passage on self-control, emphasizing running to obtain the prize and keeping the body under subjection.

2 Peter 1:6

Cited to show that temperance (self-control) is to be added to faith, alongside knowledge, patience, and godliness.

Romans 13:14

Quoted to warn against making provision for the flesh to fulfill its lusts.

Galatians 5:23

Mentioned as listing temperance (self-control) as a fruit of the Spirit.

Titus 1:8

Cited to show self-control is a qualification for a pastor.

Titus 2:2

Cited to show self-control is to be a characteristic of aged men.

2 Timothy 2:22

Referenced when discussing Jackson fleeing youthful lusts; Paul told Timothy to flee them.

James 4:7

Cited to contrast resisting the devil (fight) with fleeing lust; submit to God, resist the devil, and he will flee.

1 John 5:4

Cited to show that overcoming the world is by faith.

1 Thessalonians 4:13

Referenced when discussing Jackson's controlled grief, that Christians sorrow not as those without hope.

Proverbs 20:6

Quoted to illustrate that most men proclaim their own goodness, but a faithful man is rare.

Proverbs 27:2

Quoted to support letting another praise you, not your own mouth.

Proverbs 16:32

Quoted to show that ruling one's spirit is better than taking a city, applied to Jackson's response to the wrongful order.

Proverbs 25:28

Quoted to illustrate that a person without self-control is like a city broken down and without walls.

Deuteronomy 19:12-13

Read to show that God commands no pity for a murderer, illustrating controlled mercy.

2 Chronicles 19:1-2

Read to show that helping the ungodly can bring God's wrath, reinforcing the need for controlled sympathy.

Acts 17:30-31

Quoted in application to urge immediate repentance because God has appointed a day of judgment through Christ.

Study notes

Discussion Questions

1. In what areas of your life do you find it most difficult to exercise self-control, and how does 1 Corinthians 9:27 challenge you?

Consider: Weaver emphasizes bringing the body into subjection; this question applies the passage personally.

2. How does Stonewall Jackson's approach to mastering lessons (preferring substance over name) apply to our spiritual growth and study of Scripture?

Consider: Jackson refused to leave a lesson unmastered; Weaver contrasts this with superficial learning.

3. Jackson fled from temptation (beautiful women) rather than testing his strength. What practical steps can we take to 'flee youthful lusts' in our own contexts?

Consider: Weaver connects Jackson's action to 2 Timothy 2:22 and distinguishes fleeing lust from resisting the devil.

- 4.** Weaver says we often live by feelings rather than principles. Can you identify a recent decision where you acted on emotion instead of biblical principle?

Consider: Weaver contrasts Jackson's principled calm with modern excuses like 'I didn't feel like going to church.'

- 5.** How do we balance biblical commands to show mercy with passages like Deuteronomy 19:13 that say 'thine eye shall not pity'?

Consider: Weaver uses Jackson's 'kill them all' and the avenger of blood to show that mercy must be controlled.

- 6.** Jackson admitted he could not control his mind under extreme pain. How does this reality affect the urgency of sharing the gospel with others?

Consider: Weaver applies Jackson's dying experience to the danger of delaying salvation.

7. Weaver says self-control is learned through patience and practice. What is one specific area where you can begin practicing self-control this week?

Consider: The application section encourages incremental growth in self-control.

Applications

Do not delay seeking salvation

Because you may not have another day or a clear mind at death, repent and believe on Christ now.

Lecture support: Weaver says, 'God has not promised us another day... How do you know that you're going to be in possession of your mind before you die?'

Live by principles, not emotions

Do right because it is right, regardless of how you feel; principles never change, but feelings do.

Lecture support: Weaver states, 'We must learn to live by principles and not by emotions or feelings. Do right because it's right to do right.'

Develop self-control through practice

Self-control is a virtue that must be learned and increased by repeatedly choosing to control your emotions and actions.

Lecture support: Weaver says, 'The only way that you really gain self-control... is by patience and by practice.'

Flee temptation rather than testing your strength

Like Jackson avoiding the charming women, recognize your weaknesses and remove yourself from tempting situations.

Lecture support: Weaver recounts Jackson's discontinuation of visits and applies 2 Timothy 2:22.

Control even good impulses like mercy

There are times when sympathy must be restrained by principle, as in the case of unrepentant sinners or in battle.

Lecture support: Weaver cites Deuteronomy 19:13 and Jackson's 'kill them all' to show that tenderness must be governed.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 14

The Intercession Of Christ And Prayer

September 22, 2017

Read Chapter 14 in the companion book, pages 257-273.

Major Themes

The Necessity of Christ's Intercession for Salvation

Christ's present intercessory work is as essential as His sacrificial death; He applies the salvation He purchased.

Lecture support: Weaver states, 'the priestly work of Jesus Christ is just as important in salvation as the substitutionary and sacrificial work of Jesus Christ' and cites John Owen: 'His intercession is for all and every one of those for whom He gave Himself for an oblation.'

The Sinfulness of Human Prayer

Even our best prayers are tainted by sin, and only Christ's perfect intercession makes them acceptable to God.

Lecture support: Weaver quotes an old preacher: 'There is enough sin in our prayers to send us to hell if it were not for the priestly work of the Lord Jesus Christ.'

