WEAVER STUDY GUIDES

The Hallelujah of Confession

Study Guide

Covenant Theology

Weaver Bible College

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

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

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Using this guide

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

The five study sections retain the existing lecture-record study material. This material predates the October 1, 2026 restored manuscript edition and requires editorial review against that edition. Missing source fields are identified in each lesson. Response lines are supplied for student use.

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

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

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

LESSON 1

The Hallelujah of Confession

Part One of 16

May 07, 2000

Read Chapter 1 in the companion book, pages 11-28 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Duty of Praise and Thanksgiving

Believers are called to praise and thank God at all times and in all circumstances, regardless of their situation.

Lecture support: Weaver states, 'There is never a time when it is unfit and uncomely to thank the Lord for His goodness.'

The Greatness of God's Mighty Acts

God's works in creation, redemption, and providence are beyond full human comprehension, yet we are to study and delight in them.

Lecture support: Weaver summarizes God's mighty acts as creation, redemption, and providence, and says, 'Who can utter the mighty acts of the Lord? Who can show forth all his praise? And the answer is no one.'

Obedience as Evidence of Grace

Obedience to God's law is not a means of salvation but evidence of regeneration and a source of blessing.

Lecture support: Weaver explains, 'If we are the blessed who are obedient... that must mean what? That we are recipients of God's grace and favor and mercy.'

Prayer for Personal and Corporate Revival

The psalmist's prayer models a desire for personal holiness that extends to the restoration of God's people and kingdom.

Lecture support: Weaver says, 'When he prays for personal deliverance, it branches out into a prayer for even national deliverance.'

God's Enduring Mercy Amidst Sin

Even when mourning sin, believers can thank God for His mercy, which does not deal with us according to our iniquities.

Lecture support: Weaver references Psalm 103:10, 'He hath not dealt with us after our sins, nor rewarded us according to our iniquities.'

Key Arguments

Thanksgiving is always appropriate

There is never an unfit time or subject to thank God, as exemplified by Paul and Silas praising in prison.

Lecture support: Weaver says, 'No trial, no affliction, no sense of ill-desert can release us from our duty to thank God and to praise Him for His goodness to us.'

God's works are inexhaustible

No one can fully declare God's mighty acts, but we are still obligated to give Him glory and to seek out His works with pleasure.

Lecture support: Weaver asks, 'Who can utter the mighty acts of the Lord? Who can show forth all his praise?' and answers, 'No one.'

Obedience is the mark of the righteous

Keeping God's law and doing righteousness are synonymous, and such obedience is evidence of being born of God.

Lecture support: Weaver states, 'No one can be right or righteous who is disobedient to God's law.'

The law is not voided by faith

Justification by faith does not negate the law; rather, believers establish the law through evangelical obedience.

Lecture support: Weaver cites Romans 3:31, 'Do we then make void the law through faith? God forbid, yea, we establish the law.'

Prayer should be personal and kingdom-focused

The psalmist's prayer for personal deliverance is not selfish but aims at seeing God's people blessed and His kingdom established.

Lecture support: Weaver explains, 'It is not selfishness to desire to be delivered from an ungodly situation.'

Scripture References

Psalm 106:1-7

The opening verses of the psalm, read and expounded as the text for the sermon.

Psalm 105

Mentioned as a companion psalm focusing on God's mercies, contrasting with Psalm 106's focus on sin.

1 Thessalonians 5:18

Cited to support the command to give thanks in everything.

Psalm 100:4

Quoted to reinforce the call to be thankful.

1 Timothy 1:12

Paul's example of thanking God for enabling him for ministry.

2 Timothy 1:3

Paul thanks God for a pure conscience and remembrance in prayer.

Romans 6:17

Paul thanks God that believers have obeyed from the heart the doctrine delivered to them.

Romans 1:21

Condemnation of the reprobate for not glorifying God or being thankful.

Philippians 4:6

Command to let requests be made known with thanksgiving.

Acts 16:25

Paul and Silas praying and singing praises in prison at midnight.

Psalm 103:8-14

Describes God's mercy, not dealing with us according to our sins, used to show we can thank God even when mourning sin.

Romans 5:6-8

Christ died for the ungodly while we were yet sinners, magnifying God's mercy.

Psalm 50:23

Whosoever offereth praise glorifieth God.

Psalm 111:1-10

A Hallelujah Psalm emphasizing the greatness of God's works, sought out by those who delight in them.

Psalm 145:1-12

Extols God's greatness, mighty acts, and wondrous works.

Psalm 150:1-6

Calls everything that has breath to praise the Lord for His mighty acts.

Psalm 96:7-8

Give unto the Lord the glory due unto His name.

Deuteronomy 6:24-25

Obedience to God's commandments is for our good and shall be our righteousness.

Deuteronomy 28:1-8

Blessings promised for obedience to God's commandments.

1 John 3:7, 10, 24

He that doeth righteousness is righteous; keeping commandments is evidence of abiding in God.

Discussion Questions

1. Why does Weaver call Psalm 106 'The Hallelujah of Confession'?

Consider: Weaver explains that it is the first Hallelujah Psalm and its main content is confession of sin.

2. How can we thank God even when we are mourning for our sins?

Consider: Weaver uses Psalm 103 to show that God's mercy in not dealing with us according to our sins is a reason for thanksgiving.

3. What are the three great acts of God mentioned, and why are they significant?

Consider: Weaver summarizes God's mighty acts as creation, redemption, and providence, each demonstrating His power and sovereignty.

4. What is the difference between evangelical obedience and Pharisaic legalistic obedience?

Consider: Weaver contrasts obeying to be saved (legalism) with obeying because we are saved (evangelical obedience).

5. Why is it not selfish to pray for personal deliverance and blessing?

Consider: Weaver argues that desiring to be right with God and to see His kingdom established is not selfish but aligns with God's purposes.

6. How does the psalmist's prayer in verses 4-5 relate to the Lord's Prayer?

Consider: Weaver connects the desire for personal and national revival in Psalm 106 to 'Thy kingdom come' in Matthew 6.

Applications

Cultivate a habit of thanksgiving in all circumstances

Believers should thank God continually, even in trials, because there is always something to be thankful for.

Lecture support: Weaver says, 'We must glorify Him by faith. We must thank Him for all of His goodnesses toward us.'

Study and delight in God's mighty works

To give God due glory, we must seek out and take pleasure in His works as revealed in Scripture and creation.

Lecture support: Weaver states, 'The reason we don't understand more about God's mighty works... is because we don't have pleasure in those things and we don't study them.'

Pursue obedience as evidence of grace

Obedience to God's law is not for salvation but is the fruit of salvation and brings blessing.

Lecture support: Weaver explains, 'If we're obedient, it's because of God's grace in us. God has made us so.'

Pray for personal holiness and corporate revival

Learn to pray for yourself as fervently as you pray for others, asking God to visit you with salvation and to establish His kingdom.

Lecture support: Weaver confesses, 'One of my great weaknesses and failures is to be able to pray for myself the way I pray for others.'

Find encouragement in God's repeated mercies

The psalm's record of Israel's failures and God's forgiveness assures believers that God does not cast off His people despite repeated sins.

Lecture support: Weaver says, 'With each failure, He met me with forgiveness. And that's what this psalm is teaching us.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 2

The Hallelujah of Confession

Part Two of 16

May 14, 2000

Read Chapter 2 in the companion book, pages 29-48 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Corporate Confession of Sin

The sermon emphasizes that confession should not be merely individual but must include the sins of one's family, church, and nation, following the pattern of biblical figures like Ezra and Daniel.

Lecture support: Weaver states, 'We have to learn to confess not just our sins, but our family's sins, our church's sins, and our nation's sins.' He cites Ezra 9 and Daniel 9 as examples.

Solidarity in Sin Across Generations

Weaver argues that individuals are connected to the sins of their ancestors through seminal, imputative, representative, national, and actual participation, making corporate guilt a biblical reality.

Lecture support: He outlines five ways we sin with our fathers: seminally, imputatively, representatively, nationally, and actually, using scriptures like Hebrews 7, Romans 5, and Joshua 7.

The Seriousness of Sin and Need for Repentance

The sermon stresses that sin is pervasive and must be acknowledged without excuses, using strong language ('sinned, committed iniquity, done wickedly') to highlight the need for genuine repentance.

Lecture support: Weaver says, 'There are absolutely no excuses... He doesn't say, well, we slipped up.' He emphasizes that a repentant person freely confesses sin.

National Judgment and Responsibility

The sins of a nation's leaders and people bring collective judgment, and citizens bear responsibility for not opposing wickedness, as seen in the examples of Achan and Manasseh.

Lecture support: Weaver says, 'When we allow our leaders to sin and rebel against God openly and we do nothing, God judges the people with the rulers.' He references Joshua 7 and Jeremiah 15:4.

The Principle of Representation

Adam's role as representative head means his sin is counted to all humanity, just as Christ's righteousness is imputed to believers. This principle extends to family and governmental heads.

Lecture support: Weaver explains, 'Adam was not only designated as our head, but he was also our representative. What he did, we did.' He connects this to salvation in Christ.

Key Arguments

We sin with our fathers seminally because we were in their loins.

Using Hebrews 7:9-10, Weaver argues that Levi paid tithes in Abraham because he was in Abraham's loins, establishing that descendants participate in ancestral actions, including sin.

Lecture support: Weaver says, 'If it is true that we participate in the good and righteous deeds of our fathers while we were yet in their loins, is it not equally true that we participate in their evil and wicked deeds?'

Adam's sin is imputed to all humanity, making all sinners from birth.

Romans 5:12 teaches that sin entered the world through one man, and death passed to all because all sinned in Adam. This imputation means even infants are born sinners.

Lecture support: Weaver states, 'Everyone comes in this world a sinner... That baby is a sinner.' He cites Romans 5:12 and the fact that death proves sinfulness.

Generational sins and curses demonstrate imputation and representation.

Exodus 34:7 shows God visiting iniquity to the third and fourth generation. Children often follow parental sins, and family heads bind their households to consequences, as with Achan (Joshua 7).

Lecture support: Weaver says, 'There are generational sins with generational curses... Achan's sin not only affected his family, it affected the nation.'

National solidarity means citizens share in national guilt and judgment.

The Bible treats nations as corporate entities. Achan's sin was counted as Israel's sin (Joshua 7:1), and Manasseh's sins led to national captivity (Jeremiah 15:4). Leaders' sins affect all.

Lecture support: Weaver argues, 'There is a national solidarity... God judges the people with the rulers.' He cites Joshua 7:1 and Jeremiah 15:4.

We actually commit the same sins as our fathers, often worse due to greater light.

1 Corinthians 10 warns against lust, idolatry, fornication, etc., showing that we repeat ancestral sins. With the fuller revelation in Christ, our sin is more heinous.

Lecture support: Weaver says, 'We've done the very things that our fathers have done... only worse... because we've sinned against light, truth, and knowledge.'

Corporate confession is necessary for revival, as modeled by Ezra and Daniel.

Ezra 9 and Daniel 9 show these men confessing the sins of the nation as their own, using plural language ('our iniquities'). This pattern is essential for seeking God's mercy.

Lecture support: Weaver notes, 'Ezra's not just saying, God, I'm a sinner... He said, God, it's not just me. It's my family. It's my group. It's my nation.'

Scripture References

Psalm 106:1-7

The primary text of the sermon, read at the beginning. Verses 1-5 are the invitation to praise, verse 6 the general confession, and verse 7 begins specific confessions.

1 Kings 8:47

Solomon's prayer of dedication for the temple uses similar confession language: 'We have sinned, we have done perversely, we have committed wickedness.'

1 Kings 6:1

Used to establish the timeline: the Exodus was 480 years before Solomon began the temple, placing David's psalm about 450 years after the Exodus.

Genesis 14:17-20

Abraham gives tithes to Melchizedek after the slaughter of the kings, setting up the argument in Hebrews 7 about Levi paying tithes in Abraham.

Hebrews 7:1-10

Explains that Levi, being in Abraham's loins, paid tithes to Melchizedek, illustrating seminal participation in ancestral actions.

Romans 4:11-12, 16-18

Abraham is called the father of all who believe, showing the continuity of faith and the principle of representation.

Genesis 13:15; 17:8; 22:18

God's promises to Abraham and his seed, which Paul interprets in Galatians 3 as referring to Christ, the true seed.

Galatians 3:14-16

Paul explains that the promises to Abraham's seed were made to Christ, establishing the representative link between Abraham and believers.

Matthew 1:1-2

The genealogy of Jesus traces back to Abraham, showing the physical and covenantal continuity.

Job 31:19-20

Job uses 'loins' to refer to children, illustrating the biblical idiom for descendants being in the loins of ancestors.

Romans 5:12

Sin entered the world through Adam, and death passed to all because all sinned - the foundational text for imputation of Adam's sin.

2 Corinthians 5:21

Christ was made sin for us so that we might become the righteousness of God, illustrating the imputation of our sins to Christ and His righteousness to us.

Exodus 34:5-7

God proclaims His name and character, including visiting iniquity to the third and fourth generation, establishing generational consequences of sin.

Joshua 24:19-20

Joshua warns that forsaking the Lord brings judgment, implying generational impact.

Ezekiel 18:20

The soul that sins shall die; the son shall not bear the father's iniquity. Weaver addresses this apparent contradiction by noting that when both participate in sin, both are condemned.

Joshua 6:18; 7:1, 19-26

Achan's sin is counted as Israel's sin, and his whole family perishes with him, illustrating national solidarity and representative headship.

2 Samuel 12:9-12

David's sin brings a curse on his house, showing that the head's sin affects the family and nation.

Leviticus 26:39-40

God says the people will pine away in their iniquities and the iniquities of their fathers, and they must confess both.

Jeremiah 3:25; 14:20

Jeremiah confesses the sins of the nation and their fathers, acknowledging national solidarity in sin.

Jeremiah 15:4

God says He will send Judah into captivity because of Manasseh's sins, demonstrating that a leader's sin brings national judgment.

Discussion Questions

1. In what ways does the concept of 'sinning with our fathers' challenge our modern individualistic mindset?

Consider: Weaver argues that we are connected to ancestral sins seminally, imputatively, representatively, nationally, and actually. How does this affect our view of personal responsibility?

2. How should the doctrine of original sin (imputation of Adam's sin) influence our understanding of human nature and the need for salvation?

Consider: Weaver states that even infants are sinners because of Adam's imputed sin. Discuss the implications for evangelism and parenting.

3. What are some examples of generational sins or patterns you have observed in families or churches, and how can they be broken?

Consider: Weaver mentions that children often follow in their parents' footsteps. How can confession and repentance break these cycles?

4. In what ways are we complicit in the sins of our nation, and what does it look like to confess those sins?

Consider: Weaver says we sin nationally when we allow leaders to rebel against God without opposition. How can we practice national confession today?

5. How do the prayers of Ezra and Daniel serve as models for our own prayer lives, especially in times of national decay?

Consider: Weaver highlights Ezra 9 and Daniel 9 as examples of corporate confession. What elements of their prayers can we incorporate?

6. Why is it important to avoid blaming previous generations entirely for our sins, and how does Jeremiah 31:29-30 balance this?

Consider: Weaver notes that we actually commit the same sins and cannot just blame our fathers. How do we hold both corporate and individual guilt in tension?

7. What practical steps can a church take to foster a culture of corporate confession and repentance?

Consider: Weaver calls for confessing church sins. How might this be implemented in corporate worship or small groups?

Applications

Practice corporate confession in prayer

Weaver urges believers to confess not only personal sins but also the sins of their families, churches, and nation, following the examples of Ezra and Daniel.

Lecture support: Weaver says, 'We have to learn to confess not just our sins, but our family's sins, our church's sins, and our nation's sins.'

Recognize and repent of generational sins

Acknowledge that we may be repeating the sins of our ancestors and actively seek to break those patterns through repentance and faith.

Lecture support: Weaver states, 'We've done the very things that our fathers have done... only worse.' He calls for confession of both personal and ancestral sins.

Take responsibility for national sins

Instead of ignoring or excusing national wickedness, believers should mourn and confess it, recognizing that God judges nations corporately.

Lecture support: Weaver says, 'When the nation itself will not mourn for its sins, then we as individuals must.'

Examine personal repentance for genuineness

Use the test of frank confession: a truly repentant person openly acknowledges sin without excuses or euphemisms.

Lecture support: Weaver says, 'A repentant individual is always willing to freely and frankly confess and acknowledge their sins.'

Understand the impact of leadership on families and nations

Recognize that as heads of households or in positions of influence, our sins can bring consequences on those under our care, motivating holy living.

Lecture support: Weaver illustrates with Achan and David: 'Whatever we do always affects the lives of others.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 3

The Hallelujah of Confession

Part Three of 16

May 21, 2000

Read Chapter 3 in the companion book, pages 49-69 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Specific Confession of Sin

True confession requires naming specific sins, not just a general admission of sinfulness, and involves repentance and forsaking those sins.

Lecture support: Weaver says, 'It is one thing to acknowledge that we have sinned. It is quite another thing to confess and acknowledge specific and individual sins.' He cites 1 John 1:9 and Proverbs 28:13.

