WEAVER STUDY GUIDES

Messiah's Divine Rights

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.

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

LESSON 1

Messiah's Divine Rights

Part One

January 16, 2005

Read Chapter 1 in the companion book, pages 7-27 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Deity of Jesus Christ

The central theme is that Jesus Christ is God incarnate, as proven by Psalm 110 and its New Testament quotations.

Lecture support: Weaver states, 'In each instance where Psalm 110 is quoted in the New Testament in reference to Jesus Christ, in each and every instance, it proves our Lord's divinity.'

The Messianic Nature of Psalm 110

Psalm 110 is a clear prophecy of the Messiah, detailing His divine rights and offices.

Lecture support: Weaver quotes Calvin: 'Beyond all controversy, the psalm is a very clear prediction of the divinity, priesthood, victories, and triumph of the Messiah.'

Christ's Lordship and Sovereignty

Jesus is Lord (Adonai/Kurios) in the same sense as the Father, deserving honor, worship, and obedience.

Lecture support: Weaver explains, 'the two are placed on an equal level, on an equal footing. Why? Because Jesus Christ is God.'

The Unbelief of the Pharisees

The Pharisees' refusal to answer Jesus' question reveals their willful unbelief and rejection of Christ's deity.

Lecture support: Weaver says, 'it was not just their ignorance, but it was their unbelief that caused them to decline to answer.'

The Unity of Sinners Against Christ

Despite their mutual hatred, the Pharisees, Sadducees, and Herodians united to oppose Jesus, illustrating the world's enmity toward God.

Lecture support: Weaver notes, 'although they hated each other, they were willing to get together to destroy Christ.'

Obedience as Evidence of Lordship

True acknowledgment of Christ's Lordship is demonstrated by obeying His commands.

Lecture support: Weaver quotes Luke 6:46: 'Why call ye me, Lord, Lord, and do not the things which I say?'

Key Arguments

David calls the Messiah 'my Lord,' proving the Messiah is greater than David and thus divine.

In Psalm 110:1, David refers to the Messiah as 'my Lord,' which Jesus uses in Matthew 22 to show that the Messiah is more than a mere descendant.

Lecture support: Weaver states, 'If David then call him Lord, how is he his son? You just told me he's the son of David. But you haven't explained to me how David calls him Lord.'

Every New Testament quotation of Psalm 110 proves Christ's deity.

Weaver examines Acts 2, Hebrews 1, and Hebrews 10, showing that each citation demonstrates Jesus' divinity through His resurrection, exaltation, and completed sacrifice.

Lecture support: Weaver says, 'In every instance where any of Psalm 110 is quoted in the New Testament, every time it proves the deity of Jesus Christ.'

Jesus' statement 'the Father is greater than I' refers to His servant role, not inferiority of essence.

Weaver explains that Jesus spoke positionally as the sent servant, not denying His equality with the Father, as shown by John 10:30.

Lecture support: Weaver argues, 'He came to do the Father's will... in that sense of the word, the one that sent is greater than the one that was sent.'

In John 5, Jesus claims equality with God by demonstrating sovereignty, judgment, honor, and self-existent life.

Weaver expounds John 5:16-26, showing that Jesus' healing of one man demonstrates His sovereignty, and His claims to judge and give life prove His deity.

Lecture support: Weaver states, 'If Christ has the same attributes as the Father... the only conclusion that you can come to is that Jesus Christ is God.'

The Granville Sharp rule in Titus 2:13 identifies Jesus as 'the great God.'

Weaver explains that the Greek construction in Titus 2:13 equates 'the great God' and 'our Saviour Jesus Christ' as one and the same person.

Lecture support: Weaver says, 'It means our Saviour Jesus Christ is the great God. They're one and the same.'

Scripture References

Psalm 110:1-7

The entire psalm is read and identified as a messianic psalm about Christ's divine rights.

Matthew 12:40-42

Jesus speaks of being greater than Jonah and Solomon, illustrating that He is greater than David.

Matthew 22:41-46

Jesus asks the Pharisees how David can call the Messiah 'Lord' if He is David's son, using Psalm 110:1.

Matthew 22:1-14

The parable of the wedding feast is referenced as context for Jesus' confrontation with the Pharisees.