Christ as Advocate and Surety

Jesus Christ is our legal advocate (parakletos) and surety before the Father, guaranteeing our acceptance and preservation.

Lecture support: Weaver explains 1 John 2:1: 'we have an advocate with the Father, Jesus Christ the righteous' and describes Christ as 'our surety and he undertook on our behalf to guarantee everything.'

The Ground of Ministry Success

The true foundation of success in preaching and ministry is not human ability but the intercession of Christ.

Lecture support: Weaver says, 'The foundation of success in the ministry is the intercession of Jesus Christ' and cites John 17:20 where Christ prays for those who will believe through the apostles' word.

Assurance of Glorification

Believers' future glorification is so certain that Scripture speaks of it in the past tense, grounded in Christ's intercession.

Lecture support: Weaver points to Romans 8:30: 'whom he justified, them he also glorified' and connects it to Christ's prayer in John 17:24.

Encouragement to Bold Prayer

Knowing Christ and the Spirit intercede for us should give believers boldness and confidence in prayer.

Lecture support: Weaver concludes, 'When we understand that our prayer is connected to the intercession of Christ, how could we not be constant in prayer?'

Key Arguments

Christ's intercession is the basis for answered prayer

Our prayers are answered not because of our own merit but because Christ ever lives to intercede for us, and the Father always hears the Son.

Lecture support: Weaver asks, 'Have you ever asked yourself, why are any of our prayers answered?' and later states, 'God the Father always hears God the Son.'

Intercession is the application of redemption

Christ's sacrifice earned salvation, but His intercession applies it effectually to the elect.

Lecture support: Weaver says, 'His intercession is simply the application of His purchased salvation' and quotes the confessions: 'making intercession for them and revealing unto them... the mystery of His salvation.'

Christ's prayer secures believers' preservation

Jesus prayed for Peter's faith not to fail, and He prays for all believers' preservation, making total apostasy impossible.

Lecture support: Weaver cites Luke 22:31-32 and 1 John 2:19, concluding, 'The only reason you and I do not fail and falter completely and totally and permanently is because of the intercessory prayer of our Lord Jesus Christ.'

The Spirit and the Son both intercede

The Holy Spirit intercedes within believers (Romans 8:26-27), while Christ intercedes for believers at God's right hand; both are called parakletos.

Lecture support: Weaver explains, 'the Holy Spirit is an intercessor in us. And God the Son is the intercessor for us. Both do intercessory work.'

The greater-to-lesser argument assures final salvation

If God gave His greatest gift - His Son - He will certainly give the lesser gifts, including completing our salvation and answering prayer.

Lecture support: Weaver expounds Romans 8:32: 'He that spared not his own son... how shall he not with him also freely give us all things?'

Scripture References

Hebrews 7:25

The foundational text: Christ is able to save to the uttermost because He ever lives to make intercession.

John 14:6

Jesus is the only way to the Father; no access to God except through Him.

Ephesians 2:18

Through Christ we both have access by one Spirit unto the Father.

Romans 8:34

Christ is at the right hand of God, making intercession for us.

Hebrews 9:24

Christ entered heaven itself, now to appear in the presence of God for us.

1 John 2:1

We have an advocate with the Father, Jesus Christ the righteous.

Hebrews 10:19-22

Believers have boldness to enter the holiest by the blood of Jesus; we are to draw near with full assurance of faith.

John 11:41

Jesus thanked the Father for hearing Him, demonstrating the Father always hears the Son.

Psalms 2:8

The Father tells the Son to ask, and He will give the nations as His inheritance.

John 17:6-9

Christ prays for those the Father gave Him, not for the world.

Romans 8:32-34

God spared not His Son; Christ died, rose, and intercedes; no condemnation for God's elect.

John 17:11

Christ prays for the Father to keep believers through His name.

1 Peter 1:5

Believers are kept by the power of God through faith.

Jude 1:1

Believers are preserved in Christ Jesus.

Luke 22:31-32

Christ prayed for Peter that his faith would not fail.

1 John 2:19

Those who leave the faith were never truly of us.

John 17:14-15

Christ prays not that believers be taken out of the world, but kept from evil.

John 17:20

Christ prays for those who will believe through the apostles' word.

John 17:21-24

Christ prays for believers' unity and perfection, and that they may be with Him and behold His glory.

Romans 8:30

The golden chain: predestined, called, justified, glorified - all in past tense, indicating certainty.

Study notes

Discussion Questions

1. Why do you think the intercession of Christ is so often neglected in our thinking about salvation and prayer?

Consider: Weaver opens by noting that most people hardly ever consider the intercession of Christ.

2. How does recognizing the sinfulness of our prayers affect our approach to God?

Consider: Weaver discusses the sin involved in our prayers and the old preacher's quote about enough sin to send us to hell.

3. In what ways does Christ's role as our advocate and surety give you confidence in prayer?

Consider: Weaver explains the meaning of parakletos and Christ's guarantee as our surety.

4. How should the truth that Christ prays for our preservation and protection change the way we face trials and temptations?

Consider: Weaver expounds John 17:11-15 and Luke 22:31-32.