Ignorance of God's Works

The Israelites failed to understand the reason and significance of God's wonders in Egypt, a sin that persists among believers today regarding God's works in salvation.

Lecture support: Weaver explains the Hebrew word sakal and states, 'Our fathers understood not thy wonders in Egypt... they did not consider... they did not pay attention.' He applies this to modern ignorance of salvation's greatness.

Ingratitude for God's Mercies

Forgetting God's many mercies is a grievous sin that provokes God, and it stems from a failure to consider and appreciate His blessings.

Lecture support: Weaver says, 'They remembered not the multitude of thy mercies... How can we forget a multitude?' He illustrates with the ungrateful person and applies it to our treatment of God.

God's Grace Despite Provocation

Even when God's people provoke Him to anger through ignorance and ingratitude, He saves them for His name's sake, demonstrating His grace and mercy.

Lecture support: Weaver points to verse 8: 'Nevertheless, he saved them for his name's sake,' and parallels it with Ephesians 2:4, 'But God, who is rich in mercy.'

Living by Faith, Not Sight

The Israelites believed only after seeing the miracle, but believers are called to walk by faith, trusting God's Word without requiring visible signs.

Lecture support: Weaver notes verse 12: 'Then believed they his words,' and contrasts it with 2 Corinthians 5:7 and John 20:29, 'Blessed are they that have not seen, and yet have believed.'

Key Arguments

Confession Requires Specificity and Repentance

Weaver argues that biblical confession (homologeo) means agreeing with God about the sinfulness of specific acts, leading to repentance and forsaking the sin, not just a vague admission.

Lecture support: He defines homologeo as 'I say the same thing that God says' and states, 'Real, genuine, true, biblical confession involves repentance. And repentance means not only that you acknowledge your sin, but you forsake your sin.'

Ignorance and Ingratitude Are Inseparable

Weaver contends that it is impossible to be grateful for what one does not understand; thus, ignorance of God's works inevitably leads to ingratitude.

Lecture support: He says, 'Do you realize it is impossible to be grateful when you're ignorant of what has been done for you? So ignorance and ingratitude always go together.'

Greater Blessings Increase Culpability

Weaver argues that the more blessings one receives from God, the more blameworthy one is for failing to understand and be grateful for them.

Lecture support: He states, 'The greater the blessings, the greater the culpability for our ignorance and ingratitude.' He lists personal blessings like Christ, Scripture, family, and health.

Miracles Cannot Produce Saving Faith

Weaver argues that witnessing miracles does not convince unbelievers; only the Word of God is sufficient to produce faith, as seen in the Israelites and the rich man and Lazarus.

Lecture support: He says, 'The wonders of God, the miracles of God, the mighty acts of God will never convince an unbeliever,' and cites Luke 16:31: 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'

Salvation Is Entirely by Grace

Weaver argues that God saves His people not because of their merit but for His own name's sake, paralleling Psalm 106:8 with Ephesians 2:4-5.

Lecture support: He says, 'Their salvation was not due to their goodness, but to God's grace. Not to their merits, but to God's mercy.' He quotes Ephesians 2:4-5: 'But God, who is rich in mercy... even when we were dead in sins, hath quickened us together with Christ.'

Scripture References

Psalm 106:1-12

The main text of the sermon, read at the beginning. Weaver focuses on verse 7 regarding ignorance and ingratitude.

1 John 1:9

Used to explain the meaning of confession (homologeo) as agreeing with God about sin.

Proverbs 28:13

Cited to show that confession involves forsaking sin: 'Whosoever confesseth and forsaketh his sin shall have mercy.'

Ephesians 4:18

Referenced to show that unbelievers are alienated from God through ignorance.

1 Peter 1:14

Mentioned as an admonition not to be ignorant.

2 Peter 3:5

Cited to illustrate willful ignorance among scoffers.

1 Corinthians 14:38

Quoted to show that some are to be left in their ignorance: 'Him that is ignorant, let him be ignorant still.'

Matthew 15:14

Referenced to illustrate leaving the willfully ignorant alone: 'Let them alone: they be blind leaders of the blind.'

Proverbs 21:12

Used to define 'understand' (sakal) as wisely considering.

Proverbs 1:3

Cited to show that understanding involves perception and insight.

Jeremiah 9:23-24

Used to show that understanding God means perceiving His nature and character.

Deuteronomy 32:28-29

Quoted to characterize the fathers as a nation void of understanding.

Mark 9:31-32

Shows the disciples' failure to understand Jesus' teaching about His death and resurrection.

Luke 9:43-45

Another instance of the disciples not understanding Jesus' words.

Luke 18:34

States the disciples understood none of these things.

John 10:6

The people did not understand Jesus' parable of the Good Shepherd.

Matthew 15:15-16

Jesus questions Peter's lack of understanding.

Colossians 1:12-13

Used to illustrate the greatness of salvation: delivered from darkness and translated into Christ's kingdom.

Ephesians 1:16-20

Paul's prayer that believers understand the power of God in salvation, equal to the power that raised Christ.

Psalm 111:2

Cited to show that those who delight in God's works will seek them out.

Discussion Questions

1. Why is it easier to admit we are sinners in general than to confess specific sins? What specific sins might we be avoiding?

Consider: Weaver emphasizes that true confession requires specificity, not just a general admission.

2. How does the biblical definition of confession (homologeo) challenge common understandings of confessing sin?

Consider: Weaver explains that confession means saying the same thing God says about sin, involving repentance and forsaking.

3. In what areas of our lives might we be ignorant of God's works, and how does that lead to ingratitude?

Consider: Weaver links ignorance and ingratitude, asking how we can be grateful for what we don't understand.

4. Why do you think the disciples were afraid to ask Jesus about things they didn't understand? Do we have similar fears?

Consider: Weaver notes the disciples' fear to ask, and asks why we might be afraid to seek understanding.

5. How can we cultivate a habit of 'counting our blessings' to combat ingratitude?

Consider: Weaver suggests setting aside time to thank God for specific blessings as a spiritual exercise.

6. What does it mean that our sins 'provoke' God? How should this affect our view of sin?

Consider: Weaver explains that ignorance and ingratitude provoke God to anger, using multiple Jeremiah passages.

7. How does the truth that God saves us 'for his name's sake' impact our sense of entitlement or pride?

Consider: Weaver emphasizes that salvation is entirely by grace, not based on our merit.

8. In what ways do we, like the Israelites, tend to believe only after seeing rather than walking by faith?

Consider: Weaver contrasts the Israelites' sight-based belief with the call to live by faith in 2 Corinthians 5:7.

Applications

Practice Specific Confession

Instead of general admissions of sin, believers should confess specific sins to God, agreeing with His view of them and turning from them.

Lecture support: Weaver says, 'It is one thing to acknowledge that we have sinned. It is quite another thing to confess and acknowledge specific and individual sins.'

Seek to Understand God's Works

Believers should diligently study Scripture to understand God's mighty acts, especially in salvation, to avoid ignorance and foster gratitude.

Lecture support: Weaver challenges, 'How many of us understand what God did in our own personal salvation?' and points to Ephesians 1:18-20.

Cultivate Gratitude by Counting Blessings

Set aside time to specifically thank God for His blessings, recognizing that ingratitude provokes Him.

Lecture support: Weaver suggests, 'It would be good that today, or at least sometime this week, we set aside 15, 20, 30 minutes and just sit down and tell the Lord what we're thankful to Him for.'

Live by Faith, Not by Sight

Trust God's Word without requiring visible signs, unlike the Israelites who believed only after seeing the miracle.

Lecture support: Weaver contrasts verse 12 with 2 Corinthians 5:7: 'For we walk by faith, and not by sight.'

Recognize Salvation Is by Grace

Acknowledge that everything God does for us is for His name's sake, not because we deserve it, fostering humility.

Lecture support: Weaver states, 'Whatever God does for us, He does for His name's sake. He does for Christ's sake. He doesn't do it because we deserve it.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 4

The Hallelujah of Confession

Part Four of 16

May 28, 2000

Read Chapter 4 in the companion book, pages 71-88 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Danger of Temporary Faith

Faith based on experiences or miracles is temporary and non-saving; true faith endures through trials and temptations.

Lecture support: Weaver explains that Israel's belief in Psalm 106:12 was temporary, citing Mark 4:17 and 1 John 2:19 to show that genuine believers continue, while temporary ones fall away.

Forgetfulness as Willful Neglect of God

Forgetting God is not a memory lapse but a deliberate omission of God from daily life, plans, and decisions.

Lecture support: Weaver uses Jeremiah 2:32 and Psalm 10:4 to show that forgetting God means not having Him in our thoughts, and he illustrates this with practical examples like making plans without consulting God.

Impatience and the Refusal to Wait on God's Counsel

Impatience reveals a heart that condemns God's wisdom and provokes His anger, leading to destructive self-will.

Lecture support: Weaver cites Psalm 106:13, 107:11, and Proverbs 1:25-31 to show that not waiting for God's counsel is a rebellion that brings judgment.

The Tyranny of Lust When God's Leadership is Rejected

When people refuse to be led by God, they become driven by their own lusts, which are never satisfied and lead to spiritual leanness.

Lecture support: Weaver points to Numbers 11 and Psalm 106:14-15, showing that Israel's lust for meat resulted in God giving them their request but sending leanness into their souls.

The Necessity of Humble Submission to God's Word

Waiting on God requires subduing our passions, humbling ourselves, and trusting His word rather than our own understanding.

Lecture support: Weaver explains that the reason we avoid waiting on God is because it demands we submit our lusts and trust His counsel, referencing Proverbs 3:5-6 and Isaiah 40:31.

Key Arguments

Temporary faith is not saving faith

Israel's belief after the Red Sea was temporary and based on sight, not genuine trust; true faith perseveres.

Lecture support: Weaver contrasts Psalm 106:12 with Mark 4:17 and 1 John 2:19, arguing that those with temporary faith fall away when trials come.

Forgetfulness leads to impatience and sin

Forgetting God's works and covenant naturally results in refusing to wait for His counsel, which then leads to lust and rebellion.

Lecture support: Weaver traces the progression from Psalm 106:13 to verse 14, showing that 'they soon forgot his works' is followed by 'they waited not for his counsel' and then 'lusted exceedingly.'

Forgetting God is a daily, practical sin

We forget God not by intellectual denial but by failing to acknowledge Him in our everyday activities and decisions.

Lecture support: Weaver uses James 4:13-15 to argue that we should say 'Lord willing' in our plans, and he gives examples like making reservations without prayer.

Refusing God's counsel provokes His anger

When we ignore God's word and follow our own counsel, we condemn His wisdom and provoke Him to judgment.

Lecture support: Weaver cites Psalm 107:11, Psalm 106:43, and Proverbs 1:25-31 to show that God responds to such rebellion with calamity and unanswered prayer.

Answered prayer does not equal God's blessing

God may grant our requests in wrath, leading to spiritual leanness, as He did with Israel's demand for meat.

Lecture support: Weaver explains Psalm 106:15, 'he gave them their request, but sent leanness into their soul,' and references Psalm 80 to show that God can answer in wrath.

Waiting on God requires subduing lust

The reason we do not wait on God is that we want our own desires immediately; waiting demands humility and trust.

Lecture support: Weaver states, 'the reason why we are so averse to waiting on God's counsel is because to tarry before God means that we must subdue our lusts and submit to him.'

Scripture References

Psalm 106:1-15

The primary text of the sermon, read at the beginning, focusing on Israel's sins of forgetfulness and impatience.

Psalm 106:12

Used to show Israel's temporary belief after the Red Sea miracle.

Psalm 106:13

The key verse for the sermon, highlighting forgetfulness and impatience.

Psalm 106:14-15

Shows the result of not waiting on God: lusting and leanness of soul.

Mark 4:16-17

Illustrates the temporary believer who falls away when affliction comes.

Exodus 15:22-24

Demonstrates Israel's murmuring for water only three days after the Red Sea.

Exodus 16:1-3

Shows Israel's complaint about food six weeks after the exodus.

Exodus 17:1-3

Further murmuring for water shortly after the food complaint.

Genesis 40:23

Used to define 'forgot' as being oblivious, as the butler forgot Joseph.

Deuteronomy 4:9, 23

Warnings to take heed lest we forget the things seen and the covenant.

Deuteronomy 6:12

Warning not to forget the Lord who brought them out of Egypt.

Deuteronomy 8:11, 14, 19

Further warnings about forgetting God by not keeping His commandments.

Judges 3:7

Israel forgot the Lord and served Baalim.

1 Samuel 12:9

When they forgot the Lord, He sold them into enemy hands.

Psalm 106:21

They forgot God their Savior who did great things in Egypt.

Jeremiah 2:32

God's people have forgotten Him days without number.

Psalm 10:4

The wicked do not seek God; God is not in all their thoughts.

James 4:13-15

We ought to say 'If the Lord will' in our plans, acknowledging God.

Numbers 11:4-6, 18-20

Israel's lusting for meat and God's promise to give it until it becomes loathsome.

Psalm 78:25-31

Commentary on Numbers 11: God gave them their desire but sent leanness and judgment.

Discussion Questions

1. What is the difference between temporary faith and saving faith, and how can we examine our own faith in light of Psalm 106:12 and Mark 4:17?

Consider: Weaver discusses how Israel's belief was temporary and based on experience, not genuine trust.

2. In what practical ways do we 'forget God' in our daily lives, and how can we cultivate a constant awareness of His presence and will?

Consider: Weaver explains that forgetting God means leaving Him out of our thoughts and plans, using James 4:13-15 as a corrective.

3. Why is waiting on God's counsel so difficult for us, and what does it reveal about our hearts when we refuse to wait?

Consider: Weaver argues that impatience stems from a desire to follow our own lusts rather than submit to God.

4. How can we distinguish between a legitimate desire and a sinful lust, especially when we are tempted to complain about God's provision?

Consider: The sermon contrasts Israel's craving for meat with God's perfect provision of manna, showing that discontent is grievous to God.

5. What does it mean that God can answer prayer 'in wrath,' and how should this affect our prayer life and desires?

Consider: Weaver warns that God gave Israel their request but sent leanness, indicating that answered prayer is not always a sign of blessing.

6. How does the progression from forgetfulness to impatience to lust illustrate the chain of sin in our own lives, and what steps can we take to break that chain?

Consider: The sermon traces the sequence in Psalm 106:13-14, showing how one sin begets another.

Applications

Examine the nature of your faith

Ensure your faith is not merely temporary, based on experiences, but a genuine, enduring trust in Christ that perseveres through trials.

Lecture support: Weaver warns that temporary faith, like Israel's, will fail when temptation comes, citing Mark 4:17 and 1 John 2:19.

Acknowledge God in all your plans

Make it a habit to say 'Lord willing' and consciously seek God's guidance in daily decisions, rather than acting independently.

Lecture support: Weaver uses James 4:13-15 to teach that we should not presume upon tomorrow but submit our plans to God's will.

Wait on the Lord instead of following lusts

When faced with desires or decisions, pause to seek God's counsel through Scripture and prayer, subduing your own passions.

Lecture support: Weaver explains that the reason we don't wait is that we want our own lusts, and he points to Isaiah 40:31 for the blessing of waiting.

Be content with God's provision

Avoid murmuring and discontent; recognize that God's provision is sufficient and that craving more reveals a heart that despises Him.

Lecture support: Weaver highlights Israel's complaint about manna and their lust for meat as a grievous sin that provoked God.

Do not equate answered prayer with God's approval

Understand that God may grant requests in wrath, leading to spiritual leanness; seek His will above your desires.

Lecture support: Weaver warns from Psalm 106:15 that getting what we ask for does not mean we have God's blessing.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 5

The Hallelujah of Confession

Part Five of 16

June 04, 2000

Read Chapter 5 in the companion book, pages 89-111 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Progression of Sin

Sin escalates in severity, leading from ignorance and ingratitude to forgetfulness, impatience, and finally envy and open rebellion.

Lecture support: Weaver states: 'the ignorance and the ingratitude of verse 7 led to the sins of forgetfulness and impatience in verse 13 and the sins of forgetfulness and impatience lead them to the sins of envy and insurrection in verse 16.'

Envy as a Destructive Passion

Envy is a strong, derogatory emotion that desires what another has, leading to hostility and destruction, as seen in Proverbs and in Christ's crucifixion.

Lecture support: Weaver cites Proverbs 27:4 ('who is able to stand before envy?') and notes Pilate knew Christ was delivered out of envy.

God's Sovereign Calling and Gifting

God alone calls and equips leaders; spiritual gifts are distributed by the Holy Spirit as He wills, not by human choice.

Lecture support: Weaver says: 'We do not pick our spiritual gifts. God sovereignly dispenses them as he sees fit,' referencing 1 Corinthians 12:7-11, 18.

Distinction Between Standing and Position

All believers have equal standing before God, but God assigns different positions and roles, which must be respected.

Lecture support: Weaver explains: 'There is a vast difference between standing and position... the wife has the same standing before the Lord as her husband does... But are the positions equal? No.'

Rebellion Against Lawful Authority is Rebellion Against God

Resisting God-ordained authority (family, church, state) is ultimately rebellion against God Himself, as seen in Numbers 16.

