

WEAVER STUDY GUIDES

Walking With God

Study Guide

New Testament Studies

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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

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

LESSON 1

Walking With God - 1

February 07, 2016

Read Chapter 1 in the companion book, pages 5-20.

Major Themes

Walking with God as a Lifestyle

The Christian life is described as a walk, meaning one's habitual manner of living. Walking with God is a daily, consistent practice, not a sporadic event.

Lecture support: Weaver states: 'The Christian life is often referred to as a walk. The word "walk" is used to describe one's continued course of action and his life. It is his habitual habit and manner of life.' (27:09.7-27:43.8)

Walking Before God as Prerequisite

To walk with God, one must first walk before Him - living consciously in His presence, in obedience and holiness. This involves fearing God and keeping His commandments.

Lecture support: Weaver explains: 'walking before God means that Abraham was to walk as if he was in the very presence of God... to walk in obedience, holiness, uprightness, and without hypocrisy.' (04:36.5-05:48.8)

Sin as the Barrier to Walking with God

Sin separates us from God and makes it impossible to walk with Him. Unconfessed sin hinders fellowship and communion.

Lecture support: Weaver says: 'sin is that which separates. Sin divides. Sin makes it impossible to walk with the Lord.' (01:41.3-02:29.5)

Consistency and Constancy in the Walk

Enoch walked with God for 300 years without recorded lapses, demonstrating that a consistent walk is possible even amid family and work obligations.

Lecture support: Weaver notes: 'He didn't start and stop. When he walked with God, he began and he continued 300 years... he was consistent. He was constant.' (23:54.0-24:47.7)

Fellowship and Communion with God

Walking with God implies intimate fellowship and communion, as seen in 1 John 1:3-7. This fellowship is with the Father, the Son, and other believers.

Lecture support: Weaver says: 'walking implies communion and fellowship... our fellowship is with the Father, and with his Son Jesus Christ.' (28:31.9-30:00.9)

Agreement with God

Walking with God requires agreement with Him - acknowledging His truth, His Word, and His ways. Amos 3:3 underscores that two cannot walk together unless they agree.

Lecture support: Weaver states: 'if I walk with the Lord, I am basically saying I agree with Him. I agree with Him concerning everything.' (42:45.8-44:14.9)

Progress in the Christian Life

Walking with God implies making progress, moving from strength to strength. A lack of progress indicates a failure to walk with the Lord.

Lecture support: Weaver says: 'You cannot walk with the Lord without making progress in your Christian life. It's impossible.' (40:39.6-41:19.4)

The Fear of God in Society

The lack of walking before God leads to societal wickedness because there is no fear of God before their eyes (Psalm 36:1, Romans 3:18).

Lecture support: Weaver asks: 'Why is there so much sin, meanness, wickedness, and rebellion in our society today? ... Because people do not walk as in the presence of God.' (09:33.8-10:13.7)

Key Arguments

Walking with God requires first walking before God

One cannot walk with God without first learning to walk before Him - living as in His presence, in obedience and holiness. This is the foundational prerequisite.

Lecture support: Weaver argues: 'if we do not walk before Him, we cannot walk with Him. Because Amos 3:3 says... Can two walk together, except they be agreed?' (13:00.5-13:33.6)

Sin is the primary obstacle to walking with God

Sin separates us from God and must be dealt with through repentance and obedience. Unconfessed sin breaks fellowship.

Lecture support: Weaver states: 'your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.' (02:30.0-02:56.9)

Walking with God is a consistent, lifelong practice

Enoch's 300-year walk demonstrates that walking with God is not a short-term endeavor but a constant, daily commitment regardless of life's obligations.

Lecture support: Weaver emphasizes: 'He didn't start and stop... he walked with God consistently for 300 years.' (23:54.0-24:47.7)

Walking with God involves fellowship and communion

The walk is not mere rule-keeping but a relationship of intimate fellowship with God, as described in 1 John 1:3-7.

Lecture support: Weaver says: 'truly our fellowship is with the Father, and with his Son Jesus Christ.' (30:00.9-31:13.3)

Walking with God implies agreement with His Word and ways

To walk with God, one must agree with Him on all matters - sin, salvation, and obedience. There is no fellowship without agreement.

Lecture support: Weaver argues: 'if I walk with the Lord, I am basically saying I agree with Him. I agree with Him concerning everything.' (42:45.8-44:14.9)

Walking with God leads to progress and strength

A genuine walk with God results in spiritual growth and increasing strength, moving from faith to faith.

Lecture support: Weaver states: 'You cannot walk with the Lord without making progress in your Christian life. It's impossible.' (40:39.6-41:19.4)

Walking contrary to God is the alternative

If one is not walking with God, they are walking against Him, as seen in the examples of Jeroboam and Israel.

Lecture support: Weaver says: 'if you're not walking with the Lord, if you're not walking before the Lord, you're walking contrary to Him, and you're walking against Him.' (13:35.2-14:46.7)

Understanding comes through private communion with Christ

When believers do not understand spiritual truths, they should get alone with Jesus, who expounds all things to His disciples (Mark 4:34).

Lecture support: Weaver says: 'If you want to understand something, you need to get alone with the Lord Jesus Christ. Let Him teach you.' (49:01.6-49:39.2)

Scripture References

Genesis 5:22-24

The primary text about Enoch walking with God, used to introduce the series.

Genesis 3:8

Adam and Eve hid from God after sinning, illustrating that sin breaks the walk with God.

Isaiah 59:1-2

Iniquities separate us from God; His face is hidden because of sins.

Psalms 66:18

If I regard iniquity in my heart, the Lord will not hear me.

Genesis 17:1

God commands Abram to walk before Him and be perfect, introducing the concept of walking before God.

1 Samuel 2:30

God said Eli's house should walk before Him forever, linking walking before God to priestly service.

1 Kings 2:1-4

David charges Solomon to walk before God in truth with all his heart, defining walking before God as keeping God's statutes.

1 Kings 9:4

God confirms that walking before Him means integrity of heart and obedience to His commands.

2 Chronicles 7:17

God repeats the condition of walking before Him as David did, observing His statutes.

Psalms 36:1

The transgression of the wicked shows there is no fear of God before his eyes.

Romans 3:18

There is no fear of God before their eyes, describing the wicked.

Amos 3:3

Can two walk together except they be agreed? Used to show agreement is necessary for walking with God.

1 Kings 15:3

Jeroboam walked in the sins of his father, his heart not perfect with God, illustrating walking contrary to God.

2 Kings 17:7-8

Israel sinned and walked in the statutes of the heathen, showing national departure from God.

1 Kings 11:31-33

God divided the kingdom because Solomon forsook Him and did not walk in His ways.

2 Kings 17:18-19

Judah also walked in the statutes of Israel, following the northern kingdom's disobedience.

Genesis 6:9

Noah was a just man and walked with God, another example of walking with God.

Genesis 7:1

God saw Noah righteous before Him in that generation, confirming Noah walked before God.

1 John 1:3-7

Fellowship with the Father and Son; walking in the light brings fellowship and cleansing from sin.

Mark 4:33-34

Jesus spoke in parables as they were able to hear, but expounded all things to His disciples when alone.

Discussion Questions

1. What does it mean to 'walk before the Lord' as described in Genesis 17:1, and how does that differ from simply 'walking with the Lord'?

Consider: Weaver explains that walking before God means living consciously in His presence, in obedience and holiness, as a prerequisite to walking with Him.

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2. How does sin specifically hinder our walk with God, and what steps can we take to remove that barrier?

Consider: Weaver cites Isaiah 59:1-2 and Psalm 66:18 to show that sin separates us from God and prevents Him from hearing us.

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3. Enoch walked with God for 300 years as a family man. What practical lessons can we learn from his consistency amid daily obligations?

Consider: Weaver highlights that Enoch was a husband and father with responsibilities, yet he maintained a constant walk with God.

- 4.** In what ways does walking with God imply fellowship and communion, and how can we cultivate that in our daily lives?

Consider: Weaver uses 1 John 1:3-7 to show that our fellowship is with the Father and the Son, and that walking in the light fosters this communion.

- 5.** Why is agreement with God essential for walking with Him, and what areas of our lives might reveal a lack of agreement?

Consider: Weaver references Amos 3:3 and explains that walking with God means agreeing with Him on all matters, including sin and obedience.

- 6.** How can we assess whether we are making spiritual progress in our walk with God, and what should we do if we see little or no progress?

Consider: Weaver states that walking with God inevitably leads to progress, moving from strength to strength (Psalm 84:7).

7. What does it look like to 'get alone with the Lord Jesus Christ' to gain understanding, as seen in Mark 4:34?

Consider: Weaver encourages believers to seek private time with Christ for teaching and understanding, rather than reacting in anger to difficult truths.

8. How does the fear of God (or lack thereof) affect our walk and the moral state of society, according to Psalm 36:1 and Romans 3:18?

Consider: Weaver uses the illustration of Mel Trotter's neon sign to show that living as in God's presence deters sin.

Applications

Cultivate a conscious awareness of God's presence

Believers should live as if they are always before the face of God, which will deter sin and promote obedience.

Lecture support: Weaver says: 'walking before God means that Abraham was to walk as if he was in the very presence of God... to walk in obedience, holiness, uprightness, and without hypocrisy.' (04:36.5-05:48.8)

Deal with sin immediately to maintain fellowship

Since sin separates us from God, believers must confess and forsake sin promptly to restore the walk.

Lecture support: Weaver states: 'your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.' (02:30.0-02:56.9)

Pursue consistency in your daily walk

Like Enoch, believers should strive for a constant, uninterrupted walk with God, not starting and stopping.

Lecture support: Weaver emphasizes: 'He didn't start and stop... he walked with God consistently for 300 years.' (23:54.0-24:47.7)

Seek intimate fellowship with God through Christ

Walking with God is not just rule-keeping but a relationship of communion; believers should prioritize time with God.

Lecture support: Weaver says: 'truly our fellowship is with the Father, and with his Son Jesus Christ.' (30:00.9-31:13.3)

Examine your life for agreement with God's Word

To walk with God, believers must align their beliefs and actions with Scripture, agreeing with God on all matters.

Lecture support: Weaver argues: 'if I walk with the Lord, I am basically saying I agree with Him. I agree with Him concerning everything.' (42:45.8-44:14.9)

Expect and pursue spiritual progress

A genuine walk with God will produce growth; believers should actively seek to move from strength to strength.

Lecture support: Weaver states: 'You cannot walk with the Lord without making progress in your Christian life. It's impossible.' (40:39.6-41:19.4)

Get alone with Jesus for understanding

When faced with difficult truths or confusion, believers should seek private communion with Christ for clarity.

Lecture support: Weaver says: 'If you want to understand something, you need to get alone with the Lord Jesus Christ. Let Him teach you.' (49:01.6-49:39.2)

Make walking with God a moment-by-moment practice

Walking with God is not a weekly event but a continuous, daily, even momentary lifestyle of obedience and fellowship.

Lecture support: Weaver says: 'Walking with the Lord is a daily walking, an hourly walking, sometimes a minute-by-minute and moment-by-moment.' (50:56.6-51:41.2)

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

Walking With God - 2

February 14, 2016

Read Chapter 2 in the companion book, pages 21-37.

Major Themes

Walking by Faith

The central theme is that walking with God is impossible without faith, which pleases God.

Lecture support: Hebrews 11:5-6 is cited: 'But without faith it is impossible to please him.'

The Person of God

Faith must be in the one true God as revealed in Scripture, not in false or imagined gods.

Lecture support: Isaiah 44:6,8 and 45:5 are quoted to show there is no other God.

The Promises of God

Faith trusts God's promises regardless of circumstances, as Abraham did regarding Isaac's birth and sacrifice.

Lecture support: Romans 4:17-22 and Hebrews 11:17-19 show Abraham's faith in God's promises.