5. What does it mean for ministry success to be grounded in Christ's intercession rather than human skill? How might this affect our expectations of preachers?

Consider: Weaver discusses the foundation of ministry success and quotes John Flavel and Arthur Pink.

6. How does the past-tense language of Romans 8:30 ('glorified') impact your assurance of salvation?

Consider: Weaver highlights the aorist tense and the certainty of glorification.

7. What practical difference does it make to know that both the Son and the Spirit intercede for you?

Consider: Weaver compares the intercessory work of Christ and the Holy Spirit.

8. How can we cultivate a prayer life that reflects the boldness described in Hebrews 10:19-22?

Consider: Weaver concludes with an exhortation to draw near with full assurance of faith.

Applications

Pray with confidence in Christ's intercession

Because Christ ever lives to intercede and the Spirit helps our weaknesses, we should approach God with boldness and full assurance of faith.

Lecture support: Weaver says, 'When we understand that our prayer is connected to the intercession of Christ, how could we not be constant in prayer?'

Rest in the certainty of preservation

Believers can have assurance that they will not totally fall away because Christ has prayed for their preservation and the Father always hears Him.

Lecture support: Weaver states, 'The only reason you and I do not fail and falter completely and totally and permanently is because of the intercessory prayer of our Lord Jesus Christ.'

Rely on Christ for ministry fruitfulness

Preachers and teachers should not trust in their own abilities but in Christ's intercession for the success of the Word.

Lecture support: Weaver says, 'The only hope of success in the ministry lies in the intercession of Jesus Christ.'

Acknowledge the imperfection of your prayers

Recognize that even our best prayers are tainted by sin and need Christ's priestly cleansing to be acceptable to God.

Lecture support: Weaver quotes, 'There is enough sin in our prayers to send us to hell if it were not for the priestly work of the Lord Jesus Christ.'

Find joy in Christ's present work

Faith should find joy and triumph not only in Christ's death and resurrection but also in His ongoing intercession at God's right hand.

Lecture support: Weaver says, 'Faith finds joy and triumph not just in the sacrifice of Christ and not just in his resurrection, but in his intercession at the right hand of God.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 15

Pastor John Weaver - Are You Involved In A Scandal?

July 05, 2022

Read Chapter 15 in the companion book, pages 275-290.

Major Themes

Biblical Definition of Scandal

Scandal in the Bible (skandalon) means a trap or stumbling block that ensnares, not merely a disgraceful act as in modern usage.

Lecture support: Weaver explains: 'Our English word scandal comes from the Greek word skandalon... it means literally to ensnare or to entrap an animal or an enemy.'

The Word of God as a Scandal

The truth of God's Word can shock and scandalize those committed to error, tradition, or self-will.

Lecture support: Weaver states: 'Truth does shock and horrify people who are consumed with error and heresy.'

Christ as a Stumbling Block

Jesus Christ Himself is a stone of stumbling and rock of offense to those who disobey the Word.

Lecture support: Citing 1 Peter 2:8: 'And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient.'

Believers Can Be Scandalized

Even genuine Christians can be scandalized when they prefer their own thoughts and desires over God's revealed Word.

Lecture support: Weaver says: 'It is possible for Christians to be scandalized by the Word of God. It is possible for real, genuine believers to be scandalized by the Lord Jesus Christ.'

Familiarity Breeds Contempt for Truth

Knowing Jesus' human background caused the Nazarenes to reject His authoritative teaching and miracles.

Lecture support: Weaver notes: 'They stumbled over the truth of God. They were offended, scandalized by the Lord Jesus Christ because they thought that He was not and could not be the Messiah because He was their hometown boy.'

Rejection of Truth is Unbelief

To refuse, deny, or not heed God's truth is unbelief and results in being scandalized.

Lecture support: Weaver declares: 'A rejection of truth is unbelief. A denial of truth is unbelief. A refusal to hear truth is unbelief.'

Key Arguments

Scandal is not primarily moral failure but rejection of divine truth

The biblical concept of scandal centers on being ensnared by stumbling over God's Word or Christ, not on public disgrace.

Lecture support: Weaver contrasts dictionary definitions with the Greek skandalon, emphasizing it is a trapstick that ensnares.

Authoritative truth provokes scandal

Jesus taught with divine authority, which offended those who clung to human traditions and self-rule.

Lecture support: Weaver says: 'Most people really and truly do not want authoritative truth... You begin to authoritatively state truth to people, and here is the response that you normally get: But who do you think you are telling me what to do?'

The disciples' denial was a scandal

Peter and the disciples were scandalized when they refused to believe Jesus' prediction of their desertion, demonstrating that even believers can stumble.

Lecture support: Weaver points out: 'Here were believers who were refusing to accept Scripture. And were refusing to accept the Word of the Lord Jesus Christ.'

Judging by appearance leads to scandal

The Nazarenes judged Jesus by His humble origins and family, missing His true identity and being offended.

Lecture support: Weaver explains: 'They concluded that He could not possibly be the Messiah because they knew Him. They knew everything about Him.'

Unbelief limits God's work

Jesus did not do many mighty works in Nazareth because of their unbelief, showing that scandalizing at Christ hinders His power.

Lecture support: Weaver cites Matthew 13:58: 'And he did not many mighty works there because of their unbelief.'