Lecture support: Weaver states: 'All rebellion against lawful authority is rebellion against God himself... Moses and Aaron just happen to be the visible authorities there.'

Limits of Authority and Resistance to Tyranny

All human authority is limited; resisting usurped or unlawful authority is not rebellion but resistance. Believers must discern lawful authority and its boundaries.

Lecture support: Weaver says: 'If I resist usurped or unlawful authority, that is not rebellion. That's resistance to tyranny.'

Reverence for God-Ordained Offices

Wives are to reverence their husbands because of the husband's God-given office, just as believers reverence God. The office is to be honored even if the office-holder is flawed.

Lecture support: Weaver explains Ephesians 5:33 and 1 Peter 3:1-6, noting the word 'reverence' (phobeo) is the same used for fearing God.

Key Arguments

Sin's Escalating Nature

Sin deadens the conscience, increases lust, and leads to mockery, causing sins to become more intense and severe over time.

Lecture support: Weaver gives three reasons: sin deadens and defiles the mind (Titus 1:15), lust increases (James 1:14), and fools mock at sin (Proverbs 14:9).

Envy Targets God-Given Authority

The Israelites envied Moses and Aaron's God-given office and authority, not their personal qualities, leading to insurrection.

Lecture support: Weaver asks: 'What quality or what possession did Moses and Aaron have that some desired?' and answers: 'Their office. Their authority. Their gifts. Their calling. Their position.'

God's Choice, Not Human Merit

Moses and Aaron were called by God, were honorable and meek, and did not usurp authority; their positions were by divine appointment.

Lecture support: Weaver cites Exodus 3-4 for God's call, Numbers 12:3 for Moses' meekness, and Psalm 77:20 for their honorable legacy.

Democracy vs. Theocracy in Rebellion

Korah's rebellion was rooted in a democratic mindset that rejected God's theocratic order, confusing equal holiness with equal authority.

Lecture support: Weaver states: 'They believed in a democracy and not a theocracy. They believed that they should determine what they could do instead of God determining what they should do.'

Rebellion Invites Divine Judgment

God's severe judgments on Korah, Dathan, Abiram, and the 250 princes demonstrate that He actively punishes rebellion against His ordained leaders.

Lecture support: Weaver details the earth swallowing, fire consuming, and plague killing 14,700 as direct acts of God against the rebels.

Lawful Authority Must Be Discerned

Believers must determine whether authority is lawful and understand its limits; blind obedience to unlawful commands is not required.

Lecture support: Weaver uses the example of Pharaoh's edict to kill male babies and the U.S. Constitution's supremacy clause to illustrate the need for discernment.

Marital Roles Reflect Divine Order

The wife's reverence for her husband and the husband's sacrificial love are based on God-ordained positions, not personal merit, and failure here leads to societal breakdown.

Lecture support: Weaver expounds Ephesians 5:33 and 1 Peter 3:1-7, emphasizing that 'phobeo' (reverence) is the same word used for fearing God.

Scripture References

Psalm 106:16-18

The main text: 'They envied Moses also in the camp, and Aaron the saint of the Lord...'

Psalm 106:6-7

General confession and first specific sins of ignorance and ingratitude.

Psalm 106:13

Sins of forgetfulness and impatience.

Titus 1:15

Sin deadens and defiles the mind and conscience.

James 1:14

Lust carries away and increases, demanding more.

Proverbs 14:9

Fools make a mock at sin.

Proverbs 27:4

Wrath is cruel, anger outrageous, but who can stand before envy?

Proverbs 14:30

Envy is rottenness of the bones.

Numbers 11:25-29

Joshua's envy for Moses' sake when Eldad and Medad prophesied; Moses' meek response.

Exodus 3:7-15

God's call of Moses to deliver Israel.

Psalm 77:20

God led His people by the hand of Moses and Aaron.

Psalm 99:6

Moses and Aaron among His priests.

Numbers 12:3

Moses was very meek, above all men on earth.

Deuteronomy 33:4-5

Moses was king in Jeshurun, yet meek.

Numbers 16:11

What is Aaron that you murmur against him?

1 Corinthians 12:7-11, 18

Spiritual gifts are distributed by the Spirit as He wills; God sets members in the body as He pleases.

Numbers 16:1-3

Korah, Dathan, Abiram, and 250 princes rebel against Moses and Aaron.

Numbers 16:28-35

The earth swallows the rebels; fire consumes the 250 princes.

Numbers 16:41-49

The congregation murmurs; a plague kills 14,700; Aaron makes atonement.

Romans 13:1-2

Resisting God-ordained authority brings condemnation.

Discussion Questions

1. How does the progression of sin in Psalm 106 (ignorance → ingratitude → forgetfulness → impatience → envy → insurrection) manifest in our own lives or in the church today?

Consider: Weaver traces the escalation of sin from verse 7 to verse 16.

2. In what ways can envy of others' spiritual gifts or positions lead to division and rebellion in a church?

Consider: The Israelites envied Moses and Aaron's God-given authority.

3. How do we distinguish between biblical, lawful authority and usurped, tyrannical authority in the family, church, and state?

Consider: Weaver emphasizes the need to discern lawful authority and its limits.

4. What does it practically mean for a wife to 'reverence' her husband, and how does this relate to reverencing God?

Consider: Weaver explains the Greek word phobeo in Ephesians 5:33 and its connection to fearing God.

5. Why is it important to respect the office of authority even when the office-holder is personally flawed? How do we balance this with resisting ungodly commands?

Consider: Weaver uses the example of Bill Clinton and the presidency.

6. How can we cultivate contentment with the gifts and callings God has given us, rather than envying those of others?

Consider: Moses asked Korah, 'Seek ye the priesthood also?' challenging their dissatisfaction with their Levitical calling.

7. What are the dangers of a democratic mindset in the church, where members feel they should determine leadership and doctrine rather than submitting to God's ordained structure?

Consider: Weaver states the rebels 'believed in a democracy and not a theocracy.'

8. How does the judgment on Korah, Dathan, and Abiram serve as a warning for those who sow discord and resist godly authority today?

Consider: Weaver references the earth swallowing, fire consuming, and plague as divine judgments.

Applications

Guard Against the Progression of Sin

Recognize that small sins like ingratitude can lead to greater sins like rebellion; nip sin in the bud before it escalates.

Lecture support: Weaver warns: 'the ignorance and the ingratitude of verse 7 led to the sins of forgetfulness and impatience... and... to the sins of envy and insurrection.'

Submit to Biblical Authority

Believers must submit to God-ordained authority in the home, church, and state, recognizing that rebellion against it is rebellion against God.

Lecture support: Weaver states: 'All rebellion against lawful authority is rebellion against God himself.'

Discern and Resist Unlawful Authority

While submitting to lawful authority, believers must resist commands that contradict God's Word, as illustrated by the Hebrew midwives.

Lecture support: Weaver says: 'If I resist usurped or unlawful authority, that is not rebellion. That's resistance to tyranny.'

Honor God-Ordained Offices

Respect the office of authority (husband, pastor, president) even when the office-holder is personally flawed, because the office is instituted by God.

Lecture support: Weaver explains: 'We cannot despise the office of authority just because the man in the office is despicable himself.'

Cultivate Contentment with Your Calling

Instead of envying others' gifts or positions, be satisfied with the role God has assigned you and serve faithfully in it.

Lecture support: Weaver asks: 'Can you not be satisfied with what God has called you to do and with the gifts that he's given you?'

Practice Marital Roles Biblically

Wives should reverence their husbands, and husbands should love their wives sacrificially, recognizing these roles are God-given, not based on merit.

Lecture support: Weaver expounds Ephesians 5:33 and 1 Peter 3:1-7, emphasizing mutual responsibilities.

Avoid Sowing Discord

Those who foment sedition and division in the church or home provoke God's judgment, as seen in the fate of Korah.

Lecture support: Weaver warns: 'Authors of sedition... highly provoke God to punish them for their sins as he did Korah, Dathan and Abiram.'

Recognize the Limits of Human Authority

Understand that all human authority is limited by God's law; no husband, pastor, or ruler has absolute, tyrannical power.

Lecture support: Weaver states: 'All authority except God's sovereign authority is limited.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 6

The Hallelujah of Confession

Part Six of 16

June 11, 2000

Read Chapter 6 in the companion book, pages 113-137 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Pastoral Authority

God has ordained the pastoral office and invested it with authority to serve Christ, oversee the church, preach, shepherd, rebuke, mature saints, and evangelize.

Lecture support: Weaver lists seven areas of pastoral authority, citing 1 Timothy 3:1, Acts 20:28, 2 Timothy 4:1-2, 1 Peter 5:2-3, and Ephesians 4:11-13.

Rebellion and Sedition in the Church

Just as Israel envied and rebelled against Moses and Aaron, modern church members rebel against God-ordained pastors, often by rejecting their authority.

Lecture support: Weaver states, 'sedition, insurrection, and rebellion exists today inside the church' and that 'most church members rebel against God's ordained pastors.'

Limits of Authority

All God-ordained authority has limits; pastors must not be tyrants, and believers must discern lawful from unlawful authority.

Lecture support: Weaver says, 'there is always a limitation to that authority' and cites 1 Peter 5:3 against being lords over God's heritage.

Submission to God's Word

Believers must submit to Scripture even when it is difficult or unpopular, and pastors must preach the whole counsel of God.

Lecture support: Weaver emphasizes that if something is the Word of God, 'you must bow to it and submit to it whether you like it or not.'

The Pastor as Servant of Christ

Pastors are primarily servants of Christ, not the church, and must obey Christ rather than human committees.

Lecture support: Weaver says, 'Pastors are not primarily servants of the church. They are servants of Christ primarily.'

The Need for Spiritual Maturity

Pastors are given to equip the saints for ministry and bring them to maturity, protecting them from false doctrine.

Lecture support: Weaver explains Ephesians 4:12-14, emphasizing the goal of coming 'unto a perfect man, unto the measure of the stature of the fullness of Christ.'

Key Arguments

Pastors must exercise their God-given authority.

Many pastors fail to comprehend or exercise the authority of their office, leading to a lack of biblical leadership in the church.

Lecture support: Weaver states, 'pastors do not realize, comprehend, know, or exercise the authority of their pastoral office.'

Christians must submit to pastoral authority.

The average Christian acts as an anarchist, doing what is right in his own eyes and treating pastoral counsel as mere advice.

Lecture support: Weaver says, 'The average Christian is an anarchist... he does not consult God's preachers. He does not consult God's Word.'

Not all preachers are God's preachers.

Some preachers are unconverted hirelings, and believers must discern true pastors by their adherence to Scripture and godly fruit.

Lecture support: Weaver cites Matthew 7:21-23 and John 10:12-13 to show that not all who preach are saved.

Pastoral authority is limited and must not become tyrannical.

God gives pastors authority for edification, not destruction, and they must not lord it over the flock.

Lecture support: Weaver references 1 Peter 5:3 and 2 Corinthians 10:8, 13:10 to show the balance of authority.

Resisting lawful pastoral authority is rebellion against God.

Because pastors represent God when exercising biblical authority, rejecting them is rejecting Christ.

Lecture support: Weaver cites Numbers 16:11 and Matthew 10:40 to argue that rebellion against God's representatives is rebellion against God.

Pastors must preach the whole counsel of God, even unpopular truths.

Pastors have authority to preach and teach all Scripture, and believers must submit even when they disagree or are offended.

Lecture support: Weaver says, 'Whether you like it or not, whether you agree with it or not... is of absolutely no consideration.'

The church must support the pastor's evangelistic work.

Since the office of evangelist has ceased, pastors must do evangelistic work, and the church shares in the spiritual blessings of that work.

Lecture support: Weaver uses 1 Samuel 30:22-25 to illustrate that those who support the pastor's ministry share in the rewards.

Scripture References

Psalm 106:16-18

The primary text of the sermon, describing the envy and rebellion against Moses and Aaron and God's judgment.

Numbers 16

The historical account of Korah, Dathan, and Abiram's rebellion against Moses and Aaron, referenced as background for Psalm 106.

Ephesians 5:33

Used to illustrate biblical authority in the home, where the wife is to reverence her husband.

1 Timothy 3:1

Shows that the pastoral office is a biblical office, using the word 'episkope' meaning overseer.

Matthew 7:21-23

Demonstrates that not all who preach are truly converted; gifts do not equal conversion.

John 10:12-13

Jesus describes hirelings who do not care for the sheep, illustrating unconverted preachers.

Isaiah 8:20

The test of a true preacher: they must speak according to God's law and testimony.

1 Peter 5:3

Pastors are not to be lords over God's heritage but examples to the flock, showing the limit of pastoral authority.

Acts 17:11

The Bereans searched the Scriptures daily to verify Paul's teaching, a model for believers to check their pastor's teaching.

1 Timothy 3:10, 13

Mentions the office of deacon alongside the pastoral office.

Romans 11:13

Paul magnifies his office as apostle to the Gentiles, showing the concept of an office with authority.

2 Corinthians 10:6-8

Paul speaks of the authority given by the Lord for edification, not destruction.

2 Corinthians 13:10

Paul again mentions authority for edification, not destruction.

Romans 13:1

All authority comes from God, the source of pastoral authority.

Romans 1:1

Paul identifies as a servant (bondslave) of Jesus Christ.

Galatians 1:10

If Paul pleased men, he would not be the servant of Christ.

2 Timothy 2:24

The servant of the Lord must not strive but be gentle, apt to teach, patient.

Mark 3:13-14

Jesus ordained the twelve to be with Him and to preach, showing their primary service to Christ.

Acts 20:28

Paul tells the Ephesian elders to take heed to the flock over which the Holy Spirit made them overseers.

Genesis 39:4-5

Joseph was made overseer over Potiphar's house, illustrating the role of an overseer.

Discussion Questions

1. What are the two major problems in the church today according to Weaver, and how do they manifest in your experience?

Consider: Weaver identifies that pastors do not exercise their authority and Christians do not submit to it.

2. How can we discern whether a preacher is a true God-called pastor or a hireling?

Consider: Weaver gives tests from Isaiah 8:20 and Matthew 7:15-20.

3. What are the limits of pastoral authority, and how should a church respond if a pastor becomes tyrannical?

Consider: Weaver says usurped authority must be resisted and corrected, citing 1 Peter 5:3.

4. In what ways might we be guilty of treating pastoral counsel as mere advice rather than authoritative guidance?

Consider: Weaver says the average Christian views pastoral counsel as optional advice.

5. How does the concept of the pastor as 'servant of Christ' challenge common church governance models?

Consider: Weaver argues that pastors should obey Christ directly rather than committees.

6. What does it mean for a pastor to 'shepherd the flock,' and how does this go beyond just preaching?

Consider: Weaver explains shepherding includes feeding, leading, protecting, and correcting.

7. How should we respond when a pastor rebukes or corrects us from Scripture?

Consider: Weaver says rebuke should be received as an act of love, not arrogance, citing Revelation 3:19.

8. What is the role of the congregation in supporting the pastor's evangelistic work, and how does 1 Samuel 30 apply?

Consider: Weaver uses the example of David's men sharing spoils to illustrate shared blessings.

Applications

Submit to pastoral authority as unto God.

Believers must recognize that resisting a godly pastor's biblical authority is rebellion against God Himself.

Lecture support: Weaver states, 'rebellion to a godly pastor exercising godly authority within the limits of that authority is rebellion to God himself.'

Verify all teaching against Scripture.

Like the Bereans, Christians must search the Scriptures to ensure their pastor's teaching is biblical.

Lecture support: Weaver cites Acts 17:11 and says, 'It is your responsibility as a Christian to search out and to find and apply the truth.'

Support your pastor's ministry.

The church should prayerfully and faithfully support the pastor's work, especially when he is away preaching elsewhere.

Lecture support: Weaver uses 1 Samuel 30 to show that those who support the ministry share in the spiritual blessings.

Receive rebuke with humility.

When a pastor rebukes from Scripture, it should be received as an act of love and an opportunity for growth.

Lecture support: Weaver says rebuke is 'a demonstration of love' and cites Revelation 3:19.

Submit to God's Word even when it is difficult.

Believers must bow to Scripture regardless of personal feelings or preferences.

Lecture support: Weaver says, 'If it's the Word of God, you must bow to it and submit to it whether you like it or not.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 7

The Hallelujah of Confession

Part Seven of 16

June 18, 2000

Read Chapter 7 in the companion book, pages 139-160 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Sin of Envy and Insurrection

The sermon identifies envy of Moses and Aaron as the root of rebellion, paralleling modern insurrection against pastoral authority.

Lecture support: Weaver states, 'They envied Moses also in the camp, and Aaron the saint of the Lord, which led to the insurrection, which led to the justice that God executed upon the insurrectionists and the wicked.'

The Church as a Monarchy Under Christ

The church is not a democracy but a monarchy where Christ rules through under-shepherds, requiring submission to lawful authority.

Lecture support: Weaver declares, 'The Church of Jesus Christ is not a democracy... The Church of Jesus Christ is in reality a monarchy where Jesus Christ is head.'