The Providence of God

Faith acknowledges God's sovereign rule over all events, working them for the believer's good.

Lecture support: Romans 8:28 and the story of Jacob in Genesis 42:36 illustrate God's providence.

Pleasing God

The goal of walking with God is to please Him, which is only possible through faith.

Lecture support: Colossians 1:10 and 1 John 3:22 connect pleasing God with keeping His commandments.

Key Arguments

Faith is essential to please God

Without faith, it is impossible to please God, as stated in Hebrews 11:6.

Lecture support: Hebrews 11:6: 'But without faith it is impossible to please him.'

Faith must be in the biblical God

True faith believes in the God who has revealed Himself in Scripture, not a god of human imagination.

Lecture support: Isaiah 44:6,8 and 45:5 declare there is no other God.

Faith trusts God's promises over circumstances

Abraham's faith in God's promise of a son and in the resurrection of Isaac demonstrates trusting God's word despite impossible circumstances.

Lecture support: Romans 4:19-21 and Hebrews 11:17-19 show Abraham's unwavering faith.

Faith rests in God's providence

Believers must trust that God works all things for good, even when they cannot see the outcome.

Lecture support: Romans 8:28 and the example of Jacob in Genesis 42:36.

Walking with God requires agreement

One cannot walk with God while living in sin; agreement with God's will is necessary.

Lecture support: Amos 3:3: 'Can two walk together except they be agreed?'

Scripture References

Genesis 5:22-24

Enoch walked with God and was taken by God.

Hebrews 11:5

By faith Enoch was translated and pleased God.

Amos 3:3

Two cannot walk together unless they are agreed.

Genesis 17:1

God commands Abram to walk before Him and be perfect.

1 Samuel 15:1-3, 7-9, 32-33

Saul's disobedience and Samuel's obedience before the Lord.

Colossians 1:10

Walk worthy of the Lord unto all pleasing.

Acts 13:22

David was a man after God's own heart who would fulfill all His will.

1 John 3:22

We receive from God because we keep His commandments and do what pleases Him.

Hebrews 11:6

Without faith it is impossible to please God; He rewards those who diligently seek Him.

Romans 14:23

Whatsoever is not of faith is sin.

Habakkuk 1:13

God is of purer eyes than to behold evil.

Psalms 14:1; 53:1

The fool says in his heart there is no God.

Psalms 10:4

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

Isaiah 44:6, 8; 45:5

There is no God besides the Lord.

Ephesians 2:18

Through Christ we have access by one Spirit to the Father.

John 14:6

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

Hebrews 10:19-22

We have boldness to enter the holiest by the blood of Jesus.

Genesis 17:15-21

God promises Abraham a son through Sarah.

Romans 4:17-22

Abraham's faith in God's promise despite his old age.

Genesis 21:1-5

Isaac is born to Abraham and Sarah as God promised.

Study notes

Discussion Questions

1. What does it mean to walk before the Lord, and how does that differ from simply walking with Him?

Consider: The speaker emphasized walking before God's face in His presence as a prerequisite to walking with Him.

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2. Why is faith absolutely necessary to please God, according to Hebrews 11:6?

Consider: The message centers on the impossibility of pleasing God without faith.

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3. How does Abraham's response to God's promise of a son challenge our tendency to focus on circumstances?

Consider: Abraham did not consider his own body or Sarah's deadness but trusted God's word.

4. In what ways does the account of Abraham offering Isaac foreshadow the sacrifice of Christ?

Consider: The speaker drew parallels between Isaac carrying the wood and Christ carrying the cross, and Abraham's faith in resurrection.

5. How can we practically trust God's providence when we are walking in darkness and have no light?

Consider: Isaiah 50:10 was cited as the answer: trust in the name of the Lord and stay upon God.

6. What is the difference between a theoretical atheist and a practical atheist, and why is the latter worse?

Consider: The speaker warned that living as if God does not exist is hypocrisy and rebellion.

Applications

Examine your faith

Evaluate whether your faith is in the God of the Bible or a god of your own imagination.

Lecture support: The speaker warned against serving a God of imagination rather than the God revealed in Scripture.

Trust God's promises over circumstances

Like Abraham, refuse to let circumstances dictate your belief in God's promises.

Lecture support: Abraham 'considered not his own body now dead' but trusted God's promise.

Rest in God's providence

When you cannot see how God is working, lean on Him and trust that He is working all things for good.

Lecture support: Isaiah 50:10 instructs those in darkness to trust in the Lord.

Walk by faith daily

Make a conscious decision to walk by faith, not by sight, in every area of life.

Lecture support: 2 Corinthians 5:7: 'For we walk by faith, not by sight.'

Study notes

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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

Walking With God - 3

February 21, 2016

Read Chapter 3 in the companion book, pages 39-55.

Major Themes

Walking Worthy of Our Calling

Believers are exhorted to live in a manner that matches the salvation they have received, as Paul commands in Ephesians 4:1.

Lecture support: Weaver states, 'I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith you are called' and explains that 'vocation' means 'calling' to salvation.

The Nature of Our Calling

Our calling is a holy, heavenly, effectual calling to salvation, initiated by God the Father, through Christ, and applied by the Holy Spirit.

Lecture support: Weaver surveys multiple scriptures (Romans 1:6-7, 1 Corinthians 1:23-29, Ephesians 1:15-18, etc.) to define the calling as salvation, emphasizing it is 'a heavenly calling' and 'a holy calling.'

Lowliness (Humility) as Essential to the Walk

Walking worthy requires lowliness, which is a deep sense of one's own littleness and the opposite of pride, modeled by Christ and Paul.

Lecture support: Weaver says, 'if we walk worthy, we must walk in lowliness' and defines it as 'a deep sense of one's littleness or smallness, humility or lowliness of mind.'

Remembering Past Sins to Cultivate Humility

A lowly mind is maintained by remembering one's depravity and sins before salvation, as Paul did with his persecution of the church.

Lecture support: Weaver explains, 'If you want to live a lowly life, you must keep your depravity, your rebellion, and your sinful disposition and propensity in mind' and cites Paul's repeated confessions.

Gratitude for God's Grace

Remembering our sins should lead to thankfulness for God's forgiveness and cleansing, which counters pride.

Lecture support: Weaver says, 'Each time we should remember our sins, it should humble us... But at the same time, it should encourage us to thank him for his forgiveness.'

Key Arguments

Walking with God requires a new walk in newness of life.

It is impossible to be a Christian without a changed life, as Romans 6:4 commands believers to walk in newness of life.

Lecture support: Weaver states, 'It is impossible to be a Christian and not have a new walk' and quotes Romans 6:4.

Our calling is to salvation, and we must understand it to walk worthy.

The word 'vocation' in Ephesians 4:1 means 'calling,' and a survey of Scripture shows it refers to God's effectual call to salvation.

Lecture support: Weaver says, 'If we're going to walk worthy of our calling... we have to know what our calling is' and examines multiple passages.

Lowliness is the foundational attitude for walking worthy.

Ephesians 4:2 lists lowliness first among the virtues needed to walk worthy, and it is the opposite of pride, which is a root sin.

Lecture support: Weaver says, 'if we walk worthy, we must walk in lowliness' and calls pride 'a root sin' that produces many other sins.

Christ's incarnation exemplifies lowliness.

Philippians 2:5-8 shows Christ humbling Himself from equality with God to death on a cross, providing the ultimate model of lowliness.

Lecture support: Weaver reads Philippians 2:5-8 and comments, 'the God of glory became a man... He suffered and bled and died for our propitiation.'

Paul's memory of his sin kept him humble.

Paul's repeated confessions of persecuting the church (Acts 22:4, 26:11, 1 Corinthians 15:9) show that remembering past sins fosters lowliness.

Lecture support: Weaver asks, 'What was the humbling and crushing factor in Paul's spiritual life? It was his sin and the constant memory of his sin.'

Remembering our pre-salvation state produces humility and gratitude.

Ephesians 2:1-3 and Isaiah 51:1 remind believers of their former depravity, which should lead to lowliness and thanksgiving for grace.

Lecture support: Weaver says, 'You must never forget who you were and what you were when God found you and saved you' and cites Ephesians 2:1-3.

Scripture References

Ephesians 4:1-7

The primary text for the sermon, read at the beginning, emphasizing walking worthy of our calling.

Hebrews 11:5-6

Cited to show Enoch pleased God by faith, and that without faith it is impossible to please God.

Jude 14-15

Enoch's prophecy about the Lord coming with saints to execute judgment, showing he lived in a wicked time.

John 10:10

Jesus came to give abundant life; we have more in the second Adam than in the first.

Psalms 69:4

Quoted as 'Then I restored that which I took not away,' referring to Christ restoring what Adam lost.

Ephesians 4:23-24

The new man is created in righteousness and true holiness, a higher righteousness in Christ.

Colossians 3:10

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

Colossians 1:10

Prayer to walk worthy of the Lord unto all pleasing, being fruitful and increasing in knowledge.

Romans 6:4

Believers are to walk in newness of life, just as Christ was raised from the dead.

John 8:29

Only Christ could say, 'I do always those things which please Him,' highlighting our imperfect obedience.

Romans 11:29

The gifts and calling of God are without repentance; God's call is deliberate and unchanging.

Romans 1:6-7

Believers are the called of Jesus Christ, called to be saints.

1 Corinthians 1:23-29

Christ is the power and wisdom of God to the called; not many wise or noble are called.

Ephesians 1:15-18

Paul prays for believers to know the hope of His calling and the riches of His inheritance.

Ephesians 4:4

There is one body and one Spirit, one hope of your calling.

Philippians 3:13-14

Paul presses toward the mark for the prize of the high calling of God in Christ Jesus.

2 Thessalonians 1:11-12

Paul prays that God would count them worthy of this calling and fulfill the work of faith.

2 Timothy 1:8-9

God saved us and called us with a holy calling, not according to works but His purpose and grace.

Hebrews 3:1-2

Holy brethren, partakers of the heavenly calling, consider Christ the Apostle and High Priest.

2 Peter 1:10

Give diligence to make your calling and election sure; if you do these things you will never fall.

Discussion Questions

1. What does it mean to 'walk worthy of the vocation wherewith you are called' in practical daily life?

Consider: Weaver explains that our calling is to salvation and we must live in a manner that reflects that calling.

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2. How does remembering our past sins help us cultivate lowliness, and how can we do this without falling into despair?

Consider: Weaver emphasizes that Paul's memory of persecuting the church kept him humble, and we should remember our depravity.

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3. In what ways does pride manifest itself in our lives, and how can we actively combat it with lowliness?

Consider: Weaver describes pride as a root sin and lowliness as its opposite, citing examples of domination and manipulation.

4. How does Christ's example in Philippians 2 challenge our natural tendencies toward self-promotion and entitlement?

Consider: Weaver reads Philippians 2:5-8 to show Christ's humility from glory to the cross.

5. Why is it impossible to be a Christian without a new walk, and what evidence of a new walk should others see in us?

Consider: Weaver states that Romans 6:4 commands a walk in newness of life, illustrated by the new convert's changed speech.

6. How can we properly assess our gifts and abilities without thinking too highly or too lowly of ourselves?

Consider: Weaver mentions Romans 12:3 and the need to think soberly, using the example of his friend Max.

Applications

Remember your past sins to cultivate humility.

Regularly reflect on your depravity and specific sins before salvation to maintain a lowly mind and avoid pride.

Lecture support: Weaver says, 'If you want to live a lowly life, you must keep your depravity, your rebellion, and your sinful disposition and propensity in mind.'

Thank God for His forgiveness and grace.

When remembering sins, also thank God for His cleansing and forgiveness, which counters pride and fosters gratitude.

Lecture support: Weaver says, 'Each time we should remember our sins, it should humble us... But at the same time, it should encourage us to thank him for his forgiveness.'

Live as children of God, not of the world.

