

WEAVER STUDY GUIDES

A Portrait of Grace

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.

LESSON 1

Mephibosheth, A Portrait of Grace

Part One

January 27, 2012

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

Major Themes

Sovereignty of God in Salvation

Salvation originates entirely from God's sovereign will and purpose, not from human initiative or merit.

Lecture support: Weaver states, 'The beginning of salvation is the will of God. It originates with God. It is solely and completely and absolutely His determination and His purpose.'

Salvation by Grace Alone

Mephibosheth's story illustrates that salvation is a free gift of grace, unearned and undeserved.

Lecture support: Weaver says, 'Mephibosheth had absolutely nothing to do with his exaltation or his salvation. In fact, Mephibosheth was totally and completely unaware of David's desire.'

The Eternal Covenant of Redemption

God's plan of salvation was established in an eternal covenant among the Father, Son, and Holy Spirit before creation.

Lecture support: Weaver explains, 'The everlasting or the eternal covenant is the covenant that was entered into between God the Father, God the Son, and God the Holy Ghost.'

Christ as the Meritorious Cause of Salvation

God shows mercy to sinners for Christ's sake, just as David showed kindness to Mephibosheth for Jonathan's sake.

Lecture support: Weaver states, 'Do you know why God has mercy upon anybody? Because of Jesus Christ.'

Human Inability and Unworthiness

Mephibosheth was lame, an enemy, and unable to help himself, picturing the sinner's helpless condition.

Lecture support: Weaver notes, 'Mephibosheth was unable to do anything. He was powerless... he was also an enemy of David's.'

God's Independence and Freedom

God is not influenced by anything outside Himself; His will is the sole cause of His actions.

Lecture support: Weaver asserts, 'There is nothing above God to rule Him, and there is nothing outside of God that can be an impulsive cause to Him.'

Key Arguments

Salvation is entirely God's work, illustrated by creation, birth, and resurrection.

Weaver argues that just as creation, birth, and resurrection are acts of God alone, so salvation is monergistic, leaving no room for human contribution.

Lecture support: Weaver says, 'Those three illustrations demonstrate conclusively that salvation is the work of God alone.'

God's decree of salvation is based solely on His will, not on any external cause.

Weaver contends that if something outside God moved Him to save, that thing would be greater than God, thus undermining His deity.

Lecture support: Weaver states, 'If you try to say that something outside of God moved God to decree salvation, then you've admitted there is something prior to God or above God, and whatever that would be, would be God.'

The eternal covenant provides the basis for God's mercy in Christ.

Weaver argues that just as David's covenant with Jonathan motivated his kindness to Mephibosheth, the intra-Trinitarian covenant is the ground of our salvation.

Lecture support: Weaver says, 'David is going to have compassion and mercy upon Mephibosheth for Jonathan's sake... God the Father is willing to show mercy because of the covenant with Jesus Christ.'

Christ's work was predetermined in every detail by God's determinate counsel.

Weaver uses Acts 2:23 and 4:27-28 to show that the crucifixion was not an accident but part of God's eternal plan.

Lecture support: Weaver quotes, 'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.'

God's sovereignty means He does whatever He pleases, and none can question Him.

Weaver emphasizes God's absolute freedom, citing Daniel 4:35 and Psalm 115:3.

Lecture support: Weaver quotes, 'He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?'

Scripture References

2 Samuel 9:1-13

The entire chapter is read and expounded as the portrait of grace in Mephibosheth's life.

Proverbs 25:11

Cited to introduce the idea that a well-spoken word is like a beautiful picture.

Jonah 2:9

Quoted to affirm that salvation is of the Lord.

2 Corinthians 5:17

Used as an illustration of salvation as a new creation, entirely God's work.

John 3:3-7

Referenced as the illustration of birth, showing man's passivity in salvation.

Ephesians 2:1

Cited as the illustration of resurrection, demonstrating God's power to save the spiritually dead.

Ephesians 1:4

Quoted to show God chose us in Christ before the foundation of the world.

2 Timothy 1:9

Quoted to prove salvation is according to God's purpose and grace given before the world began.

James 1:18

Quoted to show that God begat us of His own will.

Ephesians 1:11

Quoted to emphasize that God works all things after the counsel of His own will.

