WEAVER STUDY GUIDES

Three Reasons We Need To Consider Truth And Interpret Scripture

Study Guide

Apologetics

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

Reading assignments refer to the October 9, 2026 opening-heading corrected edition of the companion book. Online lecture links and QR codes are collected at the end.

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

LESSON 1

Three Reasons We Need To Consider Truth And Interpret Scripture

Part One

May 06, 2022

Read Chapter 1 in the companion book, pages 7-26 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Command to Consider Scripture

Believers are commanded to continually ponder and seek understanding of God's Word, as seen in 2 Timothy 2:7.

Lecture support: The word consider is the Greek word noieo... it is a present active imperative... you are commanded to consider his word incessantly.

Dependence on God for Understanding

While study is our responsibility, true understanding is a gift from God, requiring prayer and reliance on the Holy Spirit.

Lecture support: We may study until we are completely fatigued... but unless he opens our eyes... we will never see it.

Scripture Interprets Scripture

The Bible is its own best interpreter; no private interpretation can contradict the whole counsel of God.

Lecture support: One of the very first rules of hermeneutics is that scripture is to interpret scripture.

Resolving Seeming Contradictions

Proper interpretation reconciles apparent conflicts in the Bible, demonstrating the unity and consistency of Scripture.

Lecture support: We must interpret scripture in order to explain seeming contradictions... There are no contradictions in the Bible.

The Danger of Neglecting Truth

Failure to apply and meditate on truth leads to spiritual loss, as God takes away even what one seems to have.

Lecture support: If you do not consider the truth... you'll lose it. It'll be gone.

Key Arguments

Understanding requires both human effort and divine enablement.

We are commanded to study diligently, but only God can grant true understanding; the two must go together.

Lecture support: Consider what I say, and the Lord give thee understanding... our independent study is to be dependent.

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

In context, this verse addresses protection from deceivers, not a rejection of God-ordained teaching ministries.

Lecture support: The whole context now is dealing with the Antichrist, with deceivers, with seducers... we do not need any man to teach us that because we know that.

Seeming contradictions are resolved by understanding context and original language.

Words like 'tempt' have different meanings in different contexts; careful interpretation harmonizes passages.

Lecture support: In Genesis 22, the word basically means to test... When you get to James 1... it means to seduce someone to evil.

Jesus' statements about His oneness with the Father and the Father's greatness refer to different aspects of His person and work.

John 10:30 speaks of His essential deity, while John 14:28 refers to His mediatorial role as the Father's servant.

Lecture support: In John 10, our Lord is proclaiming His deity... In John 14... our Lord is speaking of His mediatorial office.

Scripture References

2 Timothy 2:7

The foundational text for the series, commanding believers to consider God's Word with the promise of divine understanding.

Hebrews 2:1

Warning to give earnest heed to what we have heard lest we let it slip.

Mark 4:23-25

Jesus teaches that the measure we give to hearing and applying truth determines what we receive.

Psalm 119:169

David's prayer for understanding according to God's Word.

Proverbs 2:6

The Lord gives wisdom, knowledge, and understanding.

Matthew 15:16

Jesus questions the disciples' lack of understanding.

Mark 7:18

Jesus again questions the disciples' understanding.

Luke 24:44-45

Jesus opened the disciples' understanding to comprehend the Scriptures.

Ephesians 4:11-13

God gave pastor-teachers for the equipping of the saints.

Jeremiah 3:15

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

2 Timothy 2:1-2

Paul instructs Timothy to commit what he has learned to faithful men who will teach others.

2 Peter 1:19-21

Scripture is not of private interpretation; holy men spoke as they were moved by the Holy Spirit.

Acts 5:42

The early church ceased not to teach and preach Jesus Christ.

1 Corinthians 4:17

Paul taught everywhere in every church.

1 Timothy 3:2

A bishop must be apt to teach.

1 Timothy 4:11

Paul commands Timothy to command and teach these things.

1 John 2:27

The anointing teaches believers, and they need not that any man teach them - understood in context of avoiding antichrist deceivers.

Job 36:22

God is the greatest teacher.

Genesis 22:1

God did tempt (test) Abraham.

James 1:13

God does not tempt any man to evil.

Study notes

Discussion Questions

1. What does it mean to 'consider' God's Word according to 2 Timothy 2:7, and how does this differ from casual reading?

Consider: Weaver explains that 'consider' is a present active imperative, commanding continual, thoughtful engagement.

2. How does the principle of 'measure for measure' in Mark 4:24-25 affect your personal Bible study habits?

Consider: God measures truth to us according to the diligence we apply in seeking and obeying it.

3. Why is it important to balance personal responsibility in study with dependence on the Holy Spirit for understanding?

Consider: Weaver stresses that we must study, but only God can open our eyes to truly comprehend.

4. How does the context of 1 John 2:27 clarify its meaning regarding the need for human teachers?

Consider: The passage addresses protection from antichrist deceivers, not a rejection of God-given teaching ministries.

5. What are some 'seeming contradictions' in the Bible you have encountered, and how might proper interpretation resolve them?

Consider: Weaver uses examples like Genesis 22:1 vs. James 1:13 and John 10:30 vs. John 14:28 to illustrate resolution.

Applications

Diligent Study with Prayerful Dependence

We must commit to regular, thoughtful Bible study while continually asking God to grant understanding.

Lecture support: Consider what I say, and the Lord give thee understanding... our independent study is to be dependent.

Apply Truth to Receive More Truth

Obedience to known truth is the condition for receiving further revelation; neglect leads to spiritual loss.

Lecture support: If you want to learn more truth, you need to apply the truth that God has already given you.

Interpret Scripture with Scripture

When encountering difficult passages, compare them with the whole counsel of God, allowing clearer texts to illuminate obscure ones.

Lecture support: Scripture is to interpret scripture. We are to allow scripture to interpret itself.

Guard Against Heresy Through Sound Interpretation

Proper hermeneutics protects against false teachings that deny Christ's full deity or humanity or promote asceticism or antinomianism.

Lecture support: Anytime some interpretation leads you into asceticism, it is heresy. If an interpretation leads you into antinomianism, it is heresy.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture

Part Two

May 06, 2022

Read Chapter 2 in the companion book, pages 27-43 (October 9, 2026 opening-heading corrected edition).

Major Themes

Contextual Interpretation

Words in Scripture must be interpreted according to their context, not modern assumptions, to avoid error.

Lecture support: Weaver states, 'the meaning of Scripture is not necessarily the meaning that we place upon it today' and gives examples of 'flesh' and 'world.'

Multiple Meanings of Biblical Words

The same word can have different meanings in different passages, requiring careful study.

Lecture support: Weaver demonstrates four meanings of 'flesh' and at least seven meanings of 'world' (kosmos).

Resolving Apparent Contradictions

Apparent contradictions in Scripture are resolved through proper interpretation, often by adding explanatory concepts.

Lecture support: Weaver explains Habakkuk 1:13 by adding 'condoningly' and distinguishes God's secret and revealed will in Romans 9 and 1 Thessalonians 4.

The Danger of Proof-Texting

Taking verses out of context can lead to heresy and false teaching.

Lecture support: Weaver gives humorous examples of misusing Matthew 27:5 with Luke 10:37 and 2 Timothy 4:14 to 'prove' moving to Ware County.

Personal Study and Application

Believers are responsible to study Scripture for themselves and apply it, not just accumulate knowledge.

Lecture support: Weaver says, 'the more we study, the more we search, the more it really becomes ours' and warns that knowledge without application puffs up.

Key Arguments

Words have multiple meanings based on context

The words 'flesh' and 'world' illustrate that biblical words cannot be understood with a single modern definition; context determines meaning.

Lecture support: Weaver provides four uses of 'flesh' (humanity, body, sin nature, meat) and seven uses of 'world' (universe, earth, world system, all humanity, humanity minus believers, Gentiles vs. Israel, believers only).

John 3:16 refers to the world of believers

The 'world' in John 3:16 is the world of God's elect, not every individual, because Christ did not take away the sin of every person.

Lecture support: Weaver quotes Arthur W. Pink and references John 8:21, 24 to show that some die in their sins, and 2 Peter 2:5 to show a 'world of the ungodly.'

Explanatory words resolve apparent contradictions

Adding a clarifying word like 'condoningly' or distinguishing between secret and revealed will harmonizes seemingly contradictory verses.

Lecture support: Weaver explains Habakkuk 1:13 with Proverbs 15:3 by adding 'condoningly,' and Romans 9:19 with 1 Thessalonians 4:3 by referencing Deuteronomy 29:29.

Knowledge without application is useless

Scripture is meant to be applied; knowledge that only puffs up is worthless.

Lecture support: Weaver cites 1 Corinthians 8:1-2 and quotes John Trapp: 'Wine is good when it goes to the heart... but when it fumes all up in the head, it maketh it giddy, so doth knowledge.'

Scripture References

2 Timothy 2:7

Introduction: Paul tells Timothy to consider what he says, and the Lord will give understanding.