Scripture References

Matthew 13:57

The key verse: the people of Nazareth were offended (scandalized) in Jesus, and He said a prophet is without honor in his own country.

Romans 14:13

Shows the close connection between a stumbling block (proskomma) and an occasion to fall (skandalon).

Matthew 15:1-14

The Pharisees were scandalized by Jesus' teaching against their traditions; Jesus calls them blind leaders of the blind.

1 Peter 2:3-10

Christ is a living stone, disallowed by men but chosen by God; to the disobedient He is a stone of stumbling and rock of offense.

Matthew 11:6

Blessed is he who is not offended (scandalized) in Christ.

Matthew 26:31-35, 55-56

Jesus predicts all disciples will be scandalized because of Him; they all forsook Him and fled.

Jeremiah 44:28-29

God declares a contest to see whose words will stand - His or the rebellious remnant's - when they refuse to stay in the land.

John 16:1-5

Jesus spoke of coming persecution so that His disciples would not be scandalized.

Matthew 13:54-58

The full account of Jesus' rejection in Nazareth; they were offended because they knew His family.

John 7:15-16

The Jews marveled that Jesus knew letters having never learned; He said His doctrine is from the Father.

Matthew 7:29

Jesus taught as one having authority, not as the scribes.

Mark 1:27

The people were amazed at Jesus' new doctrine with authority, commanding even unclean spirits.

John 5:39-40

Jesus tells the Jews to search the Scriptures because they testify of Him, yet they refuse to come to Him for life.

Isaiah 53:1-3

Prophecy that the Messiah would have no form or comeliness, nothing in His appearance to attract people.

John 6:60-68

Many disciples were scandalized by Jesus' hard saying about being the bread of life and walked away; Peter confessed Him as the Christ.

Study notes

Discussion Questions

1. How does the biblical definition of scandal (skandalon) differ from the modern understanding, and why is that distinction important?

Consider: Weaver contrasts dictionary definitions with the Greek meaning of a trap or stumbling block.

2. In what ways can Christians today be scandalized by the Word of God or by Christ Himself?

Consider: Weaver argues that believers can stumble when they prefer their own thoughts over God's Word.

3. Why did the people of Nazareth reject Jesus despite being astonished at His wisdom and miracles?

Consider: They knew His family and background, leading them to judge by appearance rather than truth.

4. How does familiarity with a person or message sometimes hinder us from receiving truth?

Consider: Weaver notes that a prophet is without honor in his own country; familiarity can breed contempt.

5. What does it mean to 'bow to the truth' even when we do not fully understand it?

Consider: Weaver concludes that we must bow to God's authoritative Word regardless of our finite understanding.

Applications

Examine your response to authoritative truth

When confronted with biblical truth that challenges your traditions or opinions, do you react with offense or humble submission?

Lecture support: Weaver warns: 'Most people really and truly do not want authoritative truth... You begin to authoritatively state truth to people, and here is the response that you normally get: But who do you think you are telling me what to do?'

Guard against familiarity breeding contempt

Do not let familiarity with Jesus, the Bible, or spiritual leaders cause you to despise or ignore truth.

Lecture support: Weaver says: 'Familiarity does indeed breed contempt, but familiarity does not cancel out truth.'

Trust God's Word over your own understanding

When God's Word contradicts your reasoning or desires, choose to believe and obey God rather than being scandalized.

Lecture support: Weaver states: 'We may not understand the truth, but we must bow to the truth.'

Avoid judging by appearance

Do not evaluate spiritual truth or God's work based on outward appearances or human credentials.

Lecture support: Weaver cites John 7:24: 'Judge not according to the appearance, but judge righteous judgment.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 16

The Inestimable Value of Jesus Christ

January 03, 2024

Read Chapter 16 in the companion book, pages 291-307.

Major Themes

The Inexpressible Worth of Christ

Jesus Christ is God's unspeakable gift, whose value cannot be fully narrated by preachers, angels, or any human language.

Lecture support: The Apostle Paul just simply says, 'Thanks be to God for His unspeakable gift.' Now, the word 'unspeakable'... refers to that which is not capable of being spoken of, that which is unutterable, that which is inexplicable, and therefore that which is indescribable.

Sovereign Grace

Salvation is a gift given in grace, not earned; no one deserved Christ or His mercy.

Lecture support: The Greek word for 'gift' is *dōrea*... denotes a gift that is given in gratuity, a gift that is given in grace, a gift that is given in favor. In other words, it is the gift of a sovereign.

God's Initiating Love

We love God only because He first loved us and sent His Son as propitiation; our love is a reflection of His.

Lecture support: Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins... We love him, because he first loved us.

Union with Christ and Security

All spiritual blessings are in Christ, and nothing can separate believers from God's love because of Christ's finished work and intercession.

Lecture support: Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ... I am persuaded, that neither death, nor life... shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The Uniqueness of Christ's Person

Jesus is the only begotten Son, one-of-a-kind, fully God and fully man, uniquely qualified to be the mediator.

Lecture support: When you get to those two words 'only begotten,' the Greek word is *monogenēs*, literally, which means one-of-a-kind, unique... He is perfect man, and He is perfect God.