Romans 9:15

Quoted to demonstrate God's sovereign freedom in showing mercy.

Daniel 4:35

Quoted to affirm God does according to His will and none can stay His hand.

Psalms 115:3

Quoted to show God does whatsoever He pleases.

Exodus 34:7

Referenced to illustrate that God's will determines when He clears the guilty.

Isaiah 55:3

Quoted to show God initiates the everlasting covenant.

Jeremiah 32:40

Quoted to show God makes an everlasting covenant and puts His fear in hearts.

Ezekiel 16:60

Quoted to show God establishes an everlasting covenant.

Ezekiel 37:26

Quoted to show God makes a covenant of peace.

1 Samuel 18:3; 20:8,16; 23:18

Cited to show the covenant between David and Jonathan.

Hebrews 13:20

Quoted to introduce the blood of the everlasting covenant.

Study notes

Discussion Questions

1. How does the story of Mephibosheth illustrate the truth that salvation is entirely of the Lord?

Consider: Weaver uses Mephibosheth's helplessness and David's initiative to picture God's sovereign grace.

2. Why is it important to understand that God's decree of salvation is based solely on His will and not on anything outside Himself?

Consider: Weaver argues that any external cause would undermine God's sovereignty and deity.

3. In what ways do the illustrations of creation, birth, and resurrection demonstrate that man contributes nothing to his salvation?

Consider: Weaver uses these New Testament metaphors to show salvation is a monergistic work of God.

4. How does the covenant between David and Jonathan parallel the eternal covenant within the Trinity?

Consider: Weaver draws a typological connection between the two covenants as the basis for showing mercy.

5. What does it mean that Christ's sufferings and death were 'determined beforehand' by God's counsel?

Consider: Weaver cites Acts 2:23 and 4:27-28 to show the predetermined nature of the atonement.

6. How should the truth that 'salvation is of the Lord' affect our worship and gratitude?

Consider: Weaver concludes that all honor and glory belong to God alone for our salvation.

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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 2

Pastor John Weaver - A Portrait of Grace

Part Two of Two

January 27, 2012

Read Chapter 2 in the companion book, pages 23-39.

Major Themes

Total Depravity and Inability

Humanity is spiritually crippled by the fall, unable to see, enter, come, hear, or believe the gospel apart from divine grace.

Lecture support: Weaver cites Romans 8:7-8, John 3:3,5, 6:44, 8:43, 12:39, and 1 Corinthians 2:14 to show man's inability.

Federal Headship and Imputation

Adam's sin is imputed to all his descendants, just as Christ's righteousness is imputed to believers, making imputation central to both condemnation and salvation.

Lecture support: Weaver explains Romans 5:12-19, emphasizing the aorist passive 'all have sinned' and the analogy of a tree's root system.

Grace Initiated by God

Salvation begins with God's sovereign decree and is based on the merits of Christ, not on human seeking or merit.

Lecture support: Weaver states, 'the decree and the origination, the source, the initiation of grace began with the king' and references the covenant between David and Jonathan.

Restoration and Adoption in Christ

Believers regain what was lost in Adam - knowledge, righteousness, and dominion - and receive even more as joint-heirs with Christ.

Lecture support: Weaver cites Colossians 3:10, Ephesians 4:24, Matthew 28:18-20, Romans 8:17, and 1 Corinthians 3:21-23.

The Sinner's Helpless Condition

Mephibosheth's lameness and location in Lo-debar picture the sinner's bondage, barrenness, and inability to remedy his situation.

Lecture support: Weaver notes Mephibosheth was 'sold in the place of no pasture, a slave, barren and desolate' and connects it to John 8:34 and Ephesians 2:12.

Key Arguments

Mephibosheth's fall mirrors humanity's fall in Adam

Just as Mephibosheth fell and became lame through no fault of his own, all humanity fell in Adam and became spiritually crippled.

Lecture support: Weaver reads 2 Samuel 4:4 and states, 'He not only was involved in a fall, he fell at the hands of another... Each of us were involved in a fall, at the hands of another. We fell through our federal head and representative who was Adam.'

Imputation is essential to understanding salvation

The imputation of Adam's sin to his posterity is paralleled by the imputation of the believer's sins to Christ and Christ's righteousness to believers.

