WEAVER STUDY GUIDES

The Family

Study Guide

Family Government

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

Reading assignments refer to the October 9, 2026 opening-heading corrected 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

The Family

Part One

August 19, 2007

Read Chapter 1 in the companion book, pages 9-24 (October 9, 2026 opening-heading corrected edition).

Major Themes

The family as the foundational institution

The family is the most basic and necessary institution ordained by God; without it, neither church nor state can function properly.

Lecture support: Weaver states, 'the family is the most fundamental and necessary of all the institutions... without the family, you cannot have either a church or a state.'

Theological understanding of the family

The family must be understood in terms of God and His Word, not as a social construct or evolutionary development.

Lecture support: Weaver says, 'The family has to be understood in a theological sense... Family life only has meaning in terms of God and His Word.'

Dominion mandate given to the family

God gave the dominion mandate to Adam and Eve in their married estate, calling them to subdue the earth and rule over creation.

Lecture support: Weaver explains, 'The Dominion Mandate was given to Adam in his married estate... God blessed them, the man and the wife, and God said to them, be fruitful and multiply, and replenish the earth, and subdue it, and have dominion.'

Man's nature and calling to dominion

Man is dominion-oriented by nature (aggression, abstract thinking) and by divine calling to work and exercise authority under God.

Lecture support: Weaver notes, 'man, by nature, is dominion-oriented... God actually called Adam to exercise dominion.'

The husband's responsibility for knowledge and teaching

The husband is to be the primary teacher in the family, possessing knowledge of God's Word to lead his household.

Lecture support: Weaver says, 'the husband is not only to be the provider for the family, he is also to be the main teacher in the family.'

The fall as autonomous dominion

Adam and Eve's sin was an attempt to exercise dominion independently of God, leading to death and curse.

Lecture support: Weaver states, 'Man's fall was the result of attempting an autonomous dominion without God... Adam was no longer content to be under God and to be vice president. Now he wanted to be president.'

Consequences of rejecting God's order

When families, churches, or states reject God's law, they produce death, anarchy, or totalitarianism.

Lecture support: Weaver warns, 'Without God, His law, and an orderly way, all a family can bring forth is death.'

Key Arguments

The family is the foundation of society

Without the family, there can be no proper church or state; rebellion against the family leads to rebellion against all authority.

Lecture support: Weaver argues, 'without the family, you cannot have either a church or a state... Children who will not respect the family will not respect the church or civil government.'

Socialist philosophies seek to replace the family with the state

Evolutionary views of the family treat it as disposable, aiming to transfer control from the family to the government.

Lecture support: Weaver says, 'when you do away with the old collectivity, the family, it is only so that you may further establish the new collectivity, the state.'

The dominion mandate was given to the married couple

God's command to subdue and have dominion was addressed to both Adam and Eve, making the family the primary agent of dominion.

Lecture support: Weaver points out, 'God blessed them, the man and the wife, and God said unto them... Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion.'

A man's work is central to his identity and fulfillment

Men are called to productive, fruitful work; failure in vocation leads to frustration and family suffering.

Lecture support: Weaver states, 'Men must work and they must be successful in their line of work or ultimately the family suffers.'

The husband must be knowledgeable to lead

A husband cannot fulfill his teaching responsibility if he is ignorant of Scripture; knowledge is essential for dominion.

Lecture support: Weaver asks, 'How in the world can you fulfill your responsibility if you're ignorant of the Bible?'

The fall was a rejection of God's authority

Adam and Eve sinned by seeking to be their own gods, determining good and evil apart from God's law.

Lecture support: Weaver explains, 'the fall was brought about when Adam and Eve tried to impose their will upon creation... Now he wanted to be president and he wanted to be over God.'

Rejecting God's order leads to societal death

Families, churches, and states that operate without God produce only death and oppression.

Lecture support: Weaver quotes Orwell and Scripture: 'Without God, His law, and an orderly way, all a family can bring forth is death.'

Scripture References

Genesis 2:18-25

Read as the foundational text for the institution of the family, including the creation of Eve and the one-flesh union.

Genesis 1:27-30

Cited to show the dominion mandate given to Adam and Eve in their married estate.

Genesis 1:28

Highlighted as the Dominion Mandate, with emphasis on the words 'subdue' and 'dominion'.

Genesis 2:19-20

Used to illustrate Adam's knowledge and scientific classification of animals, showing man's intellectual calling.

1 Corinthians 14:33-35

Cited to support the husband's role as the primary teacher; wives should ask their husbands at home.

Genesis 3:1-7

Read to describe the temptation and fall, where Eve and Adam ate the forbidden fruit.

Genesis 2:16-17

Referenced to show God's command and oath to Adam not to eat of the tree of knowledge.

Genesis 3:5

Explained as the serpent's temptation to be as gods, determining good and evil autonomously.

Romans 5:12

Quoted to show that sin and death entered the world through one man, Adam, and all sinned in him.

Genesis 3:15-19

Read to show the curses pronounced after the fall, including enmity, sorrow, and death.

Proverbs 8:36

Quoted to emphasize that those who sin against God love death.

Study notes

Discussion Questions

1. Why does Weaver argue that the family is more fundamental than the church or civil government? Do you agree?

Consider: Weaver states that without the family, you cannot have a church or state, and rebellion against the family leads to rebellion against all authority.

2. How does viewing the family 'in terms of God' change the way we approach family life compared to a secular or evolutionary view?

Consider: Weaver contrasts a theological understanding with socialist philosophies that treat the family as disposable.

3. What does it mean for a family to be 'dominion-conscious'? How can families practically exercise dominion today?

Consider: Weaver explains the dominion mandate from Genesis 1:28 and its application to the family.

4. In what ways does a man's success or failure in his work affect his family? How should wives respond?

Consider: Weaver discusses the link between a man's vocational fulfillment and family satisfaction.

5. Why is knowledge essential for a husband's leadership? What steps can men take to grow in biblical knowledge?

Consider: Weaver emphasizes that men must be knowledgeable to teach their families, citing 1 Corinthians 14.

6. How did Adam and Eve's sin represent an attempt at 'autonomous dominion'? How do we see similar temptations today?

Consider: Weaver explains the fall as seeking to be gods, determining good and evil apart from God.

7. What are some signs that a family, church, or state is producing 'death' rather than life?

Consider: Weaver warns that rejecting God's order leads to death, anarchy, or totalitarianism.

Applications

Prioritize the family as God's foundational institution

Recognize the family's primacy and resist cultural pressures to replace it with state or institutional control.

Lecture support: Weaver says, 'the family is the most fundamental and necessary of all the institutions.'

Build a God-centered family

Structure family life around God and His Word, not humanistic or evolutionary philosophies.

Lecture support: Weaver states, 'Family life only has meaning in terms of God and His Word.'

Embrace the dominion mandate as a family

Husbands and wives together should pursue godly dominion in their callings, bringing creation under Christ's lordship.

Lecture support: Weaver explains, 'God gave this dominion mandate to Adam in his married estate.'

Men, pursue fruitful work and knowledge

Men should seek success in their vocations and grow in biblical knowledge to lead their families effectively.

Lecture support: Weaver says, 'Men must work and they must be successful... Men can only be men, not only in terms of work, but also in terms of knowledge.'

Husbands, take responsibility as primary teachers

Husbands should actively teach their wives and children the Scriptures, not deferring entirely to the church or others.

Lecture support: Weaver states, 'the husband is not only to be the provider for the family, he is also to be the main teacher in the family.'

Reject autonomous living

Avoid the temptation to live independently of God's law; submit every area of family life to His authority.

Lecture support: Weaver warns, 'Man's fall was the result of attempting an autonomous dominion without 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 2

The Family

Part Two

August 26, 2007

Read Chapter 2 in the companion book, pages 25-41 (October 9, 2026 opening-heading corrected edition).

Major Themes

Christ as the Restorer of Dominion

Jesus Christ, as the last Adam, came to restore what Adam lost - knowledge, righteousness, and dominion - bringing believers back to God and enabling them to exercise godly rule.

Lecture support: Weaver explains that Christ is called the last Adam and second man because He sustains a federal headship, reversing the fall by restoring knowledge (Colossians 3:10), righteousness (Ephesians 4:24), and authority (Matthew 28:18).

The Family as an Instrument of Dominion

The family is designed by God to exercise dominion, with children as arrows sent out to conquer for Christ, and the home as the starting point for subduing the earth.

Lecture support: Weaver cites Psalm 127:4 ('As arrows are in the hand of a mighty man; so are children of the youth') and Genesis 22:17 ('thy seed shall possess the gate of his enemies') to show that families are to extend God's kingdom.

Biblical Authority and Responsibility

God has given families authority and responsibility to rule under His law; abdication of this authority leads to social anarchy, as seen when children or women rule.

Lecture support: Weaver references Isaiah 3:12 ('children are their oppressors, and women rule over them') to illustrate the consequences of men failing to exercise godly authority.

Private Property as a Stewardship

Dominion includes the control of private property, which is a stewardship from God. Families, not the state, are to manage property, and inheritance should not bless evil.

Lecture support: Weaver discusses Ezekiel 46:16-18, where the king is forbidden eminent domain, and argues that disinheritance is a biblical way to deal with rebellious children.

Obedience to God's Law for Success

God's law is the instrument of dominion; success and prosperity come only through obedience to His Word, as illustrated in Joshua 1 and 2 Timothy 2:5.

Lecture support: Weaver emphasizes Joshua 1:8 ('This book of the law shall not depart out of thy mouth... then thou shalt have good success') and 2 Timothy 2:5 ('except he strive lawfully') to show that lawful striving is required.

Key Arguments

Christ reversed the fall by restoring knowledge, righteousness, and dominion.

Weaver argues that Christ, as the last Adam, came to restore what was lost in Eden, enabling believers to exercise godly dominion under God's law.

Lecture support: He cites Psalm 69:4 ('Then I restored that which I took not away'), 1 Corinthians 15:45-47 (Christ as last Adam), Colossians 3:10 (renewed in knowledge), Ephesians 4:24 (created in righteousness), and Matthew 28:18 (all authority given to Christ).

The family is an instrument of dominion, not just reproduction.

The family's purpose includes subduing the earth and extending God's kingdom, with children as arrows sent out to conquer.

Lecture support: Weaver points to Psalm 127:4, Genesis 22:17, and Genesis 24:60 to show that children are meant to possess the gates of enemies, indicating dominion.

Abdication of male authority leads to social anarchy.

When men fail to exercise biblical authority, families and society descend into chaos, with children or women ruling.

Lecture support: Isaiah 3:12 is cited: 'As for my people, children are their oppressors, and women rule over them.'

Private property is a family stewardship under God.

God owns all things; families are stewards of property, and the state has no right to eminent domain. Inheritance should be used to bless obedience, not evil.

Lecture support: Weaver references Ezekiel 46:16-18 (king forbidden eminent domain) and the practice of disinheritance for rebellious children, citing Rushdoony's Institutes of Biblical Law.

Success in dominion requires obedience to God's law.

Prosperity and success come only by following God's Word; autonomous dominion leads to death, as with Adam.

Lecture support: Joshua 1:7-8 commands obedience to the law for success, and 2 Timothy 2:5 states that one is not crowned unless he strives lawfully.

Scripture References

Genesis 2:18-25

Read as the foundational text for the institution of the family and the dominion mandate.

Proverbs 8:36

Cited to show that sinning against God is loving death, referencing the fall of Adam.

Romans 5:12

Used to explain that all sinned in Adam and death passed upon all men.

Psalm 69:4

Messianic psalm applied to Christ, showing He restored what He took not away.

John 15:25

Jesus quotes Psalm 69:4, applying it to Himself.

1 Corinthians 15:45-47

Contrasts Adam as the first man and Christ as the last Adam and second man, highlighting federal headship.

Romans 5:14

Adam is a figure of Christ in terms of federal headship.

1 Peter 3:18

Christ suffered to bring us to God, reversing the separation caused by Adam's sin.

Colossians 3:10

The new man is renewed in knowledge after the image of Christ, restoring what Adam lost.

Ephesians 4:24

The new man is created in righteousness and true holiness, part of the restoration in Christ.

Matthew 28:18

All authority is given to Christ; the Great Commission is an aspect of the dominion mandate.

Psalm 115:16

The earth is given to the children of men, indicating the scope of dominion.

Psalm 127:3-5

Children are like arrows; they will speak with enemies in the gate, showing dominion.

Genesis 22:17

Abraham's seed will possess the gate of his enemies, indicating dominion.

Genesis 24:60

Rebekah blessed to have her seed possess the gate of those who hate her.