The Eternal Covenant

Christ's redemptive work was planned in an eternal covenant among the persons of the Trinity before the foundation of the world.

Lecture support: Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant... who verily was foreordained before the foundation of the world.

The Fullness of Forgiveness

Christ's death covers all sins - past, present, and future - for every believer, a truth that overwhelms human comprehension.

Lecture support: Jesus Christ not only died for all past sins, present sins, but future sins as well... when you try to tally up all the sins of every individual believer that has ever lived, now living, and shall live, that would be an impossible task for you and I.

Forgiving Others as Forgiven

Because we have been forgiven an incalculable debt, we must forgive others from the heart.

Lecture support: So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Key Arguments

Christ's gift is beyond full human expression

The Greek word *anekdiēgētos* means incapable of being fully narrated; no preacher or angel can fully declare Christ's worth.

Lecture support: All of God's preachers that have lived in the time past, that are living now in the present, and shall be living in the future, all of them lumped together, could not express or fully declare the value and the worth of Jesus Christ.

Salvation is entirely by grace

No one deserved Christ; we deserved only justice and condemnation, but God gave His Son as a gift of grace.

Lecture support: No one deserved the Lord Jesus Christ. No one deserved His grace, mercy, or favor. And no one deserved to be saved. No one could earn or merit salvation, period.

Our love for God is a response to His prior love

If God had not first loved us, we would never have loved, desired, or sought Him; even our desire for holiness is a gift.

Lecture support: If God had not first loved us, we would have never have loved Him... you would not even have that desire had it not been that He first loved us.

All blessings are mediated through Christ

Election, adoption, redemption, and every spiritual blessing are given to us in Christ; if God gave His Son, He will freely give all things.

Lecture support: He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Believers are eternally secure in Christ

No charge of condemnation can stand because Christ died, rose, and intercedes; nothing can separate us from God's love.

Lecture support: Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died... who also maketh intercession for us.

Christ's uniqueness qualifies Him alone to save

Only the God-man, the unique Son, could be the propitiation; animal sacrifices could never take away sin.

Lecture support: The blood of animals could never, ever take away sin... the reason the Lord Jesus Christ could take away sin was not just simply because He is God in the flesh, but also because He was appointed to be the mediator and to be the propitiator of our sins.

Christ's spiritual sufferings exceeded the physical

Being made sin for us - legally guilty though personally innocent - was the deepest agony Christ endured.

Lecture support: He was personally innocent, but He was made legally guilty... the sinless, holy soul of Jesus, our Lord's person, was legally made a sinner, and all of our sins were imputed to Him.

Our view of Christ shapes our generosity

Recognizing the inestimable gift of Christ should produce generous, forgiving, and gracious living toward others.

Lecture support: Your view of the person and work of Jesus Christ will be reflected in your giving and in your helping of others.

Scripture References

2 Corinthians 9:15

The central text: 'Thanks be unto God for his unspeakable gift.'

2 Corinthians 12:4

Paul heard unspeakable words in paradise; the Greek word *arrētos* refers to sacred, unspoken things.

1 Peter 1:8

Believers rejoice with joy unspeakable (*aneklalētos*), joy that is inexpressible in its fullness.

1 Peter 1:10-12

Prophets inquired about the salvation to come; angels desire to look into these things but cannot fully understand redemption.

1 John 4:10

God loved us and sent His Son as the propitiation for our sins.

1 John 4:19

We love Him because He first loved us.

Matthew 22:35-40

The greatest commandment is to love God with all heart, soul, and mind; on this and loving neighbor hang all the law and prophets.

Ephesians 1:3-8

God has blessed us with all spiritual blessings in Christ, including election, predestination, adoption, and redemption.

Romans 8:32-39

If God gave His Son, He will freely give all things; nothing can separate us from the love of God in Christ.

John 3:16

God gave His only begotten Son, the unique one-of-a-kind Son.

1 Timothy 3:16

Without controversy, great is the mystery of godliness: God was manifest in the flesh.

John 1:1-3, 14

The Word was God and became flesh; we beheld His glory as the only begotten of the Father.

Hebrews 13:20-21

The God of peace brought again Jesus through the blood of the everlasting covenant.

1 Peter 1:18-20

We were redeemed with the precious blood of Christ, foreordained before the foundation of the world.

Isaiah 53:1-10

The suffering servant was wounded for our transgressions, bruised for our iniquities, and it pleased the Lord to bruise Him.

2 Corinthians 5:21

God made Christ, who knew no sin, to be sin for us, that we might become the righteousness of God in Him.

Hebrews 12:2-3

Jesus endured the cross, despising the shame, for the joy set before Him.

Romans 8:19-22

Creation waits for the manifestation of the sons of God and will be delivered from the bondage of corruption.

Romans 4:6-8 (quoting Psalm 32:2)

Blessed is the man to whom the Lord will not impute sin.

Matthew 18:21-35

The parable of the unforgiving servant; we must forgive others as we have been forgiven.

Discussion Questions

1. What does it mean that Christ is God's 'unspeakable gift,' and how should that shape our worship?

Consider: The sermon opens with the Greek word *anekdiēgētos*, meaning incapable of being fully narrated.