Recognize that you have been called out of the world into God's kingdom, and live accordingly.

Lecture support: Weaver says, 'We've been called out of this world into the kingdom of God. We may be in the world, but we are not of the world, and therefore we must live as children of God.'

Assess yourself soberly in light of God's grace.

Do not think more highly of yourself than you ought, but recognize that all gifts and abilities come from God.

Lecture support: Weaver quotes Romans 12:3 and says, 'Everything that I am and everything that I have, He gave me. It's not anything of me.'

Walk in newness of life as evidence of salvation.

Ensure that your life demonstrates a changed walk, as it is impossible to be a Christian without a new walk.

Lecture support: Weaver states, 'It is impossible to be a Christian and not have a new walk' and cites Romans 6:4.

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

Walking With God - 4

February 28, 2016

Read Chapter 4 in the companion book, pages 57-73.

Major Themes

Biblical Meekness Defined

Meekness is not weakness but disciplined strength under Christ's authority, enabling believers to control anger and respond gently.

Lecture support: Weaver states, 'Meekness is neither weakness, meanness, nor a surrender of our rights, nor cowardice... Meekness is disciplined strength under Jesus Christ.'

Meekness as a Fruit of the Spirit

Meekness is produced by the Holy Spirit, not natural to man, and is essential for Christian character.

Lecture support: Weaver cites Galatians 5:22-23: 'But the fruit of the Spirit is... meekness.'

Meekness in Restoring Others

Meekness is required when helping fallen believers, avoiding pride and recognizing our own vulnerability to temptation.

Lecture support: Weaver explains Galatians 6:1: 'restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.'

Meekness in Teaching Opponents

Meekness enables patient instruction of those who oppose truth, without anger or denunciation.

Lecture support: Weaver references 2 Timothy 2:25: 'in meekness instructing those that oppose themselves.'

The Yoke of Christ

Meekness is pictured by an ox yoked with Christ, who bears the burden while we submit to His training.

Lecture support: Weaver uses Matthew 11:28-30 to illustrate: 'Take my yoke upon you and learn of me, for I am meek and lowly in heart.'

Key Arguments

Meekness is not weakness

Biblical meekness is strength under control, as seen in Jesus cleansing the temple and Moses confronting Pharaoh.

Lecture support: Weaver says, 'There was no one so meek and holy and mild as Jesus Christ. And yet the Lord Jesus Christ took a scourge of small cords, overthrew the money changers' tables.'

Meekness enables receiving rebuke

A meek person accepts correction without resentment, while pride leads to contention.

Lecture support: Weaver states, 'If I'm a meek individual, I'm going to accept that rebuke and accept it biblically. But if I'm proud and arrogant, then I'm going to resent it.'

Meekness is essential for teaching and leading

Only the meek can be taught and led by God; the proud refuse instruction.

Lecture support: Weaver quotes Psalm 25:9: 'The meek will he guide in judgment and the meek will he teach his way.'

Meekness is disciplined strength under Christ

Meekness means being broken to Christ's yoke, moving at His command, and submitting to His authority.

Lecture support: Weaver concludes, 'Meekness is nothing less and nothing more than disciplined strength under Jesus Christ.'

Scripture References

Ephesians 4:1-6

The primary passage for the series, calling believers to walk worthy of their calling with lowliness and meekness.

Hebrews 11:5-6

Enoch pleased God by faith; without faith it is impossible to please Him.

Matthew 11:29

Jesus describes Himself as meek and lowly in heart.

Matthew 21:5

Prophecy of the meek King coming on a donkey.

2 Corinthians 10:1

Paul appeals by the meekness and gentleness of Christ.

Numbers 12:3

Moses was very meek, above all men on earth.

Proverbs 13:10

Only by pride comes contention.

Titus 3:2

Believers are to show all meekness to all men.

Colossians 3:12-13

Put on meekness as God's elect.

Galatians 5:22-23

Meekness is a fruit of the Spirit.

James 1:17

Every good gift comes from above.

1 Corinthians 12:11

The Spirit distributes gifts as He wills.

1 Peter 4:10

Use your gift to serve others as stewards of God's grace.

Job 16:1-4

Job rebukes his friends as miserable comforters.

Galatians 6:1-5

Restore the fallen in meekness, bearing one another's burdens.

Romans 12:3

Do not think more highly of yourself than you ought.

2 Timothy 2:24-26

The Lord's servant must gently instruct opponents in meekness.

Psalms 25:9

The meek He will guide in judgment and teach His way.

Jeremiah 10:23

It is not in man to direct his own steps.

Matthew 11:28-30

Jesus invites the weary to take His yoke and learn from Him, for He is meek and lowly.

Study notes

Discussion Questions

- 1.** How does the world's definition of meekness differ from the biblical definition presented in this message?

Consider: Weaver contrasts worldly views of meekness as weakness with the biblical view of disciplined strength.

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- 2.** In what ways did Jesus and Moses demonstrate meekness without being weak?

Consider: Examples include Jesus cleansing the temple and Moses confronting Pharaoh.

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- 3.** Why is meekness essential for restoring a fallen brother or sister?

Consider: Galatians 6:1 warns against pride and reminds us of our own vulnerability.

4. How can we cultivate a meek spirit when instructing those who oppose the truth?

Consider: 2 Timothy 2:25 calls for patient teaching without anger.

5. What does it mean to be 'broken to yoke' under Christ, and how does that relate to meekness?

Consider: The yoke illustration from Matthew 11 shows submission to Christ's training.

6. How does pride hinder our ability to be taught and led by God?

Consider: Psalm 25:9 says God teaches the meek; pride makes one unteachable.

Applications

Seek Meekness

Believers are commanded to actively seek meekness as a character trait, relying on the Holy Spirit to produce it.

Lecture support: Weaver cites Zephaniah 2:3: 'Seek righteousness. Seek meekness.'

Restore the Fallen with Meekness

When helping a fallen believer, approach with humility, recognizing that only God's grace keeps us from similar sin.

Lecture support: Weaver explains Galatians 6:1: 'restore such an one in the spirit of meekness, considering thyself.'

Instruct Opponents Patiently

When teaching those who oppose truth, avoid anger and denunciation; calmly demonstrate truth and trust God for repentance.

Lecture support: Weaver says, 'Our business is to calmly show them the truth. If they get angry, we cannot be angry.'

Submit to Christ's Yoke

Embrace discipline and training under Christ, recognizing He bears the burden while we learn from Him.

Lecture support: Weaver uses Matthew 11:29-30 to illustrate: 'Take my yoke upon you and learn of me.'

Cultivate a Meek and Quiet Spirit

Especially for women, a meek and quiet spirit is of great value to God, surpassing outward adornment.

Lecture support: Weaver references 1 Peter 3:4: 'the ornament of a meek and quiet spirit, which in the sight of God is a great price.'

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

Walking With God - 5

March 05, 2016

Read Chapter 5 in the companion book, pages 75-90.

Major Themes

Longsuffering as Divine Patience

Longsuffering is self-restraint that does not hastily retaliate, reflecting God's patience with sinners. Believers are called to imitate this attribute.

Lecture support: Weaver defines longsuffering as 'the self-restraint which does not hastily retaliate when one is wrong' and cites Romans 2:4 on God's forbearance leading to repentance.

Forbearance Toward Weaker Brethren

Forbearance involves bearing with the infirmities of others, especially the immature, without disdain or judgment, recognizing our own past weaknesses.

Lecture support: Weaver explains the tendency of stronger believers to despise the weak and the weak to judge the strong, using Romans 14:1-3 and Matthew Henry's commentary.

Preserving Unity in the Body

Believers must diligently strive to keep the unity of the Spirit in the bond of peace, which is God-given and maintained through humility, meekness, longsuffering, and forbearance.

Lecture support: Weaver emphasizes 'breaking your neck to keep the unity' and states that verse 2 virtues are prerequisites for verse 3.

The Oneness of the Body of Christ

The unity of believers is grounded in one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father, making division contrary to our calling.

Lecture support: Weaver expounds Ephesians 4:4-6 and 1 Corinthians 12:12-27 to show the internal, external, and heavenly dimensions of unity.

Grace for Functioning Together

Every believer receives grace according to Christ's gift, enabling each member to serve the body. No member is dispensable, and mutual dependence is essential.

Lecture support: Weaver uses the thief on the cross and the body analogy to illustrate that God gives sufficient grace for each member's role.

Key Arguments

Longsuffering is learned from God's example

Since God did not destroy us for our first sin but showed longsuffering, we are obligated to show the same patience to others.

Lecture support: Weaver asks how many would want God to destroy them for their first sin, then cites Romans 2:4 and the parable in Matthew 18.

Forbearance prevents division between strong and weak

The strong tend to despise the weak, and the weak tend to judge the strong; forbearance in love overcomes these tendencies.

Lecture support: Weaver references Romans 14:1-3 and describes the problem of older children not wanting to play with younger ones as an analogy.

Unity is kept, not made

The command is to 'keep' the unity of the Spirit, meaning it already exists by God's work; our role is to preserve it through diligent effort.

Lecture support: Weaver states, 'It does not say endeavoring to make the unity of the Spirit. Only God can give unity.'

The virtues of verse 2 are prerequisites for unity

Without lowliness, meekness, longsuffering, and forbearance, the unity of the Spirit cannot be maintained.

Lecture support: Weaver quotes Matthew Henry: 'Without these things... unity cannot be preserved.'

Every member is necessary and graced for service

God has placed each member in the body as He pleased and gives grace according to Christ's gift, so no member can say they don't need another.

Lecture support: Weaver uses 1 Corinthians 12 and the hand-mouth analogy to argue for mutual dependence.

Scripture References

Ephesians 4:1-7

The primary text of the sermon, calling believers to walk worthy with lowliness, meekness, longsuffering, forbearance, and unity.

Genesis 17:1

Cited in review: 'Walk now before me and be thou perfect' as the foundation for walking before the Lord.

Hebrews 11:5-6

Referenced in review of walking by faith, emphasizing belief in God's person and promises.

Ephesians 2:1-3

Mentioned in review of lowliness, reminding believers of their former state before salvation.

Isaiah 51:1

Quoted to illustrate remembering the pit from which we were dug, supporting humility.

1 Timothy 1:15

Paul's self-description as chief of sinners, used to encourage lowliness.

2 Corinthians 6:3-6

Paul's example of approving oneself as a minister through longsuffering, among other virtues.

Romans 2:4

God's goodness, forbearance, and longsuffering lead to repentance, showing His patience.

Matthew 18:21-35

The parable of the unforgiving servant, teaching that we must forgive as we have been forgiven.

Galatians 6:10

Do good to all, especially the household of faith, emphasizing special obligation to fellow believers.

Romans 14:1-3

Instruction to receive the weak without disputing, and not to despise or judge one another.

Romans 12:18

If possible, live peaceably with all men, quoted to support the call to peace.

1 Corinthians 12:12-27

The body of Christ has many members but is one, and no member can say it doesn't need another.

Romans 1:6-7

Called to be saints, referenced as part of the one hope of our calling.

Romans 6:3-5

Baptized into Christ's death and raised to newness of life, illustrating the one baptism.

Deuteronomy 6:4

The Shema: 'Hear O Israel, the Lord our God is one Lord,' affirming one God.

1 Corinthians 8:6

One God the Father and one Lord Jesus Christ, through whom are all things.

Study notes

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

Discussion Questions

1. How does understanding God's longsuffering toward us change the way we respond when others wrong us?

Consider: Weaver asks listeners to consider whether they would want God to destroy them for their first sin, highlighting God's patience.

2. In what ways do we tend to despise or judge weaker brethren, and how can we practice forbearance instead?

Consider: Weaver describes the tendency of the strong to disdain the weak and the weak to judge the strong, using Romans 14.

3. What does it practically mean to 'break your neck' to keep the unity of the Spirit in our church?

Consider: Weaver explains the Greek word spoudazo as diligent, laborious effort to preserve unity.