Luke 1:46-47

Mary's Magnificat shows her acknowledgment of Jesus as God and Saviour, illustrating the significance of titles.

Revelation 22:16

Jesus calls Himself 'the root and the offspring of David,' claiming both lineage and deity.

Isaiah 11:1,10

Prophecy of the Branch from Jesse and the root of Jesse, pointing to Christ.

Psalm 2:1-4

Shows that the Father is called Adonai, the same title used for the Son in Psalm 110:1.

Matthew 1:20,22,24

The angel of the Lord is called 'kurios,' the Greek equivalent of Adonai.

Acts 2:32-36

Peter quotes Psalm 110:1 to prove Jesus' exaltation and Lordship, demonstrating His deity.

Romans 1:1-4

Jesus is declared the Son of God with power by the resurrection, proving His deity.

Hebrews 1:1-6,13

Psalm 110:1 is quoted to show Christ's superiority over angels and His divine nature.

Hebrews 10:12-13

Christ's completed sacrifice and session at God's right hand prove His deity.

John 14:28

Jesus says 'the Father is greater than I,' which Weaver explains as positional, not essential.

John 13:16

Jesus teaches that the servant is not greater than his lord, providing context for John 14:28.

John 10:30

Jesus claims 'I and my Father are one,' asserting equality with God.

John 5:1-26

Jesus heals one man to demonstrate sovereignty, and claims equality with God in judgment, honor, and life.

John 1:1-3,14,18

The Word was God and became flesh, affirming Christ's deity.

1 Timothy 3:16

God was manifest in the flesh, a clear statement of Christ's incarnation.

Titus 2:13

The Granville Sharp rule shows that 'the great God and our Saviour Jesus Christ' refers to one person.

Study notes

Discussion Questions

1. Why is Psalm 110 considered the most quoted psalm in the New Testament regarding Christ's deity, and what does that imply about its importance?

Consider: Weaver notes that Psalm 110 is quoted more than any other psalm in reference to Christ's deity.

2. How does Jesus' question in Matthew 22:43-45 demonstrate that the Messiah must be both human and divine?

Consider: Weaver explains that the Pharisees could not answer because they refused to acknowledge Christ's deity.

3. In what ways do the New Testament quotations of Psalm 110 in Acts 2, Hebrews 1, and Hebrews 10 each prove a different aspect of Christ's deity?

Consider: Weaver examines each passage to show resurrection, exaltation, and completed sacrifice as proofs.

4. How would you explain Jesus' statement 'the Father is greater than I' (John 14:28) to someone who uses it to deny Christ's deity?

Consider: Weaver explains the servant role and the context of John 13:16.

5. Why did Jesus heal only one man at the pool of Bethesda, and how does that demonstrate His sovereignty?

Consider: Weaver argues that Jesus' selective healing proves He is God, who does as He pleases.

6. What does the Granville Sharp rule reveal about the identity of Jesus in Titus 2:13?

Consider: Weaver explains the Greek grammatical rule that equates 'the great God' with 'our Saviour Jesus Christ.'

7. How does the unity of the Pharisees, Sadducees, and Herodians against Jesus illustrate the world's opposition to Christ today?

Consider: Weaver points out that despite their mutual hatred, they united to destroy Christ.

8. According to Luke 6:46, what is the only real evidence that we genuinely believe in the Lordship of Christ?

Consider: Weaver applies the sermon by calling for obedience as the proof of faith.

Applications

Acknowledge Jesus Christ as God incarnate, not merely as a good man or prophet.

We must confess Christ as the Son of God, not just the Son of David, to be genuine Christians.

Lecture support: Weaver says, 'It is not enough to acknowledge Jesus Christ as the Son of Man... We must also acknowledge Jesus Christ as the Son of God.'

Examine your answer to the question 'What think ye of Christ?'

Your view of Christ reveals whether you are a true Christian; mere admiration is insufficient.

Lecture support: Weaver states, 'Your answer demonstrates whether or not you're a genuine Christian.'

Recognize that the world will unite in opposition to Christ and His people.

Despite their differences, sinners will join together against Christ, as seen in the Pharisees and Herodians.

Lecture support: Weaver warns, 'no matter how much sinners hate each other, they will always unite together against Christ.'

Obey Christ as Lord, not just call Him Lord.