1 Corinthians 4:2

Stewards are required to be faithful, emphasizing responsibility.

Isaiah 3:12

Children oppress and women rule when men abdicate authority.

Isaiah 3:16-4:1

God's judgment on haughty women and the resulting social chaos.

Ezekiel 46:16-18

The king is forbidden eminent domain, showing property belongs to families under God.

Joshua 1:1-8

God commands Joshua to obey the law for success in possessing the land, illustrating dominion through obedience.

Discussion Questions

1. How does understanding Christ as the last Adam change the way we view our role in the family and society?

Consider: Weaver argues that Christ restored knowledge, righteousness, and dominion, enabling believers to exercise godly rule.

2. In what practical ways can families view their children as 'arrows' sent out to exercise dominion for Christ?

Consider: Psalm 127:4 is used to illustrate that children are to be trained and sent out to conquer in various spheres.

3. What are the consequences of men abdicating their biblical authority in the home, according to Isaiah 3?

Consider: Weaver cites Isaiah 3:12 to show that when men fail to lead, children or women rule, leading to anarchy.

4. How should the concept of private property as a stewardship from God affect our decisions about inheritance and wealth?

Consider: Weaver discusses disinheritance of rebellious children and the prohibition of eminent domain, emphasizing family control of property.

5. What does it mean to 'strive lawfully' in our personal and family lives, and why is it essential for success?

Consider: 2 Timothy 2:5 is used to argue that success must be achieved according to God's Word, not by worldly methods.

Applications

Communication and Cooperation in the Family

Family members must communicate and cooperate to fulfill the dominion mandate; a wife must help her husband, and a husband must consider his wife.

Lecture support: Weaver states, 'A wife that won't help her husband is not right with God. A husband that won't consider his wife is not right with God.'

Know and Apply God's Word

To exercise dominion biblically, believers must first know what Scripture says and then apply it, seeking God's blessing and the Holy Spirit's enablement.

Lecture support: Weaver says, 'If we're going to be obedient to the Word of God, first and foremost, we must know the Word of God... we must apply the Word of God.'

Exercise Dominion for Christ

Believers are called to conquer for Christ by living and demonstrating that Jesus is Lord, bringing others into submission to God's Word.

Lecture support: Weaver concludes, 'We're to conquer for Christ. We are to tell people. And we're to live it and show it and demonstrate it that Jesus Christ is Lord.'

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 3

The Family

Part Three

September 09, 2007

Read Chapter 3 in the companion book, pages 43-61 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Family as a Foundational Creation Ordinance

The family is the most fundamental institution created by God, and its health directly affects the church and state.

Lecture support: Weaver states, 'God has only created three institutions... the family was the most foundational and fundamental... without the family you don't have a church or a state.'

Creational Differences Between Men and Women

God intentionally created men and women with distinct physical, judgmental, and emotional differences that are not faults but part of His design.

Lecture support: Weaver says, 'There are distinctions between male and female which are embedded in Genesis 1:27 and Genesis 2... God made the woman and He brought her unto the man.'

The Woman as the Weaker Vessel

1 Peter 3:7 teaches that wives are weaker physically, judgmentally, and emotionally, requiring husbands to dwell with them according to knowledge and honor.

Lecture support: Weaver expounds, 'Likewise, you husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel.'

Ignorance, Rebellion, and Inability as Causes of Family Breakdown

Family problems arise from ignorance of God's Word, willful rebellion against His order, and the inability of the unconverted to obey.

Lecture support: Weaver lists three reasons: 'ignorance... rebellion... some simply do not have the power or the ability to obey.'

Equal Standing Before God in Salvation

Though men and women have different roles, they are equally made in God's image and have equal access to salvation through Christ.

Lecture support: Weaver quotes Galatians 3:28 and Albert Barnes: 'All are on a level... in regard to standing before God.'

Key Arguments

Marriage is defined by God as between a man and a woman only.

God sovereignly ordained marriage exclusively between one man and one woman; any other union is not a true marriage.

Lecture support: Weaver asserts, 'He sovereignly ordained marriage between a man and a woman. He did not ordain marriage between two men or two women.'

Attempts to erase gender differences destroy society.

Denying creational differences between men and women leads to the destruction of the family, church, and state, and is rebellion against God.

Lecture support: Weaver says, 'All attempts to obliterate these differences are simply attempts to destroy the family, the church, and the society as a whole.'

Women are physically weaker, which has practical implications.

Women generally cannot perform the same physical tasks as men, and this should be accepted without frustration or unrealistic expectations.

Lecture support: Weaver illustrates, 'Our wives cannot lift the heavy objects that we do. Nor can they keep up with us in difficult, strenuous tasks.'

Women are judgmentally weaker, as seen in Eve's deception.

1 Timothy 2:14 shows Eve was deceived, indicating women are more susceptible to deception; this is a comparative weakness, not absolute.

Lecture support: Weaver states, 'Adam was not deceived, but the woman being deceived was in the transgression.'

Women are emotionally weaker, being more sensitive and less stress-enduring.

Women are more easily hurt and have less endurance under pressure, but this sensitivity also makes them more compassionate.

Lecture support: Weaver explains, 'Women have less endurance under stress and under pressure than men do... That sensitivity will make a woman more gracious and more compassionate.'

Husbands bear primary responsibility to understand these differences.

1 Peter 3:7 commands husbands to dwell with their wives according to knowledge, placing the primary onus on men to understand and honor their wives' weaknesses.

Lecture support: Weaver emphasizes, 'Likewise, you husbands dwell with them according to knowledge. It is our responsibility.'

Scripture References

Genesis 2:18-25

The foundational passage on the creation of woman and the institution of marriage, read at the opening of the sermon.

Romans 15:4

Used to explain that Old Testament passages like Genesis 2 were written for our learning and instruction.

Psalm 33:6-11

Cited to show that God created all things by His word and that His counsel stands forever, calling us to fear Him.

Psalm 100:3

Quoted to affirm that God made us and we are His people, giving Him the right to dictate our responsibilities.

Romans 9:20

Used to illustrate rebellion: man has no right to reply against God or question why he was made as he is.

John 6:44

Cited to show that no one can come to Christ without the Father's drawing, indicating human inability without grace.

John 15:5

Quoted to emphasize that without Christ we can do nothing, including obeying God's commands.

Genesis 1:27

Used to show that both male and female are created in God's image, establishing their equal standing before God.

Galatians 3:28

Explained with Albert Barnes' commentary to mean all believers are equal in standing before God, not that civil distinctions are erased.

Matthew 19:4

Jesus' reference to creation as male and female, emphasizing the creational differences.

1 Peter 3:7

The key text commanding husbands to dwell with wives according to knowledge, honoring them as the weaker vessel.

1 Timothy 2:14

Used to demonstrate that Eve was deceived, supporting the argument that women are weaker judgmentally.

Study notes

Discussion Questions

1. How does understanding the family as a creation ordinance (rather than an evolving social construct) change the way we approach marriage and parenting?

Consider: Weaver argues that the family was created by God and cannot be understood from an evolutionary perspective.

2. In what ways have you seen ignorance, rebellion, or inability contribute to problems in families today?

Consider: Weaver lists these three reasons for family breakdown and challenges listeners to examine their own hearts.

3. How can husbands practically 'dwell with their wives according to knowledge' regarding the physical, judgmental, and emotional differences Weaver describes?

Consider: The sermon's main application is based on 1 Peter 3:7, calling husbands to understand and honor their wives' weaknesses.

4. Why is it important to affirm that women are made in the image of God equally with men, even while teaching distinct roles and weaknesses?

Consider: Weaver balances Genesis 2:21-22 with Genesis 1:27 and Galatians 3:28 to show equal value but different function.

5. How should the church respond to cultural pressures to erase gender distinctions, especially in light of the sermon's warning that this destroys society?

Consider: Weaver strongly condemns feminism and governmental attempts to ignore creational differences.

Applications

Husbands must study and understand their wives' God-given differences.

Men are commanded to dwell with their wives according to knowledge, meaning they must learn about the physical, judgmental, and emotional ways their wives are weaker.

Lecture support: Weaver says, 'Likewise, you husbands dwell with them according to knowledge. It is our responsibility. We must understand these differences that God has created.'

Do not become frustrated or angry at your spouse's limitations.

Recognizing that differences are creational, not faults, should prevent husbands from getting upset when wives cannot perform certain tasks or react differently.

Lecture support: Weaver advises, 'There's no reason to get upset. There's no reason to get mad. There's no reason to get frustrated. There's no reason to fight about it. It's just a creative difference.'

Honor your wife as the weaker vessel.

Husbands should show deference and honor to their wives, recognizing their comparative weakness and treating them with gentleness and respect.

Lecture support: Weaver explains, 'giving honor unto the wife as unto the weaker vessel... you would show deference to someone who is of a higher rank or someone who has a more important office.'

Accept that your spouse will not react to situations the same way you do.

Both husbands and wives should not expect the other to share their emotional responses, as God created them with different sensitivities.

Lecture support: Weaver states, 'Women ought not to expect us to get mad every time they get mad. Men ought not to expect women to get upset every time they get upset.'

Seek Christ for grace and power to obey God's design for the family.

Those who lack the ability to obey God's commands for family life must turn to Christ for supernatural enablement.

Lecture support: Weaver says, 'Our main problem is that most will not seek Christ for grace and mercy and power to help.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

The Family

Part Four

September 16, 2007

Read Chapter 4 in the companion book, pages 63-79 (October 9, 2026 opening-heading corrected edition).

Major Themes

God's Intentional Order in Creation

God deliberately created Adam first, then Eve, establishing a hierarchical order of God, Christ, man, and woman that is foundational for family and society.

Lecture support: Weaver repeatedly cites Genesis 2, 1 Corinthians 11:3, 1 Timothy 2:13, and 1 Corinthians 15:45 to prove that Adam was formed first and the woman was made for the man.

Rebellion Against God's Order

Failure to follow God's intentional order is rebellion, equated with witchcraft and idolatry, and leads to family disintegration and societal problems.

Lecture support: Weaver references 1 Samuel 15:23 and describes practical atheism as living contrary to God's Word, applying it to modern family roles.

Male Leadership and Female Support

The man is designed to lead and the woman to support; this is not degrading but a divinely ordained role that brings honor when embraced.

Lecture support: Weaver explains that the woman was created as a 'help meet' (helper suitable) for the man, and cites 1 Corinthians 11:7-9 and 1 Timothy 2:11-14.

Practical Atheism in Family Life

Many professing Christians live as practical atheists by ignoring God's design for the family, leading to chaos and misery.

Lecture support: Weaver defines practical atheism from Titus 1:16 and applies it to those who confess God but do not follow His order in the home.

Mutual Dependence and Honor

While there is a hierarchy, men and women are mutually dependent; both have honor and humility in God's design.

Lecture support: From 1 Corinthians 11:11-12, Weaver shows that man is not without the woman, and all things are of God, balancing male headship with female necessity.

Key Arguments

Adam's Priority Establishes Male Headship

Because Adam was created first and Eve was made from and for him, the man holds the position of headship in the family and church.

Lecture support: Weaver cites Genesis 2:18-23, 1 Corinthians 11:8-9, and 1 Timothy 2:13, emphasizing the phrase 'Adam was first formed, then Eve.'

Rebellion Includes Subtle Disobedience

Rebellion against God is not only blatant sin but also resistance to His Word, wicked attitudes, and lack of submission in family roles.

Lecture support: Weaver states, 'spiritual sins, like resistance to His Word, wicked attitudes, and lack of submission to Him are equally rebellious,' referencing 1 Samuel 15:23.

The Curse Reinforces the Creation Order

The curse in Genesis 3:16 ('thy desire shall be to thy husband, and he shall rule over thee') is a punitive decree that backs up the original creation order, making submission onerous due to sin.

Lecture support: Weaver explains that originally submission was not painful, but sin made it distasteful; the curse reinforces the man's rule.

A Wife's Calling is to Support Her Husband

Once married, a woman's primary obligation is to please and support her husband, not pursue independent callings that undermine his leadership.

Lecture support: Weaver uses 1 Corinthians 7:32-34 to argue that a married woman cares for how to please her husband, and criticizes women who claim independent missionary callings.

Reversing Roles Leads to Societal Decay

When men fail to lead or women refuse to follow, it results in the feminization of men and masculinization of women, destroying homes and society.

Lecture support: Weaver points to modern trends like househusbands and independent careers, and uses the black community as an example of matriarchal dysfunction.

Scripture References

Genesis 2:18-25

Read at the opening; foundational passage for the creation of woman and the institution of marriage.

