WEAVER STUDY GUIDES

Death is the Principle of Life

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

LESSON 1

Death is the Principle of Life

Part One

February 15, 2012

Read Chapter 1 in the companion book, pages 5-19 (October 9, 2026 opening-heading corrected edition).

Major Themes

Death as the Principle of Life

The central paradox that life springs from death, illustrated by a grain of wheat, applied to Christ's death and the believer's life.

Lecture support: Our Lord gives us in this passage a very simple and yet at the same time a very complex truth. And that truth is that death is the principle of life.

The Necessity of Christ's Death

Jesus had to die to produce much fruit - the church, His bride, His elect - just as a seed must die to produce a harvest.

Lecture support: Our Lord then explains to his disciples, 'my hour has come, and the corn of wheat has to fall into the ground and die.'

Preeminence of Christ

Believers must love Christ so supremely that all other loves, even for family and self, seem like hatred in comparison.

Lecture support: Our Lord is telling us that we have to love Him preeminently. We have to love Him more than anything and more than anyone else.

Dying to Self in Practical Christian Living

Christians must face humiliation and death to self to prosper in God's work, reckoning themselves dead to sin.

Lecture support: We must learn that it's absolutely necessary to face humiliation and death in this life if we're going to prosper in the work of Jesus Christ.

Eternal Perspective on Suffering

Present afflictions are light and temporal compared to the eternal weight of glory; losing physical life is not the worst outcome.

Lecture support: He said, 'for this light affliction,' light, stone to death, left for dead, beat with 40 stripes a number of times. This light affliction. Why? He said everything we see is temporal.

Key Arguments

The 'Amen, Amen' preface signals crucial truth

Jesus' use of 'Amen, Amen' emphasizes the extreme importance of the following teaching and invokes Christ as the faithful witness.

Lecture support: Whenever you see the words 'truly, truly' or 'amen, amen' at the beginning of a discourse, it means, sit up, pay attention, because what follows is not only emphasized, it is extremely important.

Christ's death was predestined and voluntary

Jesus' hour was foreordained by God, and He willingly laid down His life; no one took it from Him.

Lecture support: Everything concerning our Lord's death was foreordained. Everything happened according to the predestination of God the Father.

The grain of wheat analogy illustrates union and communion

Christ's death and resurrection produce a new race of believers who share union and communion with Him, drawing nourishment from His death.

Lecture support: In John chapter 12 the corn of wheat falls into the ground and dies and it speaks of union and communion.

Loving one's life means fleshly, temporal living

To love or save one's life is to live for the flesh and this world, which is enmity against God and leads to loss of eternal life.

Lecture support: Saving one's life and loving one's life means that you're living for yourself, you're living for your flesh, you're living for this present temporal world.

Hating one's life is comparative love for Christ

Jesus' command to hate family and self is a comparative statement: love for Christ must be so great that all other loves seem like hatred.

Lecture support: According to the love that you have for Him, comparatively speaking, the love that you have for your fleshly family and yourself would be considered hatred.

Martyrdom is better than apostasy

The example of Thomas Cranmer shows that losing one's life for Christ is preferable to denying the faith.

Lecture support: It is better to die a martyr for Christ than to deny the faith.

Scripture References

John 12:24-26

Primary text: the grain of wheat must die to bear fruit; loving life leads to loss, hating life in this world keeps it for eternal life.

Numbers 5:22

Example of 'Amen, Amen' used at the end of a statement in the Old Testament.

Romans 9:5

Example of 'Amen' at the end of a doxology, meaning 'so be it.'

Ephesians 3:21

Another example of 'Amen' at the end of a doxology.

Revelation 3:14

Jesus is called 'the Amen, the faithful and true witness,' showing 'Amen' is a name of Christ.

John 12:20-33

Context of the grain of wheat saying: Greeks seek Jesus, He speaks of His hour and death, voice from heaven.

John 2:4

Jesus says 'Mine hour is not yet come' at Cana, contrasting with John 12:23.

John 7:30

They could not seize Jesus because His hour had not yet come.

John 8:20

No one laid hands on Him because His hour was not yet come.

John 13:1

Jesus knew His hour had come to depart to the Father.

1 Peter 1:20

Christ was foreordained before the foundation of the world but manifested in the last times.