Biblical Requirements for Believers Toward Pastors

God requires believers to know, esteem, remember, follow, obey, submit to, not rebuke, and salute their godly pastors.

Lecture support: The sermon systematically expounds seven requirements from 1 Thessalonians 5:12-13, Hebrews 13:7,17,24, and 1 Timothy 5:1.

The Danger of Rebellion and Its Consequences

Rebellion against pastoral authority leads to dissension, division, and divine judgment, as seen in Numbers 16 and in churches today.

Lecture support: Weaver warns, 'a failure to esteem a godly pastor very highly will always lead to dissension and division and sedition.'

The Accountability of Pastors and People

Pastors will give an account for their oversight, and the people's response affects whether that account is given with joy or grief.

Lecture support: Weaver explains, 'Do you realize that I will give an account to God for every one of you?' and cites Hebrews 13:17.

The Gift of Pastors to the Church

Pastors are Christ's gift to the church, and mistreating them can result in God removing them, leaving churches without godly leadership.

Lecture support: Weaver quotes Jeremiah 3:15 and warns, 'it's just as easy for God to remove His pastors as it is to give.'

Key Arguments

The same sins of the fathers are committed today

The envy and insurrection against Moses and Aaron in Numbers 16 are replicated in modern Christians' rebellion against pastoral authority.

Lecture support: Weaver states, 'the whole point of this song is I'm trying to show you that the same sins that our fathers committed, we still commit today.'

Pastoral authority is biblical and limited

The authority of pastors is ordained by God, not tyrannical, and must be exercised within scriptural bounds; believers must submit to it.

Lecture support: Weaver clarifies, 'we're talking about biblical and lawful authority. We're not talking about usurped, tyrannical power.'

Knowing pastors involves intimate, affectionate regard

The Greek word 'eido' in 1 Thessalonians 5:12 implies more than name recognition; it requires intimacy, affection, and valuing the pastor.

Lecture support: Weaver explains, 'the word speaks of intimacy, affection, to have regard for, to cherish, to pay attention to.'

Esteeming pastors highly prevents division

Failure to esteem pastors very highly in love leads to dissension and sedition, as demonstrated in the rebellion of Korah.

Lecture support: Weaver argues, 'a failure to esteem a godly pastor very highly will always lead to dissension and division and sedition.'

Remembering pastors includes prayer and financial support

Hebrews 13:7 and Old Testament commands about Levites teach that believers must constantly pray for and financially support their pastors.

Lecture support: Weaver states, 'you should remember your pastors prayerfully... Secondly, we must remember them financially.'

Following pastors is limited to their following Christ

Believers are to mimic their pastors' faith and conduct only insofar as the pastors follow Christ; no man is an absolute pattern.

Lecture support: Weaver cites 1 Corinthians 11:1: 'Be ye followers of me, even as I also am of Christ.'

Obedience and submission to pastors is a divine command

Hebrews 13:17 commands believers to obey and submit to pastoral authority, as pastors watch for souls and will give an account.

Lecture support: Weaver reads, 'Obey them that have the rule over you, and submit yourselves: for they watch for your souls.'

Rebuking a pastor must be done with entreaty, not harshness

1 Timothy 5:1 forbids harshly rebuking an elder; instead, believers should entreat him as a father, with love and respect.

Lecture support: Weaver explains, 'Rebuke not an elder, but entreat him as a father.'

Scripture References

Psalm 106:16-18

The primary text of the sermon, describing the envy of Moses and Aaron and the subsequent judgment.

Numbers 16

The historical background for the rebellion of Korah, Dathan, and Abiram, and the three judgments God executed.

Ephesians 5:33

Used in the previous sermon to illustrate the principle of reverence and authority, applied to the wife's reverence for her husband.

1 Thessalonians 5:12-13

Commands to know, esteem highly in love, and be at peace with those who labor among you and have rule over you.

1 Thessalonians 1:5

Illustrates the use of 'know' (eido) to mean intimate knowledge of the apostles' manner of life.

1 Thessalonians 4:2,4

Further examples of 'know' meaning intimate awareness of commandments and personal conduct.

2 Timothy 1:12

Paul's use of 'know' to describe his intimate relationship with Christ, paralleling the knowledge believers should have of their pastors.

1 Peter 1:18-19

Peter's use of 'know' regarding the intimate value of redemption, illustrating the depth of knowledge required.

1 Corinthians 16:15-16

Commands to submit to those who have addicted themselves to the ministry, paralleling the call to know and submit to pastors.

Titus 1:16

Contrasts those who profess to know God but deny Him by works, emphasizing that true knowledge involves conduct.

Hebrews 11:26

Moses' esteeming of Christ's reproach as greater treasure, using the same Greek word for 'esteem' as in 1 Thessalonians 5:13.

Ephesians 3:20

Shows the Greek word for 'exceeding abundantly' to illustrate the intensity of the command to esteem pastors highly.

Hebrews 13:7

Commands to remember, follow, and consider the outcome of the conduct of those who rule over you and speak God's word.

Acts 20:28

Referenced from the previous week to show that pastors are overseers appointed by the Holy Spirit.

Galatians 2:9-10

Illustrates the word 'remember' as constantly thinking of, in the context of remembering the poor.

Ephesians 2:11-12

Another use of 'remember' to constantly recall one's former state without Christ.

Deuteronomy 12:12,18-19; 14:26-29; 16:11,14; 26:11-13

Old Testament commands to remember and not forsake the Levites, applied to remembering pastors financially.

Galatians 6:6

Commands those taught in the word to communicate (give) to those who teach, supporting pastors financially.

1 Timothy 5:17-18

Commands double honor (pay) for elders who rule well, especially those who labor in word and doctrine.

1 Corinthians 4:16

Paul's call to imitate him as an example in the matter of not being puffed up.

Discussion Questions

1. In what ways might modern Christians unknowingly commit the same sin of envy and insurrection as those in Numbers 16?

Consider: Weaver argues that the sins of the fathers are repeated today, particularly in rebellion against pastoral authority.

2. How does viewing the church as a monarchy under Christ change the way we approach decision-making and authority in the local church?

Consider: The sermon contrasts democratic and anarchic models with Christ's monarchy through under-shepherds.

3. What does it practically mean to 'know' your pastor in the biblical sense, and how can we cultivate that kind of intimate, affectionate regard?

Consider: Weaver expounds the Greek word 'eido' as involving more than name recognition, requiring intimacy and affection.

4. Why does a failure to esteem pastors highly lead to dissension and division, and how can we guard against this in our church?

Consider: The sermon links the lack of esteem to the rebellion in Numbers 16 and warns of its consequences.

5. In what ways can we 'remember' our pastors prayerfully and financially, and why is this often neglected?

Consider: Weaver applies the Old Testament commands about Levites to modern pastoral support, emphasizing prayer and finances.

6. What are the limits of following a pastor's example, and how do we discern when a pastor is no longer following Christ?

Consider: The sermon states that following is limited to the pastor's conformity to Christ, citing 1 Corinthians 11:1.

7. How should we balance the command to obey and submit to pastors with the need to confront sin or error in a pastor's life?

Consider: Weaver addresses the tension between submission and the biblical process of entreaty and private confrontation.

8. What does it look like to 'salute' or greet a pastor when you are upset or disagree with him, and why is this command necessary?

Consider: The sermon notes that people often stop speaking to pastors when offended, but Hebrews 13:24 commands civil greeting.

Applications

Examine your attitude toward pastoral authority

Evaluate whether you truly know, esteem, remember, follow, obey, submit to, and salute your pastor as Scripture commands.

Lecture support: Weaver challenges, 'How many Christians follow a godly pastor in godly living... How many Christians yearn to be shown the way of truth and righteousness?'

Pray for your pastor consistently

Commit to regular, fervent prayer for your pastor, recognizing that spiritual power in preaching often comes through the prayers of the congregation.

Lecture support: Weaver notes, 'Very few Christians really wrestle for their pastors in prayer' and cites the example of Jonathan Edwards' church.

Support your pastor financially

Ensure that your pastor is adequately provided for, following the biblical principle of double honor for those who labor in word and doctrine.

Lecture support: Weaver cites Galatians 6:6 and 1 Timothy 5:17-18, and explains the practical needs of pastors.

Follow your pastor's example in godly living

Imitate the faith and conduct of your pastor as he follows Christ, but be discerning and do not follow blindly.

Lecture support: Weaver states, 'as long as we are of Christ, as long as we are biblical, as long as we are godly, you are required to follow.'

Submit to biblical teaching and correction

When your pastor teaches, counsels, or rebukes from Scripture, receive it as from God and obey, rather than insisting on your own way.

Lecture support: Weaver warns against saying, 'I know you're probably right, but I got to do what I think is best,' calling it rebellion.

Entreat rather than rebuke your pastor

If you must address a fault in your pastor, do so privately and respectfully, as you would with a father, not with harsh rebuke.

Lecture support: Weaver explains 1 Timothy 5:1: 'Rebuke not an elder, but entreat him as a father.'

Maintain a civil and kind demeanor toward your pastor

Even when upset, do not stop speaking to or greeting your pastor; instead, obey Hebrews 13:24 and salute him.

Lecture support: Weaver illustrates with the story of the pastor in the hardware store and the command to salute.

Recognize pastors as gifts from Christ

Value and encourage your pastor as a gift from Christ, knowing that mistreatment can lead to God removing him.

Lecture support: Weaver quotes Jeremiah 3:15 and warns of churches that have gone without godly leadership due to mistreatment.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 8

The Hallelujah of Confession

Part Eight of 16

June 25, 2000

Read Chapter 8 in the companion book, pages 161-179 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Universality of Idolatry

All people are idolaters to some degree, even if not guilty of gross idolatry, because ignorance of God leads to idolatry.

Lecture support: Weaver states, 'all of us are idolaters in one degree or the other' and 'if we are ignorant of God and His worship, to the degree that we're ignorant, to that degree, we are basically idolaters.'

Idolatry as an Insult to God

Idolatry insults God by reducing His glory to a created image and by rejecting His sovereignty.

Lecture support: Weaver says, 'All forms of idolatry are an insult to God. Why? Because in idolatry, you try to make God into something that He is not.'

The Inability of Man to Remain Faithful

Human depravity means that even believers struggle to remain faithful to God for short periods without His grace.

Lecture support: Weaver notes, 'One of the most distressing realizations that has ever dawned upon a child of God is his inability to be faithful and true to his Lord even for a short period of time.'

Rejection of God's Word Leads to Idolatry

Idolatry is preceded by a rejection of Christ and His truth, as seen in Israel's turning back to Egypt in their hearts.

Lecture support: Weaver explains from Acts 7:39, 'First, there was a rejection of Christ. A rejection of the word. And then they turned back to Egypt in their hearts, which resulted in the golden calf.'

The Insufficiency of Miracles for Faith

Miracles do not produce lasting faith; only God's Word provides a sure foundation.

Lecture support: Weaver says, 'Miracles, mighty works, and wonders will not build one's faith, nor will they give someone faith.'

Worship Must Be According to God's Direction

God must be worshipped only in the way He has ordained; otherwise, it is idolatry.

Lecture support: Weaver states, 'God cannot be worshipped any way that we choose. God must be worshipped in the way that he directs.'

Key Arguments

Israel's idolatry stemmed from impatience and forgetfulness

Israel grew impatient with Moses' delay and forgot God's mighty works, leading them to demand a visible god.

Lecture support: Weaver points to Exodus 32:1 and Psalm 106:13, 21, noting they 'soon forgat his works' and 'waited not for his counsel.'

The golden calf was likely a representation of God, not a replacement

Aaron proclaimed a feast to Jehovah, indicating the calf was intended as a visible representation of the true God, but God still considered it idolatry.

Lecture support: Weaver notes Exodus 32:5, 'Tomorrow is a feast to the LORD,' and Psalm 106:19 says they 'worshipped the molten image.'

Idolatry changes God's glory into a creaturely image

Psalm 106:20 and Romans 1:23 show that idolatry exchanges the glory of the incorruptible God for images of corruptible creatures.

Lecture support: Weaver reads Psalm 106:20, 'Thus they changed their glory into the similitude of an ox that eateth grass,' and Romans 1:23.

Mental images of God are as idolatrous as physical ones

Imagining what Jesus looked like is a form of idolatry because it creates an image in the mind.

Lecture support: Weaver says, 'When you try to envision or imagine what Jesus Christ looked like in your mind, that's just as much idolatry as making a golden calf.'

Rejection of Christ precedes all idolatry

Acts 7:38-39 shows that Israel first rejected Christ and His word before turning to idolatry.

Lecture support: Weaver states, 'First, there was a rejection of Christ. A rejection of the word. And then they turned back to Egypt in their hearts.'

Miracles do not guarantee faith or prevent idolatry

Despite witnessing great miracles, Israel quickly turned to idolatry, proving that miracles alone cannot sustain faith.

Lecture support: Weaver says, 'Miracles, mighty works, and wonders will not build one's faith, nor will they give someone faith.'

Scripture References

Psalm 106:19-23

The main text of the sermon, describing Israel's idolatry with the golden calf and Moses' intercession.

Exodus 32:1-35

The historical account of the golden calf, read as the background for Psalm 106:19-23.

Deuteronomy 9

Mentioned as another historical background passage for the golden calf incident.

John 15:5

Quoted to emphasize human inability to do anything without Christ.

Proverbs 24:10

Cited to illustrate that Israel fainted in the day of adversity.

Exodus 20:3-5, 23

God's commandments against making graven images, given before the golden calf incident.

Exodus 23:32-33

Warning against making covenants with heathen gods.

Deuteronomy 4:10-20

Moses reminds Israel they saw no similitude at Horeb, warning against making images.

1 Timothy 6:15-16

God dwells in unapproachable light, whom no man has seen or can see.

1 Timothy 1:17

God is described as immortal, invisible, the only wise God.

Colossians 1:15

Jesus Christ is the image of the invisible God.

John 4:24

God is a Spirit, and must be worshipped in spirit and truth.

Malachi 3:6

God does not change; He has always been spirit.

Daniel 6:5, 13

Referenced to show the contemptuous use of 'this Daniel' similar to 'this Moses.'

Romans 1:22-23

Mankind changed the glory of the incorruptible God into images of corruptible things.

Isaiah 40:18-28

God questions to whom He can be likened, emphasizing His incomparable greatness.

Acts 7:37-42

Stephen's speech reveals that Israel rejected Christ and turned back to Egypt in their hearts before making the calf.

Psalm 115:1-8

Contrasts the living God with dead idols, and says idol makers become like them.

Revelation 9:18-21

Despite miraculous judgments, people did not repent of their sins.

1 Kings 12

Jeroboam later made two golden calves, echoing Aaron's words.

Discussion Questions

1. In what ways might we be guilty of 'mental idolatry' by forming images of God in our minds that are not based on Scripture?

Consider: Weaver states that imagining Jesus' appearance is idolatry; this question explores the broader implications of mental images of God.

2. How does impatience with God's timing lead to idolatry in our lives today?

Consider: Israel's impatience with Moses' delay led them to make the calf; this question applies that pattern to modern situations.

3. Why is it an insult to God to worship Him in ways He has not commanded?

Consider: Weaver argues that all self-styled worship is idolatry; this question probes the nature of the insult.

4. What does the golden calf incident teach us about the relationship between rejecting God's Word and falling into idolatry?

Consider: Acts 7 shows that rejection of Christ preceded the calf; this question examines the causal link.

5. How should the truth that 'without me you can do nothing' (John 15:5) affect our daily dependence on God?

Consider: Weaver uses this verse to highlight human inability; this question applies it to practical Christian living.

6. Why are miracles insufficient to produce lasting faith, according to this passage?

Consider: Israel saw great miracles yet quickly turned to idolatry; this question explores the limits of miraculous signs.

Applications

Guard against mental idolatry

Believers must avoid forming mental images of God or Christ, as this is a form of idolatry.

Lecture support: Weaver says, 'When you try to envision or imagine what Jesus Christ looked like in your mind, that's just as much idolatry as making a golden calf.'

Worship God only as He has commanded

God must be worshipped according to His revealed will in Scripture, not according to human preferences or innovations.

Lecture support: Weaver states, 'God cannot be worshipped any way that we choose. God must be worshipped in the way that he directs.'

Rely on God's Word, not miracles, for faith

Faith should be grounded in Scripture, not in miraculous experiences, which do not guarantee perseverance.

Lecture support: Weaver says, 'It is not miracles that we stand upon, but it's the Word of God.'

Recognize the danger of impatience with God's timing

Impatience can lead to taking matters into our own hands and turning to idols instead of waiting on God.

Lecture support: Weaver notes Israel's impatience with Moses' delay led them to demand gods to go before them.

Acknowledge our proneness to wander from God

We must depend on God's grace daily, recognizing our inability to remain faithful without Him.

Lecture support: Weaver quotes the hymn 'Prone to wander, Lord, I feel it' and references John 15:5.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 9

The Hallelujah of Confession

Part Nine of 16

July 02, 2000

Read Chapter 9 in the companion book, pages 181-197 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Progression of Sin

Sin is progressive; one sin leads to another. Israel's ignorance and ingratitude led to forgetfulness, impatience, envy, insurrection, and finally idolatry.