Psalm 14:1; 53:1

Cited to define the theoretical atheist as a fool who denies God's existence.

Titus 1:16

Used to describe the practical atheist who professes to know God but denies Him by works.

1 Samuel 15:23

Quoted to equate rebellion with witchcraft and stubbornness with idolatry, emphasizing the seriousness of disobedience.

Genesis 2:18

Cited to show God's declaration that it was not good for man to be alone, leading to the creation of woman.

1 Corinthians 11:3

Key verse establishing the hierarchy: head of man is Christ, head of woman is man, head of Christ is God.

1 Corinthians 11:8-9

Emphasizes that man is not of the woman, but woman of the man; woman was created for the man.

Genesis 2:23

Adam's declaration that woman is bone of his bones and flesh of his flesh, and the play on words 'Ishah' from 'Ish.'

1 Timothy 2:13

States 'Adam was first formed, then Eve,' used to support male headship and restrictions on women teaching.

1 Corinthians 15:45

Calls Adam 'the first man,' reinforcing the priority of Adam's creation.

1 Timothy 2:11-14

Commands women to learn in silence and not to teach or usurp authority over men, grounded in Adam's formation first and Eve's deception.

1 Timothy 3:15

States the purpose of 1 Timothy is to know how to behave in the church, the pillar and ground of truth.

Genesis 3:16

The curse on the woman: desire shall be to her husband, and he shall rule over her; reinforces creation order after the fall.

1 Peter 3:7

Husbands are to dwell with wives according to knowledge, honoring them as the weaker vessel.

1 Corinthians 7:29-34

Discusses the cares of married vs. unmarried; a married woman cares for how to please her husband.

1 Corinthians 7:20

Instructs every man to abide in the calling wherein he was called, applied to a wife's calling to support her husband.

1 Corinthians 11:7-12

Discusses man as the image and glory of God, woman as the glory of man; mutual dependence and all things of God.

Discussion Questions

1. How does the distinction between a theoretical atheist and a practical atheist challenge the way we live out our faith in family life?

Consider: Weaver defines these terms early in the sermon and applies them to those who profess belief but ignore God's order.

2. In what ways might we be guilty of 'spiritual sins' like resistance to God's Word or lack of submission, even if we avoid blatant rebellion?

Consider: Weaver argues that rebellion includes subtle disobedience, not just open blasphemy.

3. Why does the Bible repeatedly emphasize that Adam was created first, and how should this shape our understanding of male and female roles?

Consider: Weaver cites multiple passages (1 Corinthians 11, 1 Timothy 2, 1 Corinthians 15) to stress this point.

4. How does the curse in Genesis 3:16 affect the way we experience submission and authority in marriage today?

Consider: Weaver explains that the curse made submission onerous, but it reinforces the original creation order.

5. What are the dangers of a wife pursuing an independent career or calling without her husband's blessing, according to 1 Corinthians 7?

Consider: Weaver argues that a married woman's primary calling is to please her husband, not to follow independent ambitions.

6. How can both men and women embrace the honor and humility found in 1 Corinthians 11:7-12 without falling into pride or resentment?

Consider: Weaver shows that men have honor in being created first but humility in needing woman; women have humility in being second but honor in completing man.

Applications

Examine Your Practical Atheism

Evaluate whether your daily family life aligns with God's Word or if you are living as a practical atheist, professing faith but denying it by works.

Lecture support: Weaver challenges listeners to not just confess God but to apply His truth to everyday life, citing Titus 1:16.

Submit to God's Hierarchical Order

Embrace the divine order of God, Christ, man, woman in your home and church, recognizing that rebellion brings curse and submission brings blessing.

Lecture support: Weaver repeatedly emphasizes the hierarchy from 1 Corinthians 11:3 and warns of the consequences of reversing it.

Husbands, Lead with Responsibility

Men must take up their God-given role as heads of their households, leading in authority, responsibility, and knowledge, not abdicating to their wives.

Lecture support: Weaver states that failure in homes often comes from husbands not being taught or not wanting to be the head.

Wives, Support Your Husbands

Wives should prioritize supporting and pleasing their husbands, avoiding independent pursuits that undermine his leadership.

Lecture support: Weaver uses 1 Corinthians 7:32-34 to show that a married woman's focus is on pleasing her husband, not independent callings.

Choose a Spouse Wisely

Before marriage, evaluate whether you can truly submit to or lead a potential spouse, observing their treatment of family members as indicators.

Lecture support: Weaver advises young people to not marry someone they cannot submit to or who is in rebellion, as it will lead to trouble.

Find Honor in Your God-Given Role

Whether male or female, find honor in the role God has assigned, recognizing mutual dependence and that all things are of God.

Lecture support: Weaver concludes from 1 Corinthians 11:11-12 that both men and women have honor and humility in God's design.

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

The Family

Part Five

September 23, 2007

Read Chapter 5 in the companion book, pages 81-97 (October 9, 2026 opening-heading corrected edition).

Major Themes

God's Ordained Order in the Family

God has intentionally designed and assigned distinct roles within the family, and obedience to these roles is essential for a blessed and successful family life.

Lecture support: Weaver states, 'each role has been ordained by God Himself. If you and I are to fulfill our roles, we must understand them, and as we understand them, we must obey them, and in obeying them, then we're going to have a blessed and successful family.'

The Nature of Biblical Submission

Submission for the wife is voluntary, exclusive, religious, and ordained; it is not demeaning but is a reflection of obedience to God's will.

Lecture support: Weaver explains, 'It is to be a voluntary submission... it is to be an exclusive submission... it is to be a religious submission... it is to be an ordained submission.'

The Analogy of Faith in Interpreting Scripture

Ephesians 5 must be interpreted in light of the whole Bible; its teachings are not isolated but are substantiated throughout Scripture.

Lecture support: Weaver says, 'everything that you find in Ephesians chapter 5 is organically connected to the rest of Scripture... Ephesians chapter 5 is not an isolated passage.'

Equal Standing vs. Differing Positions Before God

All believers have equal standing before God in creation dignity, natural depravity, and redemptive privileges, but God has assigned different positions and roles within the family.

Lecture support: Weaver states, 'Each of us has exactly the same standing before God... But that does not mean... that we all have equal positions before God.'

The Inseparability of Family Roles

The commands to wives and husbands are inseparably joined; one cannot be properly understood or obeyed without the other.

Lecture support: Weaver emphasizes, 'Each part of this passage is inseparably joined to its counterpart... the wife and the husband, the children and the parents, the servants and the masters.'

Submission as Worship to God

A wife's submission to her husband is ultimately an act of worship and submission to God, who ordained the role.

Lecture support: Weaver explains, 'it is part and parcel of her worship and submission to Him, to God, to be in submission to her husband.'

Key Arguments

Submission is not demeaning, as demonstrated by Christ's example

Jesus Christ, though fully God, submitted to His earthly parents without being demeaned or dishonored, showing that submission is about obedience to God's ordained role, not about inferiority.

Lecture support: Weaver argues, 'Was Jesus Christ any less God because he was in subjection to his parents? And the answer is no... the wife is not being demeaned or dishonored or shamed by being in submission to her husband because that is her God-ordained role.'

Submission is voluntary but not optional

While submission must be voluntary to be genuine, it is a command of God and therefore not optional for Christian wives; forced submission is a contradiction.

Lecture support: Weaver states, 'While it is to be voluntary, it is not optional. Why? Because it is a command given by God... Forced submission is an oxymoron.'

A wife's refusal to submit indicates spiritual problems

A wife who will not voluntarily submit is either unregenerate or in rebellion against God; if she is a Christian, God will chasten her.

Lecture support: Weaver says, 'a wife that will not willingly and voluntarily submit herself to her husband is either reflecting... that she is unregenerate and unconverted, or... if she is a Christian, she's in rebellion to the word of God.'

The husband's headship is divinely ordained, not culturally derived

The husband's role as head is not a result of cultural evolution or human effort but is directly instituted by God.

Lecture support: Weaver asks, 'Who ordained the husband to be the head? ... God ordained the man to be the head. So the family did not evolve. Culture had nothing to do with it.'

Submission is primarily to God, not just to the husband

The phrase 'as unto the Lord' indicates that a wife's submission is an act of worship and obedience to God, looking beyond the husband to God's sovereign authority.

Lecture support: Weaver explains, 'He is saying you look beyond the husband and you see Me and you understand that I am the one that has ordained your role.'

Scripture References

Ephesians 5:21-33

The primary passage for the sermon, read at the beginning, dealing with mutual submission, wives submitting to husbands, and husbands loving wives as Christ loved the church.

1 Corinthians 11

Referenced in the review of previous weeks, showing God's intentional order: God, Christ, man, woman.

Genesis 2:24

Cited as the Old Testament source for Ephesians 5:31, demonstrating the organic connection of Scripture.

Exodus 20:12

Cited as the Old Testament source for Ephesians 6:2, 'Honor thy father and thy mother.'

Ephesians 4:1-6

Read to emphasize the unity and oneness of believers in Christ, supporting the principle of equal standing before God.

Galatians 3:27-28

Quoted to show that in Christ there is neither male nor female regarding standing before God, though distinctions in role remain.

Romans 5:2

Mentioned in connection with our standing before God.

Colossians 3:18

Read to show the command for wives to submit to their husbands as is fit in the Lord.

1 Peter 3:5-6

Read to show the example of holy women of old who submitted to their husbands, including Sarah obeying Abraham.

Luke 2:48-51

Read to illustrate Jesus' subjection to His parents at age 12, demonstrating that submission is not demeaning.

Matthew 1:21-23

Read to affirm that Jesus was God from birth, emphasizing that His submission did not diminish His deity.

1 Timothy 3:16

Quoted to support the deity of Christ: 'God was manifest in the flesh.'

John 6:44

Read to illustrate how Christ draws believers to Himself by grace, paralleling how a husband should win his wife's voluntary submission.

Hebrews 12:6-11

Referenced to teach that God chastens His children; a Christian in rebellion will not continue unpunished.

Micah 6:9

Quoted: 'Hear ye the rod and him who hath appointed it,' indicating that if one does not hear the Word, they will hear the rod of chastening.

John 14:15, 21

Quoted to show that love for Christ is demonstrated by keeping His commandments, applied to wives' submission.

Luke 6:46

Quoted: 'Why call ye me, Lord, Lord, and do not the things which I say unto you,' to illustrate that profession without obedience is empty.

Acts 16

Referenced as an example of general deference and submission to men in a religious setting.

Ephesians 6:5-6

Read to parallel the religious nature of submission: servants obey masters as unto Christ, doing the will of God from the heart.

Study notes

Discussion Questions

1. How does understanding that Ephesians 5 is 'organically connected' to the rest of Scripture affect the way we interpret its commands about wives and husbands?

Consider: Weaver emphasizes that the passage must be interpreted in light of the analogy of faith, with its principles found throughout the Bible.

2. In what ways does the example of Jesus submitting to His parents challenge common assumptions about submission being demeaning or a sign of inferiority?

Consider: Weaver uses Luke 2:51 to show that Christ, though fully God, submitted to His parents without loss of dignity.

3. What is the difference between voluntary submission and optional submission, and why is this distinction important for Christian wives?

Consider: Weaver argues that submission is commanded by God and therefore not optional, yet it must be voluntary to be genuine.

4. How does the parallel between the church's submission to Christ and a wife's submission to her husband shape our understanding of both relationships?

Consider: Weaver repeatedly points to the analogy in Ephesians 5:24, emphasizing that the wife represents the church in this picture.

5. What does it mean for a wife's submission to be 'religious' or 'as unto the Lord,' and how might this perspective change her daily attitude?

Consider: Weaver explains that submission is part of worship to God, looking beyond the husband to God's authority.

6. How should husbands respond to the truth that they cannot force submission, and what is their responsibility according to the parallel in Ephesians 5?

Consider: Weaver states that forced submission is an oxymoron and that husbands are to love their wives as Christ loved the church.

7. What is the relationship between a wife's submission and her spiritual condition, according to Weaver's argument from Hebrews 12?

Consider: Weaver suggests that persistent rebellion indicates either unregeneracy or impending chastening from God.

Applications

Examine your heart regarding submission to God-ordained authority

Wives should evaluate whether their submission to their husbands is voluntary, exclusive, religious, and ordained, recognizing it as part of their worship to God.

Lecture support: Weaver states, 'part of your worship and part of your submission to Me is your submission to your husband.'

Husbands should not force submission but win it through love

Men are cautioned that forced submission violates the biblical pattern; instead, they should love their wives as Christ loved the church, drawing voluntary submission.