Acts 4:26-28

Herod, Pilate, Gentiles, and Israel gathered to do what God's hand and counsel predestined.

John 10:17-18

Jesus lays down His life willingly; no one takes it from Him.

Ephesians 5:25-27

Christ loved the church and gave Himself for it to present it holy and without blemish.

Ephesians 2:4-6

God quickened us together with Christ, raised us up, and seated us in heavenly places.

1 Corinthians 15:45-49

Christ as the last Adam became a quickening spirit; we bear the image of the heavenly.

Romans 8:29

Christ is the firstborn among many brethren.

Isaiah 53:10-11

When His soul is made an offering for sin, He shall see His seed and be satisfied.

Matthew 10:39

He that finds his life shall lose it; he that loses his life for Christ's sake shall find it.

Mark 8:35

Whosoever will save his life shall lose it; whosoever loses his life for Christ and the gospel shall save it.

Discussion Questions

1. How does the agricultural analogy of the grain of wheat help you understand the necessity of Christ's death and the fruit it produced?

Consider: Weaver explains that a seed must die to produce a harvest, and Christ's death brought forth the church.

2. In what ways does the truth that 'death is the principle of life' change your view of physical death and daily dying to self?

Consider: Weaver states that understanding this truth changes both practical Christian living and our view of death.

3. What does it mean practically to 'hate' your own life and your family in comparison to your love for Christ?

Consider: Weaver explains Luke 14:26 as a comparative statement requiring preeminent love for Christ.

4. How can the example of Thomas Cranmer inspire believers facing pressure to compromise their faith today?

Consider: Cranmer initially recanted but later chose martyrdom, holding his right hand into the flame.

5. Why does Paul call his severe sufferings 'light affliction,' and how can we adopt that eternal perspective?

Consider: Weaver cites 2 Corinthians 4:17-18, emphasizing that temporal sufferings are outweighed by eternal glory.

6. What are some practical ways we 'make provision for the flesh' and how can we instead reckon ourselves dead to sin?

Consider: Weaver contrasts loving one's life (fleshly living) with Romans 6:11's command to be dead to sin.

Applications

Die to self to bear spiritual fruit

Believers must face humiliation and death to self in order to prosper in God's work, just as a seed must die to produce a harvest.

Lecture support: We must learn that it's absolutely necessary to face humiliation and death in this life if we're going to prosper in the work of Jesus Christ.

Love Christ preeminently above all

Our love for Christ must be so supreme that all other loves, even for family and self, seem like hatred in comparison.

Lecture support: Our Lord is telling us that we have to love Him preeminently. We have to love Him more than anything and more than anyone else.

Reckon yourselves dead to sin

Christians should consider themselves dead to sin and alive to God, not answering sin's call.

Lecture support: Likewise reckon ye yourselves to be dead indeed unto sin. So when sin comes knocking, you don't answer it because you're dead.

Do not shrink from persecution

Believers must remain steadfast and obedient even when facing persecution, following Christ's example.

Lecture support: You and I cannot shrink from persecution. We cannot shrink from humiliation. We must remain steadfast and obedient.

Value eternal glory over temporal suffering

Present afflictions are light and temporary compared to the eternal weight of glory; we should focus on the unseen.

Lecture support: He said, 'for this light affliction,' light, stone to death, left for dead, beat with 40 stripes a number of times. This light affliction. Why? He said everything we see is temporal.

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

Death is the Principle of Life

Part Two of Two

February 15, 2012

Read Chapter 2 in the companion book, pages 21-39 (October 9, 2026 opening-heading corrected edition).

Major Themes

Death as the Principle of Life

Physical death is not the end but the necessary prelude to resurrection and true life, both for Christ and for believers.

Lecture support: Weaver states, 'Death is not the end. Death is the beginning. Death is not cessation of life for the child of God. Death is the beginning of life.'

Deliverance from the Fear of Death

Through Christ's death and resurrection, believers are freed from the fear of death and the bondage it brings.

Lecture support: Hebrews 2:14-15 is cited: 'that through death he might destroy him that had the power of death... and deliver them who through fear of death were all their lifetime subject to bondage.'

The Resurrection Body

The resurrection body will be real, physical, and transformed - incorruptible, glorious, powerful, and spiritual - yet retaining identity and continuity with the earthly body.