Lecture support: Weaver states: 'how one set of sins always lead to another set of sins' and traces the sequence from verses 7 to 19.

The Nature of True Idolatry

Idolatry is broader than bowing to images; it includes using unauthorized aids in worship, placing anything above God, sexual immorality, wrong thinking, and forsaking God's law.

Lecture support: Weaver systematically lists five aspects of idolatry, each supported by Scripture.

The Insufficiency of Miracles for Faith

Miracles alone cannot produce saving faith; Israel saw God's mighty works yet forgot Him and turned to idolatry.

Lecture support: Weaver says: 'Miracles alone are insufficient for faith. If miracles alone were sufficient for faith, these people should have had the most mature and wonderful faith.'

Christ as the Only Mediator

Jesus Christ is the sole mediator between God and man; any attempt to use images or other means to approach God is idolatry.

Lecture support: Weaver cites 1 Timothy 2:5 and John 14:6, and tells the story of the woman with a statue of Jesus on her cardash.

The Mind as the Battleground of Idolatry

Idolatry originates in the imagination; believers must bring every thought into obedience to Christ.

Lecture support: Weaver says: 'all idolatry begins in the mind' and expounds 2 Corinthians 10:4-5.

The Connection Between Idolatry and Sexual Sin

Sexual immorality is inherently linked to idolatry, as seen in the golden calf incident and in Paul's epistles.

Lecture support: Weaver explains that 'play' in Exodus 32:6 implies sexual activity and cites Galatians 5:19-20, Ephesians 5:5, and Colossians 3:5.

Forsaking God's Law as Idolatry

To forsake God's commandments is to forsake God Himself; this is a form of idolatry prevalent in modern society.

Lecture support: Weaver cites Deuteronomy 31:16, 1 Kings 18:18, and Jeremiah 5, and applies it to America's rejection of the Ten Commandments.

The Unchanging Nature of God and Man

Human depravity remains constant across ages, but God's mercy and grace are also unchanging, offering hope for repentance.

Lecture support: Weaver concludes: 'Human nature has not changed. Depravity is still the same, but one other blessed truth, and that's God hasn't changed either.'

Key Arguments

Idolatry is a declension from true religion, not a step toward it.

Idolatry always degrades and moves away from pure worship of God; it is never an improvement or a neutral aid.

Lecture support: Weaver states: 'Idolatry is a declension, it is a degrading of the norm. Idolatry is never a step toward pure religion.' and cites Romans 1:21.

Using images as aids to worship is as idolatrous as bowing to them.

Any attempt to use external means without divine authorization to approach God constitutes idolatry, even if the intention is to worship the true God.

Lecture support: Weaver says: 'when you actually do not bow down to an idol or an image, you try to use such as a help or as a mediation or meditation or as a way to God in worship. Do you realize that is just as idolatrous as bowing down to a literal idol?'

Placing family or self above God is idolatry.

When we choose to please loved ones at the expense of obedience to God, we commit idolatry by giving them the priority that belongs to God alone.

Lecture support: Weaver explains Luke 14:26: 'our love for him should be so great that our love toward our parents and our husbands and wives and children and friends would appear as hate.'

Sexual immorality is inherently idolatrous.

The 'play' associated with the golden calf was sexual in nature, and Paul consistently links sexual sins with idolatry, showing that fulfilling fleshly lusts is a form of idol worship.

Lecture support: Weaver cites Exodus 32:6, 25 and Genesis 26:8 to define 'play' as sexual activity, and references Galatians 5:19-20, Ephesians 5:5, and Colossians 3:5.

All idolatry begins with wrong thinking.

Idols are first conceived in the imagination; therefore, unbiblical thoughts about God, Christ, or truth are foundational to idolatry.

Lecture support: Weaver says: 'all idolatry begins in the mind. An idol cannot be fashioned until it is first imagined or conceived in the mind.' and cites 2 Corinthians 10:4-5.

Forsaking God's law is forsaking God Himself.

God rules by His law; to abandon His commandments is to abandon Him, which is the essence of idolatry.

Lecture support: Weaver states: 'You cannot forsake God's law without at the same time forsaking God. God and his law are one.' and cites Deuteronomy 31:16 and 1 Kings 18:18.

Modern society is guilty of the same idolatries as ancient Israel.

The sins confessed in Psalm 106 - ignorance, ingratitude, forgetfulness, impatience, envy, insurrection, and idolatry - are prevalent today, demonstrating unchanged human depravity.

Lecture support: Weaver says: 'Of all the sins that the psalmist is confessing in Psalm 106, we are still guilty of those same sins today.'

Christians must bring every thought into obedience to Christ.

The spiritual warfare involves casting down imaginations and high thoughts that oppose the knowledge of God, requiring total conformity of the mind to Scripture.

Lecture support: Weaver expounds 2 Corinthians 10:4-5: 'how many thoughts are you and I to have that are unbiblical? None. We're required to bring every thought into captivity to Christ.'

Scripture References

Psalm 106:19-23

The primary text of the sermon, describing Israel's idolatry with the golden calf and Moses' intercession.

Exodus 32

The historical account of the golden calf incident, referenced as the background for Psalm 106:19-23.

Acts 7:38-39

Stephen's speech explaining that Israel turned back in their hearts to Egypt before making the calf, showing the spiritual root of idolatry.

1 Corinthians 10:1-11

Paul's use of Israel's wilderness sins as examples for New Testament believers, warning against idolatry, fornication, tempting Christ, and murmuring.

1 Corinthians 10:7

Paul's specific warning against idolatry, quoting Exodus 32:6 about eating, drinking, and playing.

1 Corinthians 10:14

Paul's urgent command to flee from idolatry.

1 John 5:21

Possibly the last written verse of the Bible, 'Little children, keep yourselves from idols,' paralleling the first verse 'In the beginning, God.'

Romans 1:21-23

Demonstrates that idolatry is a declension: when men knew God, they did not glorify Him and changed His glory into images.

Leviticus 26:1-2

God's prohibition against making idols, graven images, or standing images.

Leviticus 19:4

Command not to turn to idols or make molten gods.

Deuteronomy 11:16-17

Warning against being deceived into serving other gods, resulting in God's wrath and judgment.

Deuteronomy 27:15

Curse pronounced on anyone who makes a graven or molten image in secret.

1 Timothy 2:5

There is one God and one mediator between God and men, the man Christ Jesus.

John 14:6

Jesus is the way, the truth, and the life; no one comes to the Father except through Him.

Isaiah 42:8

God will not give His glory to another or His praise to graven images.

Luke 14:26

Jesus' call to hate father, mother, wife, children, and one's own life in comparison to love for Him, explained as supreme devotion.

Genesis 26:8

Isaac 'sporting' with Rebekah, showing that 'play' can mean sexual fondling or advances.

Galatians 5:19-21

List of works of the flesh including adultery, fornication, uncleanness, lasciviousness, and idolatry, showing their connection.

Ephesians 5:5

A covetous man is an idolater, and no whoremonger or unclean person has inheritance in God's kingdom.

Colossians 3:5

Covetousness is idolatry, listed alongside fornication, uncleanness, and evil concupiscence.

Discussion Questions

1. How does the progression of sins in Psalm 106 (ignorance → ingratitude → forgetfulness → impatience → envy → insurrection → idolatry) mirror patterns of sin in our own lives?

Consider: Weaver traces the sequence of sins from verses 7 to 19, showing how one sin leads to another.

2. In what subtle ways might we use 'aids' or 'mediations' in worship that are not authorized by Scripture, and how can we guard against this?

Consider: Weaver argues that using images or other means as helps to approach God is idolatry, citing 1 Timothy 2:5.

3. What does it practically look like to 'hate' father, mother, wife, and children in the sense of Luke 14:26, and how can we ensure Christ has first place without neglecting family duties?

Consider: Weaver explains that our love for Christ should make all other loves seem like hate by comparison.

4. Why does the Bible so closely associate sexual immorality with idolatry, and what does this reveal about the nature of both sins?

Consider: Weaver connects the 'play' of Exodus 32:6 with sexual sin and cites Galatians 5, Ephesians 5, and Colossians 3.

5. How can we practically 'bring every thought into captivity to the obedience of Christ' (2 Corinthians 10:5) in a culture saturated with unbiblical ideas?

Consider: Weaver emphasizes that all idolatry begins in the mind and that every thought must align with Scripture.

6. In what ways has our society 'forsaken God's law,' and how should Christians respond to this cultural shift?

Consider: Weaver cites Deuteronomy 31:16 and applies it to modern America's rejection of the Ten Commandments.

7. How does the truth that 'God hasn't changed' provide hope and motivation for repentance from idolatry?

Consider: Weaver concludes that while human depravity remains, God's mercy and grace are unchanging.

Applications

Examine your worship for unauthorized aids.

Evaluate whether you rely on any images, objects, or mental pictures as helps to connect with God, and remove them, trusting Christ alone as mediator.

Lecture support: Weaver says: 'At any time we use any outside means without divine authorization, it is idolatry.'

Prioritize God above all relationships.

Assess whether you have placed a spouse, child, or friend above obedience to God, and realign your loyalties to put Christ first.

Lecture support: Weaver states: 'When we choose to please our mates or to please our children or to please our friends at the expense of obedience to God, it is idolatry.'

Flee sexual immorality as idolatry.

Recognize that sexual sins are not merely physical but are acts of idolatry, and flee from them as Paul commands.

Lecture support: Weaver connects fornication and uncleanness with idolatry, citing Ephesians 5:5 and Colossians 3:5.

Bring every thought captive to Christ.

Actively identify and reject unbiblical thoughts about God, self, and the world, replacing them with scriptural truth.

Lecture support: Weaver expounds 2 Corinthians 10:5: 'how many thoughts are you and I to have that are unbiblical? None.'

Uphold God's law in personal and public life.

Do not forsake God's commandments in your own life, and support the public acknowledgment of God's moral law.

Lecture support: Weaver says: 'You cannot forsake God's law without at the same time forsaking God.' and commends Judge Roy Moore's stand.

Repent of all forms of idolatry.

Confess and turn from any idolatry in your life, whether gross or subtle, trusting in God's mercy and grace.

Lecture support: Weaver's closing prayer asks for forgiveness and help to turn from idolatry.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 10

The Hallelujah of Confession

Part Ten of 16

July 23, 2000

Read Chapter 10 in the companion book, pages 199-216 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Despising God's Provision

To despise what God provides is to despise God Himself; the Israelites treated the Promised Land as contemptible.

Lecture support: Weaver states: 'If you despise the provision, it means that you also despise the provider.'

Circumstances vs. Christ

Focusing on difficulties rather than on Christ's power leads to despising God; circumstances reveal character.

Lecture support: Weaver says: 'They were looking at circumstances rather than Christ... circumstances never make or break a man, they just reveal him.'

Fear vs. Faith

Fear and faith cannot coexist; fear magnifies enemies and diminishes God's power, while faith overcomes the world.

Lecture support: Weaver quotes Matthew 8:26 and states: 'Faith and fear are mutually exclusive.'

Believing Lies over Truth

The Israelites believed the spies' evil report rather than God's promises, a tendency still present today.

Lecture support: Weaver notes: 'They believe a lie rather than the truth... people will believe a lie more easily and readily and quickly than they'll believe the truth.'

God's Mercy Over Multitudes

No enemy multitude can stand against God's mercy; biblical examples show God delivering His people from overwhelming forces.

Lecture support: Weaver cites 2 Chronicles 20 and Hezekiah's trust in God's mercy over military might.

Acting on God's Word

Failure to act on known truth is a form of despising God; obedience is essential.

Lecture support: Weaver says: 'When you know the truth and you refuse to act upon it... you're despising God and His truth.'

Key Arguments

Sins of the fathers persist in principle today

The same sins committed by Israel are committed by believers today, leading to similar judgments.

Lecture support: Weaver states: 'If we commit the same sins in principle as they did in the Old Testament, then undoubtedly the judgments and the curses are still the same as well.'

Despisement is rooted in misplaced focus

The Israelites despised the land by focusing on circumstances, multitudes, lies, and fear instead of God.

Lecture support: Weaver outlines four ways: looking at circumstances rather than Christ, multitudes rather than mercy, wickedness rather than the Word, and fear rather than faith.

Fear negates faith

Fear and faith cannot coexist; fear is not from God and leads to a distorted view of reality.

Lecture support: Weaver quotes 2 Timothy 1:7 and Matthew 8:26, explaining that fear magnifies enemies and diminishes self.

Believing lies is an insult to God

Choosing to believe false reports over God's promises is calling God a liar and despising His Word.

Lecture support: Weaver says: 'When you do that, you're in actuality calling God a liar.'

Inaction on truth is despising God

Knowing what is right and not doing it is not just sin but a despising of God and His truth.

Lecture support: Weaver references James 4:17 and states: 'It's more than sin. It's a despising of God and His Word.'

Scripture References

Psalm 106:24-27

Primary text for the sermon; describes Israel despising the pleasant land, disbelieving God's word, and disobeying.

Numbers 13:21-33

Historical account of the spies' report; they saw fortified cities and giants, leading to an evil report.

Numbers 14:1-4

The congregation weeps, murmurs, and desires to return to Egypt, showing they did not value the land.

Numbers 14:7-9

Joshua and Caleb urge the people not to rebel or fear, declaring the land is good and the enemies are bread for them.

Numbers 14:22

God notes the ten temptations of Israel despite the ten wonders in Egypt.

Deuteronomy 8:7-9

Description of the good land God was giving Israel, contrasting their despising of it.

Deuteronomy 32:6

God asks if Israel is requiting Him foolishly, highlighting their ingratitude.

Deuteronomy 7:17-19

God instructs Israel not to fear nations more numerous, remembering His deliverance from Egypt.

Deuteronomy 20:1,3

Command not to fear in battle when seeing horses, chariots, and a people more than Israel.

1 Kings 20:13,28

God promises to deliver a great multitude into Ahab's hand to show He is the Lord.

2 Chronicles 20:1-17

Jehoshaphat's prayer and God's promise that the battle is His, not Israel's, against a great multitude.

2 Chronicles 32:1-8

Hezekiah's encouragement that there are more with Judah than with Assyria because God is with them.

Psalm 115:3

Our God is in the heavens and does whatever He pleases, emphasizing His sovereignty.

Psalm 2:1-4

The nations rage, but God laughs at their rebellion, showing His supreme power.

Proverbs 29:25

The fear of man brings a snare, but trusting the Lord brings safety.

Matthew 10:28

Fear God who can destroy both body and soul in hell, not man who can only kill the body.

Matthew 8:26

Jesus rebukes the disciples for being fearful and having little faith during the storm.

2 Timothy 1:7

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

1 John 5:4

Faith is the victory that overcomes the world.

James 4:17

Knowing to do good and not doing it is sin; applied as despising God's Word.

Discussion Questions

1. In what ways do we today 'despise the pleasant land' by focusing on circumstances rather than Christ?

Consider: Weaver argues that looking at problems instead of God's power is a form of despising Him.

2. How can we practically shift our focus from the 'multitudes' of our problems to God's mercy?

Consider: The sermon uses biblical examples like Jehoshaphat and Hezekiah to show trust in God's mercy over enemy strength.

3. Why are we often more prone to believe lies than God's truth, and how can we guard against this?

Consider: Weaver notes the human tendency to believe false reports, as Israel did with the spies.

4. What are some areas where fear has caused you to see yourself as a 'grasshopper' and magnified your obstacles?

Consider: Fear distorts self-perception and enemy perception, as seen in Numbers 13:33.

5. How does failing to act on known truth equate to despising God, and what steps can we take to obey more fully?

Consider: Weaver applies James 4:17 to show that inaction is a form of despising God's Word.

Applications

Give Christ preeminence over circumstances

Instead of being overwhelmed by problems, focus on Christ's power and sovereignty, trusting Him to work out every situation.

Lecture support: Weaver says: 'We need to look at Christ more than we look at the circumstances... He is the answer to all of our problems.'

Trust God's mercy, not human strength

In facing overwhelming opposition, rely on God's mercy to deliver, as He did for Jehoshaphat and Hezekiah.

Lecture support: Weaver states: 'It is God, in His mercy, that gives us victory over our enemies.'

Reject lies and cling to God's Word

Deliberately choose to believe God's promises over the world's false reports, even when the truth seems unpopular.

Lecture support: Weaver warns: 'You'll get in quick trouble with God when you believe man over God.'

Replace fear with faith

Actively exercise faith to expel fear, remembering that God has given a spirit of power, love, and a sound mind.

Lecture support: Weaver quotes 2 Timothy 1:7 and says: 'When we hold on to our fears, we're despising God, because faith expels fear.'

Act on known truth

Obey God's Word promptly; failure to act on what you know is right is a serious form of despising God.

Lecture support: Weaver says: 'We must act upon God's Word and God's truth and make sure that in every area of our life, we give Him the preeminence.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 11

The Hallelujah of Confession

Part 11 of 16

July 30, 2000

Read Chapter 11 in the companion book, pages 217-235 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Interconnectedness of Sin

Despisement, disbelief, and disobedience are linked; one inevitably leads to the others.