- 4.** How does recognizing that we are one body with many members affect our attitude toward those with different gifts or maturity levels?

Consider: Weaver uses 1 Corinthians 12 to show that every member is necessary and placed by God.

- 5.** Why are lowliness and meekness prerequisites for unity, and what happens when they are absent?

Consider: Weaver quotes Matthew Henry: 'Pride and passion break the peace and make all the mischief.'

Applications

Practice longsuffering by not retaliating

When wronged, believers should exercise self-restraint and not immediately seek revenge, reflecting God's patience with them.

Lecture support: Weaver defines longsuffering as 'not immediately meditating and seeking revenge for every affront given' and ties it to God's example.

Bear with the weaknesses of others

Instead of despising immature believers, remember your own past immaturity and extend forbearance in love.

Lecture support: Weaver says, 'It would probably help us to remember that we were not always mature... someone was longsuffering and had forbearance with us.'

Strive diligently to maintain church unity

Make every effort to preserve the unity of the Spirit by avoiding divisions, factions, and strife, and by practicing the virtues of verse 2.

Lecture support: Weaver commands 'breaking your neck to keep the unity' and warns against splits like Harmony Baptist Church.

Recognize the value of every member

Acknowledge that every believer has been given grace and a place in the body by God, and no one is dispensable.

Lecture support: Weaver states, 'I can't look at Ron and say, I don't need you. I do. He has gifts and graces that I don't have.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

Walking With God - 6

March 13, 2016

Read Chapter 6 in the companion book, pages 91-109.

Major Themes

Walking Differently from the World

Believers are called to live in a manner that is distinctly different from the unsaved, reflecting their new nature in Christ.

Lecture support: Paul says, 'that ye henceforth walk not as other Gentiles walk, in the vanity of their mind' (Ephesians 4:17).

The Depravity of the Unsaved Mind

The unsaved mind is characterized by vanity, darkened understanding, alienation from God, ignorance, and blindness of heart.

Lecture support: Ephesians 4:17-18 describes the unsaved as walking in vanity, having understanding darkened, and being alienated from the life of God.

The Nature of True Knowledge of God

Eternal life is not mere intellectual belief but a personal, intimate relationship with God through Jesus Christ, revealed by God Himself.

Lecture support: John 17:3 defines eternal life as knowing God and Jesus Christ; Matthew 11:27 shows that this knowledge is revealed by the Son.

The Inexcusability of Human Ignorance

God has revealed Himself sufficiently through creation, conscience, Scripture, and Christ, leaving humanity without excuse for their ignorance.

Lecture support: Romans 1:20 states that men are without excuse because God's invisible attributes are clearly seen in creation.

The Hardening Effects of Sin

Sin leads to a calloused heart, being past feeling, and a progressive descent into greater uncleanness and greediness for sin.

Lecture support: Ephesians 4:19 describes the unsaved as past feeling, given over to lasciviousness, working all uncleanness with greediness.

The Believer's Hatred of Sin

True believers hate their sin, grieve over it, confess it, and seek deliverance, demonstrating a changed life.

Lecture support: Weaver states, 'we hate our sins... we confess our sins and we acknowledge our sins and we mourn over our sins and we turn from our sins.'

Key Arguments

Paul's testimony is a solemn witness with authority

The word 'testify' (marturomai) implies a solemn witness in the Lord's name, which can be for or against the hearers depending on their response.

Lecture support: Weaver explains the Greek word and cites 2 Corinthians 13:2, 10 to show Paul's role as a witness.

Vanity includes idolatry and perverseness

The term 'vanity' goes beyond uselessness to include idolatry and moral depravity, as seen in 2 Kings 17:15 and 2 Peter 2:18.

Lecture support: Weaver references 2 Kings 17:15 where vanity is linked to idolatry, and 2 Peter 2:18 where it is associated with lusts of the flesh.

Darkened understanding has judicial, retributive, and natural causes

God judicially blinds those who reject truth, retributively darkens as punishment, and sin naturally dulls the mind.

Lecture support: Weaver cites Psalm 69:22-24, Romans 1:21, Romans 11:7-10 for judicial blindness; Isaiah 9:19 for retributive; and quotes Albert Barnes on natural darkening.

Alienation from God is due to ignorance

The unsaved are shut out from intimacy with God because of ignorance, which is inexcusable given God's revelation.

Lecture support: Weaver explains the Greek word for alienation and references Acts 17:29-30 to show ignorance of God.

Saving knowledge is revealed, not intellectual

True knowledge of God is a personal relationship revealed by the Father and the Son, not merely intellectual assent.

Lecture support: Weaver cites John 17:3, Matthew 11:27, and Matthew 16:17 to show that knowledge of God is revealed.

Original sin is the root of spiritual blindness

All humanity sinned in Adam, resulting in death and spiritual darkness, as proven by universal death.

Lecture support: Weaver references Romans 5:12 and explains the aorist passive 'all have sinned' as a once-for-all event in Adam.

Sin leads to a hardened heart and insatiable lust

Being past feeling results in giving oneself over to lasciviousness and working all uncleanness with greediness, a cycle of increasing sin.

Lecture support: Weaver expounds Ephesians 4:19 and quotes John Calvin on the hardening effects of sin.

God's judgment and human will both operate in giving over to sin

God gives people up to their sin as judgment, but they also willingly give themselves over, making sin both punishment and choice.

Lecture support: Weaver compares Ephesians 4:19 with Romans 1:24 and explains the dual agency.

Scripture References

Ephesians 4:17-32

The primary text for the sermon, read in full at the beginning, focusing on walking differently from the unsaved.

Hebrews 11:5-6

Referenced in the review of the series, showing that Enoch pleased God by faith, and without faith it is impossible to please Him.

Ephesians 4:1-7

Previously covered in the series, teaching that believers must walk worthy of their calling with lowliness, meekness, and unity.

2 Corinthians 13:2, 10

Used to illustrate Paul's role as a witness who can testify for or against the Corinthians.

2 Kings 17:15

Shows that vanity is associated with idolatry, as Israel followed vanity and became vain.

2 Peter 2:18

Demonstrates that vanity is linked to lusts of the flesh and wantonness.

Ephesians 2:1-5

Reminds believers that they once walked like the unsaved but have been quickened by God's mercy and grace.

Psalms 69:22-24

A messianic psalm where judicial blindness is pronounced as a sentence on those who reject Christ.

Romans 1:21

Shows that when men knew God but did not glorify Him, their foolish hearts were darkened as a judicial act.

Romans 11:7-10

Describes God giving Israel a spirit of slumber and darkened eyes as a judicial blindness.

Isaiah 9:19

Illustrates retributive darkening where the land is darkened through the wrath of the Lord.

Acts 17:22-30

Paul's sermon on Mars Hill, showing that the Athenians were religious but ignorant of the true God.

James 2:19

Points out that even demons believe in God and tremble, showing that intellectual belief is insufficient.

John 17:1-3

Defines eternal life as knowing the only true God and Jesus Christ, emphasizing personal relationship.

Matthew 11:27

Teaches that no one knows the Father except the Son and those to whom the Son reveals Him.

Matthew 16:13-17

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

Romans 5:12

Establishes original sin, showing that death passed upon all men because all sinned in Adam.

Psalm 19:1-3

Declares that the heavens reveal God's glory, leaving man without excuse.

Romans 2:13-16

Shows that conscience bears witness to God's law written on the heart, either accusing or excusing.

2 Corinthians 3:13-17

Explains that a veil remains on the heart until one turns to the Lord, and only the Spirit gives liberty.

Study notes

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

Discussion Questions

1. What does it mean to 'walk differently' from the world, and how can we practically live this out in our daily lives?

Consider: Based on the command in Ephesians 4:17 to not walk as other Gentiles walk.

2. How does the concept of 'vanity' in Scripture go beyond mere uselessness to include idolatry and moral perverseness?

Consider: From the discussion of 2 Kings 17:15 and 2 Peter 2:18.

3. In what ways can a person's understanding become darkened, and how can we guard against this in our own lives?

Consider: From the explanation of judicial, retributive, and natural darkening.

4. What is the difference between intellectual knowledge of God and saving knowledge, and why is this distinction crucial?

Consider: Based on John 17:3 and Matthew 11:27.

5. Why is human ignorance of God inexcusable, and how does this affect our evangelism?

Consider: From the discussion of God's revelation in creation, conscience, commandments, and Christ.

6. What does it mean to be 'past feeling,' and what are the warning signs that someone is heading in that direction?

Consider: From the exposition of Ephesians 4:19.

7. How does the cycle of sin described in Ephesians 4:19 ('working all uncleanness with greediness') manifest in modern culture?

Consider: From the application of the verse to contemporary issues like pornography.

8. How can we cultivate a genuine hatred for sin and a desire for holiness in our walk with God?

Consider: From the concluding remarks about the believer's response to sin.

Applications

Examine your walk for worldliness

Believers must honestly assess whether their lives are distinctly different from the unsaved world in thought, speech, and action.

Lecture support: Paul commands, 'walk not as other Gentiles walk' (Ephesians 4:17).

Guard against a darkened understanding

Avoid sin and rejection of truth, which lead to judicial, retributive, and natural darkening of the mind.

Lecture support: Weaver explains the threefold darkening and warns that sin makes one 'dumber.'

Pursue personal, intimate knowledge of God

Seek a saving relationship with God through Christ, not mere intellectual belief, recognizing that this knowledge is revealed by God.

Lecture support: Eternal life is defined as knowing God (John 17:3), and this knowledge comes by revelation (Matthew 11:27).

Respond to God's revelation without excuse

Acknowledge that God has made Himself known through creation, conscience, Scripture, and Christ, and respond in repentance and faith.

Lecture support: Romans 1:20 says men are without excuse; Weaver emphasizes the duty to know God as Creator and sinner.

Avoid the hardening spiral of sin

Recognize that indulging in sin leads to a calloused heart and an insatiable desire for more sin; flee from the first steps of temptation.

Lecture support: Ephesians 4:19 describes being past feeling and working uncleanness with greediness; Weaver warns about pornography as an example.

Cultivate a hatred for sin

As a believer, grieve over sin, confess it, and seek deliverance, demonstrating a changed life that hates what God hates.

Lecture support: Weaver states, 'we hate our sins... we confess our sins and we acknowledge our sins and we mourn over our sins.'

Learn Christ to live differently

Understand that living a godly life requires learning Christ - His character, teachings, and example - as the foundation for transformation.

Lecture support: Ephesians 4:20 says, 'But ye have not so learned Christ,' which Weaver introduces as the next topic.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 7

Walking With God - 7

March 20, 2016

Read Chapter 7 in the companion book, pages 111-127.

Major Themes

Learning Christ vs. Learning About Christ

The central theme is that believers must learn Christ Himself - intimately knowing and being conformed to Him - rather than merely acquiring information about Him.

Lecture support: Weaver states, 'Jesus Christ is the lesson. And Jesus Christ is the teacher. We are taught by him. He is the lesson and he is the teacher. We must learn to look to Him not only as our lesson, but as our teacher. We are not learning about Christ. We're learning Christ.' (23:18.5-24:55.2)

The Distinction Between Believers and the World

True Christians are made to differ by God's grace and must live differently from the heathen, not walking in vanity, ignorance, or lasciviousness.

Lecture support: Weaver says, 'Paul has told us clearly that we're to walk with the Lord and we're to walk by faith. And he tells us that we are to walk differently. We're not to be like the heathen.' (02:57.9-03:52.3)

Obedience as Evidence of Learning Christ

Learning Christ necessarily results in obedience; those who live in disobedience have not learned Christ, regardless of their profession.