Matthew 27:5

Example of taking a verse out of context: Judas hanged himself.

Luke 10:37

Example of taking a verse out of context: 'Go and do thou likewise.'

2 Timothy 4:14

Humorous example of misinterpreting 'be thou ware also' to mean moving to Ware County.

Proverbs 25:2

It is the glory of God to conceal a thing, but the honor of kings is to search out a matter.

Isaiah 40:5-8

All flesh is grass; 'flesh' here means all humanity.

1 Peter 1:24-25

Peter quotes Isaiah 40; 'flesh' as all humanity.

Job 19:25-27

'Flesh' designates the body; Job says in his flesh he shall see God.

Romans 7:18-20

'Flesh' as the evil principle of sin; in his flesh dwells no good thing.

1 Corinthians 15:39

'Flesh' as meat; all flesh is not the same flesh.

Acts 17:24

'World' (kosmos) as the universe; God made the world and all things therein.

John 13:1

'World' as the earth; Jesus departs out of this world.

John 12:31

'World' as the world system; now is the judgment of this world.

Romans 3:19

'World' as all humanity; all the world may become guilty before God.

John 15:18-19

'World' as humanity minus believers; if the world hate you.

Romans 11:11-12

'World' as Gentiles contrasted with Israel; the fall of them be the riches of the world.

John 1:29

'World' as believers only; the Lamb of God takes away the sin of the world.

John 3:16-17

God so loved the world; argued to refer to the world of believers.

2 Peter 2:5

God brought the flood upon the world of the ungodly, implying a world of the godly.

Habakkuk 1:13

God cannot look on iniquity; explained by adding 'condoningly.'

Study notes

Discussion Questions

1. Why is it dangerous to assume that a biblical word always has the same meaning in every passage?

Consider: Weaver demonstrates that 'flesh' and 'world' have multiple meanings.

2. How does the context of John 3:16 support the interpretation that 'world' refers to believers rather than every individual?

Consider: Weaver argues that the purpose clause limits the scope to those who believe.

3. What is the difference between adding an explanatory word in your mind and adding to Scripture?

Consider: Weaver clarifies that inserting 'condoningly' in Habakkuk 1:13 is interpretation, not addition.

4. How can distinguishing between God's secret and revealed will help resolve apparent contradictions in Scripture?

Consider: Weaver uses Romans 9:19 and 1 Thessalonians 4:3 as an example.

5. What are some practical ways to ensure that our Bible knowledge leads to application rather than pride?

Consider: Weaver concludes with the warning from 1 Corinthians 8:1-2.

Applications

Study Scripture in context

Always consider the immediate and broader biblical context when interpreting a word or passage.

Lecture support: Weaver repeatedly emphasizes that context determines meaning, using 'flesh' and 'world' as examples.

Be diligent in personal study

Rather than relying solely on others' answers, search the Scriptures yourself to make truth your own.

Lecture support: Weaver says, 'if you ever sit down and search it out and seek it out and study it out, it usually becomes yours and you probably will not forget it.'

Apply knowledge, don't just accumulate it

Knowledge is for implementation, not for show or pride; apply what you learn to your life.

Lecture support: Weaver states, 'Knowledge is not for show. Knowledge is not for pride. It's not for debate. It's not for argumentation. It is for implementation.'

Use explanatory concepts to resolve difficulties

When faced with an apparent contradiction, consider what clarifying concept (like 'condoningly' or 'secret will') might harmonize the passages.

Lecture support: Weaver demonstrates this with Habakkuk 1:13 and Romans 9:19.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture

Part Three

May 06, 2022

Read Chapter 3 in the companion book, pages 45-63 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Necessity of Asking God for Understanding

Since God is the author of Scripture, the only way to resolve misinterpretations is to ask Him directly through prayer and study.

Lecture support: Weaver states, 'Since God is the one who gave us the Scripture... if you and I misunderstand... the way to find out the truth is to go to the One that said, that wrote, that sent the truth.' (288.8-360.8s)

The Sufficiency of Scripture and Cessation of Revelation

Revelation has ceased because Jesus Christ is the full and final revelation of God, and the faith was delivered once for all (Jude 3). Any claim of new revelation denies the finality of Christ.

Lecture support: Weaver says, 'When you postulate that I can be a prophet... that's not revelation. That's my speculation.' (1667.8-1702.1s) and cites Hebrews 1:1-3 and Jude 3.

Illumination vs. Revelation

Illumination is the Holy Spirit's ongoing ministry to help believers understand previously revealed truth, not to give new revelation.

Lecture support: Weaver defines illumination as 'the ministry of the Holy Spirit common to all Christians, whereby He guides us to understand previously revealed truth.' (1825.9-1917.9s)

The Necessity of Proper Study Tools

To interpret Scripture correctly, one needs a good Bible, concordances, and Bible software to access original languages and resources.

Lecture support: Weaver says, 'If you are going to really study, you need the necessary tools to study. And that means you need a good Bible. You need a Strong's or Young's or at least a good Bible program.' (1065.2-1095.4s)

Spiritual Maturity and Receptivity to Truth

Even Christians can be unable to receive deep truth if they are carnal, immature, or disobedient. God gives truth as we are able to hear it.

Lecture support: Weaver cites 1 Corinthians 3:1-3 and Hebrews 5:11-14, saying, 'You're not able to hear or receive more truth if you're unwilling to obey the truth that you already have.' (2484.2-2557.8s)

The Cost of Truth

Truth is valuable and worth any sacrifice, including time, money, and effort. Proverbs 23:23 commands us to 'buy the truth, and sell it not.'

Lecture support: Weaver says, 'Buy the truth, and sell it not. God is saying whatever truth costs, it is worth it.' (3216.8-3281.4s)

Key Arguments

Misinterpretation is resolved by asking the original speaker

The only way to know what someone meant is to ask them. Since God authored Scripture, we must ask Him for understanding.

Lecture support: Weaver says, 'Really and truly the only way that we will ever know what someone meant if we misunderstood or misinterpreted is to simply ask the individual what they did mean when they said such.' (105.9-142.3s)

Revelation has ceased; illumination continues

God's revelation is complete in Christ and Scripture. The Holy Spirit now illuminates believers to understand that finished revelation.

Lecture support: Weaver states, 'There is no revelation going on today... Illumination is when God turns the lights on for us.' (1413.6-1486.4s; 1825.9-1917.9s)

Proper tools are essential for Bible study

Just as a carpenter needs tools, a Christian needs a good Bible, concordances, and Bible software to study effectively.

Lecture support: Weaver says, 'If you're going to build a house, obviously you have to have a hammer and a saw... So if you're going to really study the scripture... the very first thing you need is a very good Bible.' (670.0-724.6s)

Carnality hinders spiritual understanding

Even believers can be unable to receive deep truth if they are living in sin, strife, or immaturity.

Lecture support: Weaver cites 1 Corinthians 3:1-3: 'I, brethren, could not speak unto you as unto spiritual, but as unto carnal... I have fed you with milk, and not with meat.' (2229.3-2327.0s)

The Holy Spirit is the believer's teacher

The Holy Spirit, the Spirit of truth, teaches believers and brings Christ's words to remembrance, enabling spiritual understanding.

Lecture support: Weaver quotes John 14:26: 'He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' (2808.7-2868.2s)

Truth must be pursued at any cost

Proverbs 23:23 commands believers to 'buy the truth' regardless of the expense, because truth brings wisdom and understanding.

Lecture support: Weaver says, 'Buy the truth, and sell it not; also wisdom, and instruction, and understanding.' (3130.1-3216.8s)

Scripture References

2 Timothy 2:7

Paul's instruction to Timothy to consider what he says, with the promise that the Lord will give understanding. Weaver uses this as the theme verse for the series.

Mark 4:33-34

Jesus taught in parables but expounded all things to His disciples when they were alone, illustrating the need to ask for understanding.

Luke 24:26-27

On the Emmaus road, Jesus expounded from Moses and the prophets the things concerning Himself, showing that He is the one to ask for interpretation.

Acts 11:4

Peter rehearsed and expounded his vision to the Jerusalem church, demonstrating that the recipient of revelation is the one who can explain it.

2 Timothy 3:16

All Scripture is given by inspiration of God, affirming the divine origin of the Bible.

Hebrews 1:1-3

God spoke in the past through prophets but has now spoken finally through His Son, indicating that revelation is complete.

Jude 1:3

The faith was once delivered to the saints, using the Greek word 'hapax' meaning 'just once,' supporting the cessation of new revelation.

1 Corinthians 2:9-12

God has revealed things by His Spirit, and believers have received the Spirit to know the things freely given by God.

1 Corinthians 2:14

The natural man cannot receive the things of the Spirit because they are spiritually discerned.

Romans 8:5-8

The carnal mind is enmity against God and cannot please Him, explaining why the unsaved cannot understand Scripture.

Ephesians 4:18

The understanding of the unsaved is darkened due to ignorance and blindness of heart.

1 Corinthians 3:1-3

Paul could not speak to the Corinthians as spiritual but as carnal, feeding them milk because they were not ready for meat.