Lecture support: 1 Corinthians 15:42-44 is expounded: 'It is sown in corruption; it is raised in incorruption...'

Conformity to Christ's Glorified Body

Believers will be changed to be like Christ in His resurrection, bearing the image of the heavenly man.

Lecture support: Philippians 3:21: 'Who shall change our vile body, that it may be fashioned like unto his glorious body.'

The Sovereignty of God in the Resurrection

God determines the nature of each resurrected body, just as He sovereignly designed our earthly bodies and the variety in creation.

Lecture support: 1 Corinthians 15:38: 'But God giveth it a body as it hath pleased him, and to every seed his own body.'

Dying to Self as a Prerequisite for Service

The principle of death leading to life applies practically to Christian ministry: we must decrease so Christ may increase.

Lecture support: John the Baptist's words in John 3:30: 'He must increase, but I must decrease.'

Key Arguments

The resurrection body is a real, physical body, not a ghost.

Paul's argument in 1 Corinthians 15 shows that the resurrection body is a transformed physical body, not an immaterial spirit. Christ's post-resurrection appearances confirm this.

Lecture support: Weaver says, 'The opposition is not between physical and spirit... we will not be ghosts floating around somewhere in the universe.'

Death is necessary for resurrection life.

Just as a seed must die to produce a plant, our bodies must die to be raised to new life. This is a universal principle observed in nature.

Lecture support: 1 Corinthians 15:36: 'Thou fool, that which thou sowest is not quickened, except it die.'

Christ's resurrection guarantees the believer's resurrection.

Because Christ rose as the firstfruits, all who are in Him will also be made alive. His victory over death is our victory.

Lecture support: 1 Corinthians 15:20-22: 'But now is Christ risen from the dead, and become the firstfruits of them that slept... even so in Christ shall all be made alive.'

The resurrected body will be different in quality but the same in identity.

The body is sown in corruption, dishonor, weakness, and as a natural body; it is raised in incorruption, glory, power, and as a spiritual body. It is 'just like the body we have, except it will be different.'

Lecture support: Weaver explains, 'Our resurrected bodies are going to be our resurrected bodies. It will be just like the body we have, except it will be different.'

Believers will recognize each other in heaven.

Peter recognized Moses and Elijah at the Transfiguration without introduction, indicating that recognition will be immediate and complete in the resurrection.

Lecture support: Matthew 17:1-5 is cited, and Weaver asks, 'How did Peter know who Moses and Elijah were? He had never met them... But he instantly recognized them.'

There will be male and female in heaven, but no marriage.

Jesus' answer to the Sadducees in Matthew 22 only denies marriage in the resurrection, not the existence of gender distinctions.

Lecture support: Weaver states, 'Our Lord did not say that we would be sexless... all he simply said was this: there's not going to be any marriage in heaven.'

Scripture References

John 12:24-26

The primary text of the sermon, teaching that a grain of wheat must die to produce fruit, and that hating one's life in this world leads to eternal life.

Hebrews 9:27

Cited to affirm the certainty of death and judgment for all people.

Hebrews 2:14-15

Explains that Christ partook of flesh and blood to destroy the devil's power of death and deliver believers from the fear of death.

John 3:26-30

John the Baptist's declaration that he must decrease and Christ must increase, illustrating dying to self in ministry.

Luke 24:25-26

Jesus rebukes the disciples on the Emmaus road for being slow to believe the prophets, emphasizing that Christ had to suffer and enter glory.

1 Corinthians 15:3-4

Paul's summary of the gospel: Christ died for our sins, was buried, and rose again according to the Scriptures.

1 Corinthians 15:20-22

Christ is the firstfruits of the resurrection; as in Adam all die, so in Christ all will be made alive.

Romans 5:12

Referenced to explain that death entered the world through Adam's sin.

1 Corinthians 15:35-38

Paul answers the question of how the dead are raised and with what body, using the seed analogy and God's sovereignty.

Romans 6:9

Quoted to show that death no longer has dominion over Christ, and by extension, over believers.

Matthew 17:1-5

The Transfiguration, where Peter recognized Moses and Elijah, demonstrating recognition in the afterlife.