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2. How does understanding that God loved us first change the way we view our own love for Him?

Consider: 1 John 4:19 teaches that our love is a reflection of His prior love.

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3. In what ways does the truth that 'all spiritual blessings' are in Christ affect our daily gratitude?

Consider: Ephesians 1 lists election, adoption, redemption, and more as blessings in Christ.

4. Why is it significant that Jesus is the 'only begotten' Son, and how does that relate to His ability to save?

Consider: The Greek *monogenēs* means unique, one-of-a-kind; only the God-man could be the propitiation.

5. How does the eternal covenant among the Trinity deepen our assurance of salvation?

Consider: Hebrews 13:20 and 1 Peter 1:20 show Christ was foreordained before the foundation of the world.

6. What does it mean that Christ was 'made sin' for us, and how should that affect our view of sin?

Consider: 2 Corinthians 5:21 describes the imputation of our sin to Christ.

7. How does the promise of creation's redemption (Romans 8) expand our understanding of Christ's work?

Consider: Creation groans and will be delivered from corruption when the sons of God are manifested.

8. Why is forgiving others a necessary response to being forgiven, and what makes it difficult?

Consider: The parable of the unforgiving servant in Matthew 18 warns against withholding forgiveness.

Applications

Value Christ as revealed in Scripture

We must meditate on and highly esteem the person and work of Christ as presented in the Word.

Lecture support: We need to value the work of Jesus Christ as it is revealed in His Word.

Forgive others as Christ forgave you

Since God has forgiven us an incalculable debt, we must forgive others from the heart and not hold grudges.

Lecture support: If we have been so richly, freely, and fully forgiven, we must also learn to forgive others as Jesus Christ forgave us.

Reflect God's generosity in giving

A true appreciation of Christ's gift will be demonstrated by generous and gracious giving to others, especially the needy.

Lecture support: If God has been so generous and so gracious with each of us, can we not be generous and gracious with the poor suffering saints as well?

Rest in the assurance of no condemnation

Because Christ died and intercedes, believers can have confidence that no charge of condemnation can stand against them.

Lecture support: There is no condemnation, there is no charge of condemnation that can stand against a child of God.

Cultivate a desire to love God more

Recognize that even the desire to love God is a gift of grace, and thank Him for it.

Lecture support: I've often thanked the Lord just for the desire to love Him, for the desire to be more holy or to be more godly.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 17

Pastor John Weaver - The Worst Judgement

January 03, 2024

Read Chapter 17 in the companion book, pages 309-326.

Major Themes

The Worst Judgment is Powerlessness

Weaver argues that the most devastating divine judgment is not physical suffering but the removal of human strength and ability, leaving people helpless to rescue loved ones or change circumstances.

Lecture support: Deuteronomy 28:31-32 describes the helplessness of seeing property and children taken with 'no might in thine hand.' Weaver calls this 'the worst judgment.'

God's Sovereign Use of Judgments

God has an armory of judgments and selects specific ones (sword, famine, pestilence, beasts) to discipline and bring people to repentance.

Lecture support: Jeremiah 50:25 says 'The Lord hath opened his armory,' and Ezekiel 14:21 lists four sore judgments. Weaver notes God favors certain weapons.

Human Depravity and Inability

Since Adam's fall, all people are spiritually powerless, unable to please God, save themselves, or change others. This is a universal condition.

Lecture support: Weaver cites Romans 5:12 and explains that Adam's sin brought total depravity, leaving mankind without power to do right.

The Necessity of Recognizing Helplessness

Only when we acknowledge our complete powerlessness will we cry out to God for His strength and grace, rather than relying on our own efforts.

Lecture support: Weaver states, 'If we do not realize and recognize our own helplessness... we will never cry to the Lord for His mercy, His grace, His strength.'

God's Power as the Believer's Resource

All power belongs to God (Psalm 62:11) and is given to Christ (Matthew 28:18). Believers can do all things through Christ who strengthens them (Philippians 4:13).

Lecture support: Weaver quotes Psalm 62:11, Matthew 28:18, John 15:5, and Philippians 4:13 to show that divine power is available to those who trust God.

Judgment Turned to Blessing

For those who trust God, the judgment of powerlessness becomes a blessing because it drives them to rely on Christ's strength, enabling them to accomplish God's purposes.

Lecture support: Weaver says, 'A judgment may be turned into a blessing... when you're saved by the grace of God, you can say... I can do all things through Christ.'

Key Arguments

God has an armory of judgments and uses them purposefully.

Weaver argues that God possesses a storehouse of judgments (Jeremiah 50:25) and selects specific ones like sword, famine, pestilence, and beasts to discipline His people and bring them to repentance.

Lecture support: Jeremiah 50:25 says 'The Lord hath opened his armory,' and Ezekiel 14:21 lists four sore judgments. Weaver notes God favors certain weapons.

The worst judgment is the removal of human power and might.

Weaver contends that the most severe judgment is not physical affliction but the state of helplessness where one cannot rescue loved ones or change circumstances, as described in Deuteronomy 28:31-32.

Lecture support: Deuteronomy 28:31-32 describes seeing property and children taken with 'no might in thine hand.' Weaver calls this 'the worst judgment.'