Hebrews 5:10-14

The Hebrew Christians were dull of hearing and needed milk, not strong meat, because they were unskillful in the word of righteousness.

Mark 4:33

Jesus spoke the word as they were able to hear it, indicating that spiritual receptivity affects understanding.

Jeremiah 5:20-21

God calls His people foolish and without understanding when they have eyes but do not see and ears but do not hear.

Luke 24:25

Jesus called the disciples on the Emmaus road fools and slow of heart to believe all the prophets have spoken.

Matthew 15:16

Jesus asked His disciples if they were also yet without understanding.

Mark 7:18

Jesus again questioned the disciples' lack of understanding.

Luke 24:45

Jesus opened the disciples' understanding so they could understand the Scriptures.

Psalm 119:18

David prayed for God to open his eyes to behold wondrous things from the law, a model prayer for illumination.

Discussion Questions

1. Why is it essential to go directly to God when we misunderstand Scripture, rather than relying solely on human teachers or our own reasoning?

Consider: Weaver argues that since God authored Scripture, He is the only one who can give true understanding (288.8-360.8s).

2. How does the distinction between inspiration, revelation, and illumination affect the way we approach Bible study and claims of new prophetic words?

Consider: Weaver defines these terms and argues that revelation has ceased, while illumination continues (1255.8-1917.9s).

3. What are some practical ways we can 'buy the truth' in our own lives, considering the cost of time, money, and effort?

Consider: Weaver applies Proverbs 23:23, urging the congregation to invest in tools and prioritize truth (3130.1-3281.4s).

4. In what ways can carnality or spiritual immaturity hinder our ability to understand Scripture, and how can we address these hindrances?

Consider: Weaver cites 1 Corinthians 3 and Hebrews 5 to show that sin and immaturity limit spiritual understanding (2229.3-2557.8s).

5. How does the Holy Spirit's role as Teacher (John 14:26) change the way we prepare for and engage in personal Bible study?

Consider: Weaver emphasizes the Spirit's ministry of illumination and teaching (2808.7-2903.8s).

6. Why does Weaver say that even Christians can be 'foolish' and without understanding, and what is the remedy?

Consider: Weaver references Jeremiah 5:21 and Luke 24:25, calling for prayer and obedience (2561.6-2697.4s).

7. What role do study tools like concordances and Bible software play in the process of illumination, and how can we avoid relying on them apart from the Spirit?

Consider: Weaver stresses the need for both proper tools and Spirit-illumination (670.0-1193.6s; 1193.9-1917.9s).

8. How does the example of Jesus expounding Scripture to His disciples (Mark 4:34; Luke 24:27) encourage us to seek personal, prayerful understanding?

Consider: Weaver uses these passages to show that Jesus is the model for asking and receiving understanding (240.8-420.7s).

Applications

Pray for illumination

Regularly pray Psalm 119:18, asking God to open your eyes to understand His Word, recognizing that true understanding comes from the Holy Spirit.

Lecture support: Weaver says, 'Open thou mine eyes, that I may behold wondrous things out of thy law' and encourages praying this prayer (2668.9-2697.4s).

Invest in study tools

Acquire a readable Bible, a concordance, or Bible software, and take time to learn how to use them effectively for personal study.

Lecture support: Weaver says, 'If you are going to really study, you need the necessary tools to study... you need a good Bible. You need a Strong's or Young's or at least a good Bible program.' (1065.2-1095.4s)

Obey known truth to receive more

Examine your life for areas of disobedience or carnality that may be hindering your ability to understand deeper spiritual truths.

Lecture support: Weaver warns, 'You're not able to hear or receive more truth if you're unwilling to obey the truth that you already have.' (2484.2-2557.8s)

Prioritize truth over convenience

Be willing to sacrifice time, comfort, and resources to sit under sound teaching and to study Scripture personally.

Lecture support: Weaver says, 'I'd rather drive two hours one way to get truth than to walk across the street in 15 steps to get error and heresy.' (3216.8-3281.4s)

Reject claims of new revelation

Test any claim of new prophecy or revelation against the finished work of Christ and the closed canon of Scripture.

Lecture support: Weaver states, 'There is no revelation going on today... When you postulate that I can be a prophet... that's not revelation. That's my speculation.' (1413.6-1702.1s)

Cultivate spiritual maturity

Move beyond spiritual milk by consistently studying and applying Scripture, exercising your senses to discern good and evil.

Lecture support: Weaver cites Hebrews 5:14: 'Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.' (2327.9-2409.2s)

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture

Part Four

May 06, 2022

Read Chapter 4 in the companion book, pages 65-81 (October 9, 2026 opening-heading corrected edition).

Major Themes

Impartial Spirit in Bible Study

Approaching Scripture with an honest and good heart, free from preconceived ideas and willing to accept correction, is essential for true understanding.

Lecture support: Weaver states, 'It's only an individual with an honest and good heart... that is going to really, truly learn the Word of God.' He illustrates with personal stories of overcoming wrong teachings and the dishonesty of ignoring verses like 1 Thessalonians 1:4.

Humility as a Prerequisite for Learning

God resists the proud but gives grace to the humble; a humble mind submits to truth even when it is not fully understood.

Lecture support: Weaver cites Matthew 11:25, 1 Corinthians 8:1-2, and James 4:6, and says, 'A humble mind is a mind that is willing to submit to truth even though you do not understand the truth.'

Prayerful Seeking for Understanding

Diligent prayer and seeking God for wisdom, like searching for hidden treasure, are necessary to gain understanding of Scripture.

Lecture support: Weaver expounds Proverbs 2:1-5, emphasizing words like 'criest,' 'seekest,' and 'searchest,' and asks, 'When is the last time you've asked God for understanding?'

Holy Motives in Study

The goal of Bible study should be life transformation and conformity to God's Word, not pride, argument, or self-elevation.

Lecture support: Weaver asks, 'What is my motive in reading and studying?' and quotes D.L. Moody: 'The scriptures were not given to increase our knowledge, but to change our lives.'

Danger of Pride and Preconceived Ideas

Pride, arrogance, and reliance on inherited beliefs hinder true understanding and lead to spiritual downfall.

Lecture support: Weaver warns, 'Heresy and deception are easily handed down from generation to generation,' and notes that 'knowledge puffeth up' (1 Corinthians 8:1).

Necessity of Divine Illumination

Human effort and tools are insufficient without the Holy Spirit illuminating the mind to comprehend God's revealed truth.

Lecture support: Weaver reviews the definition of illumination and states, 'All of our studying, all of our praying, all of our reading, all of our research is in vain unless He grants us understanding.'

Key Arguments

Preconceived ideas hinder true interpretation

Everyone comes to the Bible with biases from trusted sources; an impartial spirit is needed to let Scripture correct those biases.

Lecture support: Weaver says, 'Practically everyone comes to the Bible with a set of preconceived ideas... We must grasp the fact that what we have heard all of our lives... may not be true.'

Honesty with difficult passages is required

Ignoring or avoiding verses that challenge one's beliefs is dishonest; believers must acknowledge and submit to all of Scripture.

Lecture support: Weaver recounts the visiting pastor who skipped 1 Thessalonians 1:4 and the man who refused to discuss election, calling such actions 'dishonest.'

Pride is a root sin that blocks learning

Knowledge puffs up, and pride leads to destruction; God only teaches those with a humble and contrite spirit.

Lecture support: Weaver cites 1 Corinthians 8:1, Proverbs 16:18, and Isaiah 57:15, stating, 'God is not going to be anywhere around pride, arrogance, haughtiness.'

Diligent seeking and prayer are essential

Understanding comes to those who cry out for it, seek it like treasure, and ask God in faith, not to the passive or indifferent.

Lecture support: Weaver expounds Proverbs 2 and James 1:5, emphasizing the work and time required, and asks pointed questions about personal prayer for understanding.

Motives must be holy, not selfish

Studying to argue, show off, or put others down is prideful; the true purpose is to become more humble, obedient, and conformed to Christ.

Lecture support: Weaver asks, 'Why do I desire to learn the word of God?' and warns against 'pharisaical pride,' concluding with Moody's quote about life change.

Tools alone are insufficient

Having commentaries, concordances, and software does not make one a biblical scholar; the spiritual qualities of heart and mind are indispensable.

Lecture support: Weaver says, 'Having the proper tools alone will not make you a biblical scholar anymore than having the proper carpentry tools will make you a carpenter.'

Scripture References

2 Timothy 2:7

Theme verse for the series; Paul urges Timothy to consider what he says and that the Lord gives understanding.

Psalm 111:2

Used to deduce that pleasure in truth and seeking it out prevents ignorance.

Habakkuk 1:13

Example of needing an explanatory word ('condoningly') to reconcile with Proverbs 15:3.

Proverbs 15:3

Shows God sees evil, contrasted with Habakkuk 1:13 to illustrate interpretive need.

Hebrews 1:1-3

Affirms Jesus Christ as the full and final revelation of God, denying new revelation today.