Lecture support: Weaver says, 'No man can force his wife to be in submission to him, and even if he could, he would break down the parallel of the passage.'

Recognize the inseparability of family roles

Both husbands and wives must understand that their roles are interconnected; a wife's submission is linked to the husband's Christ-like love, and vice versa.

Lecture support: Weaver emphasizes, 'Each part of this passage is inseparably joined to its counterpart.'

Respond to rebellion with prayer and the Word, not force

If a spouse is unsubmissive, the biblical response is prayer, living a godly example, and presenting God's Word, trusting God to work in their heart.

Lecture support: Weaver advises, 'if you have an unconverted mate... pray that the Lord would give them grace and live a Christian life in front of them and use every opportunity to get the Word of God before them.'

Distinguish between equal standing and differing positions

Believers should embrace their God-given roles without confusion, knowing that equal standing before God does not negate the distinct positions He has ordained.

Lecture support: Weaver states, 'We have to make sure that we understand, that we comprehend, the difference between standing and position.'

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 Family

Part Six

September 30, 2007

Read Chapter 6 in the companion book, pages 99-114 (October 9, 2026 opening-heading corrected edition).

Major Themes

Submission as a Divine Ordinance

The wife's submission is not optional but commanded by God, rooted in creation, the fall, and redemption.

Lecture support: Weaver states, 'the ground of the wife's submission to her husband is simply because God has constituted and ordained it to be so.'

Typology of Christ and the Church

The husband-wife relationship is designed to typify and symbolize the relationship between Christ and the church.

Lecture support: Weaver says, 'the role of the wife is to emulate and typify the role of the church, and the role of the husband is to emulate and typify the role of Christ.'

Reverence for the Husband's Office

Wives must reverence their husbands, respecting the office of headship even when the husband is imperfect.

Lecture support: Weaver explains, 'you have to honor the office of authority. Even though there happens to be someone in that office who is dishonorable or who is not right.'

Limits of Submission

Submission does not require obedience to commands contrary to God's Word; God's authority is higher.

Lecture support: Weaver clarifies, 'God does not expect a wife to violate His Word even if she is commanded by her husband to do so.'

Need for Grace in Obedience

Fulfilling the biblical roles requires the grace of God, as obedience is impossible without Christ.

Lecture support: Weaver cites John 15:5, 'without me, you can do nothing,' and applies it to submission and reverence.

Key Arguments

The redemptive pattern demands the wife's submission

If a Christian can be saved without bowing to Christ's lordship, then a Christian wife could be saved without submitting to her husband, destroying the parallel in Ephesians 5.

Lecture support: Weaver argues, 'If a real, genuine Christian can be saved and never bow to the kingship and lordship of Jesus Christ, then a real, genuine Christian wife can be saved and never be in submission to her husband.'

Submission is in everything, with one exception

The command to submit 'in everything' is all-inclusive, but the husband has no authority to command what is contrary to Scripture.

Lecture support: Weaver states, 'Christ has never given the husband authority to ask his wife or to demand that his wife do something that is contrary to the word of God.'

Reverence does not mean blind agreement

A wife may disagree with her husband and lovingly point out errors, but must do so respectfully, honoring his office.

Lecture support: Weaver says, 'You may disagree with your husband. You may lovingly point out his errors and his sins. But you may not disrespect his office.'

Submission is voluntary but not optional

While submission is a voluntary act, it is commanded by God and therefore not optional for the Christian wife.

Lecture support: Weaver notes, 'While it is a voluntary submission, I pointed out it was not optional because God commanded it.'

Scripture References

Ephesians 5:21-24

Primary text for the sermon, commanding mutual submission and specifically wives' submission to husbands as the church submits to Christ.

Ephesians 5:33

Command for the wife to reverence her husband, used to discuss the climate of submission.

Genesis 3:16

The punitive decree where God tells the woman her desire shall be to her husband and he shall rule over her.

1 Corinthians 11:3

Referenced earlier in the series to show God's ordained order: God, Christ, man, woman.

1 Peter 3:6

Sarah's example of obeying Abraham and calling him lord, used to illustrate reverence without slavish fear.

1 Peter 3:15

Command to give an answer with meekness and fear, showing 'fear' means reverence.

1 Peter 2:17

Command to honor the king, used to illustrate honoring the office even when the person is dishonorable.

1 Timothy 5:1

Instruction not to rebuke an elder but entreat him as a father, paralleling how wives should respectfully address husbands.

Acts 5:29

Peter's statement 'We ought to obey God rather than men,' used to show the limit of submission when commands contradict God.

2 Corinthians 10:5

Bringing every thought captive to Christ, illustrating the totality of the church's submission to Christ.

John 15:5

Without Christ we can do nothing, applied to the need for grace in obedience.

Ephesians 6:5

Servants obeying masters as unto the Lord, paralleling the wife's religious submission.

Ephesians 5:32

The mystery of Christ and the church, referenced as the basis for the typology.

Study notes

Discussion Questions

1. How does understanding the wife's submission as a picture of the church's submission to Christ change the way we view this command?

Consider: Weaver emphasizes the redemptive pattern in Ephesians 5:22-24.

2. What are practical ways a wife can show reverence to her husband even when she disagrees with him?

Consider: Weaver discusses the climate of submission and the example of 1 Timothy 5:1.

3. Why is it important to distinguish between the office of headship and the person holding it?

Consider: Weaver explains that husbands are not always right, but the office must be honored.

4. How does the doctrine of the lordship of Christ relate to the wife's submission?

Consider: Weaver argues that denying Christ's lordship destroys the parallel in Ephesians 5.

5. In what areas might a wife be tempted to exempt herself from submission, and how does the 'in everything' command challenge that?

Consider: Weaver discusses the extent of submission and common perversions of the text.

Applications

Reflect the church's submission to Christ

Wives should see their submission as a living picture of the church's relationship to Christ, making it a witness to their children and others.

Lecture support: Weaver says, 'One of the truest examples and witnesses to your children is how you react and how you respond and how you relive in relation to your husband.'

Ground conduct in doctrine

Obedience must be based on understanding biblical doctrine; duty flows from doctrine.

Lecture support: Weaver states, 'It is the doctrine that describes your duty. It's the doctrine that informs you how to fulfill your duty.'

Depend on God's grace

Recognize the desperate need for God's grace to live in submission, reverence, and obedience.

Lecture support: Weaver says, 'you must now see the desperate need that we have of the grace of God in our lives in order for us to live holy, godly and obedient lives.'

Honor the office, not just the man

Wives should reverence the husband's God-given office even when the husband is imperfect, disagreeing respectfully when necessary.

Lecture support: Weaver explains, 'You may disagree with your husband. You may lovingly point out his errors and his sins. But you may not disrespect his office.'

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 7

The Family

Part Seven

October 21, 2007

Read Chapter 7 in the companion book, pages 115-131 (October 9, 2026 opening-heading corrected edition).

Major Themes

Husband's Command to Love

The primary biblical command for husbands is to love their wives with agape love, a continuous, willful, spiritual love that reflects Christ's love for the church.

Lecture support: Weaver states, 'the key word for the husband is not rule, it's not conquer, it is love' and explains the present middle imperative (316.6-352.8s).

Love from a Position of Headship

Husbands must love their wives from the position of headship, as Christ loves the church as its head, avoiding the extremes of being a lackey or a tyrant.

Lecture support: Weaver says, 'the position from which the husband is to love the wife is a position of headship' and explains the two extremes (632.7-1065.6s).

Qualitative Love Like Christ

The love commanded is qualitative, not quantitative; husbands must love with the same kind of self-sacrificial love Christ demonstrated.

Lecture support: Weaver explains 'even as' (kathos) and says, 'we cannot love them quantitatively... but what he is demanding is this, that we love our wives qualitatively' (1085.1-1302.5s).

Realistic Love

Christ loved the church realistically, knowing our sin; husbands must love their wives realistically, accepting their faults without bitterness.

Lecture support: Weaver says, 'Christ loved the church realistically... there's no such thing as a perfect wife' and warns against bitterness from unmet expectations (1304.9-1875.0s).

Exclusive Love

Christ's love for the church is a special, redemptive love; husbands must love their own wives exclusively, not other women.

Lecture support: Weaver distinguishes benevolent love from redemptive love and says, 'you love your own peculiar, particular wife' (1875.1-2247.2s).

Sacrificial Love

Christ gave Himself for the church; husbands must love sacrificially, putting their wives first, as love is an act of the will, not just emotion.

Lecture support: Weaver says, 'Scripture does not say that Christ gave of Himself. It says that Christ gave Himself' and emphasizes love as an act of the will (2453.5-2763.8s).

Sanctifying Purpose of Love

The purpose of Christ's love is to sanctify the church; a husband's love should help his wife become more holy and godly.

Lecture support: Weaver asks, 'Has your wife become more holy, more obedient and godlier because she's been married to you?' (3017.2-3140.2s).

Inseparability of Love and Submission

The husband's love and the wife's submission are inseparably bound; one cannot be demanded without the other.

Lecture support: Weaver says, 'Husbands love, wives submit. These two things must always be taken together. They are inseparably bound to each other' (3448.6-3539.0s).

Key Arguments

Love is a Command, Not an Option

God commands husbands to love their wives; it is not optional or based on feelings but an act of the will that must be continually exercised.

Lecture support: Weaver says, 'God has placed you under commandment oriented life. It is an act of the will. You must love your wife' (2328.0-2367.8s).

Headship is for the Wife's Good

The husband's headship is not for tyranny or passivity but for the protection and benefit of the wife, reflecting Christ's headship over the church.

Lecture support: Weaver states, 'that position of headship is always for the good of the wife' and explains it is not to harm or destroy (941.2-1028.9s).

Unrealistic Expectations Lead to Bitterness

Bitterness in marriage often stems from unmet, unrealistic expectations; husbands must love realistically, accepting their wives' imperfections.

Lecture support: Weaver says, 'Bitterness comes when our expectations are unfulfilled' and warns against contempt and sarcasm (1622.9-1666.6s).

Exclusive Love Prevents Infidelity

Loving one's wife exclusively means resisting temptation and not loving other women in the same way, safeguarding the marriage.

Lecture support: Weaver says, 'If you love your wife, that means there's not going to be any cases of infatuation... You're to resist all temptation' (2191.9-2247.2s).

Sacrificial Love Prioritizes the Wife

Once married, the wife becomes the husband's primary companion; friends and hobbies must take a back seat to the marriage relationship.

Lecture support: Weaver says, 'Once you marry, that wife becomes your best friend, your number one companion, and all else take a back seat' (2595.9-2668.8s).

Love Aims at Spiritual Growth

A husband's love should have the goal of sanctifying his wife, helping her grow in holiness, just as Christ's love sanctifies the church.

Lecture support: Weaver asks, 'Has your wife become more holy, more obedient and godlier because she's been married to you?' (3017.2-3106.8s).

Loving Wife is Loving Self

Scripture teaches that loving one's wife is equivalent to loving oneself; failure to love her indicates a lack of proper self-love.

Lecture support: Weaver says, 'He who does not love his own wife does not really love himself' (3142.5-3163.8s).

Mutual Dependence of Love and Submission

The husband's love and the wife's submission are interdependent; demanding one without the other is unbiblical and ineffective.

Lecture support: Weaver says, 'when men demand that their wives submit to them without them loving the wife... they're demanding that which never can be' (3448.6-3539.0s).

Scripture References

Ephesians 5:21-33

The primary passage read and expounded, covering mutual submission, the wife's submission, and the husband's love as Christ loved the church.

Ephesians 5:24

Cited to show that the wife's submission to her husband is part of her submission to Christ.

Ephesians 5:25

Repeatedly referenced as the command for husbands to love their wives as Christ loved the church.

Ephesians 5:28

Cited to emphasize that men ought to love their wives as their own bodies.

Ephesians 5:33

Referenced to reiterate the command for each husband to love his wife as himself.

Colossians 3:19

Quoted to show the parallel command: 'Husbands, love your wives, and be not bitter against them.'

1 Corinthians 11

Mentioned in review as teaching God's order: God, Christ, man, woman.

Romans 5:6-8

Quoted to demonstrate that Christ died for the ungodly while we were yet sinners, showing realistic love.

Luke 19:10

Cited: 'I came not to save that which was righteous, but that which was lost,' illustrating Christ's realistic love.

John 17:9

Quoted to show Christ's exclusive love: 'I pray for them: I pray not for the world.'

Matthew 5

Referenced regarding God's benevolent love causing sun and rain on just and unjust.

Acts 14:17

Quoted to illustrate God's benevolent love through provision of rain and fruitful seasons.