Matthew 22:28-32

Jesus' response to the Sadducees about marriage in the resurrection, showing there is no marriage but implying gender remains.

1 John 3:2

We will be like Christ when He appears, though the exact nature of our resurrected bodies is not yet fully revealed.

1 Corinthians 15:39-44

Paul's argument that there are different kinds of bodies and glories, and the resurrection body is sown in corruption but raised in incorruption, etc.

1 Corinthians 15:45-49

Contrast between the first Adam (a living soul) and the last Adam (a quickening spirit); we will bear the image of the heavenly.

Romans 8:29

Cited to show that God's purpose is to conform believers to the image of His Son.

1 Corinthians 15:51

The mystery that we will not all sleep but we will all be changed (metamorphosized).

Romans 6:5

If we have been united with Christ in His death, we will also be united with Him in His resurrection.

Philippians 3:20-21

Christ will transform our lowly bodies to be like His glorious body by His power.

Luke 24:33-43

Jesus appears to the disciples, shows His hands and feet, and eats broiled fish to prove He has a real, flesh-and-bone body.

Study notes

Discussion Questions

1. How does understanding death as 'the principle of life' change the way a Christian views suffering and mortality?

Consider: Weaver argues that death is necessary for resurrection life, both physically and spiritually.

2. In what ways does the fear of death still affect believers, and how can we practically apply the truth of Hebrews 2:14-15 to overcome it?

Consider: Weaver explains that Christ delivers us from the fear of death, but acknowledges that self-preservation is natural.

3. What does the analogy of the seed teach us about the necessity of 'dying to self' in our daily walk with Christ?

Consider: The sermon applies John 12:24 to both Christ's death and the believer's need to die to self.

4. How should the promise of a resurrected, glorified body influence our perspective on physical ailments, aging, and disabilities?

Consider: Weaver describes the resurrection body as incorruptible, glorious, powerful, and spiritual.

5. Why is the bodily resurrection of Christ essential to the Christian faith, and how does it guarantee our own resurrection?

Consider: Paul's argument in 1 Corinthians 15 is that if Christ is not raised, our faith is vain.

6. What comfort can we draw from the fact that we will recognize loved ones in heaven and that our resurrected bodies will retain identity?

Consider: Weaver uses the Transfiguration and Christ's post-resurrection appearances to argue for recognition.

7. How does the sovereignty of God in designing our resurrected bodies (1 Corinthians 15:38) help us trust Him with the unknowns of the afterlife?

Consider: Weaver emphasizes that God gives each seed its own body as He pleases.

8. In what practical ways can we 'decrease' so that Christ may 'increase' in our ministries and relationships?

Consider: John the Baptist's example is held up as the model for dying to self in service.

Applications

Do not fear death.

Believers should not fear death because Christ has conquered it and turned it into the entrance of life.

Lecture support: Weaver says, 'As children of God, through faith in Jesus Christ, we are delivered from that fear.'

View death as the beginning of life.

Christians should adopt a perspective that death is not the end but the start of true, eternal life with Christ.

Lecture support: Weaver states, 'Death is not the end. Death is the beginning.'

Die to self in service.

To serve Christ effectively, believers must die to self-importance and ambition, following John the Baptist's example.

Lecture support: John 3:30 is quoted: 'He must increase, but I must decrease.'

Trust God's sovereignty over your resurrection body.

Just as God determined our earthly bodies, He will sovereignly design our resurrection bodies, and we can trust His goodness.

Lecture support: 1 Corinthians 15:38: 'But God giveth it a body as it hath pleased him.'

Look forward to the redemption of the body.

Believers should eagerly await the transformation of their bodies to be like Christ's glorious body, free from corruption and weakness.

Lecture support: Philippians 3:21 is cited: 'Who shall change our vile body, that it may be fashioned like unto his glorious body.'

Find comfort in the reality of the resurrection body.

The promise of a real, recognizable, glorified body should comfort those facing death or grieving loved ones.

Lecture support: Weaver argues from Christ's appearances that we will have tangible bodies and know each other.

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: Death is the Principle of Life - Part One

Lecture JW01266

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01266&transcript=ai&pc_view=formatted

Lesson 2: Death is the Principle of Life - Part Two of Two

Lecture JW01267

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01267&transcript=ai&pc_view=formatted

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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.