Luke 8:15

The good ground hearer has an honest and good heart, necessary for fruitfulness and learning.

1 Thessalonians 1:4

Example of a verse on election that some ignore; Weaver insists on reading and acknowledging it.

Ephesians 1:4

Lester Roloff's honest admission of not understanding election but believing it.

Matthew 11:25

Jesus thanks the Father for hiding things from the wise and revealing them to babes, illustrating humility.

1 Corinthians 8:1-2

Knowledge puffs up, but love edifies; if anyone thinks he knows, he knows nothing as he ought.

Proverbs 8:13

The fear of the Lord is to hate evil, pride, and arrogancy.

Proverbs 16:18

Pride goes before destruction and a haughty spirit before a fall.

1 Corinthians 10:12

Let him who thinks he stands take heed lest he fall.

Proverbs 29:23

A man's pride shall bring him low, but honor upholds the humble.

1 Timothy 3:6

A pastor must not be a novice, lest being lifted up with pride he fall into the condemnation of the devil.

1 John 2:16

The pride of life is of the world, not of the Father.

Isaiah 57:15

God dwells with the contrite and humble to revive them; used twice to emphasize humility.

James 4:6

God resists the proud but gives grace to the humble.

Proverbs 2:1-6

Exhortation to receive, hide, incline, apply, cry, seek, and search for wisdom; then understand the fear of the Lord.

Psalm 119:36, 73, 133

David's prayers for an inclined heart, understanding, and ordered steps in God's Word.

Study notes

Discussion Questions

1. What preconceived ideas or traditions might be hindering your ability to accept what Scripture plainly says?

Consider: Weaver emphasizes that everyone comes to the Bible with biases from trusted sources and that we must be willing to let Scripture correct us.

2. How do you respond when you encounter a Bible verse that challenges your long-held beliefs? Do you ignore it, explain it away, or submit to it?

Consider: Weaver gives examples of people skipping 1 Thessalonians 1:4 or refusing to discuss election, calling such actions dishonest.

3. In what areas of your life might pride be preventing you from learning and growing spiritually?

Consider: Weaver warns that knowledge puffs up and that God resists the proud, using scriptures like 1 Corinthians 8:1 and James 4:6.

4. How often do you specifically pray for understanding and an inclined heart before reading the Bible?

Consider: Weaver asks pointedly, 'When is the last time you've asked God for understanding?' and cites Psalm 119 prayers.

5. What is your primary motive for studying Scripture - to know more, to win arguments, or to be changed into Christ's likeness?

Consider: Weaver challenges listeners to examine their motives, warning against pride and self-elevation, and quotes Moody on life change.

6. How can we cultivate a 'holy design' in our personal and group Bible study?

Consider: Weaver concludes that the goal is humility, obedience, and conformity to God's Word, not just intellectual growth.

Applications

Examine your heart for impartiality

Approach Scripture with an honest and good heart, willing to have your preconceived ideas corrected by God's Word.

Lecture support: Weaver says, 'We must grasp the fact that what we have heard all of our lives... may not be true.'

Submit to difficult doctrines with humility

Even when you don't fully understand a doctrine like election, acknowledge it and bow to it because it is in the Bible.

Lecture support: Weaver praises Lester Roloff's response: 'I do not understand... but here it is in the Bible and I believe it and I bow to it.'

Pray diligently for understanding

Make it a regular practice to ask God for wisdom, an inclined heart, and ordered steps in His Word.

Lecture support: Weaver asks, 'When is the last time you've asked God for understanding?' and points to Psalm 119 prayers.

Seek transformation, not just information

Study the Bible with the motive of becoming more humble, obedient, and conformed to Christ, not to win arguments or show off knowledge.

Lecture support: Weaver quotes Moody: 'The scriptures were not given to increase our knowledge, but to change our lives.'

Prioritize time in the Word as hidden treasure

Value understanding God's Word so highly that you invest significant time and effort, like digging for buried treasure.

Lecture support: Weaver illustrates with Proverbs 2 and the analogy of digging for a chest of gold, saying, 'Work requires time.'

Rely on the Holy Spirit, not just tools

While good study tools are helpful, they are useless without an illuminated mind, humble spirit, and prayerful dependence on God.

Lecture support: Weaver states, 'Having the proper tools alone will not make you a biblical scholar... we must need the other five things.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture

Part Five

May 06, 2022

Read Chapter 5 in the companion book, pages 83-99 (October 9, 2026 opening-heading corrected edition).

Major Themes

Necessity of Personal Bible Study

True understanding of the Bible comes only through personal reading and study, not merely academic learning about the Bible.

Lecture support: Weaver states, 'the only way that you can really learn the Bible is to study it for yourself... you can't learn the Bible in a Bible college.'

Dependence on the Holy Spirit for Illumination

All study is useless without the Holy Spirit's illumination; believers must seek God's teaching to truly understand Scripture.

Lecture support: Weaver says, 'all of our reading, all of our study is useless apart from the illumination of the Holy Spirit.'

Obedience as a Condition for Receiving Truth

God measures truth back to us according to our diligence, and we cannot receive more truth until we obey what we have already been given.

Lecture support: Weaver explains, 'You're not able to hear more truth until you obey the truth that you've already been given.'

Importance of Linguistic Study of Scripture

Proper interpretation requires understanding the original Hebrew and Greek meanings of words, as English translations can obscure important distinctions.

Lecture support: Weaver says, 'we must consider the word of God linguistically... words have meanings and words convey knowledge.'

The Purity and Value of Every Word of God

Every word in Scripture is pure and essential for spiritual life; God does not waste His breath.

Lecture support: Weaver quotes Proverbs 13:5 and Matthew 4:4, emphasizing 'every word of God is pure' and 'man shall not live by bread alone, but by every word.'

Key Arguments

The word 'all' does not always mean every individual.

Context determines whether 'all' means every person or a representative group; many biblical uses are limited in scope.

Lecture support: Weaver cites Matthew 2:3 ('all Jerusalem'), John 12:32 ('draw all men'), and Acts 18:17 ('all the Greeks') as examples where 'all' cannot mean every single person.

The Greek words for 'friend' distinguish intimacy levels.

Philos denotes a close, family-like friend, while hetairos refers to a mere acquaintance; Jesus used hetairos for Judas, indicating a lack of intimacy.

Lecture support: Weaver contrasts John 15:13-15 (philos) with Matthew 26:50 (hetairos), noting Jesus called Judas 'friend' but used the term for acquaintance.

The Greek words for 'temple' distinguish the structure from the inner sanctuary.

Hieron refers to the physical temple building, while naos refers to the most holy place; believers are called the naos of God because the Holy Spirit indwells them.

Lecture support: Weaver explains 1 Corinthians 3:16-17 and 6:19, where 'temple' is naos, emphasizing that our bodies are the dwelling place of God, which should deter sin.

Understanding word meanings prevents misinterpretation and sin.

Knowing that our bodies are the naos (most holy place) of God provides a powerful motivation for purity, especially regarding sexual sin.

Lecture support: Weaver argues from 1 Corinthians 6:15-19 that recognizing our bodies as the naos of the Holy Spirit should prevent fornication.

Scripture References

2 Timothy 2:7

Paul instructs Timothy to consider what he says, and the Lord will give understanding.

2 Timothy 2:15

Study to show yourself approved, rightly dividing the word of truth.

Ecclesiastes 12:12

Of making many books there is no end, and much study is a weariness of the flesh.

Mark 3:13-14

Jesus ordained twelve to be with Him and to send them forth to preach.

Proverbs 2:6

The Lord gives wisdom; out of His mouth comes knowledge and understanding.

John 16:13

The Holy Spirit will teach and bring all things to remembrance.

Job 36:22

God exalts by His power; who teaches like Him?

Deuteronomy 33:3

All His saints sit at His feet and receive of His words.

John 17:8

Jesus gave the disciples the words the Father gave Him.

Mark 4:23-25

With what measure you mete, it shall be measured to you; more will be given to those who hear.

Mark 4:33

Jesus spoke the word as they were able to hear it.

1 Samuel 15:21-22

To obey is better than sacrifice, and to hearken than the fat of rams.

Hebrews 2:1

Give earnest heed to the things heard, lest we let them slip.

Matthew 2:3

Herod was troubled, and all Jerusalem with him (all meaning the ruling parties).

Matthew 10:22

You shall be hated of all men for my name's sake (all meaning all the ungodly).

Mark 1:37

All men seek for you (all meaning those wanting healing).

Luke 21:38

All the people came early to hear him (all meaning a large crowd).

John 12:32

If I be lifted up, will draw all men unto me (all meaning all kinds of men).

Acts 18:17

All the Greeks took Sosthenes and beat him (all meaning those present).

John 15:13-15

Greater love has no man than to lay down his life for his friends (philos); Jesus calls disciples friends.

Study notes

Discussion Questions

1. How does the distinction between agape, phileo, and eros challenge our modern understanding of love, and how should it affect our relationships?

Consider: Weaver explains the three Greek words for love and notes that most relationships today are based on lust rather than agape.