Lecture support: Weaver asserts, 'When someone is living as the heathen do, it's obvious that he has not learned Christ. Because Christ does not teach us to live ungodly lives.' (13:51.7-14:52.0)

The Necessity of Continuing in Christ

True disciples are marked by perseverance; they continue in Christ's word and do not fall away, proving the genuineness of their faith.

Lecture support: Weaver quotes John 8:31-32 and comments, 'The proof that you've ever savingly believed is that you continue to believe... So a real genuine disciple learns and holds on to the truth and continues in the truth.' (27:48.4-29:14.8)

Divine Teaching and the Effectual Call

God teaches His people inwardly through His Word and Spirit, drawing them to Christ and enabling them to hear His voice and follow Him.

Lecture support: Weaver explains, 'When God draws us, He opens our understanding. He teaches us. He illuminates us. He enlightens us. He releases our will from the bondage of sin.' (40:18.4-40:50.7)

Conformity to Christ as the Goal of Learning

The ultimate purpose of learning Christ is to be conformed to His image, becoming duplicates of Him in character, holiness, and obedience.

Lecture support: Weaver states, 'We are to be pressed into the same mold of Jesus Christ. As He is, so are we in this world.' (22:25.3-23:18.4)

Key Arguments

Grace leads to obedience, not license

The same grace that saves us also teaches us to deny ungodliness and live soberly, righteously, and godly; therefore, a grace that does not produce obedience is not saving grace.

Lecture support: Weaver says, 'The grace of God that leads us to salvation also leads us unto obedience... the same God that saves us from our sins and makes us different by His grace is the same God that leads us unto obedience.' (04:32.5-05:58.6)

Learning Christ is essential for true discipleship

One cannot be a disciple without learning Christ; the Greek word for disciple means 'learner,' and learning Christ involves a thorough commitment and transformation of life.

Lecture support: Weaver explains, 'The Greek word for disciple is the word mathetes, which literally means a learner, a pupil, and a disciple... the emphasis of this word is not on just simply importing knowledge, but it is awakening a thorough and complete commitment of oneself to Jesus Christ.' (05:59.0-06:44.3; 24:55.7-26:27.5)

Many professing Christians show no evidence of learning Christ

The average professing Christian is indistinguishable from the world in lifestyle, entertainment, and discernment, indicating they have not truly learned Christ.

Lecture support: Weaver observes, 'If you look at the average professing Christian, you would have to admit that usually one cannot discern or tell the difference between the average professing Christian and an everyday unsaved worldling.' (06:45.2-08:15.2)

True sheep hear Christ's voice and follow Him

Jesus' sheep are characterized by hearing His voice and following Him; those who do not follow give evidence that they are not His sheep.

Lecture support: Weaver cites John 10:27 and says, 'My sheep hear my voice. And I know them. And they follow me... The sheep will always follow the shepherd. And if you're not following the shepherd, you may not be a sheep.' (32:27.1-32:52.2; 51:07.8-52:10.5)

God chastens disobedient children

If a professing Christian lives in disobedience without chastening, it is evidence they are not true children of God, because God disciplines all His sons.

Lecture support: Weaver argues from Hebrews 12, 'If you endure chastening, God dealeth with you as with sons... But if you be without chastisement, whereof all are partakers, then are you bastards and not sons.' (52:12.5-52:37.9)

The truth is exclusively in Jesus Christ

Learning Christ means recognizing that all truth is in Him; anything contrary to Christ or His Word is antichrist and a lie.

Lecture support: Weaver states, 'We learn that the truth is in Jesus Christ. We learn that Jesus Christ is the truth. We learn that His Word is truth. We learn that anything and everything that is contrary to Jesus Christ or His Word is untrue and an antichrist.' (43:31.0-44:57.1)

Scripture References

Ephesians 4:17-19

Weaver reads these verses to describe the walk of the heathen, which believers are not to imitate.

Ephesians 4:20-21

The primary text of the sermon, emphasizing that believers have not so learned Christ and must be taught by Him.

1 Corinthians 4:7

Used to show that God makes believers to differ from the world by His grace.

1 Peter 1:2

Cited to demonstrate that election leads to obedience through sanctification of the Spirit.

Acts 11:26

Mentioned to note that disciples were first called Christians at Antioch, linking discipleship to being Christ-like.

John 14:1-9

Used to illustrate that Philip did not truly know Christ despite being with Him, highlighting the need to learn Christ.

Titus 2:11-14

Shown to prove that the grace of God teaches us to deny ungodliness and live godly lives.

Philippians 3:10-11

Quoted to show that knowing Christ involves being conformed to His death and resurrection.

1 John 4:17

Used to emphasize that as Christ is, so are believers in this world, giving boldness in judgment.

Romans 8:29

Cited to show that believers are predestined to be conformed to the image of Christ.

Matthew 11:29

Referenced to show that Jesus commands us to learn of Him, not just about Him.

John 8:30-32

Used to define true discipleship as continuing in Christ's word.

1 John 2:19

Quoted to argue that those who fall away were never truly of the faith.

John 10:23-28

Read to show that Jesus' sheep hear His voice and follow Him, and are secure in His hand.

Deuteronomy 33:1-3

Cited to show that God's saints receive His words and are taught by Him.

John 6:44-45

Used to demonstrate that all who are taught of God come to Christ.

Isaiah 54:13

Quoted as the Old Testament promise that God's children shall be taught of the Lord.

Jeremiah 31:34

Referenced as the source of the promise that all shall know the Lord and be taught by Him.

1 Thessalonians 4:9

Cited to show that believers are taught by God to love one another.

2 Timothy 3:14-15

Used to encourage continuing in what has been learned from Scripture.

Study notes

Discussion Questions

1. What does it mean to 'learn Christ' as opposed to merely learning about Christ, and how can we practically pursue this in our daily lives?

Consider: Weaver stresses that Christ is both the lesson and the teacher, and that learning Him involves intimate knowledge and conformity.

2. How can we discern whether we are truly hearing Christ's voice and following Him, as described in John 10:27?

Consider: Weaver uses this verse to distinguish true sheep from false professors, emphasizing hearing and following.

3. In what ways does the average professing Christian today resemble the world, and what does this indicate about their learning of Christ?

Consider: Weaver laments that many professing Christians are indistinguishable from the unsaved in lifestyle and entertainment.

4. How does the grace of God teach us to deny ungodliness and live godly lives, according to Titus 2:11-14?

Consider: Weaver uses this passage to show that saving grace instructs us in holy living.

5. What role does continuing in Christ's word play in proving genuine discipleship, and how can we cultivate perseverance?

Consider: Weaver explains from John 8:31-32 that true disciples continue in His word.

6. How should the reality of divine chastening affect our understanding of assurance and our response to sin?

Consider: Weaver argues from Hebrews 12 that lack of chastening may indicate illegitimacy, urging self-examination.

Applications

Examine whether you have truly learned Christ

Weaver challenges listeners to assess if their lives show evidence of learning Christ, as opposed to mere profession, by evaluating their obedience, holiness, and distinction from the world.

Lecture support: Weaver says, 'When someone is living as the heathen do, it's obvious that he has not learned Christ.' (13:51.7-14:52.0)

Gird up the loins of your mind for serious study

Believers are urged to engage their minds actively in thinking, meditating, and studying Scripture, rather than being passively amused by the world.

Lecture support: Weaver exhorts from 1 Peter 1:13, 'Gird up the loins of your mind... you better get ready to think and study and meditate.' (49:02.7-49:41.9)

Continue in the truth and do not sell it

Weaver applies Proverbs 23:23, urging believers to hold fast to the truth they have learned and not abandon it, as true disciples continue in Christ's word.

Lecture support: Weaver states, 'The proof that you are a real, genuine disciple is that you continue in the faith and you continue in what Jesus Christ has taught you.' (29:45.1-30:13.6)

Submit to God's chastening as evidence of sonship

Weaver warns that if one can sin without chastening, it may indicate not being a child of God; believers should expect and endure God's discipline as proof of His love.

Lecture support: Weaver says, 'If you can sin and get away with it and never be whipped and never be chastened, you don't belong to God.' (52:12.5-52:37.9)

Pursue holiness and obedience as the fruit of learning Christ

The sermon calls for a practical outworking of learning Christ in holy living, denying former lusts, and being conformed to Christ's image.

Lecture support: Weaver concludes, 'He teaches us that we're to be holy as He is holy.' (49:42.4-50:23.8)

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

Walking With God - 8

March 27, 2016

Read Chapter 8 in the companion book, pages 129-146.

Major Themes

Learning Christ as a Practical Process

Learning Christ is not complex but involves a simple, practical process of putting off the old man, being renewed in the mind, and putting on the new man.

Lecture support: Weaver states, 'Learning Christ is really simple. It is practical and easy to apply.' He then outlines the three steps from Ephesians 4:22-24.

The Deceitfulness of Sin and the Old Nature

The old man is corrupt and full of deceitful lusts that promise pleasure but produce death, requiring believers to recognize and reject its deception.

Lecture support: Weaver says, 'Sin always promises happiness and excitement and gratification and pleasure. But it always produces death.' He references Hebrews 3:13 and James 1:13-15.

Renewal of the Mind as Essential to Transformation

Transformation comes through mind renewal, which involves replacing old thought patterns with biblical truth and bringing every thought captive to Christ.

Lecture support: Weaver cites Romans 12:1-2 and 2 Corinthians 10:3-5, emphasizing, 'we're to bring every thought to the obedience of Jesus Christ.'

The Necessity of Replacement, Not Mere Reformation

Putting off sin must be accompanied by putting on righteousness; self-reformation without replacement leads to worse bondage, as illustrated in Matthew 12:43-45.

Lecture support: Weaver warns, 'If you are just merely interested in putting off and reforming yourself... you are doomed for failure.' He then reads Matthew 12:43-45.

Grieving the Holy Spirit Through Disobedience

The Holy Spirit is grieved when believers refuse to put off the old man, be renewed in mind, and put on the new man, as this contradicts His sealing work.

Lecture support: Weaver explains, 'In the context, you grieve the Holy Spirit by refusing to put off the old man. By refusing to be renewed in your mind. And by refusing to put on the new man.'

Key Arguments

The colon in Ephesians 4:21 signals that the most important instruction follows.

Weaver argues that the colon after 'Jesus' in verse 21 emphasizes the crucial three-step process of learning Christ in verses 22-24.

Lecture support: Weaver says, 'When you see a colon, usually what that colon means is, "Hold on. Wait a minute. I know what I have just said, but the most important thing is about to follow."'

The old man was crucified with Christ, so believers are not under sin's dominion.

Because the old man was crucified with Christ (Romans 6:6), believers can reckon themselves dead to sin and alive to God, breaking sin's reign.

Lecture support: Weaver reads Romans 6:6 and 6:11-14, stating, 'our old man has been crucified in Jesus Christ, it is not to dominate us.'

Anger can be righteous or sinful; sinful anger is either explosive or internalized.

Weaver distinguishes righteous anger, which deals with sin, from sinful anger, which manifests as volcanic outbursts or internalized resentment.

Lecture support: Weaver says, 'A sinful anger will always manifest itself in one of two ways... volcanic... or internalized anger.'

Forgiveness requires forgetting in the sense of not holding sins against others.

True forgiveness, modeled after God's forgiveness in Christ, means not using past sins to manipulate or condemn others.

Lecture support: Weaver states, 'If you don't forget, then you've never really forgiven. Because when God for Christ's sake forgave our sins, He forgot them.'

Scripture References

Ephesians 4:17-32

The primary passage read and expounded throughout the sermon, focusing on the put off/put on process.

1 John 2:15-17

Cited to show that believers are not to love the world, defined as the lust of the flesh, lust of the eyes, and pride of life.

Galatians 6:14

Quoted to illustrate Paul's declaration that the world is crucified to him and he to the world.

Romans 8:13

Used to support the command to mortify the deeds of the body through the Spirit.

Colossians 3:5

Quoted to list specific sins that must be mortified, such as fornication and covetousness.