1 Corinthians 13

Alluded to with 'love beareth all things' in the context of realistic love.

Revelation 3:19

Quoted: 'As many as I love, I rebuke,' to show that love includes biblical rebuke.

Ephesians 4:26

Quoted: 'Be angry and sin not,' to indicate there is a biblical use of anger in resolving sin.

Study notes

Discussion Questions

1. What does it mean to love your wife 'even as Christ loved the church' in practical, daily terms?

Consider: Weaver explains that this love is qualitative, realistic, exclusive, and sacrificial.

2. How can a husband balance headship with sacrificial love without becoming either a tyrant or a passive lackey?

Consider: Weaver warns against the two extremes and says headship is for the wife's good.

3. Why is it important to understand that love is an act of the will rather than just an emotion?

Consider: Weaver argues that love can be commanded because it is a choice, not a feeling.

4. In what ways can unrealistic expectations lead to bitterness in marriage, and how can they be avoided?

Consider: Weaver says bitterness comes from unfulfilled expectations and urges realistic love.

5. How does a husband's love contribute to the sanctification and spiritual growth of his wife?

Consider: Weaver asks whether wives have become more holy because of their husbands' love.

6. What are some practical ways a husband can demonstrate exclusive love for his wife?

Consider: Weaver discusses the distinction between benevolent love and special redemptive love.

7. How does the analogy of Christ and the church shape our understanding of the husband-wife relationship?

Consider: Weaver reads Palmer's quote detailing the parallels between Christ's love and a husband's love.

8. Why are love and submission described as inseparably bound, and what happens when one is demanded without the other?

Consider: Weaver concludes that demanding one without the other leads to impossibility.

Applications

Examine Your Love Qualitatively

Husbands should evaluate whether they love their wives with the same kind of self-sacrificial, realistic, and exclusive love Christ has for the church.

Lecture support: Weaver asks, 'Do you love your wife qualitatively? That is, with the same kind of love that Christ loved the Church?' (3343.2-3443.7s).

Express Love and Appreciation Regularly

Husbands should frequently tell their wives they love them, appreciate them, and teach them from Scripture.

Lecture support: Weaver asks, 'When is the last time that you told your wife that you loved her and that you appreciated her?' (3343.2-3443.7s).

Avoid Bitterness by Adjusting Expectations

Husbands must guard against bitterness by accepting their wives' imperfections and not holding unrealistic expectations.

Lecture support: Weaver warns, 'Unrealistic expectations always lead to bitterness' (1622.9-1666.6s).

Prioritize Your Wife Above All Others

After marriage, a husband must make his wife his primary companion, putting friends and hobbies in second place.

Lecture support: Weaver says, 'Once you marry, that wife becomes your best friend, your number one companion, and all else take a back seat' (2595.9-2668.8s).

Love as an Act of the Will

Husbands must choose to love their wives daily, regardless of feelings, obeying God's command.

Lecture support: Weaver says, 'I will to love her every day. And I pray and I ask God to help me to love her' (2409.8-2452.3s).

Seek Your Wife's Spiritual Growth

A husband's love should aim to help his wife become more holy and godly, reflecting Christ's sanctifying work.

Lecture support: Weaver asks, 'Has your wife become more holy, more obedient and godlier because she's been married to you?' (3017.2-3106.8s).

Rebuke in Love When Necessary

Love includes biblical rebuke when a spouse is wrong, but it must be done without sin, aiming at resolution.

Lecture support: Weaver cites Revelation 3:19 and Ephesians 4:26 to show that love and rebuke can coexist (3253.1-3340.2s).

Embrace Mutual Dependence of Roles

Husbands should not demand submission without providing Christ-like love, recognizing the roles are inseparable.

Lecture support: Weaver says, 'when men demand that their wives submit to them without them loving the wife... they're demanding that which never can be' (3448.6-3539.0s).

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 8

The Family

Part Eight

October 28, 2007

Read Chapter 8 in the companion book, pages 133-150 (October 9, 2026 opening-heading corrected edition).

Major Themes

Obedience as the Primary Duty of Children

Children are commanded to obey their parents, which means listening with intent to obey and carrying out instructions fully and promptly.

Lecture support: Children, obey your parents in the Lord for this is right. (Ephesians 6:1) and the definition of obey as hupakouō.

The Necessity of Children Hearing God's Word with Parents

Weaver argues that separating children from the main preaching service deprives them of the pure Word and the Holy Spirit's illumination, which is needed by all.

Lecture support: References to Deuteronomy 31:12, Joshua 8:34-35, Ezra 10:1, and the argument that the Holy Spirit opens the eyes of both young and old.

Obedience as Righteousness and Worship

Obedience to parents is an act of righteousness and worship toward God, while disobedience is sin and rebellion against God's authority.

Lecture support: Children, obey your parents in the Lord, for this is right (righteousness) and Colossians 3:20.

Parental Authority as Prophet, Priest, and King

Parents are to teach God's Word, pray for their children, and rule over them according to Scripture, reflecting Christ's offices to the church.

Lecture support: Deuteronomy 17:18-20 and the explanation of the three roles.

God's Severe Judgment on Disobedience

Disobedience to parents is listed among grave sins in Romans 1 and 2 Timothy 3, and Proverbs 30:17 warns of death for mockers.

Lecture support: Romans 1:30-31, 2 Timothy 3:1-2, Proverbs 30:17.

Key Arguments

Children must hear the Word of God alongside their parents because the Holy Spirit alone gives understanding.

Weaver argues that since no one can understand Scripture without the Holy Spirit, separating children from the main service is unnecessary and harmful.

Lecture support: Who can understand the Word of God apart from the illumination of the Holy Spirit? No one. Can an adult understand the Word of God apart from the Holy Spirit? No. Can a child understand the Word of God apart from the Holy Spirit? No.

Obedience is stronger than submission and demands action.

Unlike submission, which is willing subjection, obedience requires a direct response to a command from rightful authority.

Lecture support: Submission is the willing subjection of one person to another, whereas obedience is a more direct word and it demands action.

Delayed or slothful obedience is equal to disobedience.

Weaver insists that children must obey promptly and thoroughly, as half-hearted obedience irritates parents and fails to meet God's standard.

Lecture support: Delayed and slothful obedience is equal to disobedience.

Obedience is necessary for the good order and prosperity of the family.

A family cannot function without due subordination; each member must fulfill their role for the household to succeed.

Lecture support: No family can function or be prosperous where there is not due subordination in the household.

A child who never learns obedience cannot function in society.

Without learning to obey parents, a child will struggle in jobs, school, and social settings, as all require submission to authority.

Lecture support: If the child has never learned to obey, how in the world can he ever hold down a job?

Obedience to parents is obedience to God; disobedience is rebellion against God.

Parents are God's delegated authority, so a child's obedience or disobedience directly reflects their relationship with God.

Lecture support: The child that obeys his parents does so as unto the Lord and in the Lord... But the children who disobey their parents... it's disobeying God and dishonoring God.

Parents must give clear, distinct commands for children to obey.

Children cannot obey suggestions or read minds; parents must communicate understandable directives.

Lecture support: Children cannot obey suggestions. Nor can they read your mind. And they cannot obey that which they do not understand.

Grown rebellious children may be dealt with by civil execution or disinheritance.

Weaver presents Deuteronomy 21:18-21 and the example of Reuben to show biblical remedies for persistently rebellious adult children.

Lecture support: God demands the death penalty for grown, stubborn, rebellious, recalcitrant children... The second method of dealing with grown, rebellious children is disinheritance.

Scripture References

Ephesians 6:1-3

Primary text for the sermon; commands children to obey and honor parents.

Deuteronomy 31:12

Used to show that men, women, and children were gathered to hear God's law.

Joshua 8:34-35

Joshua read all the law to the congregation including women and little ones.

Ezra 10:1

A great congregation of men, women, and children assembled to hear Ezra.

Ephesians 6:5

Servants are to be obedient to masters; the same Greek word for obey is used as in verse 1.

Ephesians 5:22

Wives submit to husbands as unto the Lord; compared to children's obedience in the Lord.

Matthew 10:37

Loving father or mother more than Christ makes one unworthy; used to show limits of parental authority.

Colossians 3:20

Children obey parents in all things, for this is well pleasing to the Lord.

Luke 2:47-51

Jesus at age 12 submitted to his parents, serving as an example for children.

1 Peter 2

Christ is our example in all things, including submission to parents.

Deuteronomy 17:18-20

Requirements for a king to read and obey God's law; applied to parents ruling their children.

Deuteronomy 21:18-21

Law for stoning a stubborn and rebellious son; presented as a remedy for grown rebellious children.

Romans 1:18, 30-31

Disobedience to parents listed among sins that bring God's wrath.

2 Timothy 3:1-2

Disobedience to parents listed as a characteristic of perilous last days.

Proverbs 30:17

The eye that mocks a father and despises a mother will be picked out by ravens; a warning of death.

Study notes

Discussion Questions

1. Why does Weaver believe children should remain in the main worship service rather than attend a separate 'junior church'?

Consider: Weaver argues from Scripture that families heard God's Word together and that the Holy Spirit illuminates all ages.

2. How does the command for children to 'obey' differ from the command for wives to 'submit'?

Consider: Weaver explains that obedience is stronger and demands action, while submission is willing subjection.

3. What does it mean for a child to obey 'in the Lord,' and how does this affect their view of parental authority?

Consider: Weaver teaches that obedience is an act of worship toward God, and parents are God's delegated authority.

4. Why does Weaver say that a child who never learns obedience cannot function in society?

Consider: He argues that all areas of life - jobs, school, social settings - require submission to authority.

5. What are the three roles of parents as prophet, priest, and king, and how should they be exercised?

Consider: Weaver explains that parents must teach God's Word, pray for their children, and rule according to Scripture.

6. How does Weaver reconcile the Old Testament death penalty for rebellious children with the lack of biblical examples of its application?

Consider: He notes that no parent in Scripture actually brought a child for execution, showing parental mercy, but God's standard remains.

7. What does the disinheritance of Reuben teach about dealing with grown rebellious children today?

Consider: Weaver uses Reuben as an example that parents may withhold inheritance from persistently wicked adult children.

Applications

Keep children in the main worship service to hear God's Word.

Parents should not separate children from the preaching of Scripture, as the Holy Spirit can illuminate their understanding just as He does adults.

Lecture support: Gather the people together, men and women and children... that they may hear (Deuteronomy 31:12) and the argument that the Holy Spirit opens the eyes of both young and old.

Teach children to obey promptly and thoroughly.

Parents must insist on immediate, wholehearted obedience, as delayed or slothful obedience is equivalent to disobedience.

Lecture support: Delayed and slothful obedience is equal to disobedience.

Parents must give clear, understandable commands.

Children cannot obey suggestions or unspoken expectations; parents should communicate directives distinctly.

Lecture support: Children cannot obey suggestions. Nor can they read your mind.

Exercise parental authority as prophet, priest, and king.

Parents should teach Scripture, pray for their children, and rule over them according to God's Word.

Lecture support: You are to be a prophet, a priest, and a king... declare the Word of God... make intercession... rule over those children.

Do not subsidize the sin of grown rebellious children.

Parents should not use their resources to support adult children who persist in rebellion; disinheritance is a biblical option.

Lecture support: If you ever think for one minute that I'm going to subsidize your sin and your rebellion... you're mistaken.

Recognize disobedience to parents as a serious sin.

Children and parents alike must view disobedience as rebellion against God, listed among the darkest sins in Scripture.

Lecture support: Disobedient to parents is placed in all of these sins in Romans 1... God frowns upon children's disobedience to parents.

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

The Family

Part Nine

November 04, 2007

Read Chapter 9 in the companion book, pages 151-167 (October 9, 2026 opening-heading corrected edition).

Major Themes

Honor as an Inward Disposition

Honor goes beyond outward obedience; it is an attitude of reverence, valuation, and veneration toward parents that persists throughout life.

Lecture support: Weaver states: 'Obedience is the duty and honor is the disposition. So honor goes beyond obedience.' (323.5-395.4s) and 'there is never an instance in which he may dishonor his parents. Honor always continues.' (653.9-706.4s)

Lifelong Obligation to Honor

The command to honor applies to all people throughout their lives, even after children marry and become heads of their own households.

Lecture support: Weaver quotes Rushdoony: 'The original command to honor father and mother applies to all of us throughout our lives.' (436.1-487.6s) and explains that when a child marries, 'obedience to his parents ceases' in a general sense, but honor continues (706.5-741.3s).

Respecting Parental Authority in the Home

Adult children must still respect their father's headship when visiting the parental home, avoiding attempts to usurp his authority.