2. In what ways might we be imposing our own definitions on biblical words like 'all' or 'friend,' and how can we guard against this?

Consider: Weaver demonstrates that 'all' does not always mean every individual and that 'friend' has two distinct Greek words with different implications.

3. How does understanding that our bodies are the naos (most holy place) of God change our view of personal holiness and sin?

Consider: Weaver explains the difference between hieron and naos, applying naos to believers as the dwelling place of the Holy Spirit.

4. Why is it dangerous to assume that we already know the meaning of a biblical word without studying its original language and context?

Consider: Weaver emphasizes that words have meanings and implications that can be lost in translation, using examples like 'temple' and 'friend.'

5. How can we practically incorporate linguistic study into our personal Bible reading, especially if we have limited time?

Consider: Weaver advises going for quality over quantity in study and using tools like concordances and Bible programs.

Applications

Prioritize personal Bible reading and study over secondhand knowledge.

Believers should commit to reading Scripture for themselves repeatedly to gain a working knowledge of the whole Bible, rather than relying solely on sermons or books.

Lecture support: Weaver says, 'the only way that you can really learn the Bible is to study it for yourself' and shares his own practice of reading through the Bible monthly.

Seek the Holy Spirit's illumination in all study.

Before and during Bible study, pray for the Holy Spirit to teach and give understanding, recognizing that human effort alone is insufficient.

Lecture support: Weaver states, 'all of our reading, all of our study is useless apart from the illumination of the Holy Spirit.'

Obey the truth you already know to receive more.

Act on the biblical truths you have learned; failure to obey results in losing even what you have, while obedience opens the door to deeper understanding.

Lecture support: Weaver explains from Mark 4:25 and 1 Samuel 15:22 that hearing is synonymous with obeying, and God measures truth back according to our diligence.

Study words in their original languages and contexts.

Use concordances and Bible study tools to look up the Hebrew or Greek words behind English translations, paying attention to nuances that affect interpretation.

Lecture support: Weaver demonstrates with 'all,' 'friend,' and 'temple' how understanding the original words clarifies meaning and prevents error.

Apply the truth that your body is God's temple to pursue holiness.

Recognizing that the Holy Spirit indwells believers should motivate them to flee sexual immorality and honor God with their bodies.

Lecture support: Weaver argues from 1 Corinthians 6:15-19 that understanding our bodies as the naos of God is a deterrent to sin.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture

Part Six

May 06, 2022

Read Chapter 6 in the companion book, pages 101-116 (October 9, 2026 opening-heading corrected edition).

Major Themes

Necessity of Diligent Study

Lack of study among pastors and Christians is a sin; deacons should relieve pastors for prayer and the Word.

Lecture support: Pastor Weaver states, 'the lack of study is even true among pastors... most pastors and most preachers have allowed things to slip in that would steal their time of study.'

Historical Context of Scripture

The Bible was written to specific people for specific reasons; we must seek the original intent before application.

Lecture support: He says, 'each book of the Bible is written for some reason, for some purpose, and to some people... you need to be asking these questions like, to whom was this book written?'

Judicial Nature of Justification

Justification is a legal declaration of righteousness, not an infusion; it is the opposite of condemnation.

Lecture support: He explains, 'Justification is a declaration before the law that a man is righteous and innocent. Condemnation is a declaration before the law that the man is guilty.'

Experiential Sanctification

Sanctification is progressive and internal, dealing with the pollution of sin, while justification deals with guilt.

Lecture support: He says, 'Sanctification deals with the pollution of sin... Sanctification is experiential and internal, which is done in you.'

Contextual Interpretation

Ignoring context leads to error; Luke 15 is one parable with three parts, not three separate parables.

Lecture support: He states, 'every passage, every verse, has to be taken in its context. You can prove anything that you want to prove if you take a verse out of context.'

Key Arguments

Pastors must prioritize study over extraneous duties

Deacons were originally chosen to relieve apostles for prayer and ministry of the Word; modern pastors should be similarly freed.

Lecture support: He cites Acts 6:1-4, saying, 'the deacons originally were chosen to relieve the pastors of extraneous duties so that they may give themselves actually to prayer and the ministry of the word.'

Pharisees misapplied judicial law as personal vengeance

The 'eye for eye' principle was given to judges for proportionate punishment, not for personal retaliation.

Lecture support: He explains, 'what the Pharisees had done, they had taken this legal judicial principle... and they had turned it to mean and to teach personal vindictiveness and personal vengeance.'

Justification is forensic, not transformative

Justification is a judge's declaration of righteousness, not an infusion; otherwise justifying the wicked would be good.

Lecture support: He argues from Proverbs 17:15, 'if justification is an infusion of righteousness into someone, how could justifying the wicked be an abomination to God?'

Sanctification admits degrees, justification does not

Practical sanctification varies among believers (thirtyfold, sixtyfold, hundredfold), but justification is perfect and equal for all.

Lecture support: He says, 'Sanctification admits degrees, but justification does not... even the apostle Paul is not any more justified than I am.'

Luke 15 is one parable addressing two groups

The lost sheep, coin, and son form one parable spoken to Pharisees and sinners, revealing the work of Son, Spirit, and Father.

Lecture support: He states, 'And he spake this parable unto them. One parable. There's only one. But this one parable is divided into three parts.'

Scripture References

2 Timothy 2:7,15

Paul commands Timothy to consider what he says and study to rightly divide the word of truth.

Acts 6:1-4

Deacons were chosen to serve tables so apostles could give themselves to prayer and the ministry of the word.

Deuteronomy 19:16-21

Law for judges to punish false witnesses with the penalty they intended; eye for eye, tooth for tooth.

Exodus 21:22-25

Judges are to determine punishment for harming a pregnant woman, applying life for life, eye for eye.

Leviticus 24:19-22

Law of retaliation for blemish; one manner of law for stranger and countryman, before the Lord.

Matthew 5:38-39

Jesus corrects the Pharisees' misinterpretation of 'eye for eye' as personal vengeance, teaching non-retaliation.

Deuteronomy 25:1

Judges are to justify the righteous and condemn the wicked, showing justification as a legal declaration.

Proverbs 17:15

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

Luke 7:29

The people and publicans justified God, acknowledging His righteousness and their sinfulness.

Luke 16:15

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

Romans 8:33-34

It is God who justifies; who is he that condemns? Christ died and intercedes for us.

Romans 8:1

There is no condemnation to those in Christ Jesus who walk after the Spirit.

1 John 2:19

Those who went out from us were not of us; if they had been, they would have continued.

Job 12:6

Job says the tabernacles of robbers prosper, but in context he is refuting Zophar's dogmatism.

Luke 15:1-32

One parable in three parts: lost sheep, lost coin, prodigal son, spoken to Pharisees and sinners.

Luke 18:9-14

Parable of Pharisee and publican praying; the publican went home justified rather than the Pharisee.

Study notes

Discussion Questions

1. Why is it a sin for pastors to neglect study, and how can churches practically support their pastors in prioritizing the Word?

Consider: Pastor Weaver states that lack of study is a sin and that deacons should relieve pastors for prayer and ministry of the Word.

2. How does understanding the historical context of a biblical book change the way we apply its teachings today?

Consider: He emphasizes asking to whom, why, and when a book was written before applying it.

3. In what ways do Christians today misuse 'eye for eye' like the Pharisees, and how should we respond to personal insults?

Consider: The Pharisees turned a judicial principle into personal vengeance; Jesus taught turning the other cheek.

4. How does viewing justification as a legal declaration rather than an infusion affect our assurance of salvation?

Consider: Justification is a forensic act, not a process of becoming righteous; it is instantaneous and complete.

5. What is the relationship between justification and sanctification, and why can't a person be justified without being sanctified?

Consider: He argues that everyone God justifies He also sanctifies, though sanctification is progressive.

6. Why is it essential to interpret Luke 15 as one parable, and how does this affect our understanding of the 99 sheep and the elder brother?

Consider: The parable addresses both sinners and Pharisees; the 99 represent the self-righteous who need no repentance.

Applications

Prioritize study of Scripture

Believers must carve out time to study the Bible, not allowing busyness to crowd out spiritual growth.

Lecture support: He warns, 'most pastors and most Christians have never been taught to study... if you do not know how to study, then you obviously cannot study.'

Use historical background resources

Consult tools like Explore the Book to understand the historical setting of each biblical book.

Lecture support: He recommends J. Sidlow Baxter's book, saying, 'if you don't have that Explore the Book... I would encourage you to get that book.'

Distinguish judicial from personal application

Recognize that some biblical laws were given to judges, not for personal retaliation; apply them appropriately.

Lecture support: He explains the Pharisees' error: 'they had taken this legal judicial principle... and they had turned it to mean and to teach personal vindictiveness.'

Embrace progressive sanctification

Understand that practical holiness grows over time; believers should strive to increase in holiness daily.

Lecture support: He says, 'Sanctification admits degrees... we should actually be going, as the Bible says, from strength to strength.'