Galatians 5:16-17

Referenced to explain the conflict between the flesh and the Spirit, making it impossible to do what we naturally want.

Romans 6:6, 11-14

Read to show that the old man was crucified with Christ and that believers should reckon themselves dead to sin and not let sin reign.

Colossians 3:9

Cited to reinforce the command to put off the old man with his deeds.

Jeremiah 17:9

Quoted to emphasize the deceitfulness and wickedness of the human heart.

James 1:13-15

Quoted to explain how lust entices, conceives, and brings forth sin and death.

Hebrews 3:12-13

Read to warn believers about the deceitfulness of sin that can harden hearts.

Romans 12:1-2

Quoted to command transformation through the renewing of the mind.

Philippians 2:5

Cited to exhort believers to have the mind of Christ.

1 Peter 4:1-2

Quoted to encourage arming oneself with the mind of Christ to cease from sin.

2 Corinthians 10:3-5

Read to illustrate the spiritual warfare of casting down imaginations and bringing every thought captive to Christ.

Matthew 12:43-45

Quoted to warn against self-reformation without replacement, showing that the last state becomes worse.

Ephesians 4:15

Referenced to emphasize speaking the truth in love as part of growing up in Christ.

Mark 3:5

Mentioned to show that Jesus experienced anger, indicating that anger itself is not sinful.

Study notes

Discussion Questions

1. What does it mean practically to 'put off the old man' in daily life, and why is it described as painful?

Consider: Weaver emphasizes that the process is simple but painful to the flesh, and that the old man is corrupt and deceitful.

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2. How does the analogy of changing clothes help you understand the necessity of both putting off and putting on in the Christian life?

Consider: Weaver uses the everyday example of changing clothes to illustrate the spiritual principle.

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3. In what ways can we actively participate in the renewal of our minds, and what role does the Holy Spirit play?

Consider: Weaver explains that renewal is a command but accomplished by Christ, and references Romans 12:1-2.

4. Why is self-reformation without replacement dangerous, according to Matthew 12:43-45?

Consider: Weaver warns that merely putting off sin without putting on righteousness leads to a worse state.

5. How can we distinguish between righteous and sinful anger, and what does it mean to not let the sun go down on our wrath?

Consider: Weaver discusses the two types of sinful anger and the command to resolve anger quickly.

6. What does it look like to forgive as God forgave us, and why is forgetting (not holding against) essential?

Consider: Weaver explains that true forgiveness means not using past sins against someone.

Applications

Start with one change at a time

Weaver encourages believers to begin transformation by tackling one habit or sin at a time, using the analogy of eating an elephant one bite at a time.

Lecture support: Weaver says, 'How do you eat an elephant? One bite at a time... You may not be able to change everything in your life, but you can start by changing one thing.'

Replace sinful speech with edifying words

Believers are to put off corrupt communication and instead speak words that build up and minister grace to hearers.

Lecture support: Weaver expounds Ephesians 4:29, stating, 'All corrupt communication is to be put off... We put on quality communication... that which edifies.'

Resolve anger before the day ends

Whether anger is righteous or unrighteous, it must be dealt with promptly to avoid giving the devil a foothold.

Lecture support: Weaver says, 'I don't care if you've got a righteous anger or an unrighteous anger. God says, work it out before the sun goes down.'

Replace dishonesty with honest labor and generosity

Those who have stolen must stop and instead work honestly so they can give to those in need, cultivating a generous spirit.

Lecture support: Weaver explains Ephesians 4:28, 'Put off stealing. Put off dishonesty. What are you to put on? You're to put on work... a generous spirit.'

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 9

Walking With God - 9

April 03, 2016

Read Chapter 9 in the companion book, pages 147-163.

Major Themes

Love as Obedience to God's Law

Biblical love is defined not as emotion but as obedience to God's commandments, fulfilling the law through acts of the will.

Lecture support: Weaver states, 'Love is the fulfilling of the law' (Romans 13:10) and 'For this is the love of God, that we keep his commandments' (1 John 5:3).

Imitating God as Dear Children

Believers are called to be imitators of God, resembling their Heavenly Father in conduct, as beloved children.

Lecture support: Weaver explains the Greek word 'mimetes' (follower/imitator) and 'agapetos' (beloved), citing Ephesians 5:1 and Matthew 5:48.

Christ's Sacrificial Love as the Model

Christ's self-giving love, offering Himself as a sacrifice, is the qualitative standard for believers' love.

Lecture support: Weaver emphasizes 'as Christ also hath loved us, and hath given himself for us an offering and a sacrifice' (Ephesians 5:2).

The Sweet-Smelling Savor of Obedience

Obedience to God is a pleasing aroma to Him, while sin is a stench, as illustrated by Proverbs' use of 'abomination.'

Lecture support: Weaver cites Proverbs 11:20, 12:22, 15:18, contrasting delight and abomination.

Warning Against Sin and False Assurance

Those who practice sins like fornication, covetousness, and filthy speech have no inheritance in God's kingdom and will face wrath, regardless of profession.

Lecture support: Weaver references Ephesians 5:5-6 and 1 Corinthians 6:9-11, warning against deception.

Separation from the Disobedient

Believers must not partake in the sins of the disobedient or envy the wicked, but remain separate.

Lecture support: Weaver quotes Ephesians 5:7, 'Be not ye therefore partakers with them,' and Proverbs 24:1, 19.

Key Arguments

Love is an act of the will, not a feeling

Since feelings cannot be commanded but the will can, biblical love must be a choice to obey God's commands, not an emotion.

Lecture support: Weaver argues, 'You cannot command feelings. You can command the will... That's why the Bible says... Husbands, love your wives.'

Loving the brethren is evidence of salvation

1 John 3:14 teaches that love for fellow believers is a sign of having passed from death to life, making it essential for assurance.

Lecture support: Weaver states, 'We know that we've passed from death unto life because we love the brethren. He that loveth not his brother abideth in death.'

Agape love is self-giving, expecting nothing in return

The Greek word agape, used in Ephesians 5:2, denotes a love that gives without expectation, distinct from phileo (mutual) and eros (sensual).

Lecture support: Weaver explains, 'Agape love is the love that gives and expects nothing in return.'

Love fulfills the law through obedience

Romans 13:10 and 1 John 5:2-3 show that love is synonymous with keeping God's commandments, making obedience the practical outworking of love.

Lecture support: Weaver says, 'Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.'

Christ's love is the qualitative standard for believers

While believers cannot match the quantity of Christ's love, they can and must love with the same quality - self-sacrificial and obedient.

Lecture support: Weaver notes, 'We may not be able to walk and to love as he loved quantitatively, we may love as he loved qualitatively.'

Persistent sin indicates an unregenerate state

Those who live in sins like fornication and covetousness demonstrate they have no inheritance in God's kingdom, regardless of their profession.

Lecture support: Weaver cites Ephesians 5:5 and 1 Corinthians 6:9-11, emphasizing 'such were some of you' (past tense).

Believers must not be deceived by vain words

Empty professions of faith without a changed life are deceptive; true conversion is evidenced by obedience, not mere words.

Lecture support: Weaver warns, 'Let no man deceive you with vain words... It is not your lips that determine whether or not you've been converted. It is your life.'

Scripture References

Ephesians 5:1-7

The primary text of the sermon, commanding believers to walk in love and avoid sinful behaviors.

Matthew 5:48

Jesus' command to be perfect as the Heavenly Father is perfect, illustrating the principle of imitating God.

Psalms 4:3

Cited to show that God sets apart the godly for Himself, defining 'dear children.'

Ephesians 5:25

Command for husbands to love their wives as Christ loved the church, demonstrating love as a command of the will.

1 Peter 3:8

Command to love as brethren, showing love is not based on feelings.

1 John 3:14

Evidence that loving the brethren is a sign of passing from death to life.

John 13:34-35

Jesus' new commandment to love one another as the mark of discipleship.

John 15:12, 17

Repeated command to love one another as Christ loved.

Romans 12:10

Command to be kindly affectioned with brotherly love, preferring one another.

John 3:16

Example of agape love: God's love for the world.

Romans 13:10

Love is the fulfilling of the law, working no ill to a neighbor.

John 14:21, 24

Love for Christ is demonstrated by keeping His commandments.

1 John 5:2-3

Love for God and His children is shown by keeping His commandments, which are not grievous.

2 Corinthians 5:21

Christ was made sin for us so we might become the righteousness of God, illustrating His sacrificial love.

Romans 12:1-2

Believers are to present their bodies as living sacrifices, holy and acceptable to God.

Hebrews 13:15-16

Believers offer the sacrifice of praise to God continually through Christ.

Proverbs 11:20

The froward heart is an abomination, but the upright are God's delight.

Proverbs 12:22

Lying lips are an abomination, but those who deal truly are God's delight.

Proverbs 15:18

The sacrifice of the wicked is an abomination, but the prayer of the upright is God's delight.

Colossians 3:5

Covetousness is idolatry, paralleling Ephesians 5:5.

Study notes

Discussion Questions

1. How does defining love as an act of the will rather than a feeling change the way you approach relationships and obedience to God?

Consider: Weaver argues that love is a choice, not an emotion, based on commands like 'Husbands, love your wives.'

2. In what practical ways can we 'walk in love, as Christ also hath loved us' in our daily lives?

Consider: The sermon calls believers to love with the same quality as Christ's self-sacrificial love.

3. Why is loving the brethren a sign of salvation, and how should this affect our assurance and our treatment of fellow believers?

Consider: 1 John 3:14 is cited as evidence that love for brothers indicates passing from death to life.

4. What are some modern examples of 'foolish talking' and 'jesting' that believers should avoid, and how can we cultivate speech that gives thanks instead?

Consider: Ephesians 5:4 warns against filthiness, foolish talking, and jesting, urging thanksgiving.

5. How can we guard against being deceived by 'vain words' - professions of faith without a changed life - in ourselves and in others?

Consider: Weaver warns that many are deceived by empty words, and true conversion is shown by life, not lips.

6. What does it mean to 'be not partakers with them' in the context of a culture that normalizes the sins listed in Ephesians 5:3-7?

Consider: The sermon concludes with a call to separate from the disobedient and not envy the wicked.

Applications

Choose to obey God regardless of feelings

Since love is an act of the will, believers must obey God's commands even when they don't feel like it, such as praying, reading the Bible, or loving others.

Lecture support: Weaver states, 'We don't have to have feelings to obey... God commands you to pray... God commands you to love your wife.'

Examine your life for evidence of salvation

True conversion is evidenced by a life of obedience, not just a profession; those living in persistent sin should examine whether they are truly saved.

Lecture support: Weaver warns, 'If your life does not back up your lips, then you're a liar.'

Avoid sinful speech and cultivate thanksgiving

Believers should put away filthiness, foolish talking, and jesting, replacing them with giving thanks, as fitting for saints.

Lecture support: Weaver explains Ephesians 5:4, 'neither filthiness, nor foolish talking, nor jesting... but rather giving of thanks.'

Do not envy or associate with the wicked

Believers should not envy the prosperity of the wicked or partake in their sins, knowing God's judgment will come.

Lecture support: Weaver cites Proverbs 24:1, 19 and Ephesians 5:7, 'Be not ye therefore partakers with them.'

Love fellow believers as a mark of discipleship

Loving the brethren is commanded and is a sign of true discipleship; believers should actively love even difficult brothers and sisters.

Lecture support: Weaver notes, 'God does not even command us to like the brethren. He commands us to love the brethren.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 10

Walking With God - 10

May 01, 2016

Read Chapter 10 in the companion book, pages 165-180.

Major Themes

Believers as Light in the Lord

Christians were once darkness itself but are now light in the Lord, and this new identity demands a corresponding walk.

Lecture support: Ephesians 5:8: 'For you were sometimes darkness, but now are you light in the Lord. Walk as children of light.'