Human powerlessness is rooted in the Fall and total depravity.

Since Adam's sin, all people are spiritually impotent, unable to please God or save themselves. This universal inability is a direct consequence of original sin.

Lecture support: Weaver cites Romans 5:12 and explains that Adam's sin brought total depravity, leaving mankind without power to do right.

Parents and spouses are powerless to change their loved ones.

Weaver argues that no amount of teaching, discipline, or love can force a child or spouse to do right; only prayer and godly example remain, and even those require God's effectual grace.

Lecture support: Weaver states, 'You cannot live for other people and you cannot make other people do that which is right.' He cites the example of Isaac Case's son saying, 'Grace is not hereditary, depravity is.'

God allows helplessness to teach dependence on Him.

Weaver points to Deuteronomy 8:3, where God humbled Israel with hunger to teach them that man lives by every word from God, not by bread alone. Helplessness is designed to drive people to rely on God's power.

Lecture support: Deuteronomy 8:3 says God suffered them to hunger to make them know that man does not live by bread only but by every word of God.

All power belongs to God and is available to believers through Christ.

Weaver asserts that power belongs to God alone (Psalm 62:11), and Jesus Christ possesses all authority (Matthew 28:18). Without Him we can do nothing (John 15:5), but through Him we can do all things (Philippians 4:13).

Lecture support: Weaver quotes Psalm 62:11, Matthew 28:18, John 15:5, and Philippians 4:13 to show that divine power is available to those who trust God.

Recognizing our helplessness is essential to crying out for God's power.

Weaver argues that until we realize our complete inability, we will not earnestly seek God's strength. The example of Moses in Exodus 5-6 shows that God waits for us to acknowledge our powerlessness before He acts.

Lecture support: Weaver says, 'If we do not realize and recognize our own helplessness... we will never cry to the Lord for His mercy, His grace, His strength.' He cites Exodus 6:1 where God says, 'Now shalt thou see what I will do.'

The judgment of powerlessness becomes a blessing for believers.

Weaver concludes that for those who trust God, the worst judgment is reversed: they exchange their weakness for Christ's strength and can accomplish God's purposes, turning a curse into a blessing.

Lecture support: Weaver says, 'A judgment may be turned into a blessing... when you're saved by the grace of God, you can say... I can do all things through Christ.'

Scripture References

Deuteronomy 28:28-32

Weaver reads these verses to introduce the judgment of madness, blindness, and helplessness, focusing on the phrase 'no might in thine hand.'

Jeremiah 50:25

Weaver cites this verse to show that God has an armory and brings forth weapons of indignation.

Deuteronomy 32:15-35

Weaver reads this passage to illustrate God's judgments against Israel's sins, including fire, sword, hunger, and beasts.

Deuteronomy 32:34

Weaver notes that the word 'treasures' here is the same Hebrew word as 'armory' in Jeremiah 50:25, indicating God values His judgments.

Ezekiel 14:21

Weaver quotes this verse to list God's four sore judgments: sword, famine, noisome beast, and pestilence.

Deuteronomy 28:21-28

Weaver reads these verses to enumerate various judgments: pestilence, consumption, fever, sword, blasting, mildew, drought, captivity, boils, hemorrhoids, madness, and blindness.

Amos 4:6-12

Weaver reads this passage to show that God still uses judgments like famine, drought, blasting, mildew, pestilence, and war to call people to repentance.

Hebrews 10:31

Weaver quotes this verse to emphasize the fearfulness of falling into God's hands.

Deuteronomy 28:31-32

Weaver focuses on these verses to highlight the judgment of powerlessness: property and children taken with no ability to rescue.

Romans 5:12

Weaver cites this verse to explain that sin and death entered through Adam, and all sinned in him, resulting in total depravity and powerlessness.

Proverbs 22:6

Weaver discusses this verse as a general principle, noting that training a child does not guarantee they will never depart, but that when old they will not depart.

Proverbs 18:22

Weaver uses this verse as an example of a general principle: finding a wife is a good thing, but not universally true without God's blessing.

Proverbs 23:13-14

Weaver cites this as another general principle: corporal discipline can deliver a child from hell, but only with God's grace.

Psalms 49:7

Weaver quotes this verse to show that no one can redeem another or give a ransom to God for them.

Deuteronomy 28:20

Weaver reads this verse to show that God sends cursing and vexation in all that one sets their hand to, indicating total failure and powerlessness.

Ecclesiastes 8:8

Weaver quotes this verse to prove that no one has power over the spirit to retain it or power in the day of death.

Deuteronomy 8:1-3

Weaver reads this passage to show that God humbled Israel with hunger to teach them dependence on His word, not on bread alone.

Psalms 62:11

Weaver quotes this verse to declare that power belongs to God.

Matthew 28:18

Weaver cites Jesus' statement that all power in heaven and earth is given to Him.

John 15:5

Weaver quotes Jesus' words that without Him we can do nothing.

Study notes

Discussion Questions

1. Why does Weaver consider powerlessness to be the worst judgment, even worse than physical suffering or death?

Consider: Weaver argues that the judgment of having 'no might in thine hand' (Deuteronomy 28:32) is the most devastating because it leaves a person unable to rescue loved ones or change circumstances.