Interpret Scripture in context

Always read verses within their surrounding passage and book to avoid misinterpretation.

Lecture support: He warns, 'You can prove anything that you want to prove if you take a verse out of context.'

Consider truth actively for understanding

God gives understanding to those who diligently consider His Word using these principles.

Lecture support: He concludes, 'without real studious consideration, no understanding is going to be given.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 7

Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture

Part Seven

June 13, 2022

Read Chapter 7 in the companion book, pages 117-134 (October 9, 2026 opening-heading corrected edition).

Major Themes

Contextual Interpretation

Proper understanding of Scripture requires careful attention to context, as demonstrated by the warning to ministers in 1 Corinthians 3.

Lecture support: Weaver spends significant time arguing that 1 Corinthians 3 is directed at preachers, not all Christians, based on the context of divisions over ministers.

Application of Scripture

All Scripture is written for our benefit and must be applied to our lives, even if not directly addressed to us.

Lecture support: Weaver states, 'Not all the Bible is written to us, not all the Bible is written about us, but it was all written for us,' and uses 1 Corinthians 10 to illustrate.

Divine and Human Dimensions

Biblical truth often has both a heavenly (divine) and human (earthly) aspect that must be held together.

Lecture support: Weaver uses John 6:37 ('All that the Father giveth me shall come to me' vs. 'him that cometh to me') and Titus 1:1-3 to show the interplay.

Eternal Purpose vs. Temporal Revelation

God's eternal purposes are revealed in time through Scripture and history, and we are to focus on what has been revealed.

Lecture support: Weaver cites Deuteronomy 29:29: 'The secret things belong unto the Lord our God: but those things which are revealed belong unto us.'

Negative and Positive Truths

Every negative command implies a positive duty, and every positive statement has a negative implication that must be considered.

Lecture support: Weaver gives examples: 'Thou shalt not kill' implies preserving life; Proverbs 18:22 must be understood with the qualifier of a prudent wife.

Doctrinal Consideration

Even short books of the Bible contain rich doctrinal truths that can be mined through careful reading.

Lecture support: Weaver walks through Philemon, identifying doctrines of suffering, church, grace, prayer, reconciliation, imputation, and biblical slavery.

Diligent Study and Memorization

Repeated reading of a biblical book leads to deep understanding, automatic memorization, and spiritual insight.

Lecture support: Weaver recommends reading a short book daily for 30 days, sharing his own experience with Galatians.

Key Arguments

1 Corinthians 3 is a warning to ministers, not a general judgment seat of Christ passage.

Weaver argues that the context of divisions over preachers shows the chapter addresses how ministers build the church, with the fire testing their work.

Lecture support: He traces the pronouns and contrasts 'we' (ministers) with 'ye' (the church), concluding that defiling the temple refers to adding unconverted members.

The carnal Christian theory is unbiblical.

Weaver asserts that the carnality in 1 Corinthians 3 is not about gross sin but about divisions over preachers, refuting the idea that a Christian can live in unrepentant sin.

Lecture support: He points out that the Corinthians' carnality was 'envying, and strife, and divisions' over Paul and Apollos, not fornication or theft.

All Scripture is applicable to believers.

Weaver insists that while not all Scripture is written to us, it is all written for our learning and admonition.

Lecture support: He cites 1 Corinthians 10:11: 'Now all these things happened unto them for ensamples: and they are written for our admonition.'

God's sovereignty and human responsibility coexist in salvation.

Weaver uses John 6:37 to show that the Father's giving and the sinner's coming are both true and must be held in tension.

Lecture support: He says, 'All that the Father giveth me shall come to me' is heavenly; 'him that cometh to me I will in no wise cast out' is humanly.

We must not speculate about God's secret will but obey His revealed will.

Weaver emphasizes that Deuteronomy 29:29 teaches us to focus on what God has revealed in Scripture, not on hidden eternal decrees.

Lecture support: He quotes the verse and says, 'We have no business sneaking a peek into those things.'

Biblical judgment is commanded, but hypocritical judgment is forbidden.

Weaver reconciles Matthew 7:1 ('Judge not') with John 7:24 ('judge righteous judgment') by explaining that we must not judge motives or hypocritically, but we must judge actions by God's Word.

Lecture support: He says, 'If I see someone stealing and I say he's a thief, that's not me being judgmental. That's what the Bible calls him.'

Biblical slavery was a regulated institution distinct from race-based chattel slavery.

Weaver argues that the slavery in Philemon was likely a form of indentured servitude for debt, with provisions for release and treatment as a brother.

Lecture support: He references Deuteronomy 15 and Leviticus 23-24, and notes that Onesimus was Philemon's fleshly brother, indicating a familial relationship.

Repetitive reading of Scripture leads to deep understanding and memorization.

Weaver testifies that reading through Galatians daily for 30 days years ago still enables him to quote it, and recommends this method for any short book.

Lecture support: He says, 'I can quote scripture today from reading through the book of Galatians 30 years ago, reading it through every day for 30 days.'

Scripture References

2 Timothy 2:7

Paul's command to consider what he says, used as the theme verse for the series.

2 Timothy 2:15

The command to study and rightly divide the word of truth.

1 Corinthians 3:15

Part of the passage Weaver argues is a warning to ministers about their work being tested by fire.

1 Corinthians 3:16-17

The temple of God defiled, interpreted as ministers adding unconverted members to the church.

Romans 14:10, 12

Used to show that all Christians will stand before the judgment seat of Christ, but distinguished from 1 Corinthians 3.

2 Corinthians 5:9-10

Another passage on the judgment seat of Christ for believers.

1 Corinthians 3:1-9

The beginning of the chapter, showing the carnality of the Corinthians was divisions over preachers.

1 Corinthians 3:10-15

The warning to ministers about building with gold, silver, precious stones versus wood, hay, stubble.

Acts 2:47

The Lord added to the church daily such as should be saved, contrasted with human methods of adding.

1 Corinthians 10:1-13

Old Testament events as examples for New Testament believers, illustrating applicatory consideration.

Romans 15:4

Whatsoever things were written aforetime were written for our learning.

John 6:37

Illustrates the heavenly (Father giving) and human (coming to Christ) sides of salvation.

Titus 1:1-3

Shows eternal promise and temporal manifestation through preaching.

1 Peter 1:20

Christ foreordained before the foundation of the world but manifest in these last times.

Ephesians 3:11

The eternal purpose which he purposed in Christ Jesus.

Acts 2:23

Christ delivered by the determinate counsel and foreknowledge of God.

Acts 4:26-29

Herod, Pilate, Gentiles, and Israel did what God's hand and counsel determined before to be done.

2 Timothy 1:8-9

God's purpose and grace given us in Christ Jesus before the world began.

Deuteronomy 29:29

Secret things belong to the Lord, but revealed things belong to us.

Romans 8:18

Sufferings of this present time (temporal) not worthy to be compared with the glory which shall be revealed (eternal).

Discussion Questions

1. How does understanding 1 Corinthians 3 as a warning to ministers change the way you view church leadership and membership?

Consider: Weaver argues the chapter is about how ministers build the church, not a general judgment of all believers.

2. In what ways can we apply Old Testament narratives to our lives without allegorizing or misapplying them?

Consider: Weaver uses 1 Corinthians 10 to show that Old Testament events are examples for us.

3. How do you balance the truth of God's sovereignty in salvation with the call to evangelize and invite people to come to Christ?

Consider: Weaver presents John 6:37 as showing both the heavenly and human sides.

4. What are some 'secret things' that Christians are tempted to speculate about, and how can we refocus on what God has clearly revealed?

Consider: Weaver cites Deuteronomy 29:29 to warn against prying into God's hidden will.

5. How can we practice righteous judgment without falling into hypocrisy or judging motives?

Consider: Weaver reconciles Matthew 7:1 and John 7:24.

6. What doctrines can you identify in a short book like Philemon, and how does that exercise deepen your understanding of Scripture?

Consider: Weaver models doctrinal consideration by walking through Philemon.

7. How does the biblical concept of slavery differ from modern perceptions, and what principles can we draw from it for employer-employee or debtor-lender relationships?

Consider: Weaver discusses biblical slavery in Philemon and Proverbs 22:7.

8. What has been your experience with repetitive reading of a Bible book, and how might you implement the 30-day reading plan?

Consider: Weaver recommends reading a short book daily for 30 days.

Applications

Read Scripture contextually

When studying a passage, always consider the surrounding verses and the original audience to avoid misapplication.

Lecture support: Weaver demonstrates with 1 Corinthians 3, showing that ignoring context leads to wrong interpretation.

Apply all Scripture to your life

Recognize that even Old Testament stories and laws have principles that apply to believers today.

Lecture support: Weaver says, 'Not all the Bible is written to us... but it was all written for us,' and uses 1 Corinthians 10.

Hold divine sovereignty and human responsibility together

Accept that God's eternal plan and human choices are both true, and do not try to resolve the tension beyond Scripture.

Lecture support: Weaver uses John 6:37 to show both sides without diminishing either.