Lecture support: Weaver says, 'If you don't like imputation, then you don't like salvation. Because the only salvation that exists is the salvation by imputation.'

Unregenerate man cannot believe or come to Christ

Scripture teaches that no one can see, enter, come, hear, or believe apart from the Father's drawing and regeneration.

Lecture support: Weaver cites John 3:3, 3:5, 6:44, 8:43, 12:39, and 2 Thessalonians 3:2, concluding, 'Man cannot believe in and of himself.'

David's kindness to Mephibosheth is pure grace

David owed Mephibosheth nothing; everything belonged to David by right. His mercy was entirely unmerited.

Lecture support: Weaver explains David's legal right to Saul's estate through marriage and conquest, stating, 'David did not owe Mephibosheth anything.'

Believers receive more in Christ than was lost in Adam

In Christ, believers regain knowledge, righteousness, and dominion, and become joint-heirs with Christ, possessing all things.

Lecture support: Weaver cites Colossians 3:10, Ephesians 4:24, Matthew 28:18-20, Romans 8:17, and 1 Corinthians 3:21-23.

Scripture References

2 Samuel 9:1-13

The entire chapter is read and expounded as the basis for the portrait of grace.

2 Samuel 4:4

Explains how Mephibosheth became lame at age five when his nurse dropped him while fleeing.

Numbers 27:8

Cited to show that David inherited Saul's estate through his wife Michal, Saul's daughter.

Isaiah 1:5-6

Describes the total depravity of man from head to toe, with no soundness.

Romans 3:10-12

Paul's description of universal sinfulness: none righteous, none seeking God, none doing good.

Romans 5:12-19

Explains imputation: sin entered through one man, Adam, and death passed to all; contrasts with Christ's obedience.

Romans 8:6-8

The carnal mind is enmity against God and cannot be subject to God's law; those in the flesh cannot please God.

John 3:3,5

Jesus teaches that unless one is born again, he cannot see or enter the kingdom of God.

John 6:44

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

John 8:43,47

Jesus says the Jews cannot hear His word because they are not of God.

John 12:39-40

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

Ephesians 2:8-9

Salvation by grace through faith is the gift of God, not of works.

Ephesians 4:18

Gentiles have darkened understanding and are alienated from God due to ignorance and blindness.

1 Corinthians 2:14

The natural man does not accept the things of the Spirit; they are foolishness to him.

2 Thessalonians 3:2

Paul asks for deliverance from wicked men, for not all have faith.

Colossians 1:13

God has delivered us from the power of darkness and translated us into the kingdom of His Son.

Colossians 3:10

The new man is renewed in knowledge after the image of its Creator.

Ephesians 4:24

The new man is created in righteousness and true holiness.

Matthew 28:18-20

All authority is given to Christ; He sends believers to teach and baptize, exercising dominion.

Romans 8:17

Believers are heirs of God and joint-heirs with Christ.

Study notes

Discussion Questions

1. How does Mephibosheth's fall and lameness illustrate the biblical doctrine of total depravity?

Consider: Weaver explains that Mephibosheth was crippled and helpless, just as sinners are spiritually unable to please God.

2. What is the difference between 'may' and 'can' in the context of coming to Christ, and why is this distinction important?

Consider: Weaver emphasizes that while sinners are invited (may), they lack the ability (can) apart from God's drawing.

3. How does the doctrine of imputation help us understand both our condemnation in Adam and our justification in Christ?

Consider: Weaver explains the three imputations in Scripture and argues that rejecting imputation is rejecting salvation.

4. In what ways do believers receive more in Christ than was lost in Adam?

Consider: Weaver cites Colossians 3:10, Ephesians 4:24, and 1 Corinthians 3:21-23 to show restoration and exaltation.

5. What does Mephibosheth's location in Lo-debar teach us about the sinner's condition before salvation?

Consider: Weaver notes that Lo-debar means 'place of no pasture,' symbolizing spiritual barrenness and slavery.

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: Mephibosheth, A Portrait of Grace - Part One

Lecture JW01197

[Open the formatted lecture online](#)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01197&transcript=ai&pc_view=formatted

Lesson 2: Pastor John Weaver - A Portrait of Grace - Part Two of Two

Lecture JW01198

[Open the formatted lecture online](#)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01198&transcript=ai&pc_view=formatted

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.