Lecture support: When you're guilty of one of these three sins, eventually and inevitably, you're going to be guilty of all three of these sins because they stand or fall together.

The Wickedness of Unbelief

Unbelief is a serious sin that dishonors God by making Him a liar, and it stems from a depraved heart.

Lecture support: To disbelieve that God is true and to disbelieve that God cannot lie is to make God a liar. It is extremely dishonoring and is a provocation unto God.

The Flesh Opposes Spiritual Victory

The flesh allows a person to see the fruits of victory but prevents them from actually obtaining it, requiring daily mortification.

Lecture support: That flesh will allow you to see the fruits of victory. But it will stop you from gaining the victory.

Salvation by Grace, Not Evidence

People are not converted by evidence but by the supernatural work of God's grace.

Lecture support: No amount of evidence is going to make a man believe... people are not converted by evidence, they're converted by the grace of God.

True Hearing is Obedience

The biblical concept of 'hearkening' means hearing intelligently with the intent to obey; without obedience, one has not truly heard.

Lecture support: No one ever really hears the Word of God until he heeds the Word of God. No one ever really hears the Word of God until he obeys the Word of God.

Delayed Obedience is Disobedience

God demands prompt, willing obedience; putting off obedience is itself disobedience.

Lecture support: Delayed obedience is disobedience. What I mean, when you hear the truth from the Word of God and you say, 'I know God's Word is right... but... I'll deal with that next week.' That's disobedience.

Generational Consequences of Sin

God's judgment for sin can extend to future generations who follow in the same sins.

Lecture support: God is not just declaring war against the ones who are then living, but also their seed who will follow in their father's footsteps... He punishes the iniquity unto the third and fourth generation of those that hate him.

The Immutability of God

Because God does not change, He punishes the same sins today as He did in the past.

Lecture support: Does God change? No. Immutability is an attribute of God... Would God punish the same sins today? And would He punish them in the same way? And the answer is yes.

Key Arguments

Despisement leads to disbelief and disobedience

The three sins are a package; despising God's provision inevitably results in not believing His word and not obeying His voice.

Lecture support: Despisement always leads to disbelief and disobedience. When you're guilty of one of these three sins, eventually and inevitably, you're going to be guilty of all three of these sins because they stand or fall together.

Unbelief makes God a liar

To disbelieve God is to call Him a liar, which is a grave sin provoking His judgment.

Lecture support: To disbelieve that God is true and to disbelieve that God cannot lie is to make God a liar. It is extremely dishonoring and is a provocation unto God.

The flesh hinders spiritual progress

The flesh allows a person to see the benefits of obedience but prevents them from doing what is necessary to obtain them.

Lecture support: That flesh will allow you to see the fruits of victory. But it will stop you from gaining the victory.

Faith is a gift of grace, not a result of evidence

No amount of miraculous evidence can produce saving faith; only God's grace can convert a sinner.

Lecture support: If evidence was going to make somebody believe and have faith in God, what do you think the destruction of Pharaoh and his army should have done?... people are not converted by evidence, they're converted by the grace of God.

Biblical hearing implies obedience

The Hebrew word 'shema' means to hear intelligently with the purpose of obeying; thus, hearing without obedience is not true hearing.

Lecture support: The word hearken is the word shema. It literally means to hear intelligently, to obey, to be obedient.

Delayed obedience is disobedience

Putting off obedience to God's Word is itself an act of disobedience, not a neutral delay.

Lecture support: Delayed obedience is disobedience. What I mean, when you hear the truth from the Word of God and you say, 'I know God's Word is right... but... I'll deal with that next week.' That's disobedience.

God's judgment extends to future generations

God's oath to overthrow Israel included not only the current generation but also their descendants who would follow in the same sins.

Lecture support: God is not just declaring war against the ones who are then living, but also their seed who will follow in their father's footsteps, who likewise will despise, disbelieve, and disobey the Word of God.

God's character demands consistent judgment

Because God is immutable, He judges the same sins today in the same way, including generational consequences.

Lecture support: If God does not change, here is my question. Would God punish the same sins today? And would He punish them in the same way? And the answer is yes.

Scripture References

Psalm 106:24-27

The primary text of the sermon, describing Israel's despising of the land, unbelief, murmuring, and God's judgment.

Deuteronomy 32:6

Quoted to show Israel's foolish requital of God's goodness.

Numbers 13-14

The historical account behind Psalm 106:24-27, including the spies' report and the people's rebellion.

Proverbs 29:25

Cited to warn against the fear of man.

Numbers 14:20-37

Read extensively to show God's pardon and judgment on the unbelieving generation.

Deuteronomy 1:29-32

Moses recounts Israel's unbelief despite God's past faithfulness.

Psalm 78:22

Cited as another record of Israel's unbelief.

Hebrews 3:18-4:2

New Testament commentary on Israel's unbelief and failure to enter God's rest.

Hebrews 6:18

Used to establish that it is impossible for God to lie.

Revelation 21:8

Cited to show that the 'fearful and unbelieving' and 'all liars' face the second death; interpreted as those who make God a liar.

Romans 8:6-8

Explains the enmity of the carnal mind against God.

Romans 13:14

Exhortation to make no provision for the flesh.

Colossians 3:5

Command to mortify fleshly desires.

Galatians 5:16-17

The conflict between the Spirit and the flesh, and the call to walk in the Spirit.

Ephesians 2:8-9

Salvation by grace through faith, not of works.

Luke 16:19-31

The rich man and Lazarus; used to argue that even a resurrection would not persuade those who reject Scripture.

1 John 3:23

Command to believe on Jesus Christ, showing that unbelief is sin.

1 Samuel 15:1-23

Saul's disobedience; used to define 'hearken' as obedience and to show that rebellion is as witchcraft.

Exodus 4:1,8-9; 7:3-4

Examples of 'hearken' used negatively to mean disobey.

Leviticus 26:14,18,21,27

Warnings of punishment for not hearkening (obeying) God's commandments.

Discussion Questions

1. How are despisement, disbelief, and disobedience connected in our own lives? Can you identify a time when one led to the others?

Consider: Based on the sermon's point that these three sins stand or fall together.

2. In what ways do we 'make God a liar' by our unbelief, even as believers?

Consider: From the application that disbelief is calling God untrue.

3. What are some 'fruits of victory' that your flesh allows you to see but prevents you from actually obtaining?

Consider: Relating to the illustration of the flesh stopping short of victory.

4. Why is it tempting to rely on evidence or arguments to convince others of the faith, and how does this sermon challenge that approach?

Consider: From the point that people are converted by grace, not evidence.

5. What does it mean to 'hearken' to God's Word in practical terms? How can we move from mere listening to obedient hearing?

Consider: Based on the definition of shema as intelligent, obedient hearing.

6. Can you share an example of when delayed obedience was actually disobedience in your life? What were the consequences?

Consider: From the principle that delayed obedience is disobedience.

7. How should the reality of generational consequences for sin affect our parenting and personal holiness?

Consider: From the warning that God overthrows the seed of those who despise Him.

8. In what areas are you most prone to murmur against God's providence, and how can the parable of the laborers (Matthew 20) reshape your perspective?

Consider: From the discussion on murmuring and God's sovereign generosity.

Applications

Repent of making God a liar through unbelief

Recognize that when we disbelieve God's promises or character, we are calling Him a liar, and we must repent of this serious sin.

Lecture support: To disbelieve that God is true and to disbelieve that God cannot lie is to make God a liar. It is extremely dishonoring and is a provocation unto God.

Mortify the flesh daily

Actively put to death fleshly desires that hinder spiritual obedience, making no provision for the flesh.

Lecture support: Mortify therefore your members which are upon the earth... make not provision for the flesh, to fulfil the lusts thereof.

Rely on grace, not evidence, for faith

Understand that saving faith is a gift of God, not produced by intellectual arguments, and pray for grace for yourself and others.

Lecture support: People are not converted by evidence, they're converted by the grace of God.

Practice prompt obedience

When you hear God's Word, obey it immediately; delayed obedience is disobedience.

Lecture support: Delayed obedience is disobedience. What I mean, when you hear the truth from the Word of God and you say, 'I know God's Word is right... but... I'll deal with that next week.' That's disobedience.

Cease murmuring by trusting God's sovereignty

Instead of complaining about your circumstances or comparing with others, trust that God's distribution of gifts and providence is right and good.

Lecture support: Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Pursue holiness for the sake of future generations

Live obediently and honor God, knowing that your sin can bring judgment on your descendants, but your faithfulness can bring blessing.

Lecture support: God will not only curse us, but our children, and our children's children... Them that honour me I will honour, saith the Lord.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 12

The Hallelujah of Confession

Part 12 of 16

August 13, 2000

Read Chapter 12 in the companion book, pages 237-253 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Progression and Desensitization of Sin

Sin escalates in intensity and desensitizes both individuals and nations, leading to greater judgment.

Lecture support: Weaver contrasts the golden calf incident (3,000 deaths) with Baal Peor (24,000 deaths) and cites modern desensitization to abortion and sodomy.

Judicial Cleansing vs. Personal Sin

God did not see iniquity in Israel judicially because of the sacrificial system, even though they sinned personally, paralleling the believer's position in Christ.

Lecture support: Weaver explains Numbers 23:21: 'He hath not beheld iniquity in Jacob' refers to judicial, not personal, cleanness.

The Danger of Mystery Religions

Mystery religions promise secret knowledge, power, and fulfillment but require a covenant that replaces allegiance to God, leading to demonic fellowship.

Lecture support: Weaver equates Baal Peor with modern masonry, occult, New Age, and Gnosticism, citing 1 Corinthians 10:20 and Revelation 2:14.

Separation unto God vs. Separation unto Shame

Believers are separated unto God through Christ and cannot be joined to a false god; leaving God's Word is the mechanism of apostasy.

Lecture support: Weaver uses Romans 1:1 ('separated unto the gospel') and Hosea 9:10 ('separated themselves unto that shame') to contrast covenants.

The Sufficiency and Authority of Scripture

All necessary knowledge is revealed in God's Word; seeking knowledge outside it is forbidden and leads to judgment.

Lecture support: Weaver cites Deuteronomy 29:29 and Deuteronomy 18:9-14, emphasizing that Christ is the ultimate Prophet we must hear.

Faithfulness as the Place of Blessing

Obedience and faithfulness to God's Word bring blessing, while disobedience brings cursing.

Lecture support: Weaver states, 'The place of blessing is the place of obedience and faithfulness' and references 1 Corinthians 4 on stewardship.

Key Arguments

Baal Peor was initiation into a mystery religion, not mere idolatry.

The Hebrew words 'joined' and 'separated' indicate a covenant vow, and the Septuagint's 'teleo' means initiation into mysteries.

Lecture support: Weaver analyzes samad, nazar, and the Septuagint rendering, linking to Hosea 9:10 and Numbers 6 Nazarite vow.

Balaam's doctrine is a timeless strategy to seduce God's people into sin.

Balaam taught Balak to entice Israel into idolatry and fornication, a tactic still present in the church (Revelation 2:14).

Lecture support: Weaver cites Micah 6:5, Revelation 2:14, and 2 Peter 2:15 to show Balaam's greed and counsel.

Idols are dead, but demonic powers operate behind false worship.

While idols are lifeless, sacrifices to them are actually offered to demons, making participation in mystery religions fellowship with devils.

Lecture support: Weaver quotes Psalm 115:4-8 and 1 Corinthians 10:20 to distinguish the deadness of idols from the demonic reality.

Christians cannot be joined to both God and a mystery religion.

Separation to God through the gospel is exclusive; joining a mystery religion requires forsaking God's covenant and Word.

Lecture support: Weaver argues from Romans 1:1 and 1 Corinthians 10:21 that dual allegiance is impossible.

Seeking knowledge outside Scripture is forbidden and dangerous.

God condemns divination, witchcraft, and necromancy; the secret things belong to God, and we are accountable only for what is revealed.

Lecture support: Weaver expounds Deuteronomy 18:9-19 and Deuteronomy 29:29, contrasting Christ the Prophet with occult practices.

Scripture References

Psalm 106:28-31

Primary text: Israel joined to Baal Peor, ate sacrifices of the dead, provoked God, plague stayed by Phinehas.

Psalm 106:19-20

Earlier sin of making the golden calf, contrasted as less severe than Baal Peor.

Numbers 22:1-7

Balak sends for Balaam to curse Israel.

Numbers 23:1-8

Balaam's first oracle blessing Israel instead of cursing.

Numbers 23:20-21

God has not beheld iniquity in Jacob; judicial cleanness.

Numbers 24:2-7

Balaam's third oracle blessing Israel.

Numbers 24:10-13

Balak's anger at Balaam for blessing Israel three times.

Numbers 25:1-3

Israel commits whoredom with Moabite women and joins to Baal Peor.

Numbers 25:3,5

Israel joined to Baal Peor; Moses commands slaying of those joined.

Deuteronomy 4:3

God destroyed those who followed Baal Peor.

Hosea 9:10

Israel went to Baal Peor and separated themselves unto shame.

Numbers 6:1-6

Nazarite vow of separation, using same Hebrew word as Hosea 9:10.

2 Peter 2:15

Balaam loved the wages of unrighteousness.

Jude 11

False prophets run greedily after the error of Balaam for reward.

Micah 6:5

God reminds Israel of Balak's consultation and Balaam's answer.

Revelation 2:14

The doctrine of Balaam: teaching Balak to cast a stumbling block before Israel.

Psalm 115:3-8

Idols are dead, worthless; those who trust them become like them.

Romans 1:1

Paul, separated unto the gospel of God.

1 Corinthians 10:20-21

Gentiles sacrifice to devils; cannot partake of Lord's table and table of devils.

Deuteronomy 18:9-19

Condemnation of divination, witchcraft, necromancy; promise of the Prophet (Christ).

Discussion Questions

1. How does the progression of sin in Israel (from golden calf to Baal Peor) illustrate the desensitizing effect of sin in our own lives and culture?

Consider: Weaver contrasts the 3,000 deaths at Horeb with the 24,000 at Baal Peor and cites modern examples like abortion.

2. What does it mean that God did not 'behold iniquity in Jacob' judicially, and how does this relate to our justification in Christ?

Consider: Weaver explains the distinction between judicial cleanness through sacrifice and personal sinfulness.

3. In what ways do modern mystery religions (e.g., masonry, New Age, occult) mirror the seduction of Baal Peor?

Consider: Weaver lists promises of secret knowledge, power, and fulfillment, and the requirement of oaths and covenants.

4. Why is it impossible to be joined to both Christ and a mystery religion, according to 1 Corinthians 10:20-21?

Consider: Weaver argues that participation in idol feasts is fellowship with demons, incompatible with the Lord's table.

5. How does Deuteronomy 18:9-19 establish Christ as the sole source of divine revelation, and what does this imply for seeking knowledge outside Scripture?

Consider: Weaver contrasts the forbidden occult practices with the promised Prophet (Jesus) who speaks God's words.

6. What practical steps can we take to cultivate faithfulness and obedience as the 'place of blessing'?

Consider: Weaver emphasizes consistency in tithing, study, prayer, attendance, and worship.

Applications

Guard against any teaching or group that draws you away from the Word of God.

Beware of individuals, religions, or books that supplement or supplant Scripture, as they seek to separate you unto a false god.

Lecture support: Weaver warns, 'beware of anyone, anything, any religion, any group that seeks to pull us away from the Word of God.'

Pursue faithfulness and obedience as the path to God's blessing.

Consistent obedience in tithing, study, prayer, and worship brings blessing; disobedience brings cursing.

Lecture support: Weaver states, 'If we could learn to be faithful... we would experience blessings like you would not imagine.'

Reject all forms of forbidden knowledge and occult practices.

Do not seek knowledge through divination, fortune-telling, or any means outside God's revealed Word; such practices are an abomination.

Lecture support: Weaver cites Deuteronomy 18:9-14 and says, 'If it's not in the Word of God... it is forbidden knowledge.'

Content yourself with the sufficiency of Scripture.

All we need to know for life and godliness is in the Bible; the secret things belong to God alone.

Lecture support: Weaver quotes Deuteronomy 29:29 and says, 'All I need to know and all you need to know is in the Word of God.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 13

The Hallelujah of Confession

Part 13 of 16

August 20, 2000

Read Chapter 13 in the companion book, pages 255-272 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Nature of Phinehas's Act

Phinehas executed judgment as a public person with divinely given authority, not as a private vigilante.

Lecture support: Weaver states, 'Phinehas was not a vigilante. He was not someone who was merely acting out of anger or frustration or revenge or malice. He was a man who was acting upon principle in the authority of his office that God had ordained and entrusted to him.'

The Doctrine of Interposition

When higher magistrates fail to fulfill their duties, a lower magistrate may step in to carry out the functions of the office.

Lecture support: Weaver explains, 'The doctrine of interposition says that when a higher magistrate fails to fulfill the functions of his office, and carry out his duties, that a lower magistrate who is duly elected and has the authority and the power may step in and take over.'

Distinction Between Public and Private Persons

A private person may defend life but not execute vengeance; only a public person with official authority may take life as an act of justice.