Lecture support: Weaver says: 'When he returns to his father's house... his father is still the head of his house. And he is still his father's son.' (741.7-845.3s) and 'do not attempt to usurp your father's authority in his home' (896.4-952.1s).

Leaving and Cleaving

Married children must establish a separate home and government, leaving parents financially, emotionally, and governmentally, while still honoring them.

Lecture support: Weaver states: 'once the children are married, there is to be a separate home, a separate headship and a separate duty... They should leave father and mother financially, emotionally, and governmentally.' (1241.2-1277.5s)

Fearing Both Parents Equally

Leviticus 19:3 places mother before father to teach that both are to be feared and honored equally, countering the natural tendency to love mother and fear father.

Lecture support: Weaver explains: 'God places the mother first in Leviticus 19 verse 3 to emphasize the point that she too is not only to be honored and venerated, but to be feared.' (1519.1-1549.5s) and cites Rushdoony: 'Children ordinarily fear the father and love the mother. Hence they say precedence is here given to the mother in order to inculcate the duty of fearing them both alike.' (1749.6-1778.5s)

Practical Expressions of Honor

Honor is demonstrated through respect, avoiding shame, sensitivity to parents' needs, and verbal expressions of love and gratitude.

Lecture support: Weaver lists ways: 'showing respect for their persons' (1839.6-1878.2s), 'not bringing shame upon the family' (1943.4-1987.4s), 'being sensitive to their needs' (2099.2-2137.9s), and asking when you last told your parents you love them (2139.5-2224.4s).

The Promise of Well-Being and Long Life

The fifth commandment includes a promise of well-being and long life for those who honor their parents, based on God's blessing and the natural benefits of heeding parental wisdom.

Lecture support: Weaver says: 'there is the promise of long life and well-being if one honors his father and his mother' (2712.0-2721.6s) and explains the supernatural and natural reasons (2772.7-2804.4s).

Honoring Dishonorable Parents

Even when parents are dishonorable or abusive, children are still required to honor the office of parent and do what is right within the limits of God's law, avoiding bitterness.

Lecture support: Weaver addresses the objection: 'there are some dishonorable parents... But what God still requires is that we honor the office.' (3070.6-3120.7s) and 'no matter how your parents have mistreated you or abused you, they're still your parents. And you can still do what is right toward them' (3184.0-3236.6s).

Key Arguments

Honor is distinct from and deeper than obedience

Obedience is the outward duty, while honor is the inward disposition of reverence and high estimation; a child can obey while dishonoring.

Lecture support: Weaver states: 'Obedience is the duty and honor is the disposition. So honor goes beyond obedience.' (323.5-395.4s) and illustrates with the story of the little girl who sat down outwardly but was 'standing up on the inside' (396.2-435.2s).

Honor is a lifelong command that never ceases

While a child's general obedience may cease upon marriage, the obligation to honor parents continues throughout life.

Lecture support: Weaver says: 'There is a general sense in which a child's obedience to his parent ceases, but the honor of his parents never ceases.' (653.9-706.4s)

Adult children must respect parental headship when visiting

Even as heads of their own homes, adult children must honor their father's authority in his house and not usurp it.

Lecture support: Weaver explains: 'When he returns to his father's house... his father is still the head of his house. And he is still his father's son.' (741.7-845.3s) and 'do not attempt to usurp your father's authority in his home' (896.4-952.1s).

Marriage requires leaving parents and establishing a new government

God commands leaving father and mother to form a new home, which involves financial, emotional, and governmental separation, while still honoring parents.

Lecture support: Weaver states: 'once the children are married, there is to be a separate home, a separate headship and a separate duty... They should leave father and mother financially, emotionally, and governmentally.' (1241.2-1277.5s)

Both mother and father are to be feared and honored equally

Leviticus 19:3 places mother first to counter the tendency to love mother and fear father, teaching that both are to be feared and honored alike.

Lecture support: Weaver says: 'God places the mother first in Leviticus 19 verse 3 to emphasize the point that she too is not only to be honored and venerated, but to be feared.' (1519.1-1549.5s) and cites Rushdoony on the duty of fearing both alike (1749.6-1778.5s).

Honoring parents includes practical acts of respect, gratitude, and sensitivity

Honor is shown by respecting parents' persons, avoiding shameful conduct, meeting their emotional needs, and expressing love and thanks.

Lecture support: Weaver lists: 'showing respect for their persons' (1839.6-1878.2s), 'not bringing shame upon the family' (1943.4-1987.4s), 'being sensitive to their needs' (2099.2-2137.9s), and asking when you last thanked them (2139.5-2224.4s).

The fifth commandment carries a promise of blessing and long life

God attaches a special promise to the command to honor parents: well-being and long life, which operates through both divine blessing and natural consequences of heeding parental wisdom.

Lecture support: Weaver says: 'there is the promise of long life and well-being if one honors his father and his mother' (2712.0-2721.6s) and explains the supernatural and natural reasons (2772.7-2804.4s).

Even dishonorable parents are to be honored because the office is honorable

When parents are abusive or wicked, children must still honor the office of parent and do what is right, avoiding bitterness and resentment.

Lecture support: Weaver says: 'there are some dishonorable parents... But what God still requires is that we honor the office.' (3070.6-3120.7s) and 'no matter how your parents have mistreated you or abused you, they're still your parents. And you can still do what is right toward them' (3184.0-3236.6s).

Scripture References

Ephesians 6:1-4

Weaver introduces the passage as the primary text for the sermon, focusing on verses 1-3.

Ephesians 6:1

Quoted as the command for children to obey parents in the Lord, which was covered in the previous sermon.

Ephesians 6:2

The command to honor father and mother, which is the focus of this sermon.

1 John 5:23

Cited to show that the same Greek word for honor (timao) is used for honoring the Son.

1 Peter 2:17

Cited to show that the same word for honor is used for honoring the king.

1 Timothy 5:1

Used to argue that if we are to entreat an elder as a father, we should treat our own fathers with similar respect, not rebuking them harshly.

Genesis 44:20

One of three instances where mother is mentioned before father; explained as referring to Benjamin being the last child of his mother.

Leviticus 21:1-2

Second instance of mother before father, regarding whom the high priest may defile himself for; easily explained by context.

Leviticus 19:2-3

The third instance where mother is placed before father, emphasizing that both are to be feared as part of holiness.

Exodus 20:12

The parallel passage to Ephesians 6:2, the fifth commandment, which is the basis for the command to honor parents.

Ephesians 6:3

The promise attached to the command: that it may be well with you and you may live long on the earth.

John 15:5

Quoted to show that without Christ we can do nothing, emphasizing our need for God's grace to obey the command to honor.

Romans 14:7

Cited to support the point that no one lives or dies to himself; our sins affect our families.

Deuteronomy 20:9

Referenced by Rushdoony regarding the stoning of one who curses father or mother, illustrating the seriousness of dishonor.

Proverbs 25:21-22 (implied)

Weaver alludes to the principle of feeding your enemy if he hungers, applying it to how to treat dishonorable parents.

Study notes

Discussion Questions

1. What is the difference between obeying and honoring parents, and why is it possible to obey while still dishonoring?

Consider: Weaver distinguishes obedience as duty and honor as disposition, illustrated by the story of the little girl forced to sit down.

2. In what ways does the command to honor parents continue even after a child marries and leaves home?

Consider: Weaver explains that while general obedience may cease, honor never does, and adult children must still respect parental authority when visiting.

3. What does it mean to 'leave and cleave' according to Scripture, and how does this relate to honoring parents?

Consider: Weaver discusses the necessity of establishing a separate home and government while still maintaining honor for parents.

4. Why does Leviticus 19:3 place the mother before the father, and what does this teach about fearing and honoring both parents?

Consider: Weaver explains that this order emphasizes the equal fear and honor due to both parents, countering the tendency to love mother and fear father.

5. What are some practical ways we can honor our parents in daily life, especially as they age?

Consider: Weaver lists showing respect, avoiding shame, being sensitive to needs, and expressing love and gratitude.

6. How should we respond to parents who have been dishonorable or abusive, and what limits does God's Word place on that response?

Consider: Weaver addresses the objection of dishonorable parents, emphasizing that we must still honor the office and do right without harboring bitterness.

7. What is the promise attached to the fifth commandment, and how does it function both supernaturally and naturally?

Consider: Weaver explains the promise of well-being and long life, rooted in God's blessing and the practical benefits of heeding parental wisdom.

8. Why do we need God's grace to obey the command to honor our parents, and how does God provide that grace?

Consider: Weaver points to John 15:5 and the pattern of God giving commands, grace to obey, and then rewards, highlighting our dependence on Him.

Applications

Examine your heart attitude toward your parents

Evaluate whether your obedience is merely external or accompanied by genuine honor and reverence from the heart.

Lecture support: Weaver says: 'It is possible for a child to obey his parents and dishonor them at the same time.' (323.5-395.4s) and 'Many Christians sometimes do what is right only because they're either forced to or believe they have to.' (509.4-556.5s)

Respect your father's authority when visiting his home

Even as an independent adult, defer to your father's headship in his own house and avoid challenging his authority.

Lecture support: Weaver states: 'do not attempt to usurp your father's authority in his home because he is still the head of his house.' (896.4-952.1s) and shares his personal example of obeying his father's request to stop the pigs (981.9-1036.9s).

Establish a separate household when married

Leave your parents financially, emotionally, and governmentally to form a new family unit, while continuing to honor them.

Lecture support: Weaver says: 'They should leave father and mother financially, emotionally, and governmentally. One of the best ways to do that is to leave them geographically.' (1278.7-1314.9s)

Fear and honor both parents equally

Recognize that both mother and father are to be revered and feared, not just the father, and treat them with appropriate respect.

Lecture support: Weaver explains Leviticus 19:3: 'God places the mother first... to emphasize the point that she too is not only to be honored and venerated, but to be feared.' (1519.1-1549.5s)

Express love and gratitude to your parents regularly

Do not wait until they are gone to tell your parents you love them and thank them for their sacrifices.

Lecture support: Weaver asks: 'When is the last time you told your father and your mother that you love them? When is the last time you thanked them for everything that they've done for you?' (2139.5-2224.4s)

Avoid bringing shame on your family

Recognize that sinful or dishonorable behavior reflects poorly on your parents and violates the fifth commandment.

Lecture support: Weaver says: 'whatever you do to bring shame upon your family dishonors them... rebelliousness, thievery, hatefulness, lying, cheating, and any other sin that brings shame upon your family is a violation of the fifth commandment.' (1989.3-2096.3s)

Do what is right toward dishonorable parents without bitterness

Even if parents have been abusive or hostile, you can still honor the office by acting rightly and avoiding resentment.

Lecture support: Weaver says: 'no matter how your parents have mistreated you or abused you, they're still your parents. And you can still do what is right toward them... It does mean that I don't harbor bitterness and ill will and resentment in my heart.' (3184.0-3274.2s)

Depend on God's grace to honor your parents

Acknowledge that you cannot obey this command in your own strength and rely on the Holy Spirit to enable you.

Lecture support: Weaver says: 'How many of us can do that on our own and by ourselves? None... God gives us a command. Then God gives us grace and power to obey that command.' (2817.7-2884.8s)

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 10

The Family

Part Ten

November 11, 2007

Read Chapter 10 in the companion book, pages 169-186 (October 9, 2026 opening-heading corrected edition).

Major Themes

Paternal Responsibility

God specifically commands fathers, as heads of the home, to take responsibility for the teaching, training, and nurture of their children.

Lecture support: In verse 4, he specifically uses a Greek word pateres, which relates primarily and distinctly and specifically to fathers. So this command then is addressed to fathers. (03:47.9-04:24.1)

Avoiding Provocation to Anger

Fathers must not provoke their children to unnecessary, needless anger or discouragement through unreasonable demands, harshness, partiality, inconsistency, inflexibility, or neglect.

Lecture support: What God is saying is that we are not to provoke them to unnecessary, needless, and useless anger and discouragement. (14:20.5-14:34.1)

The Importance of Discipline

Failure to discipline children leads to delayed anger and produces shiftless, irresponsible adults who bring shame to their parents.

Lecture support: The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame. (40:00.6-40:57.8)

Biblical Work Ethic

Teaching children to work is essential; failure to do so provokes delayed anger and produces adults who cannot function in society.

Lecture support: If you do not teach your child the value of work, the honorableness of work, the rewards of work, and the rewards for diligent and faithful labor, then you failed in your task as the parent. (43:00.4-43:34.8)

Repentance and Correction

Fathers who have failed in these areas must repent, seek forgiveness, and correct what they can.