Focus on God's revealed will

Instead of speculating about hidden decrees, concentrate on obeying the clear commands of Scripture.

Lecture support: Weaver quotes Deuteronomy 29:29 and says, 'We have no business sneaking a peek into those things.'

Seek the positive in every negative command

When you read a prohibition, ask what positive virtue or action is being promoted.

Lecture support: Weaver gives the example of 'Thou shalt not kill' implying the duty to preserve life.

Judge actions, not motives

Make righteous judgments based on God's Word, but avoid hypocritical or motive-based judgments.

Lecture support: Weaver explains that calling a thief a thief is not judgmental but declaring God's judgment.

Mine Scripture for doctrine

Even in short, seemingly simple books, look for doctrinal truths about God, salvation, and the Christian life.

Lecture support: Weaver extracts multiple doctrines from Philemon, such as imputation and reconciliation.

Read a Bible book repetitively

Choose a short book and read it daily for 30 days to gain deep familiarity, memorization, and insight.

Lecture support: Weaver shares his own practice and the benefits he experienced with Galatians.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 8

Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture

Part Eight

June 13, 2022

Read Chapter 8 in the companion book, pages 135-151 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Primacy of Bible Doctrine

Weaver argues that ignorance of doctrine leads to wrong conduct, and that duty must be based on sound doctrine.

Lecture support: Weaver states, 'most Christians are absolutely totally ignorant of Bible doctrine' and 'if our doctrine is wrong, then our lives are going to be wrong as well.'

Logical, Scriptural Reasoning in Teaching

Effective teaching requires reasoning out of and with Scripture in a logically connected manner, not presenting disconnected truths.

Lecture support: Weaver explains that 'reasoned' (dialegomai) means 'to mingle thought with thought' and that Paul's method was to argue logically from Scripture.

Opening Scripture through Exposition

To 'open' Scripture means to expound, explain, and interpret it thoroughly, giving the sense and understanding, not just reading it.

Lecture support: Weaver cites Luke 24:32 and Nehemiah 8:7-8 to show that opening involves causing understanding, and defines dianoigo as 'to open thoroughly.'

Alleging: Aligning Teaching with Scripture

Alleging (paratithemi) means setting one's teaching beside Scripture so hearers can verify its biblical accuracy.

Lecture support: Weaver says, 'he takes what he says and sets it right down beside the scripture and says, You compare what I just said with what the scripture says.'

Sovereignty of God in Results

Faithful teaching does not guarantee acceptance; many rejected Paul and Jesus, but the teacher's duty is to proclaim truth and leave results to God.

Lecture support: Weaver notes that after Paul preached, 'some mocked, and others said, We'll hear thee again,' and that 'duty is ours and the consequences are God's.'

The Seriousness of Preaching

Preaching must be earnest and scriptural, not a game of cleverness, as emphasized by Spurgeon's quote.

Lecture support: Weaver quotes Spurgeon: 'If we play at preaching, we have chosen an awful game... We must be serious as death in this solemn work.'

Key Arguments

Conduct is based on doctrine

Weaver argues that wrong belief inevitably leads to wrong action, and obedience is impossible without understanding.

Lecture support: He states, 'anyone who believes wrongly, you can mark it down, is going to act wrongly' and cites Proverbs 23:7.

Steadfastness comes from resurrection doctrine

Using 1 Corinthians 15:58, Weaver contends that the doctrine of the resurrection, not external incentives, produces steadfast service.

Lecture support: He asks, 'What's going to make someone steadfast?... Is it games, gadgets, gimmicks...? And the answer is no... It is Bible doctrine.'

The goal of teaching is to shut people up to Scripture

Weaver asserts that proper teaching leaves hearers accountable to God's Word, whether they accept or reject it.

Lecture support: He says, 'The whole object of preaching is to shut people up to the Word of God.'

Paul's method is the model for all teaching

Weaver demonstrates from Acts 17:2-3 that Paul's manner of teaching - reasoning, opening, alleging - should be emulated by all teachers.

Lecture support: He notes, 'Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.'

Half-truths become untruths

Weaver warns that presenting a half-truth as the whole truth distorts the message and fails to communicate truth logically.

Lecture support: He states, 'A half-truth presented as the whole truth becomes an untruth.'

Scripture References

Acts 17:1-13

Weaver reads the passage to set the context for Paul's teaching in Thessalonica, Berea, and Athens.

Proverbs 23:7

Cited to support that conduct is based on thinking: 'As a man thinketh in his heart, so is he.'

Psalm 116:10

Quoted to show that speech and action flow from belief: 'I believed, therefore have I spoken.'

1 Corinthians 15:58

Used to argue that steadfastness in the Lord's work is based on the doctrine of the resurrection.

1 Timothy 1:3-5

Explained to show that the command to teach no other doctrine aims at love from a pure heart and good conscience.

Acts 17:2-3

Central text for Weaver's teaching on Paul's method of reasoning, opening, and alleging.

Acts 17:17

Shown to use the same Greek word for 'disputed' as 'reasoned' in verse 2.

Acts 18:4, 19

Cited to show Paul's consistent practice of reasoning in the synagogues.

Acts 19:8-10

Used to illustrate that Paul's disputing and persuading led to all Asia hearing the word.

Luke 2:23

Referenced to explain the meaning of 'opening' (dianoigo) as used for the firstborn opening the womb.

Luke 24:25-27, 32

Shows Jesus expounding the Scriptures and the disciples' hearts burning as He opened them.

Mark 7:32-35

Illustrates 'opening' as causing the deaf to hear, paralleling spiritual understanding.

Nehemiah 8:7-8

Demonstrates that reading distinctly, giving the sense, and causing understanding is biblical preaching.

Mark 8:6-7

Shows the use of paratithemi ('set before') to illustrate alleging as setting teaching beside Scripture.

Acts 17:4-5, 32-34

Highlights the mixed response to Paul's preaching - some believed, others mocked or rioted.

John 6:60-68

Shows that even Jesus' teaching caused many disciples to leave, illustrating that results are not the measure of faithful teaching.

Study notes

Discussion Questions

1. Why does Weaver argue that most Christians are ignorant of Bible doctrine, and what are the consequences of this ignorance?

Consider: Weaver claims that ignorance of doctrine leads to wrong conduct and inability to live holy lives.

2. How does the doctrine of the resurrection provide a foundation for steadfast service according to 1 Corinthians 15:58?

Consider: Weaver explains that knowing our labor is not in vain because of the resurrection motivates unwavering service.

3. What does it mean to 'reason out of the Scriptures' and why is logical connection of thoughts essential in teaching?

Consider: Weaver defines dialegomai as mingling thought with thought and argues that disconnected truths fail to communicate.

4. In what ways does 'opening' the Scripture go beyond simply reading it, and how can we practice this in our own study?

Consider: Weaver uses Luke 24 and Nehemiah 8 to show that opening involves expounding, explaining, and applying the text.

5. How does the concept of 'alleging' (paratithemi) help ensure that our teaching remains biblical and accountable?

Consider: Weaver explains that alleging means setting our teaching beside Scripture for verification.

6. Why did Paul and Jesus experience rejection despite their perfect teaching, and how should this affect our expectations in ministry?

Consider: Weaver points to Acts 17 and John 6 to show that faithful teaching does not guarantee acceptance.

Applications

Base your teaching on Scripture alone

Weaver urges teachers to reason out of and with Scripture, not personal opinions or traditions, so that hearers are confronted with God's Word.

Lecture support: He states, 'Paul was not teaching his pet peeves... He was teaching out of the scriptures.'

Present truth logically and thoroughly

Weaver calls for messages where thoughts are logically connected and the whole truth is presented, avoiding half-truths.

Lecture support: He warns, 'if the thoughts are not logically connected, then no one understands exactly what you're saying.'

Expound and explain Scripture, don't just read it

Weaver teaches that opening Scripture means giving the sense and causing understanding through exposition, explanation, and application.

Lecture support: He cites Nehemiah 8:8 as the model: 'they read... distinctly, and gave the sense, and caused them to understand.'

Set your teaching alongside Scripture for verification

Weaver encourages teachers to explicitly show how their teaching aligns with the Bible, so hearers can see it is biblical.

Lecture support: He explains, 'he takes what he says and sets it right down beside the scripture... You compare what I just said with what the scripture says.'

Leave results to God

Weaver reminds that teachers are responsible to proclaim truth faithfully, but the response is between the hearer and God.

Lecture support: He says, 'Our responsibility is to teach the whole Word of God. What people do with it is between them and the Lord.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 9

Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture

Part Nine

June 13, 2022

Read Chapter 9 in the companion book, pages 153-169 (October 9, 2026 opening-heading corrected edition).

Major Themes

Noble Character as Prerequisite for Truth

A noble mind - honesty, integrity, and willingness to submit to Scripture - is essential to receive and learn biblical truth.

Lecture support: Weaver explains that 'noble' (eugenes) in Acts 17:11 refers to a noble mind, not noble birth, and contrasts the Bereans' honesty with the Thessalonians' hostile, dishonest reaction.