Lecture support: Weaver illustrates with the example of an executioner: 'I was acting as a public person for the state, which encompasses all of its citizens.'

Vengeance Belongs to God

Private individuals are commanded not to avenge themselves but to leave room for God's wrath.

Lecture support: Weaver cites Romans 12:19: 'Dearly beloved, avenge not yourselves, but rather give place unto wrath. For it is written, Vengeance is mine, I will repay, saith the Lord.'

The Destruction of the Wicked Preserves the Righteous

The execution of the wicked is necessary for the preservation and salvation of the righteous.

Lecture support: Weaver states, 'The destruction of the wicked is the preservation and the salvation of the righteous.'

Leaders Are Subject to God's Law

The sin at Baal Peor involved leaders who thought they were above the law, but God's law applies to all.

Lecture support: Weaver notes, 'Here then, were two leaders, two politicians, two congressmen... Isn't it amazing that our leaders tend to think that law applies to everyone else except them?'

Key Arguments

Phinehas acted with official authority, not personal initiative

Phinehas did not act independently; he carried out a judicial sentence already pronounced by God through Moses and the judges.

Lecture support: Weaver says, 'He did not act independently, nor did he act on his own initiative... God has communicated unto Moses that those who had joined themselves unto Baal Peor were to be executed.'

Modern 'Phinehas priesthood' teachings are a perversion of Scripture

Using Phinehas to justify murder, robbery, and other crimes is a misinterpretation that ignores the context and scope of the biblical account.

Lecture support: Weaver states, 'The context has been ignored. The historicity of the text has been perverted and the scope of the text has been twisted for personal gain and wickedness.'

The death penalty is biblical and serves to put away guilt

God ordained the death penalty to remove the guilt of innocent blood from the land and to ensure the well-being of society.

Lecture support: Weaver quotes Deuteronomy 19:13: 'Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.'

Self-defense is distinct from vengeance

While self-defense is biblical and obligatory, personal vengeance is forbidden; believers must leave retaliation to God.

Lecture support: Weaver clarifies, 'When I'm talking about "avenge not yourselves," I'm not talking about "do not defend yourselves." Self-defense is biblical. Self-defense is obligatory.'

Tenderness must not override justice

Misplaced compassion for the wicked can lead to cruelty toward the innocent; justice must be upheld even when it requires harsh measures.

Lecture support: Weaver says, 'There is a time when the tenderness of man is cruel... Why in the world would you weep for a premeditated murderer and totally ignore his victims?'

Scripture References

Psalm 106:28-31

The primary text of the sermon, describing the sin of Baal Peor and Phinehas's intervention.

Numbers 25:1-9

The historical account of the sin at Baal Peor, the plague, and Phinehas's zealous act.

Numbers 25:10-13

God's commendation of Phinehas and the covenant of peace and everlasting priesthood.

Numbers 25:14-18

The names and status of Zimri and Cosby, and God's command to vex the Midianites.

1 John 3:4

Used to argue that sin is transgression of the law, and no one can lawfully commit an unlawful act.

Numbers 31:6

Phinehas was sent with the army against Midian, showing his role as a priest in warfare.

1 Chronicles 9:19-20

Phinehas was the ruler over the Korahites, guardians of the tabernacle and soldiers.

Deuteronomy 16:18

God commands the appointment of judges to judge with just judgment.

Deuteronomy 21:5

The priests were to decide controversies and strokes, indicating their judicial role.

Deuteronomy 19:17

Controversies were to be brought before the priests and judges.

Deuteronomy 33:4-5

Moses was king in Jeshurun, the highest civil authority.

Joel 2:17

The priests were to weep and intercede for the people, possibly explaining the weeping at the tabernacle.

Numbers 16:47-48

Aaron made atonement with incense, standing between the dead and the living to stop a plague.

Deuteronomy 19:11-13

The law concerning premeditated murder and the duty to put away the guilt of innocent blood.

Deuteronomy 19:9-10

The command to keep God's laws so that innocent blood is not shed in the land.

Deuteronomy 21:9

Putting away the guilt of innocent blood by doing what is right in the sight of the Lord.

Deuteronomy 19:15-21

The law of witnesses and the 'eye for eye' principle given to judges.

Romans 12:17-21

The command for private individuals not to avenge themselves but to overcome evil with good.

Discussion Questions

1. How does the doctrine of interposition apply to modern civil government, and what are its limits?

Consider: Weaver explains that when higher magistrates fail, lower magistrates may act. This raises questions about the role of lesser officials today.

2. What is the difference between self-defense and vengeance, and how should Christians navigate situations where they have been wronged?

Consider: Weaver distinguishes between defending oneself and taking personal vengeance, citing Romans 12.

3. Why is it dangerous to use Old Testament narratives like Phinehas to justify personal acts of violence today?

Consider: Weaver warns against the 'Phinehas priesthood' movement that misapplies the story to excuse crimes.

4. In what ways can tenderness and compassion become 'cruel' when they override biblical justice?

Consider: Weaver states that weeping for the wicked while ignoring their victims is a form of cruelty.

5. How should Christians respond when civil authorities fail to execute justice, according to the principles in this sermon?

Consider: Weaver discusses the failure of the judges in Numbers 25 and the weeping leaders, drawing parallels to modern government.

Applications

Leave vengeance to God

Believers must not take personal revenge but trust God to execute justice in His time.

Lecture support: Weaver says, 'If I want God to deal with Ed, I've got to step out of the way. Say, "Lord, you handle him."'

Defend yourself and your family biblically

Self-defense is not only permitted but obligatory; it is distinct from vengeance.

Lecture support: Weaver states, 'Self-defense is biblical. Self-defense is obligatory.'

Guard against the wiles of the enemy

Christians must be vigilant against the subtle seductions and strategies of Satan, as the Israelites were seduced by the Midianites.

Lecture support: Weaver warns, 'That which you and I must be on our toes against and guarding against is the wiles of the enemy.'

Do not let misplaced compassion override justice

We should not weep for the wicked while ignoring the suffering of their victims; justice must be upheld.

Lecture support: Weaver asks, 'Why in the world would you weep for a premeditated murderer and totally ignore his victims?'

Recognize that leaders are not above God's law

Civil and spiritual leaders are subject to the same moral law as everyone else, and their sin can bring judgment on a nation.

Lecture support: Weaver notes that Zimri and Cosby were princes, yet they were executed for their sin.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 14

The Hallelujah of Confession

Part 14 of 16

August 27, 2000

Read Chapter 14 in the companion book, pages 273-289 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Sufficiency of God's Word

Moses' sin was adding a ritual to God's command, showing a lack of full trust in the power of God's word alone.

Lecture support: Weaver states, 'Moses did not believe that the word of God was sufficient alone to bring water out of the rock. Moses believed it had to be the word of God plus something, plus his ritual, that of smiting the rock.'

Covenantal Cause and Effect

History operates on covenantal principles: obedience brings blessing, disobedience brings curse, not magical rituals.

Lecture support: Weaver says, 'Cause and effect in history is covenantal. Not magical. Not ritualistic.'

The Danger of Being Provoked into Sin

Moses allowed the people's rebellion to provoke him into sinful anger and action, a warning for believers.

Lecture support: Weaver warns, 'We must not be provoked into evil by others. What got Moses into trouble? Thinking about their rebellion.'

Guarding the Heart and Tongue

Believers must control their speech and inner attitudes, especially when provoked, to avoid sin.

Lecture support: Weaver quotes Proverbs 4:23 and 21:23, emphasizing, 'Whoso keepeth his mouth and his tongue keepeth his soul from troubles.'

Rejection of Magic and Occult

All forms of magic and occult are condemned; Christians rely on God's word, not rituals, for power.

Lecture support: Weaver states, 'All magic, all occult is wicked and wrong and ungodly. And you better stay as far away from it as you can.'

Key Arguments

Moses' sin was acting as a pagan priest

By striking the rock, Moses relied on a ritual rather than God's word, adopting the mentality of a magician who believes ritual infuses words with power.

Lecture support: Weaver argues, 'When Moses smote the rock, what he was doing was acting as a magician... he was adopting the mentality of a magician.'

The people's sin provoked Moses

The Israelites' constant complaining and rebellion provoked even the meekest man on earth to sin, illustrating how others' sins can affect us.

Lecture support: Weaver notes, 'The meekest, most self-controlled, disciplined man on earth was provoked.'

Unbelief is not trusting God's word alone

Moses' unbelief was not doubting God's power but failing to trust that God's word alone was sufficient without human addition.

Lecture support: Weaver explains, 'His unbelief consisted in simply this, that Moses did not believe that the word of God was sufficient alone to bring water out of the rock.'

Cause and effect are covenantal, not magical

Biblical blessings and curses are tied to obedience, not rituals; magic substitutes ritual for ethics.

Lecture support: Weaver states, 'Magic is a religion that substitutes ritual for ethics, for morality, for obedience.'

Scripture References

Psalm 106:32-33

The main text of the sermon, describing how the people angered Moses and provoked him to speak unadvisedly.

Romans 14:7

Used to establish the principle that no one lives or dies to himself; our sins affect others.

Numbers 20:1-13

The historical account of Meribah Kadesh, where Moses struck the rock instead of speaking to it.

Deuteronomy 32:51

Identifies the incident as Meribah Kadesh and states Moses transgressed because he did not sanctify God.

Numbers 20:12

God's charge against Moses and Aaron: unbelief and failure to sanctify Him.

Psalm 7:11

Cited to show God is angry with the wicked every day, but the 'him' in Psalm 106:32 likely refers to Moses.

Numbers 12:3

Moses was very meek, above all men on earth, highlighting the severity of his provocation.

Deuteronomy 1:37

Moses acknowledges the Lord was angry with him for the people's sake.

Exodus 17:1-7

The first incident at Meribah Rephidim, where God commanded Moses to strike the rock.

1 Corinthians 10:4

Identifies the rock as Christ, showing the typological significance of striking the rock only once.

Hebrews 9:28

Christ was offered once to bear sins; striking the rock twice misrepresented this.

Hebrews 10:14

By one offering Christ perfected believers forever.

Psalm 33:9

God spoke and it stood fast; His word is sufficient.

Acts 7:22

Moses was learned in all the wisdom of the Egyptians, which may have influenced his reliance on ritual.

Proverbs 11:31

The righteous shall be recompensed in the earth, showing covenantal cause and effect.

Matthew 6:33

Seek first the kingdom and righteousness, and all things will be added; obedience is paramount.

1 Samuel 2:30

Those who honor God will be honored; those who despise Him will be lightly esteemed.

Exodus 23:2

Do not follow a multitude to do evil; quoted to warn against being provoked by others.

1 Corinthians 15:33

Evil communications corrupt good manners; quoted to warn against bad company.

Proverbs 22:24-25

Make no friendship with an angry man, lest you learn his ways.

Discussion Questions

1. How does Romans 14:7 ('no man liveth to himself') apply to Moses' situation and to our own lives today?

Consider: Weaver uses this verse to introduce the idea that our sins affect others, as seen in Moses' failure.

2. In what ways do we, like Moses, add our own 'rituals' or human efforts to God's commands instead of trusting His word alone?

Consider: Weaver argues Moses struck the rock because he didn't trust the sufficiency of God's word.

3. What does it mean to 'sanctify the Lord' before others, and how did Moses fail to do this?

Consider: God charged Moses with not sanctifying Him in the eyes of Israel.

4. How can we guard against being provoked into sin by the words or actions of others?

Consider: Weaver warns that Moses was provoked by the people's rebellion.

5. What are some modern examples of 'magical' thinking in religious contexts, and how do they contrast with covenantal obedience?

Consider: Weaver contrasts magic, traditionalism, and covenantalism.

Applications

Trust in the sufficiency of God's Word

Believers must rely on God's word alone, not adding human rituals or efforts, for God's promises to be fulfilled.

Lecture support: Weaver states, 'His Word is invested with power. And we do not need rituals to make His Word powerful.'

Understand covenantal cause and effect

Obedience brings blessing, disobedience brings curse; this is the biblical pattern, not magical manipulation.

Lecture support: Weaver says, 'Cause and effect in history is covenantal... If we want the right effects in our life, we must cause those effects... by relying totally upon God and His word and being obedient unto Him.'

Do not be provoked into sin by others

Regardless of how others act, believers must not allow themselves to be provoked into sinful anger or speech.

Lecture support: Weaver warns, 'We must not be provoked into evil by others... Don't let others provoke you into doing what is wicked and wrong.'

Guard your heart and tongue

Keep your heart with diligence and control your tongue, especially when upset, to avoid sin.

Lecture support: Weaver quotes Proverbs 4:23 and 21:23, emphasizing the power of the tongue and the need to keep it.

Avoid all forms of magic and occult

Christians must reject any practice that seeks power or knowledge apart from God and His word.

Lecture support: Weaver states, 'All magic, all occult is wicked and wrong and ungodly. And you better stay as far away from it as you can.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 15

The Hallelujah of Confession

Part 15 of 16

September 10, 2000

Read Chapter 15 in the companion book, pages 291-307 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Disobedience as the Root of Problems

The source of Israel's troubles and our own is disobedience to God's commands. Small acts of disobedience lead to multiplied heartaches and judgment.

Lecture support: Weaver states, 'the source of their problems, you could summarize in one word: disobedience. They literally disobeyed God.' He adds, 'Most of the time, it is not God just dumping problems upon us. We bring the problems upon ourselves because of our own disobedience.'

Progression of Sin

Sin compounds and intensifies: disobedience leads to mingling with the world, learning its ways, serving idols, and ultimately sacrificing what is precious.

Lecture support: Weaver traces the sequence from verse 34 to 39: 'Everything recorded in Psalm 106, verses 35 on down... is the result of their disobedience in verse 34.' He later says, 'when you begin taking their advice, associating with them, you're going to end up eventually agreeing with them, and consequently, you'll be serving their idols.'

Spiritual Warfare and Mortification

Believers are commanded to put to death sinful desires (spiritual Canaanites) by reckoning themselves dead to sin and not making provision for the flesh.

Lecture support: Weaver says, 'We are to mortify, we are to execute our spiritual Canaanites.' He cites Romans 6:11-14 and Colossians 3:5: 'Mortify therefore your members which are upon the earth.'

Separation from the World

Christians must not be unequally yoked with unbelievers in covenantal relationships (business, marriage), as such alliances lead to spiritual compromise and defilement.

Lecture support: Weaver quotes 2 Corinthians 6:14: 'Be ye not unequally yoked together with unbelievers.' He explains, 'you don't enter into a covenantal relationship with the heathen.'

Idolatry in Modern Forms

Idolatry extends beyond graven images to covetousness, belly-worship, and anything prioritized above God, including pleasure, money, and convenience.

Lecture support: Weaver says, 'You don't have to bow down to an idol to be an idolater as long as you're covetous.' He references Ephesians 5:5 and Philippians 3:19: 'whose God is their belly.'

Child Sacrifice Then and Now

Ancient Moloch worship involved literal child sacrifice; modern parallels include abortion and dedicating children to secular ideologies instead of Christ.

Lecture support: Weaver states, 'Do we physically sacrifice our children to devils today? Yes. What do you think abortion is all about?' He adds, 'When we do not set our children apart for Christ, we set them apart for Moloch.'

Reaping What We Sow

The principle of sowing and reaping applies universally: disobedience yields corruption, while obedience to the Spirit yields life.

Lecture support: Weaver quotes Galatians 6:7-8: 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.'

Key Arguments

Disobedience is the primary cause of personal and national troubles.

Weaver argues that 99.9% of our problems come from our own disobedience to God's Word, not from God arbitrarily sending trials.

Lecture support: He says, 'the source of our problems, the source of our troubles, 99.9% of the time comes from our own disobedience to the Word of God.'

Small sins lead to multiplied consequences.

Just as one seed produces many, one act of disobedience can yield a hundred heartaches, as seen in Israel's history.

Lecture support: Weaver states, 'you sow one sin and you can reap a hundred heartaches as well.'

The command to destroy Canaanites typifies the believer's call to mortify sin.

Old Testament physical warfare prefigures New Testament spiritual warfare against indwelling sin.

Lecture support: Weaver says, 'as there were physical Canaanites in the land in Old Testament times, there are not only physical Canaanites in our land, but there are spiritual Canaanites that we all have to face.'

Unequal yoking with unbelievers inevitably leads to spiritual decline.

When believers enter covenants with unbelievers, the godly are pulled down rather than the ungodly being lifted up, because the flesh responds to evil.

Lecture support: Weaver explains, 'the godly do not lift up the heathen by joining into covenantal relationships with them. Rather, the heathen always pulls the godly down.'

Idolatry is any ultimate allegiance other than God.

Covetousness, gluttony, and worldly-mindedness are forms of idolatry, making idolaters of many who would never bow to a statue.

Lecture support: Weaver cites Colossians 3:5: 'covetousness, which is idolatry,' and Philippians 3:19: 'whose God is their belly.'

Modern child sacrifice occurs through abortion and secular indoctrination.

Abortion is sacrificing children to gods of convenience; failing to disciple children in God's Word dedicates them to Moloch (the world's system).