Lecture support: And as fathers who have done that, we must repent, we shall repent. And seek the Lord's forgiveness and correct anything that we can correct. (58:52.5-59:54.5)

Key Arguments

The command is specifically to fathers, not parents in general.

Paul uses the Greek word pateres (fathers) rather than goneusin (parents) to emphasize the father's unique responsibility as head of the home.

Lecture support: In verse 4, he specifically uses a Greek word pateres, which relates primarily and distinctly and specifically to fathers. (03:47.9-04:24.1)

Provocation is not all anger, but unnecessary exasperation.

God does not forbid fathers from ever making children angry; discipline and denial of their way will cause anger. The command forbids needless provocation.

Lecture support: God is not commanding fathers to never make their children angry. He is not commanding fathers to never to do anything that would displease their children. (12:54.2-14:19.6)

Unreasonable commands provoke immediate anger.

Expecting children to do what is beyond their physical, mental, or emotional ability builds bitterness and resentment.

Lecture support: When we expect our children to follow and obey and accomplish that which is unreasonable, we build up immediate bitterness, anger, and resentment and discouragement. (17:22.3-18:18.6)

Harsh, tyrannical rule provokes children.

Fathers must not be cold-hearted tyrants but show pity and compassion, remembering their children's weaknesses, as God pities us.

Lecture support: Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust. (22:22.4-22:57.0)

Inconsistency in example provokes children.

When parents teach one thing but live another (e.g., truthfulness, church attendance, tithing, forgiveness), children see hypocrisy and become angry.

Lecture support: We try to teach our children the value of truth... And then there will come a circumstance... and we'll deny the very truth that we've been trying to teach our children. (29:02.9-29:50.2)

Failure to discipline leads to delayed anger.

Children left undisciplined grow up to be demanding, irresponsible adults who eventually resent their parents for not correcting them.

Lecture support: A child left to himself bringeth his mother to shame. (40:00.6-40:57.8)

Failure to teach a work ethic provokes delayed anger.

Without learning the value and necessity of work, children become adults who cannot function, leading to resentment toward parents.

Lecture support: If you do not teach your child the value of work... then you failed in your task as the parent. (43:00.4-43:34.8)

Scripture References

Ephesians 6:1-4

Opening reading of the passage on children obeying parents and fathers not provoking children.

Colossians 3:18-21

Parallel passage summarizing family roles and the command to fathers not to provoke children to anger lest they be discouraged.

1 Thessalonians 2:10-12

Paul uses the father's role in exhorting and comforting his children as an illustration of his ministry.

John 14:15, 21

If you love me, keep my commandments; he that hath my commandments and keepeth them, he it is that loveth me.

Psalm 103:13-14

Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame.

Proverbs 29:15

The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame.

Proverbs 10:4

He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich.

Proverbs 12:24

The hand of the diligent shall bear rule, but the slothful shall be under tribute.

Proverbs 12:27

The slothful man roasteth not that which he took in hunting, but the substance of a diligent man is precious.

Proverbs 13:4

The soul of the sluggard desireth and hath nothing, but the soul of the diligent shall be made fat.

Proverbs 21:5

The thoughts of the diligent tend only to plenteousness, but of everyone that is hasty only to want.

Proverbs 22:29

Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.

Proverbs 27:23

Be thou diligent to know the state of thy flocks and look well to thy herds.

Proverbs 10:5

He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame.

Proverbs 13:18

Poverty and shame shall be to him that refuseth instruction, but he that regardeth reproof shall be honored.

Proverbs 19:26

He that wasteth his father and chaseth away his mother is a son that causeth shame and bringeth reproach.

Discussion Questions

1. Why does Paul specifically address fathers rather than parents in Ephesians 6:4, and what does this imply about the father's role?

Consider: Weaver explains that the Greek word pateres is used instead of goneusin, emphasizing the father's headship and responsibility.

2. What is the difference between provoking children to unnecessary anger and the normal anger that comes from biblical discipline?

Consider: Weaver clarifies that God does not forbid all anger, but needless provocation beyond measure.

3. In what ways might fathers today be unreasonable in their commands, and how can we avoid this?

Consider: Weaver gives examples like expecting a 7-year-old to lift 100-pound bags, and calls fathers to be reasonable like God.

4. How does showing partiality among children provoke anger, and what root causes (like moods) lead to this?

Consider: Weaver notes that discipline based on feelings rather than principle leads to perceived favoritism.

5. What are some practical ways fathers can avoid inconsistency between what they teach and how they live?

Consider: Weaver mentions truthfulness, church attendance, tithing, and forgiveness as areas where inconsistency provokes children.

6. Why does failure to discipline lead to delayed anger in adulthood, according to Proverbs 29:15?

Consider: Weaver explains that undisciplined children become demanding, irresponsible adults who resent their parents.

7. How does the biblical work ethic contrast with modern attitudes toward work and welfare?

Consider: Weaver cites multiple Proverbs and contrasts diligence with the sluggard, noting the loss of a work ethic in society.

8. What steps can fathers take to repent and correct past failures in provoking their children?

Consider: Weaver concludes with a call to repentance, seeking forgiveness, and correcting what can be corrected.

Applications

Fathers must take seriously the command not to provoke their children.

Fathers should examine whether they have provoked their children through unreasonable commands, harshness, partiality, inconsistency, inflexibility, or neglect, and repent.

Lecture support: Fathers have not taken this command seriously. They neglected their children and doing so, they have needlessly provoked them to anger and discouragement. (58:18.9-58:50.3)

Discipline must be based on God's Word, not feelings.

Fathers should ensure discipline is consistent and principled, not dependent on their mood, to avoid provoking anger through partiality.

Lecture support: Discipline cannot be based upon our feelings. It cannot be based upon our moods. It has to be based upon the word of God. (28:37.0-29:02.6)

Teach children a biblical work ethic.

Fathers must actively teach their children the value, honor, and rewards of diligent work, using Scripture and personal example.

Lecture support: If you do not teach your child the value of work, the honorableness of work, the rewards of work, and the rewards for diligent and faithful labor, then you failed in your task as the parent. (43:00.4-43:34.8)

Show pity and compassion as a father.

Fathers should emulate God's fatherhood by remembering their children's weaknesses and showing pity, not ruling as cold-hearted tyrants.

Lecture support: Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust. (22:22.4-22:57.0)

Do not neglect children for work or entertainment.

Fathers must prioritize time with their children, recognizing the one opportunity they have to teach and enjoy them before they are grown.

Lecture support: We only have one opportunity to teach our children. And if we lose it, let me assure you that someone else will teach your children. (37:09.8-38:33.1)

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 Family

Part 11

November 25, 2007

Read Chapter 11 in the companion book, pages 187-203 (October 9, 2026 opening-heading corrected edition).

Major Themes

Fathers' Primary Responsibility

God holds fathers, not mothers or institutions, primarily accountable for nurturing their children in every area of development.

Lecture support: The task in verse 4 is not assigned to Mama. It is not assigned to the pastor... The task is yours as a father, and God holds you accountable and responsible for the children that you sire. (15:06.3-15:41.9)

Nurture as Total Sustenance

Nurturing (ektrephō) means providing everything necessary for a child's normal, useful development, modeled after self-care and Christ's care for the church.

Lecture support: He nourishes his own body by providing everything necessary for its normal, useful development and sustenance... How does the Lord nourish the church? ...He provides for the church life and strength and perfection or maturity. (10:20.1-10:55.5)

Child Training (Paideia) as Education and Chastening

Paideia encompasses the whole training of children, including mental and moral cultivation, and specifically the use of the rod for correction.

Lecture support: It refers to the whole training and the whole education of children... It involves the cultivation of the mind, the cultivation of morals... (20:03.9-20:55.8) ...the specific application of child training is not just education in general, but education by use of the rod. (28:50.8-29:14.6)

Admonition as Memorable Verbal Instruction

Admonition (nouthesia) is verbal instruction that stands out in the mind, requiring goodness, knowledge, and compassion, and is essential for maturity.

Lecture support: It is an exhortation or an admonition that you cause to stand in the child's mind. It is verbal instruction. But it is so specific and so emphatic that it stands out in the child's mind so that the child cannot forget it. (37:15.1-38:58.4)

The Rod as an Expression of Love

God's use of the rod on His children demonstrates love, and a father who refuses to chasten his child acts as if the child is illegitimate, not a true son.

Lecture support: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth... But if you be without chastisement, whereof all are partakers, then are you bastards and not sons. (34:06.6-35:26.7)

Biblical Sphere of Child-Rearing

All child training and admonition must be conducted 'in the Lord,' according to biblical principles, not humanistic or naturalistic reasoning.

Lecture support: Clearly, the realm and the sphere in which both admonition and chastening are to take place is the biblical realm. We're not to follow man-made, naturalistic, or humanistic reasoning. (51:55.4-52:32.9)

Key Arguments

Fathers must not provoke but nurture

Ephesians 6:4 contains a negative command (do not provoke) and a positive command (nurture), and fathers are to focus on the positive task of bringing children to maturity.

Lecture support: And you fathers, provoke not your children to wrath. That's the negative. Now here's the positive: but bring them up in the nurture and admonition of the Lord. (06:00.8-06:24.9)

Nurture means total developmental provision

The Greek word ektrephō means to nourish to maturity, and fathers must provide for every aspect of their children's development, just as a man cares for his body and Christ cares for the church.

Lecture support: God says you're required to be the instrumental cause of their development in every area. In other words, you're required to be the total sustenance and nourisher of your child in every area of life. (12:47.9-13:58.0)

Child training includes the rod

The word paideia, translated 'nurture,' specifically refers to chastening with the rod in Hebrews 12, and this is a necessary part of child training.

Lecture support: Every time you see the word chastened, chastening, or chasteneth, or corrected in this passage, it is the same Greek word paideia... It refers to the intelligent and purposeful application of a rod or a switch for punishment and correction. (27:20.9-28:15.9)

Admonition is verbal instruction that sticks

Admonition (nouthesia) is emphatic verbal instruction designed to stand out in the mind, and it is the primary means before the rod is used.

Lecture support: It is an exhortation or an admonition that you cause to stand in the child's mind... It's like tying a string around your brain, you know, you just don't forget it. (37:15.1-38:58.4)

God's pattern: Word first, then rod

God deals with His children by first sending His Word, and if that is rejected, He sends the rod. Fathers should follow this pattern.

Lecture support: What does God do first? God sends His Word. What does God do second? He sends His rod. The Word is first. The rod is second. If we wish to be spared the rod, we must obey his word. (32:43.3-34:06.5)

Lack of chastening denies sonship

A father who does not chasten his child is acting as if the child is illegitimate, showing hatred rather than love.

Lecture support: Lack of chastisement is not a manifestation of love, it is a manifestation of hatred. Lack of chastisement is even a denial of sonship. (34:06.6-35:26.7)

Fathers must accept responsibility for education

If fathers do not teach their children truth, others will teach them error, so fathers must actively educate their children biblically.

Lecture support: If a father does not teach his child truth, someone else will teach him error. (53:12.1-54:28.5)

Scripture References

Ephesians 6:1-4

Read at the opening as the foundational text for the sermon series on the family.

Ephesians 5:29

Used to illustrate the meaning of 'nurture' (ektrephō) by showing how a man nourishes his body and Christ nourishes the church.

Acts 7:22

Shows the general use of paideia (child training) in Moses being learned in all the wisdom of the Egyptians.

2 Timothy 2:24-25

Demonstrates that child training (paideia) applies to pastoral ministry, instructing those who oppose themselves.

2 Timothy 3:16

Shows that Scripture is profitable for instruction (paideia) in righteousness.

Hebrews 12:5-11

The primary passage demonstrating that paideia specifically refers to chastening with the rod, and that God chastens those He loves.

Micah 6:9

Illustrates that God sends His word first, then the rod; the rod is to be heard.

1 Corinthians 10:11

Shows that the events of Israel in the wilderness were written for our admonition (nouthesia), standing out in the mind.

Romans 15:14

Indicates that being full of goodness and knowledge enables one to admonish others.

Colossians 1:28

Shows that admonition (warning) is required for presenting every man perfect in Christ.

Acts 20:31

Paul admonished with tears, demonstrating the heartfelt attitude that should accompany admonition.

Revelation 3:19

Jesus says He rebukes and chastens those He loves, showing the pattern of word and rod.

Lamentations 3:33

God does not afflict willingly, indicating that chastening is not done out of cruelty but necessity.

Study notes

Discussion Questions

1. In what practical ways can fathers 'nourish' their children in every area of life, as a man nourishes his own body?

Consider: Based on the illustration from Ephesians 5:29 and the explanation of ektrephō.