The Exclusivity of Light and Darkness

There is no middle ground; one either walks in light (saved) or in darkness (lost).

Lecture support: 1 John 1:6: 'If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth.'

Christ as the Source of Light

Jesus Christ is the light of the world, fulfilling Old Testament prophecy and claiming deity.

Lecture support: John 8:12: 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.'

Walking in the Spirit and Scripture

Walking in light means walking in the Spirit and in the truth of God's Word, which is light.

Lecture support: Ephesians 5:9: 'For the fruit of the Spirit is in all goodness and righteousness and truth.'

Reproving Darkness with Light

Believers must not fellowship with darkness but reprove it by exposing it to the light of Scripture.

Lecture support: Ephesians 5:11: 'And have no fellowship with the unfruitful works of darkness, but rather reprove them.'

The Word as Our Lamp

The Bible is the believer's light for daily living and the means of reproofing sin.

Lecture support: Psalm 119:105: 'Thy word is a lamp unto my feet, and a light unto my path.'

Key Arguments

We were not just in darkness; we were darkness itself.

Paul's wording emphasizes the total depravity of the unregenerate state, requiring an external light source for salvation.

Lecture support: Ephesians 5:8: 'For you were sometimes darkness...'

Walking in love is obedience, not emotion.

Love is the fulfilling of the law, and obedience distinguishes believers from the disobedient.

Lecture support: Reference to earlier teaching in the series; no specific verse cited here.

Jesus' claim to be light is a claim to deity.

By calling Himself the light of the world, Jesus identifies with the Old Testament depiction of God as sun and light.

Lecture support: Malachi 4:2: 'But unto you that fear my name shall the Sun of Righteousness arise...'

The parenthesis in verse 9 explains walking in light.

Verse 9 is inserted to clarify that walking in light involves the fruit of the Spirit - goodness, righteousness, and truth.

Lecture support: Ephesians 5:9: 'For the fruit of the Spirit is in all goodness and righteousness and truth.'

Reproof must be done with Scripture, not anger.

Effective reproof uses the Word of God to expose sin, not human wrath.

Lecture support: 2 Timothy 4:2: 'Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.'

The call to awake is primarily for believers.

In context, Paul is addressing Christians who need to rouse from spiritual lethargy and walk in the light.

Lecture support: Romans 13:11: '...now it is high time to awake out of sleep...'

Scripture References

Ephesians 5:8-14

Primary text for the sermon; believers are light and must walk accordingly.

1 Peter 2:9

Believers are called out of darkness into God's marvelous light.

Psalms 18:28

God enlightens our darkness.

Psalms 82:5

The wicked walk on in darkness.

Proverbs 4:19

The way of the wicked is darkness.

2 Corinthians 6:14

No communion between light and darkness.

1 John 1:6

Claiming fellowship with God while walking in darkness is a lie.

1 John 2:8-9, 11

Hatred of a brother indicates walking in darkness.

Matthew 4:14-17

Prophecy of Christ as the great light to those in darkness.

Isaiah 9:2

The people walking in darkness have seen a great light.

John 8:12

Jesus claims to be the light of the world.

John 12:46

Jesus came as light so believers would not abide in darkness.

John 1:6-9

John the Baptist bore witness to the true Light.

Psalms 84:11

The Lord God is a sun and shield.

1 John 1:5

God is light and in Him is no darkness.

Malachi 4:2

The Sun of Righteousness will arise with healing.

1 Timothy 3:16

God was manifest in the flesh.

John 10:30-33

Jesus claims unity with the Father; Jews accuse Him of blasphemy.

Philippians 2:5-8

Christ, being God, humbled Himself to death on a cross.

1 Thessalonians 5:5-8

Believers are children of light and day, not of night or darkness.

Study notes

Discussion Questions

1. What does it mean that we were 'darkness' and not just 'in darkness'? How does this affect our understanding of salvation?

Consider: Weaver emphasizes the total depravity of the unregenerate state.

2. How does walking in love relate to obedience rather than feelings?

Consider: Weaver contrasts biblical love with emotional sentiment.

3. Why is there no middle ground between walking in light and walking in darkness?

Consider: Weaver states that one is either saved or lost, with no in-between.

4. In what ways do the Father, Son, Spirit, and Scriptures all function as light?

Consider: Weaver explains that each person of the Trinity and the Word are light.

5. What does it mean to 'reprove' the unfruitful works of darkness, and how should we do it?

Consider: Weaver explains reproving as exposing sin to the light of Scripture, not through anger.

6. How can believers 'awake from sleep' and what does Christ giving light look like practically?

Consider: Weaver applies the call to awake to Christians needing to rouse from spiritual lethargy.

7. How does knowing that God will expose all secrets motivate us to repentance and holy living?

Consider: Weaver points to future judgment as motivation for walking in light now.

Applications

Walk in the light by walking in the Spirit and Scripture

Believers must actively live according to the Spirit's leading and the truth of God's Word, proving what pleases God.

Lecture support: Ephesians 5:9-10: 'For the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord.'

Have no fellowship with darkness

Christians must not participate in or associate with sinful, secretive, or worthless works of darkness.

Lecture support: Ephesians 5:11: 'And have no fellowship with the unfruitful works of darkness...'

Reprove sin with Scripture, not anger

When confronting sin, use the Word of God to expose error rather than reacting in fleshly anger.

Lecture support: 2 Timothy 4:2: '...reprove, rebuke, exhort with all longsuffering and doctrine.'

Use God's Word as your daily lamp

The Bible should guide every step and decision, illuminating the path of obedience.

Lecture support: Psalm 119:105: 'Thy word is a lamp unto my feet, and a light unto my path.'

Reflect Christ's light to the world

As children of light, believers are to visibly live out their faith so that others see Christ in them.

Lecture support: Matthew 5:14: 'Ye are the light of the world.'

Live in light of coming judgment

The certainty that God will expose all secrets should motivate immediate repentance and holy living.

Lecture support: 1 Corinthians 4:5: '...who will bring to light the hidden things of darkness...'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 11

Walking With God - 11

May 08, 2016

Read Chapter 11 in the companion book, pages 181-198.

Major Themes

Walking Circumspectly (Accurately)

Believers must live carefully, according to God's rule, avoiding danger and exemplifying biblical principles.

Lecture support: Weaver explains 'akribōs' and 'circumspectly' as walking diligently, exactly, and with caution (225.1-312.6).

Wisdom vs. Foolishness

God commands believers to be wise (sophos), skilled in knowledge, not fools (asophos) who despise wisdom and make a mock at sin.

Lecture support: Weaver contrasts the fool and the wise using Proverbs and Hebrews 5:13-14 (446.2-667.2).

Redeeming the Time

Because days are evil, believers must buy up every opportunity, making wise and sacred use of limited time.

Lecture support: Weaver defines 'exagorazō' and 'kairos' and cites Psalm 90:10-12 (881.4-1365.5).

Being Filled with the Spirit

Walking accurately involves being filled with the Spirit, contrasted with drunkenness, leading to spiritual joy and worship.

Lecture support: Weaver compares being drunk with wine and filled with the Spirit, citing Acts 2 and commentators (1523.7-1868.8).

Biblical Submission

God has established an orderly chain of submission: God, Christ, man, woman, with specific duties for wives, husbands, children, and servants.

Lecture support: Weaver explains 1 Corinthians 11:3 and Ephesians 5:22-6:9, emphasizing mutual submission in proper spheres (2415.4-3071.2).

Spiritual Warfare and Prayer

Walking accurately requires the whole armor of God and persistent prayer for all saints, especially preachers.

Lecture support: Weaver cites Ephesians 6:10-20, stressing daily armor and prayer for boldness (3072.9-3245.3).

Key Arguments

Walking accurately is a command to take heed and live by God's rule.

The apostle warns believers to walk circumspectly, meaning to live diligently and exactly according to Scripture, not just claim promises.

Lecture support: Weaver says, 'Take heed then that you walk circumspectly... we must live by the precepts and the principles in the Word of God' (171.7-312.6).

Fools reject wisdom; the wise are skilled in discerning good and evil.

The fool (asophos) hates knowledge and makes a mock at sin, while the wise (sophos) have senses exercised to discern good and evil.

Lecture support: Weaver cites Proverbs 1:7, 13:19-20, 14:8-9 and Hebrews 5:13-14 (446.2-667.2).

Redeeming the time means buying up opportunities because life is short and days are evil.

Believers must make the most of each day, living godly and obediently, as Moses taught in Psalm 90:12.

Lecture support: Weaver explains 'exagorazō' and 'kairos' and says, 'You make use of this day... by living godly, by living obediently' (881.4-1365.5).

Being filled with the Spirit is essential for accurate walking, not drunkenness.

There is an analogy between being drunk and being filled with the Spirit, but the Spirit produces love, joy, and worship, not excess.

Lecture support: Weaver quotes John Gill: 'Believers may be said to be filled with the Spirit as with wine... when the love of God is shed abroad in their hearts' (1746.8-1854.7).

Singing psalms and giving thanks are acts of worship required for accurate walking.

Believers should sing Scripture and give thanks always, as both are direct worship to God.

Lecture support: Weaver says, 'In singing we should regard ourselves as speaking directly to God' and cites 1 Thessalonians 5:18 (1869.5-2414.7).

God's established order requires submission in all relationships.

From the Godhead to the family to society, God has ordained a chain of submission that brings order and lightens yokes.

Lecture support: Weaver explains 1 Corinthians 11:3 and Ephesians 5:22-6:9, stating, 'Christianity does not break up the relations of life... it conforms and confirms proper authority' (2415.4-3071.2).

The whole armor of God is necessary to withstand spiritual enemies.

Believers wrestle against spiritual wickedness and must daily put on God's armor to stand.

Lecture support: Weaver cites Ephesians 6:10-18 and says, 'If we're going to walk accurately, we must walk with the armor of God' (3072.9-3166.3).

Prayer for all saints and preachers is part of accurate walking.

Paul specifically requests prayer for boldness in preaching, and believers should pray for one another.

Lecture support: Weaver says, 'If we're going to walk accurately we learn to pray for each other and specifically for God's preachers' (3166.6-3245.3).

Scripture References

Ephesians 5:15-33

The primary text read at the beginning, commanding circumspect walking, being filled with the Spirit, and household duties.

Galatians 6:16

Cited to show that peace is upon those who walk according to the rule (kanōn) of Scripture.

Proverbs 1:7

Used to define a fool as one who despises wisdom and knowledge.

Proverbs 1:22

Shows that fools hate knowledge.

Proverbs 13:19

Indicates it is an abomination for fools to depart from evil.

Proverbs 13:20

Warns that a companion of fools shall be destroyed.

Proverbs 14:8-9

States that the folly of fools is deceit and fools make a mock at sin.

Hebrews 5:13-14

Describes the unskillful (foolish) versus those of full age who discern good and evil.

Romans 16:19

Paul desires believers to be wise unto good and simple concerning evil, using the same Greek word for wise.

John 9:4

Jesus' illustration of working while it is day, applied to redeeming time before death.

Matthew 6:13

The Lord's Prayer asking deliverance from evil, connected to the evil days.

Psalms 90:10-12

Moses' prayer to number our days and apply hearts to wisdom, teaching wise use of time.

Psalms 119:9-11

David's answer that cleansing comes by taking heed to God's Word, hiding it in the heart.

Acts 2:12-18

The apostles accused of drunkenness at Pentecost, but Peter explains they are filled with the Spirit.

1 Corinthians 11:3

Establishes the divine order: God, Christ, man, woman, as the basis for submission.

Luke 2:51

Jesus as a child submitted to Mary and Joseph, exemplifying submission.

Ephesians 5:22-6:9

Specific commands for wives, husbands, children, and servants to submit in their roles.

Ephesians 6:10-20

The whole armor of God and prayer for boldness, essential for accurate walking.

1 Thessalonians 5:18

Command to give thanks in everything, for this is the will of God.