Lecture support: Weaver says, 'What do you think abortion is all about? We're sacrificing children to the god of convenience... When we do not set our children apart for Christ, we set them apart for Moloch.'

Human works apart from Christ are defiled and worthless.

Like Israel's own inventions, any righteousness done apart from God is filthy rags; only obedience to God's Word produces lasting fruit.

Lecture support: Weaver references Isaiah 64:6 and Philippians 3:8, saying, 'Anything that we do apart from Christ, apart from His Word, His truth, His law, is nothing more than dung.'

Scripture References

Psalm 106:34-48

The primary text of the sermon, read at the beginning. Weaver focuses on verses 34-39 as the post-conquest sins of Israel.

1 John 3:4

Quoted to define sin as transgression of the law, supporting the point that disobedience is the root problem.

Exodus 23:20-25

God's command to destroy the Canaanites and not serve their gods; used to show the original command Israel disobeyed.

Exodus 34:11-17

Reinforces the command to make no covenants and destroy altars, warning against intermarriage and idolatry.

Deuteronomy 7:1-6

Detailed command to utterly destroy seven nations, make no covenants or marriages, and destroy their religious items.

Romans 13:14

Put on Christ and make no provision for the flesh; applied to mortifying spiritual Canaanites.

Romans 6:11-14

Reckon yourselves dead to sin; sin shall not have dominion; used to explain spiritual mortification.

Colossians 3:1-5

Seek things above, mortify earthly members; cited to show the New Testament command to put sin to death.

Joshua 23:11-13

Joshua's warning that if Israel cleaves to the remnant nations, they will become snares and thorns.

Ezra 9:1-2

Post-exilic example of Israel mingling with heathen through marriages, showing the ongoing problem.

2 Corinthians 6:14-18

Command not to be unequally yoked with unbelievers; applied to business, political, and marriage covenants.

Deuteronomy 18:9

Prohibition against learning the abominations of the nations; used to warn against adopting worldly ways.

Deuteronomy 20:17-18

Reason for destruction: so the nations would not teach Israel to sin; reinforces the learning theme.

Psalm 1:1-2

Blessed is the man who avoids ungodly counsel, way, and seat; used to illustrate progression of compromise.

1 John 2:15-17

Love not the world; the world passes away; cited to warn against worldly affections.

Exodus 10:7

Pharaoh's servants call Moses a snare, meaning destruction; used to define 'snare' in Psalm 106:36.

Deuteronomy 7:16

Serving other gods will be a snare; parallels the warning in Psalm 106.

Ephesians 5:5

Covetous man is an idolater; used to expand the definition of idolatry.

Colossians 3:5

Covetousness is idolatry; reinforces the point that idolatry is not limited to graven images.

Philippians 3:18-19

Enemies of the cross whose god is their belly; illustrates worldly idolatry.

Discussion Questions

1. In what ways do we tend to minimize the consequences of 'small' acts of disobedience? How does Psalm 106 challenge that mindset?

Consider: Weaver argues that small sins lead to multiplied heartaches, using the progression in Psalm 106.

2. What are some 'spiritual Canaanites' in your life that you have failed to mortify? How can Romans 6:11-14 help you reckon yourself dead to them?

Consider: Weaver applies the command to destroy Canaanites to putting sin to death in the believer's life.

3. What does it mean to be 'unequally yoked' with unbelievers in today's context? Are there relationships or partnerships you need to reevaluate?

Consider: Weaver discusses 2 Corinthians 6:14 and warns against covenantal relationships with unbelievers.

4. How can we identify modern forms of idolatry in our lives? What 'gods' compete for our ultimate allegiance?

Consider: Weaver expands idolatry to covetousness, belly-worship, and anything before God.

5. In what ways might we be 'sacrificing' our children to the world's system rather than setting them apart for Christ?

Consider: Weaver parallels Moloch worship with abortion and secular education, urging dedication to Christ.

6. What are some 'own inventions' or self-devised ways that Christians and churches rely on instead of God's Word?

Consider: Weaver concludes with verse 39, warning against going a-whoring after our own inventions.

7. How does the principle of sowing and reaping (Galatians 6:7-8) give both a warning and a hope in the Christian life?

Consider: Weaver ends with the sowing/reaping principle as a summary application.

Applications

Examine and repent of disobedience

Recognize that most personal troubles stem from disobedience to God's Word, and turn from even 'small' sins before they multiply.

Lecture support: Weaver says, 'the source of our problems, the source of our troubles, 99.9% of the time comes from our own disobedience to the Word of God.'

Actively mortify sinful desires

Reckon yourself dead to sin and make no provision for the flesh; put to death specific lusts and temptations through the power of Christ.

Lecture support: Weaver urges, 'we are to mortify, we are to execute our spiritual Canaanites,' citing Romans 6 and Colossians 3.

Avoid unequal yoking with unbelievers

Do not enter binding partnerships, business deals, or marriages with those who do not share biblical values, as it leads to spiritual decline.

Lecture support: Weaver applies 2 Corinthians 6:14: 'you don't enter into a covenantal relationship with the heathen.'

Guard against learning the world's ways

Delight in God's law and meditate on it rather than adopting the advice, methods, and values of the ungodly.

Lecture support: Weaver warns, 'We are forbidden to learn from the wicked,' and quotes Psalm 1.

Identify and renounce modern idols

Examine your heart for covetousness, love of pleasure, or anything that takes God's rightful place, and repent of idolatry.

Lecture support: Weaver states, 'Anything that comes before God is an idol,' referencing Ephesians 5:5 and Philippians 3:19.

Dedicate children to Christ, not the world

Set children apart for God through biblical discipleship and education, rejecting secular indoctrination that sacrifices them to humanism.

Lecture support: Weaver says, 'When we do not set our children apart for Christ, we set them apart for Moloch.'

Rely on God's Word, not human inventions

Reject self-devised religious practices and philosophies; bring every area of life into conformity with Scripture.

Lecture support: Weaver laments, 'we've gone a-whoring after our own inventions,' and calls for faithfulness to God's truth.

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 16

The Hallelujah of Confession

Part 16 of 16

September 17, 2000

Read Chapter 16 in the companion book, pages 309-325 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Dual Reality of God's Love and Loathing

God can simultaneously love His people with an unchanging covenantal love and loathe them because of their persistent, unrepentant sin.

Lecture support: Psalm 106:40 says God 'abhorred his own inheritance,' yet verses 44-46 show His regard, covenant remembrance, and mercy. Weaver illustrates with family relationships where love and dislike coexist.

The Effect of Human Sin on God's External Glory

While God's essential holiness is immutable, human sin can disgrace and affect God's external glory, just as obedience and praise can glorify Him.

Lecture support: Psalm 16:2-3 shows that even Christ's goodness did not add to God's essence but to the saints; Psalm 50:23 says praise glorifies God; Isaiah 43:24 says 'thou hast made me to serve with thy sins.'

Specific Sins That Provoke God to Loathing

The sermon catalogs sins from Psalm 106 (ignorance, ingratitude, idolatry, etc.) and other passages, showing that persistent rebellion turns God's disposition toward His people into loathing.

Lecture support: Psalm 106:7-39 lists sins; Deuteronomy 32:15-19 links forsaking God to His abhorrence; Amos 6:1-8 connects ease and self-indulgence to God's abhorrence.

Evidences of Divine Loathing in a Person or Nation

Weaver identifies four signs from Psalm 106:41-43: subjugation to enemies, oppression, refusal to receive correction, and following one's own counsel.

Lecture support: Psalm 106:41-43 describes being given into enemies' hands, oppression, repeated deliverance followed by provocation, and being brought low. Weaver applies this to contemporary economic, mental, and political oppression.

God's Mercy and Faithfulness Despite Loathing

Even when God loathes His people, He still regards their affliction, remembers His covenant, repents according to mercy, and grants them pity from captors.

Lecture support: Psalm 106:44-46; Psalm 103:9-10 says He has not dealt with us after our sins; the principle 'in wrath remember mercy' is highlighted.

The Insult of Sin and the Call to Holiness

Sin is an affront to God because it declares His insufficiency; believers must pursue holiness to avoid provoking God's loathing and to enjoy His fellowship.

Lecture support: Weaver states that sin values lust over God's approval; Hosea 5:6 warns that God withdraws from those who deal treacherously; 1 Peter 1:16 calls for holiness.

Key Arguments

Sin affects God's external glory, not His essence.

Weaver argues that while God's intrinsic holiness is unchangeable, human actions can either glorify or disgrace His external glory, as seen in Psalm 16:2-3 and Isaiah 43:24.

Lecture support: Psalm 16:2-3: 'My goodness extendeth not to thee... but to the saints'; Isaiah 43:24: 'thou hast made me to serve with thy sins.'

God can love and loathe His people simultaneously.

Using Psalm 106:40 and other texts, Weaver contends that God's unchanging love does not preclude His loathing of sinful behavior, analogous to human family relationships.

Lecture support: Psalm 106:40: 'he abhorred his own inheritance'; Psalm 78:59: 'greatly abhorred Israel'; personal illustration of loving but disliking family members.

Persistent, specific sins provoke God to loathing.

The sermon demonstrates from Psalm 106 and parallel passages that sins like idolatry, ingratitude, and self-indulgence lead God to abhor His people.

Lecture support: Deuteronomy 32:15-19: forsaking God leads to abhorrence; Amos 6:1-8: ease and self-indulgence provoke God to abhor Israel.

Divine loathing is evidenced by subjugation, oppression, and stubbornness.

Weaver interprets Psalm 106:41-43 as indicators that God has given a people over to enemies and that they refuse correction, applying this to modern nations.

Lecture support: Psalm 106:41-43; Jeremiah 5:3: 'they have refused to receive correction'; Isaiah 1:5: 'why should ye be stricken any more?'

God's loathing does not negate His love or covenant faithfulness.

Despite loathing, God still hears cries, remembers His covenant, and shows mercy, as seen in Psalm 106:44-46 and Psalm 103:9-10.

Lecture support: Psalm 106:44-46; Psalm 103:9-10: 'He hath not dealt with us after our sins.'

Loathing reflects a change in the people, not in God's essence.

Weaver clarifies that God's immutability remains intact; the change is in human obedience, and God administers covenant curses instead of blessings.

Lecture support: Malachi 3:6: 'I am the Lord, I change not'; explanation that God exercises wrath or mercy based on human response.

Salvation is primarily from sin, not just from affliction.

The psalmist's prayer 'Save us' is interpreted as a plea for deliverance from sin itself, because sin is the root cause of judgment and oppression.

Lecture support: Matthew 1:21: 'he shall save his people from their sins'; argument that removing affliction without repentance would be temporary.

Sin is an insult to God that provokes His loathing.

Weaver argues that sin declares God insufficient and values lust over His fellowship, making holy living essential to avoid provoking God.

Lecture support: Hosea 5:6: 'he hath withdrawn himself from them'; statement that sin prefers lust over God's approval.

Scripture References

Psalm 106:40-48

The primary text of the sermon, describing God's wrath and loathing, followed by His mercy and the final prayer for salvation.

Psalm 106:34-39

Reviewed as the previous lesson's focus on post-conquest sins that led to God's loathing.

Romans 14:7

Cited to emphasize that no one sins in isolation; our sins affect others.

Psalm 16:1-3

Used to show that even Christ's goodness did not add to God's essential glory but to the saints, illustrating the distinction between intrinsic and external glory.

Psalm 50:23

Quoted to prove that praise glorifies God's external holiness.

Romans 15:6

Cited to show that believers can glorify God with one mind and mouth.

Isaiah 49:6-7

Messianic passage showing that man can despise and abhor God, affecting His external glory.

Isaiah 43:24

Key text: 'thou hast made me to serve with thy sins,' demonstrating that covenantal sin affects God.

1 Corinthians 6:13-17

Explains that believers are one spirit with the Lord, so fornication joins Christ to a harlot, illustrating covenantal union.

Psalm 78:59

Shows God 'greatly abhorred Israel' as a parallel to Psalm 106:40.

Psalm 89:38

States God has 'cast off and abhorred' His anointed, reinforcing the theme.

Deuteronomy 32:15-19

Describes Israel's forsaking of God leading to His abhorrence.

Amos 6:1-8

God abhors the excellency of Jacob because of their ease and self-indulgence.

Lamentations 2:7

God abhorred His own sanctuary due to the people's sin.

Habakkuk 1:13

God is of purer eyes than to behold evil approvingly, underscoring His holiness.

Jeremiah 5:3

Illustrates refusal to receive correction as evidence of being loathed.

Isaiah 1:5

Questions why further striking is needed when people revolt more, showing stubbornness.

Hosea 6:4

God laments that Israel's goodness is fleeting, like a morning cloud.

Psalm 103:9-10

God has not dealt with us according to our sins, showing mercy even in loathing.

Hosea 5:6

God withdraws from those who deal treacherously, used as a warning application.

Discussion Questions

1. How does the distinction between God's intrinsic and external glory help us understand that our sins affect God?

Consider: Weaver explains that while God's essential holiness cannot change, our actions can either glorify or disgrace His external glory.

2. In what ways can a Christian simultaneously be loved and loathed by God, and how should this reality influence our daily conduct?

Consider: The sermon argues that God's unchanging love does not prevent Him from loathing sinful behavior, using Psalm 106:40 and family analogies.

3. What specific sins in Psalm 106 and the parallel passages most provoke God to loathing, and are any of these present in our lives or churches today?

Consider: Weaver catalogs sins like ingratitude, idolatry, and self-indulgence from Psalm 106, Deuteronomy 32, and Amos 6.

4. How can we discern whether an individual or a nation is experiencing God's loathing, based on the evidences in Psalm 106:41-43?

Consider: The four signs are subjugation, oppression, refusal to learn, and following one's own counsel; Weaver applies these to contemporary society.

5. How does God's remembrance of His covenant and His mercy operate even when He is loathing His people?

Consider: Psalm 106:44-46 shows God regarding affliction, remembering the covenant, and granting pity; Psalm 103:9-10 reinforces His mercy.

6. Why is salvation primarily from sin rather than from affliction, and how does this shape our prayers for deliverance?

Consider: Weaver interprets 'Save us' in Psalm 106:47 as a plea for salvation from sin, citing Matthew 1:21.

7. What does it mean to 'provoke God to loathing' through unbiblical attitudes and actions, and how can we avoid this in our personal and church life?

Consider: The application warns that sin values lust over God's fellowship and that unholy living provokes God, referencing Hosea 5:6.

Applications

Recognize the seriousness of sin as an insult to God.

Weaver urges believers to see that sin declares God insufficient and values lust over His fellowship, approval, and blessing.

Lecture support: Statement: 'When a Christian sins, what he is saying is essentially this, God, you are insufficient... I must have something beside you.'

Pursue holiness to avoid provoking God's loathing.

Because God is holy, believers must live holy, obedient lives to satisfy Him and not provoke His loathing.

Lecture support: Reference to 1 Peter 1:16: 'Be ye holy; for I am holy'; statement that unholy attitudes provoke God to loathing.

Examine attitudes and actions that may cause God to withdraw.

Weaver warns that God may withdraw from those who deal treacherously, as in Hosea 5:6, and calls for self-examination.

Lecture support: Hosea 5:6: 'he hath withdrawn himself from them'; application that God doesn't want to be around cantankerous, divisive believers.

Personal Response and Notes

Student notes after reading the assigned chapter

Online Lecture Resources

Select the lecture link in the PDF or scan its lecture QR code.

Lesson 1: The Hallelujah of Confession - Part 1 of 16

Lecture JW01118

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Lesson 2: The Hallelujah of Confession - Part 2 of 16

Lecture JW01117

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Lesson 3: The Hallelujah of Confession - Part 3 of 16

Lecture JW01116

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Lesson 4: The Hallelujah of Confession - Part 4 of 16

Lecture JW01115

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Lesson 5: The Hallelujah of Confession - Part 5 of 16

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Lesson 6: The Hallelujah of Confession - Part 6 of 16

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Lesson 7: The Hallelujah of Confession - Part 7 of 16

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Lesson 8: The Hallelujah of Confession - Part 8 of 16

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Lesson 9: The Hallelujah of Confession - Part 9 of 16

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Lesson 10: The Hallelujah of Confession - Part 10 of 16

Lecture JW01108

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Lesson 11: The Hallelujah of Confession - Part 11 of 16

Lecture JW01107

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Lesson 12: The Hallelujah of Confession - Part 12 of 16

Lecture JW01106

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Lesson 13: The Hallelujah of Confession - Part 13 of 16

Lecture JW01100

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Lesson 14: The Hallelujah of Confession - Part 14 of 16

Lecture JW01099

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Lesson 15: The Hallelujah of Confession - Part 15 of 16

Lecture JW01098

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Lesson 16: The Hallelujah of Confession - Part 16 of 16

Lecture JW01097

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Source information and review

The five study sections retain the existing lecture-record study material. This material predates the October 1, 2026 restored manuscript edition and requires editorial review against that edition. Missing source fields are identified in each lesson. Response lines are supplied for student use.

Chapter order and reading ranges follow the October 1, 2026 completed manuscript manifests. The source record paths, hashes, field coverage, attribution notes, and reading editions are recorded in the companion manifest.