Passionate Eagerness for God's Word

A ready mind (prothumia) is a passionate, zealous eagerness toward Scripture, which is often lacking in modern Christianity.

Lecture support: Weaver defines 'readiness of mind' as passion toward something, laments that people have passion for sports but not for the Word, and cites Acts 13 and 20 as examples of eager hearers.

Diligent, Daily Searching of Scripture

Searching the Scriptures (anakrino) means thorough examination and discernment, done daily, which leads to deep conviction and lasting value.

Lecture support: Weaver explains the Greek word anakrino as a forensic term for close examination, emphasizes daily practice, and contrasts it with superficial reading.

Sovereignty of God and Human Means

God's sovereignty in election does not negate the human means of belief in the truth and calling by the gospel; both are necessary.

Lecture support: Weaver cites 2 Thessalonians 2:13-14 to show that election is through sanctification of the Spirit and belief of the truth, and that God calls by the gospel.

Opposition as a Grounding Force

Opposition to truth is inevitable and beneficial because it grounds believers in their convictions and separates genuine faith.

Lecture support: Weaver points to the opposition in Acts 17:5,13 and argues that those who have 'bought the truth' will not sell it, as seen in martyrs.

Learning Truth Mirrors Teaching Truth

The methodology for learning biblical truth is the same as teaching it: reasoning from Scripture, opening it, and alleging it alongside the Word.

Lecture support: Weaver connects Paul's methodology in Acts 17:2-3 with the Bereans' response - they received with readiness, then searched to verify what Paul alleged.

Key Arguments

Human Responsibility in Reception of Truth

While God is sovereign, humanly speaking, the Bereans believed because they exercised noble character, readiness of mind, and diligent searching.

Lecture support: Weaver asks why the Bereans responded positively and answers by pointing to their noble character, ready mind, and searching of Scripture in Acts 17:11.

Noble Character Defined as Submission to Scripture

Noble character means being honest enough to say 'God is right, I am wrong' when Scripture challenges personal beliefs.

Lecture support: Weaver explains eugenes as noble-minded, cites Lester Roloff's honest admission about election, and contrasts with the Thessalonians' envy and troublemaking.

Passion for the Word Is Abnormalized in Modern Culture

Society accepts passion for sports or hobbies but views passion for God's Word as extreme, revealing a lack of ready mind.

Lecture support: Weaver contrasts the endurance of sports fans with complaints about sermon length, and quotes Vance Havner on subnormal Christianity.

Searching Scripture Is Forensic Examination, Not Casual Reading

The Greek word anakrino means to examine thoroughly as in a court of law, implying deep discernment, not mere word studies.

Lecture support: Weaver defines anakrino, cites its use in 1 Corinthians 9:3 and Luke 23:14, and emphasizes daily, diligent searching.

Conviction Requires Personal Investment in Study

Truth that costs effort to discover is retained and valued; easy come, easy go. Searching gives truth personal worth.

Lecture support: Weaver uses the analogy of peeling rubber on tires he didn't pay for versus valuing tires he bought himself, and cites Proverbs 23:23.

Opposition Is a Sign of Genuine Conviction

Where truth is embraced, opposition will follow, but it serves to ground believers and reveal authentic faith.

Lecture support: Weaver cites Acts 17:13, 1 Corinthians 16:9, and the example of martyrs who refused to recant because they had bought the truth.

Scripture References

Acts 17:1-3

Paul reasoned with the Thessalonians out of the scriptures, opening and alleging that Christ had to suffer and rise.

Acts 17:10-13

The Bereans received the word with readiness and searched the scriptures daily; many believed, but Thessalonian Jews stirred up opposition.

2 Thessalonians 2:13-14

God chose believers to salvation through sanctification of the Spirit and belief of the truth, calling them by the gospel.

Proverbs 16:1

The preparation of the heart and answer of the tongue are from the Lord, affirming God's sovereignty.

Luke 19:12

A certain nobleman went to receive a kingdom, illustrating the word eugenes used of Christ.

1 Corinthians 1:26

Not many noble (eugenes) are called, showing the word refers to high birth, not just noble character.

Acts 17:5

Thessalonian Jews, moved with envy, gathered a mob and assaulted Jason's house, showing lack of noble character.

Isaiah 1:16-18

God calls people to cease evil and learn to do well before reasoning together; cleansing precedes reasoning.

Psalm 66:18

If I regard iniquity in my heart, the Lord will not hear me, showing sin hinders communion with God.

Amos 5:14-15

Seek good, hate evil, love good; one cannot love good until hating evil, a prerequisite for receiving truth.

Proverbs 21:30

There is no wisdom or understanding against the Lord; it is useless to argue with God.

Romans 1:15

Paul was ready (prothumia) to preach the gospel at Rome, showing passionate eagerness.

1 Peter 5:1-2

Elders are to feed the flock willingly and with a ready mind (prothumia), not by constraint.

Acts 20:7-12

Paul preached until midnight, raised Eutychus, and continued until daybreak, exemplifying passion for preaching.

Psalm 119:97

O how love I thy law! it is my meditation all the day, expressing love for God's Word.

Acts 13:13-44

Paul preached in Antioch; Gentiles begged to hear more, and almost the whole city came the next Sabbath, showing readiness.

1 Thessalonians 2:13

Believers received the word not as man's word but as God's word, which effectually works in them.

1 Corinthians 9:3

Paul's answer to those who examine (anakrino) him, illustrating forensic examination.

Luke 23:14

Pilate said he had examined (anakrino) Jesus and found no fault, showing thorough scrutiny.

Proverbs 2:1-5

If you seek wisdom as silver and search for understanding as hidden treasure, you will find the knowledge of God.

Study notes

Discussion Questions

1. What does it mean to have a 'noble character' in relation to Scripture, and how can we cultivate it?

Consider: Weaver defines noble character as honesty and integrity to submit to God's Word even when it challenges our beliefs.

2. Why do you think modern Christians often lack a 'ready mind' or passion for the Word of God, and what can we do to rekindle it?

Consider: Weaver contrasts the passion people have for sports or hobbies with the apathy toward Scripture and preaching.

3. What is the difference between merely reading the Bible and 'searching the Scriptures' as the Bereans did?

Consider: Weaver explains that searching (anakrino) is a forensic, thorough examination for discernment, not casual reading.

4. How does personal investment in studying Scripture affect our conviction and retention of truth?

Consider: Weaver uses the tire analogy to show that truth we dig for becomes valuable and is not easily lost.

5. In what ways can opposition to our faith actually be beneficial, according to this sermon?

Consider: Weaver argues that opposition grounds us in faith, separates genuine belief, and opens doors of opportunity.

6. How does the methodology for learning truth mirror the methodology for teaching truth, as seen in Acts 17?

Consider: Weaver connects Paul's reasoning, opening, and alleging with the Bereans' receiving, readiness, and searching.

Applications

Relinquish Error and Sin to Receive Truth

We must be willing to let go of wrong beliefs and sinful practices before God will grant us further truth.

Lecture support: Weaver cites Isaiah 1:16-18 and Amos 5:14-15, emphasizing that we cannot reason with God while holding onto evil.

Cultivate a Passionate, Eager Mind Toward Scripture

We should develop a ready mind - zeal and eagerness for God's Word - rather than approaching it with indifference or mere duty.

Lecture support: Weaver defines prothumia as passion and laments the lack of such passion in modern church culture.

Search the Scriptures Daily with Discernment

Believers should engage in daily, thorough examination of Scripture, not just superficial reading, to gain deep conviction.

Lecture support: Weaver explains anakrino as forensic examination and emphasizes daily practice, citing Proverbs 2:1-5.

Expect and Endure Opposition as a Sign of Genuine Faith

When we embrace truth deeply, opposition will come, but it serves to strengthen our convictions and prove our faith.

Lecture support: Weaver points to Acts 17:13 and the example of martyrs, stating that opposition grounds us in the faith.

Base All Belief and Practice Solely on Scripture

The Bible is our sole authority; we will never know truth or live holy lives apart from the Word of God.

Lecture support: Weaver cites John 17:17 and 1 Peter 2:2, emphasizing that truth is found only in Scripture.

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

Scan a code or select the lecture link in the PDF. The original lecture identifiers and destinations are preserved.

Lesson 1: Three Reasons We Need To Consider Truth And Interpret Scripture - Part One

Lecture JW01655

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01655&transcript=ai&pc_view=formatted

Lesson 2: Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture - Part Two

Lecture JW01656

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Lesson 3: Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture - Part Three

Lecture JW01657

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Lesson 4: Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture - Part Four

Lecture JW01658

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Lesson 5: Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture - Part Five

Lecture JW01659

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Lesson 6: Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture - Part Six

Lecture JW01660

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Lesson 7: Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture - Part Seven

Lecture JW01661

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Lesson 8: Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture - Part Eight

Lecture JW01662

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Lesson 9: Pastor John Weaver - Three Reasons We Need To Consider Truth And Interpret Scripture - Part Nine

Lecture JW01663

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Source information

Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

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