2. How does the concept of God's 'armory' in Jeremiah 50:25 shape our understanding of divine judgment?

Consider: Weaver explains that God has a storehouse of judgments and selects specific ones to accomplish His purposes, showing His sovereignty and wisdom in discipline.

3. In what ways does the Fall of Adam contribute to our present experience of powerlessness?

Consider: Weaver teaches that Adam's sin brought total depravity and loss of ability to please God, leaving all humanity spiritually impotent and unable to save themselves or others.

4. How should parents respond when their children go astray, given that they are powerless to change their hearts?

Consider: Weaver advises that parents can only pray and live a godly example, recognizing that only God can effectually work in their children's hearts.

5. What does Deuteronomy 8:3 teach about the purpose of God allowing us to experience helplessness?

Consider: Weaver explains that God humbled Israel with hunger to teach them dependence on His word, not on physical provision, so that they would learn to rely on His power.

6. How does the story of Moses in Exodus 5-6 illustrate the principle that God waits for us to acknowledge our helplessness before He acts?

Consider: Weaver points out that after Moses and the elders realized they could not deliver Israel, God said, 'Now shalt thou see what I will do,' demonstrating that recognition of powerlessness precedes divine intervention.

7. What does it mean for a judgment to be turned into a blessing, and how does this apply to the judgment of powerlessness?

Consider: Weaver concludes that for believers, the worst judgment becomes a blessing because it drives them to rely on Christ's strength, enabling them to do all things through Him.

8. How can we practically 'wait upon the Lord' to renew our strength according to Isaiah 40:31?

Consider: Weaver quotes Isaiah 40:28-31 to show that God gives power to the faint, but the promise is for those who wait on Him, implying active trust and dependence.

Applications

Recognize and confess your own powerlessness.

Weaver urges believers to acknowledge that they have no inherent strength to change themselves, their spouses, or their children, and to stop relying on their own efforts.

Lecture support: Weaver says, 'If we do not realize and recognize our own helplessness, our own powerlessness, we will never cry to the Lord for His mercy, His grace, His strength.'

Cry out to God for His power and grace.

Since all power belongs to God, believers must earnestly pray for His strength to work in their lives and in the lives of their loved ones, rather than trying to force change.

Lecture support: Weaver says, 'Lord, I can't save my children, but You can. I can't save my wife, but You can. I can't save my husband, but You can.'

Depend on Christ's strength for all things.

Weaver applies Philippians 4:13 to teach that believers can do all things through Christ who strengthens them, exchanging their weakness for His power.

Lecture support: Weaver says, 'When you're saved by the grace of God, you can say with the Apostle Paul, I can do all things through Christ which strengtheneth me.'

Pray for God to make your teaching and discipline effectual.

Weaver instructs parents to teach and discipline their children but to pray daily that God would make those efforts effectual in their hearts, since only God can change them.

Lecture support: Weaver says, 'Teach your children all you can teach them... but you better do more than teach them. You better be praying every day that God will make it effectual in their hearts.'

Live a godly example to point others to Christ.

Weaver advises that when unable to change loved ones, believers should live a life of godliness and holiness to provide an example that may lead them to see their error and repent.

Lecture support: Weaver says, 'The only two things that you can do is number one, pray for them. And number two, live a life of godliness and holiness to give them an example.'

Fear the Lord by depending on Him.

Weaver applies Deuteronomy 28:58 by urging believers to fear God's glorious and fearful name through dependence, trust, and looking to Him rather than self-reliance.

Lecture support: Weaver says, 'How do you fear Him? By depending upon Him, by trusting Him, by looking to Him.'

Wait on the Lord for renewed strength.

Weaver applies Isaiah 40:31 by encouraging believers to wait on the Lord, promising that He will renew their strength so they can run and not be weary.

Lecture support: Weaver quotes Isaiah 40:31 and says, 'God said, I'm the one who gives the power. I'm the one who gives the strength.'

Trust God to turn judgment into blessing.

Weaver concludes that the worst judgment of powerlessness can become a blessing when believers trust God, as He enables them to do all things through Christ.

Lecture support: Weaver says, 'A judgment may be turned into a blessing... when you're saved by the grace of God, you can say... I can do all things through Christ.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

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

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Lesson 2: Salvation Illustrated & Explained

Lecture JW00991

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Lesson 4: Stonewall Jackson & Self Control

Lecture JW00625

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Lesson 5: Being Properly Armed

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Lesson 6: The Life Of Ahithophel

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Lesson 7: The Intercessory Work of Christ & Our Prayers

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Lesson 8: Salvation Illustrated and Explained

Lecture JW00303

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Lesson 9: No, You Are Normal

Lecture JW00300

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Lesson 10: Four Things Needed for Renewal and Restoration - Part Two

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Lesson 12: Do You Want More Grace?

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Lesson 13: Pastor John Weaver - Stonewall Jackson and the Christian Grace of Self Control

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Lesson 14: The Intercession Of Christ And Prayer

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Lesson 15: Pastor John Weaver - Are You Involved In A Scandal?

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Lesson 16: The Inestimable Value of Jesus Christ

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Lesson 17: Pastor John Weaver - The Worst Judgement

Lecture JW01733

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

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.