2. How does the distinction between general child training (paideia) and specific chastening with the rod affect our understanding of discipline?

Consider: Arising from the dual use of paideia in Scripture, especially Hebrews 12.

3. What does it mean for admonition to 'stand out in the mind,' and how can fathers ensure their verbal instruction is memorable and effective?

Consider: From the definition of nouthesia and examples like Proverbs and Paul's tearful warnings.

4. Why does the Bible say that lack of chastisement is akin to treating a child as illegitimate, and how should this shape a father's approach to discipline?

Consider: Directly from Hebrews 12:8 and Weaver's commentary on it.

5. How can fathers balance the use of verbal instruction and the rod in a way that reflects God's pattern of dealing with His children?

Consider: Based on the principle from Micah 6:9 and Revelation 3:19 that the word comes first, then the rod.

6. What are some modern 'Spock-like' philosophies that contradict biblical child-rearing, and how can fathers guard against them?

Consider: Referencing the warning against man-made, naturalistic reasoning and the example of Dr. Spock.

Applications

Accept Fatherly Responsibility

Fathers must personally accept the God-given responsibility for the education and discipline of their children, not delegating it to others.

Lecture support: God holds fathers responsible for the education and the discipline of their children. And fathers must accept that responsibility and then seek to fulfill it according to the Word of God. (53:12.1-54:28.5)

Prioritize Verbal Instruction

Fathers should first use clear, memorable verbal instruction (admonition) to teach their children biblical principles, ensuring the word stands out in their minds.

Lecture support: Like our Heavenly Father, we must first learn to use the word of admonition. We must make sure the word stands out in the mind that our children hear and they grasp. (54:31.8-55:30.7)

Use the Rod Only When Necessary

The rod should be used only after verbal instruction has been refused, and it must be administered out of love, not anger, following God's example.

Lecture support: And then only after that do we use the rod if they refuse to hear the word... when we whip our children, it's not because we hate them, but it's because we love them. (54:31.8-55:30.7, 55:31.5-57:06.5)

Nurture in the Biblical Sphere

All child-rearing practices must be grounded in Scripture, rejecting secular or humanistic methods, and relying on God's grace for power.

Lecture support: We're not to follow man-made, naturalistic, or humanistic reasoning... We need the power of God's grace to accomplish the task that God has assigned to us. (51:55.4-52:32.9, 52:34.0-53:11.9)

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 12

The Sanctified Use of the Rod

December 09, 2007

Read Chapter 12 in the companion book, pages 205-222 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Rod Belongs to God

The rod is God's instrument, not man's, and must be used according to His terms and law, not human emotions or cultural opinions.

Lecture support: Weaver states, 'The rod is God's and does not belong to man... it is to be used according to God's terms.' He cites Deuteronomy 8:5, 2 Samuel 7:14, and other passages showing God uses a rod.

Discipline Must Not Be in Anger

God does not chasten in anger, and parents must not discipline out of anger but out of faithfulness to God's principles for the child's good.

Lecture support: Weaver says, 'The rod is not to be used in anger... God does not chasten us in anger.' He references Psalm 103:13 and David's prayers in Psalms 6 and 38.

Consistency and Diligence in Discipline

Loving parents chasten consistently and diligently, not based on feelings, teaching children that truth and principle matter.

Lecture support: Proverbs 13:24 is quoted: 'He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.' Weaver explains 'betimes' means early, earnestly, diligently.

Timely Discipline While There Is Hope

Discipline must be applied while the child is moldable; delaying can lead to a hardened will that resists correction.

Lecture support: Proverbs 19:18: 'Chasten thy son while there is hope.' Weaver illustrates with stories of a teenage boy who resisted and a young boy who learned after firm discipline.

The Rod Drives Out Foolishness

Foolishness is bound in a child's heart, and the rod of correction is God's means to drive it away, not to punish childishness.

Lecture support: Proverbs 22:15: 'Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.' Weaver distinguishes foolishness from childish mistakes.

The Rod Imparts Wisdom

The rod, combined with reproof, teaches wisdom - specifically that sin brings suffering and the way of the transgressor is hard.

Lecture support: Proverbs 29:15: 'The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.'

The Rod as an Instrument of Conversion

Under God's blessing, biblical discipline can deliver a child's soul from hell by teaching self-discipline and respect for God's law.

Lecture support: Proverbs 23:13-14: 'Withhold not correction from the child... thou shalt beat him with the rod, and shalt deliver his soul from hell.'

Trusting God's Means, Not the Instrument Alone

Parents must use the rod as God ordained but rely on His blessing to make it effectual; the rod without God's blessing is useless.

Lecture support: Weaver says, 'It is not just the instrument alone. It is the instrument with the blessings of God... Without the blessing of God, the means are useless.'

Key Arguments

The rod is God's, not man's, and must be used biblically

Since the rod belongs to God, it must be employed only on His terms, not according to human whims or cultural norms.

Lecture support: Weaver states, 'The rod is God's and does not belong to man... it is to be used according to God's terms.' He cites multiple Scriptures showing God's use of the rod.

Anger has no place in biblical discipline

God does not chasten in anger, and parents who discipline in anger teach children to obey only when parents are angry, not out of principle.

Lecture support: Weaver says, 'If God does not chasten us in anger, then we are not to chasten our children in anger.' He references Psalms 6 and 38.

Consistency in discipline reflects genuine love

Loving parents chasten consistently, not sporadically based on mood, teaching children that God's principles are unchanging.

Lecture support: Proverbs 13:24 is cited, and Weaver explains that inconsistency teaches children that feelings matter more than truth.

Discipline must be timely to be effective

There is a window of hope when a child's will can be shaped; delaying discipline can result in a hardened, rebellious heart.

Lecture support: Proverbs 19:18 is quoted, and Weaver shares personal stories of a teenage boy who resisted and a young boy who learned through firm, timely discipline.

The rod targets foolishness, not childishness

Foolishness - willful rebellion - is bound in the heart and must be driven out by the rod; childish mistakes do not warrant physical discipline.

Lecture support: Proverbs 22:15 is explained, and Weaver distinguishes between a child learning to eat and a child throwing food in a tantrum.

The rod teaches wisdom through suffering

The rod, along with verbal reproof, imparts wisdom by teaching the hard lesson that sin has consequences.

Lecture support: Proverbs 29:15 is cited, and Weaver explains that the rod teaches 'he who sins must suffer.'

Biblical discipline can lead to a child's salvation

When used with God's blessing, the rod can deliver a child from hell by instilling self-discipline and reverence for God.

Lecture support: Proverbs 23:13-14 is quoted, and Weaver emphasizes that the sanctified use of the rod produces life, not death.

Parents must trust God, not the rod alone

The rod is a means God has ordained, but parents must seek His blessing to make it effectual; without God, the means are useless.

Lecture support: Weaver says, 'We can't trust in the rod. We have to trust in the God who gave the rod.'

Scripture References

Psalm 94:12

The foundational text for the message: 'Blessed is the man whom thou chasteneth, O Lord, and teacheth him out of thy law.'

Ephesians 6:4

Fathers are commanded not to provoke children to wrath but to bring them up in nurture and admonition of the Lord, which includes the rod.

Micah 6:9

The Lord's voice calls to hear the rod and Him who appointed it, showing that the rod follows when His word is rejected.

Proverbs 13:15

The rod enforces the lesson that the way of the transgressor is hard.

1 Samuel 2:29

God rebukes Eli for honoring his sons above God by not restraining their wickedness.

1 Samuel 3:13

God judges Eli's house because his sons made themselves vile and he restrained them not.

1 Kings 1:5-6

Adonijah exalted himself because David had not displeased him at any time, showing a failure to discipline.

Psalm 119:67, 71, 75

David learned through affliction that before he was afflicted he went astray, but afterward he kept God's word; it was good to be afflicted to learn statutes; God in faithfulness afflicted him.

Deuteronomy 8:5

As a man chastens his son, so the Lord chastens His people, showing God's pattern for discipline.

2 Samuel 7:14

God promises to chasten Solomon with the rod of men and stripes of the children of men if he commits iniquity.

Job 9:34

Job asks God to take His rod away, acknowledging God's use of the rod in his suffering.

Job 21:7-9

The wicked prosper and their houses are safe from fear because the rod of God is not upon them, implying they are not His children.

Psalm 89:31-32

If God's people break His statutes, He will visit their transgression with the rod and their iniquity with stripes.

1 Corinthians 11:32

When we are judged, we are chastened of the Lord so that we will not be condemned with the world.

Psalm 23:4

David finds comfort in God's rod and staff, knowing that chastisement proves sonship (referenced in connection with Hebrews 12:8).

Hebrews 12:8

If we are without chastisement, we are bastards and not sons; the rod comforts because it confirms we belong to God.

Psalm 103:13-14

Like a father pities his children, the Lord pities those who fear Him, knowing our frame and that we are dust - He does not chasten in anger.

Psalm 6:1; 38:1

David prays, 'O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure,' showing God's discipline is not in wrath.

Proverbs 13:24

He that spares his rod hates his son, but he that loves him chastens him betimes (diligently, consistently).

Proverbs 19:18

Chasten thy son while there is hope, and let not thy soul spare for his crying - discipline must be timely and not stopped by mere crying.

Study notes

Discussion Questions

1. How does understanding that the rod belongs to God change the way we approach discipline?

Consider: Weaver emphasizes that the rod is God's and must be used on His terms, not ours.

2. What are practical ways to ensure we do not discipline in anger?

Consider: Weaver warns against using the rod in anger and gives the example of speaking once and then disciplining if the child disobeys.

3. Why is consistency in discipline so difficult, and how can we grow in it?

Consider: Weaver notes that many parents are ruled by emotions rather than principle, leading to inconsistency.

4. What does it mean to chasten a child 'while there is hope,' and how do we recognize when that window may be closing?

Consider: Weaver shares stories of a teenage boy who resisted and a young boy who learned, illustrating the importance of timely discipline.

5. How can we distinguish between childishness and foolishness when deciding whether to use the rod?

Consider: Weaver explains that foolishness is willful rebellion, while childishness is simply being a child and learning.

6. In what ways does the rod impart wisdom, and how can we combine it with verbal reproof?

Consider: Proverbs 29:15 says the rod and reproof give wisdom; Weaver explains that the rod teaches the consequences of sin.

7. How should we respond to cultural or legal pressures that label biblical discipline as abuse?

Consider: Weaver states that DFACs and the state are diametrically opposed to God's Word and that we must choose whom to follow.

8. What does it look like to trust God's blessing on the rod rather than trusting the rod itself?

Consider: Weaver urges parents to seek God's blessing to make the means effectual, not relying on the instrument alone.

Applications

Use the rod according to God's principles, not human anger or whim

Parents must discipline based on God's Word, not when they are angry or merely annoyed, ensuring the child learns that sin has consequences.

Lecture support: Weaver says, 'The rod is not to be employed upon our whims, our desires, our emotions, and our dispositions. It is to be employed only upon the principles of the Word of God.'

Be consistent and diligent in discipline

Loving parents chasten consistently, not sporadically, teaching children that God's standards are unchanging and that truth matters.

Lecture support: Proverbs 13:24 is applied: 'He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.'

Discipline early while the child is moldable

Parents should not delay discipline, as there is a window of hope when a child's will can be shaped; waiting may lead to rebellion.

Lecture support: Proverbs 19:18 is applied with personal stories showing the danger of waiting too long.

Target foolishness, not childishness

Discipline should address willful rebellion, not age-appropriate mistakes; parents must discern the difference.

Lecture support: Proverbs 22:15 is explained: 'Foolishness is bound in the heart of a child,' not childishness.

Seek God's blessing on the means of discipline

Parents must pray for God to bless the use of the rod, recognizing that without His blessing, the means are useless.

Lecture support: Weaver says, 'We can't trust in the rod. We have to trust in the God who gave the rod... Lord, we're using this rod... and we're seeking Your blessing upon it to make it effectual.'

Commit grown children to the Lord's chastening

For parents whose children are grown, the application is to commit them to God, trusting that He will chasten them if they belong to Him.

Lecture support: Weaver advises, 'Commit them to the Lord. And say, Lord, You'll have to correct them... If they belong to the Lord and they're doing wrong, they will be chastened.'

Choose biblical correctness over political correctness

Parents must decide whether to follow God's Word or secular authorities regarding discipline, recognizing the eternal stakes.

Lecture support: Weaver states, 'We may be politically correct and lose our children or biblically correct and save them.'

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

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Lesson 12: The Sanctified Use of the Rod

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Source information

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

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.