Hebrews 13:15

Offering the sacrifice of praise, the fruit of lips giving thanks to His name.

Study notes

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Discussion Questions

1. What does it mean to walk circumspectly in your daily life, and how can you practice greater caution and accuracy according to Scripture?

Consider: Based on the explanation of 'akribōs' and the command to take heed (171.7-312.6).

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2. In what areas of your life might you be walking as a fool (asophos) rather than as wise (sophos), and what steps can you take to change?

Consider: From the contrast between fools and the wise using Proverbs and Hebrews (446.2-667.2).

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3. How can you practically 'redeem the time' in your current season of life, especially in light of the evil days?

Consider: From the discussion of exagorazō and Psalm 90:12 (881.4-1365.5).

- 4.** What is the difference between being filled with the Spirit and being drunk with wine, and how can you cultivate a Spirit-filled life?

Consider: From the analogy and contrast in Ephesians 5:18 and Acts 2 (1523.7-1868.8).

- 5.** How does singing psalms and giving thanks function as worship in your personal and corporate life?

Consider: From the emphasis on singing and thanksgiving as direct address to God (1869.5-2414.7).

- 6.** In what relationships do you struggle with submission, and how does understanding God's order (1 Corinthians 11:3) help you submit?

Consider: From the teaching on submission in family, church, and society (2415.4-3071.2).

7. Which piece of the whole armor of God do you most need to 'put on' daily, and why?

Consider: From the call to take up the armor to withstand spiritual enemies (3072.9-3166.3).

8. How can you be more intentional in praying for your church leaders and fellow believers, especially for boldness in proclaiming the gospel?

Consider: From Paul's request for prayer in Ephesians 6:19-20 (3166.6-3245.3).

Applications

Examine every area of life for wisdom or folly

Believers must evaluate each relationship and area of life to determine if they are walking wisely or foolishly, and seek greater conformity to Scripture.

Lecture support: Weaver says, 'We must examine every area of our lives and each relationship to determine whether or not we're wise or foolish in that relationship' (3298.0-3361.6).

Pray for increased holiness and conformity to God's Word

Weaver shares his personal petition to be made more holy, godly, obedient, submissive, and conformed to God's Word as a daily practice.

Lecture support: Weaver states, 'I ask the Lord to make me more holy, more godly, more obedient, more submissive, and more conformed to His Word' (3362.6-3408.0).

Walk accurately by living according to Scripture

The only way to walk accurately is to walk according to the rule and precept of Scripture, not just claiming promises.

Lecture support: Weaver concludes, 'the only way you're going to walk accurately is walking according to the Scripture' (3409.2-3433.2).

Redeem the time by living godly each day

Since we only have today, we must make use of this day by living godly, obediently, and holy.

Lecture support: Weaver says, 'You make use of this day. You redeem this time by living godly, by living obediently, by living holy' (1327.1-1365.5).

Submit in your proper sphere

Every person has a sphere of submission; wives to husbands, husbands to Christ, children to parents, servants to masters, all in the fear of God.

Lecture support: Weaver explains the chain of submission and says, 'No one escapes submission. Each man has its own sphere of submission' (2807.1-2901.4).

Sing and give thanks as worship

Believers should individually and corporately sing psalms and give thanks always, regarding these as direct acts of worship to God.

Lecture support: Weaver says, 'Have you ever sung to the Lord? ... It is worship' (2027.0-2138.4).

Put on the whole armor of God daily

Because of spiritual enemies, believers must daily arm themselves with truth, righteousness, faith, salvation, and the Word.

Lecture support: Weaver says, 'If we're going to walk accurately, we must walk with the armor of God. We can't live without it' (3072.9-3166.3).

Pray for boldness in proclaiming the gospel

Believers should pray for preachers and one another to have boldness to speak the mystery of the gospel.

Lecture support: Weaver says, 'Paul says, I want boldness to preach and declare the Word of God. Pray for me' (3204.5-3245.3).

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 12

Walking With God - 12

May 15, 2016

Read Chapter 12 in the companion book, pages 199-217.

Major Themes

Walking in the Spirit as the Antidote to the Flesh

Walking in the Spirit is the only way to overcome the lusts of the flesh and live a life pleasing to God.

Lecture support: Weaver states, 'Walking in the Spirit is the antidote to walking in the flesh' and cites Galatians 5:16.

The Contrary Nature of Flesh and Spirit

The flesh and Spirit are adversaries; believers cannot walk in both at the same time.

Lecture support: Weaver explains Galatians 5:17, 'these are contrary the one to the other,' meaning they are opposed and adversarial.

Christian Liberty is Not Licentiousness

Freedom in Christ does not give believers the right to sin; liberty means freedom to obey God.

Lecture support: Weaver says, 'Liberty is not licentiousness. Christian liberty does not mean that we are allowed to do as we please, but we are free now to do as God commands us.'

Dead to Sin's Dominion

Believers have been crucified with Christ and are no longer under sin's power; they can say no to sin.

Lecture support: Weaver teaches from Romans 6 that 'our old man is crucified with him' and believers are 'dead indeed unto sin.'

The Spirit Leads According to God's Word

The Holy Spirit always leads believers in conformity to Scripture, never into sin or rebellion.

Lecture support: Weaver says, 'The Holy Spirit of God never ever leads us to violate the Word of God.'

Evidence of the Walk: Fruit vs. Works

The works of the flesh and the fruit of the Spirit are the manifest indicators of whether one walks in the flesh or the Spirit.

Lecture support: Weaver points to Galatians 5:19-23 as the test for discerning one's walk.

Key Arguments

Walking in the Spirit is commanded and essential for pleasing God.

Scripture commands believers to walk in the Spirit, and it is the only way to avoid fulfilling the lusts of the flesh.

Lecture support: Weaver cites Romans 8:1,4 and Galatians 5:16,25 as direct commands.

Christian liberty must not be used as an excuse for sin.

The Galatians misused their freedom in Christ to indulge the flesh, leading to conflict and division.

Lecture support: Weaver explains Galatians 5:13, 'only use not liberty for an occasion to the flesh,' and describes the biting and devouring in the church.

Believers are dead to sin and must reckon themselves so.

Through union with Christ, believers have been freed from sin's dominion and are to consider themselves dead to sin.

Lecture support: Weaver expounds Romans 6:11-12, emphasizing 'reckon ye also yourselves to be dead indeed unto sin.'

The flesh and Spirit are mutually exclusive in practice.

Because the flesh and Spirit are contrary, a believer cannot walk in both at the same time; one will dominate.

Lecture support: Weaver states, 'you cannot walk in the Spirit and walk in the flesh at the same time.'

Walking in the flesh is natural; walking in the Spirit requires mortification.

Sin comes naturally, but believers must actively put to death the deeds of the body through the Spirit.

Lecture support: Weaver says, 'Walking in the flesh is so normal and so natural' and cites Romans 8:13 on mortification.

The Spirit's leading is always consistent with Scripture.

Any claimed leading of the Spirit that contradicts God's Word is false and sinful.

Lecture support: Weaver gives examples of people wrongly blaming the Holy Spirit for sin and asserts the Spirit leads only in conformity to the Word.

The fruit of the Spirit is the evidence of a Spirit-led walk.

Love, joy, peace, etc., demonstrate a walk in the Spirit, while the works of the flesh reveal a fleshly walk.

Lecture support: Weaver contrasts Galatians 5:19-21 with 5:22-23 to show how to discern one's walk.

Scripture References

Galatians 5:13-26

The primary text for the message, read at the beginning and referenced throughout.

Colossians 1:10

Paul's prayer that believers walk worthy of the Lord, introduced as a goal of walking in the Spirit.

Micah 6:8

Cited to show what God requires: to do justly, love mercy, and walk humbly with God.

Galatians 5:11

Mentioned to show the offense of the cross, which modern churches avoid.

1 John 2:15-17

Quoted to warn against loving the world and the lusts of the flesh.

Romans 8:1,4

Cited as commands to walk not after the flesh but after the Spirit.

Galatians 5:16,25

Direct commands to walk in the Spirit.

Galatians 5:1

The principle of standing fast in Christian liberty.

Romans 6:1-6

Read to show that believers are dead to sin and should not continue in it.

Galatians 5:14

The law fulfilled in loving one's neighbor.

3 John 9-10

The example of Diotrephes, who loved preeminence and caused division.

Galatians 6:1-2

The command to restore the fallen gently and bear one another's burdens.

Romans 8:9-10

Shows that those in the Spirit have the Spirit dwelling in them; otherwise they are not Christ's.

Romans 7:18

Paul's statement that in his flesh dwells no good thing.

John 16:13-15

The Spirit guides into all truth and glorifies Christ.

Colossians 3:1-2

Setting affections on things above, not on earthly things.

Romans 6:5-14

Extended reading on being dead to sin and alive to God, not letting sin reign.

James 4:13-15

Warning against boasting about tomorrow; saying 'If the Lord will.'

Romans 8:11-16

Mortifying the deeds of the body and being led by the Spirit as sons of God.

Galatians 5:19-26

The works of the flesh and the fruit of the Spirit as evidence of one's walk.

Discussion Questions

1. How does the modern church resemble the Galatian church in its misuse of Christian liberty?

Consider: Weaver describes the Galatian church as fussing, fighting, and feuding, and says modern churches are similar.

2. What does it mean practically to 'reckon yourselves dead indeed unto sin'?

Consider: Weaver explains Romans 6:11 and the concept of being dead to sin's dominion.

3. How can we discern whether we are walking in the Spirit or in the flesh in everyday situations?

Consider: Weaver poses this question and points to the fruit of the Spirit versus the works of the flesh as the test.

4. Why is it dangerous to blame the Holy Spirit for our sinful actions?

Consider: Weaver gives examples of people claiming the Spirit led them to sin and calls it hogwash.

5. In what ways can religious flesh manifest itself, and how can we guard against it?

Consider: Weaver notes that the flesh can be refined, cultured, and religious, like the Pharisee's prayer.

Applications

Mortify the deeds of the flesh through the Spirit.

Believers must actively put to death sinful desires and actions by relying on the Holy Spirit's power.

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

Use Christian liberty to serve others in love, not to indulge the flesh.

Freedom in Christ should lead to humble service, not selfish sin.

Lecture support: Weaver explains Galatians 5:13, 'by love serve one another,' and warns against using liberty as a cloak for sin.

Examine your walk by the fruit of the Spirit.

Regularly assess whether your life exhibits love, joy, peace, etc., or the works of the flesh.

Lecture support: Weaver points to Galatians 5:19-23 as the manifest evidence of one's walk.

Reckon yourself dead to sin and alive to God.

Count on the fact that your old man was crucified with Christ and you are no longer under sin's dominion.

Lecture support: Weaver emphasizes Romans 6:11, 'reckon ye also yourselves to be dead indeed unto sin.'

Test all supposed leadings of the Spirit against Scripture.

Any inner prompting that contradicts God's Word is not from the Holy Spirit.

Lecture support: Weaver states, 'He always leads us in agreement with and in accordance with the Word of God.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

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

Lesson 1: Walking With God - 1

Lecture JW00509

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Lesson 2: Walking With God - 2

Lecture JW00508

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Lesson 3: Walking With God - 3

Lecture JW00507

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Lesson 4: Walking With God - 4

Lecture JW00506

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Lesson 5: Walking With God - 5

Lecture JW00505

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Lesson 6: Walking With God - 6

Lecture JW00504

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Lesson 7: Walking With God - 7

Lecture JW00503

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Lesson 8: Walking With God - 8

Lecture JW00502

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Lesson 9: Walking With God - 9

Lecture JW00501

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Lesson 10: Walking With God - 10

Lecture JW00500

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Lesson 11: Walking With God - 11

Lecture JW00499

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Lesson 12: Walking With God - 12

Lecture JW00498

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Source information

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

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.