The practical evidence of believing in Christ's Lordship is bringing our lives into conformity with His Word.

Lecture support: Weaver quotes Luke 6:46 and says, 'The only real evidence that you and I genuinely believe in the Lordship of Christ is as we obey Him.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

Messiah's Divine Rights

Part Two

January 23, 2005

Read Chapter 2 in the companion book, pages 29-44 (October 9, 2026 opening-heading corrected edition).

Major Themes

Christ's Exaltation and Session

Christ's sitting at the Father's right hand signifies His exaltation to the highest place of honor, power, and authority after His humiliation.

Lecture support: Weaver states: 'When the Bible says that Jesus Christ is seated at the Father's right hand, what it is saying is this: that David's Lord, the Lord Jesus Christ, is inducted to the highest honor, regal and sacerdotal...'

Completion of Christ's Redemptive Work

Christ's sitting indicates that His work of redemption is finished and complete, requiring nothing additional from believers.

Lecture support: Weaver says: 'When He sat down, it refers to the fact that He completed and finished the work.'

The Father's Satisfaction with Christ's Work

The Father's act of seating Christ at His right hand demonstrates His perfect satisfaction with Christ's sacrifice.

Lecture support: Weaver explains: 'If He was seated at the Father's right hand, it indicates that the Father was satisfied totally and completely with what He had done.'

Believers' Union with Christ in Exaltation

Believers are seated with Christ in heavenly places, sharing in His rule, power, and victory over enemies.

Lecture support: Weaver cites Ephesians 2:5-7 and says: 'For where He sits, we sit... we are seated with Him in heavenly places.'

Christ's Sovereign Rule and Dominion

Christ's session implies His absolute sovereignty and control over all things, with nothing outside His authority.

Lecture support: Weaver states: 'When the Bible speaks about our Lord sitting, it means that He is on the throne of this universe, working everything out according to the counsel of His own will.'

Anthropomorphic Language in Scripture

Biblical references to God's body parts are metaphorical expressions to help humans understand divine attributes.

Lecture support: Weaver explains: 'When the Bible says that God looks down from heaven... God does not literally have an eyeball. What is that referring to? It is referring to God's omniscience.'

Key Arguments

Christ's deity is proven by Psalm 110

Psalm 110 is the most quoted psalm in the New Testament, and each quotation demonstrates the deity of Jesus Christ.

Lecture support: Weaver says: 'Psalm 110 is the most frequently quoted Psalm in the New Testament. And in each and every instance in the New Testament that it appears, it demonstrates and proves the deity of Jesus Christ.'

The right hand signifies highest honor and power

In biblical culture, the right hand was the place of highest honor, dignity, and power, as seen in Solomon's treatment of Bathsheba.

Lecture support: Weaver cites 1 Kings 2:19: '...she sat on his right hand. It was a place of honor, a place of dignity, and a place of power.'

Christ's session implies completion of His work

Sitting indicates rest from completed labor; Christ's session shows His redemptive work is finished.

Lecture support: Weaver references Hebrews 4:10 and John 19:30: 'When He sat down, it refers to the fact that He completed and finished the work.'

Believers share in Christ's victory and rule

Because believers are in Christ, they share in His exaltation and have power over enemies, including Satan.

Lecture support: Weaver explains Romans 16:20: 'How is it that the believer has power over Satan? ... Because we are in Jesus Christ. We're seated with Him in heavenly places.'

Christ's session demonstrates His permanent possession of glory

Christ will never again lay aside His glory; He is permanently exalted as King of kings and Lord of lords.

Lecture support: Weaver states: 'He willingly laid aside His glory and His majesty and His rule one time. Never will He do it again.'

Scripture References

Psalm 110:1

The central text of the sermon, focusing on 'Sit thou at my right hand.'

John 14:28

Used to discuss the relationship between the Father and the Son in the context of Christ's deity.

John 10:30

Quoted alongside John 14:28 to show the unity of the Father and the Son.

Isaiah 40:25

Referenced to show God's uniqueness and incomparability.

John 4:24

Cited to establish that God is spirit and incorporeal.

Proverbs 15:3

Used as an example of anthropomorphic language describing God's omniscience.

Isaiah 40:22

Another example of anthropomorphic language about God sitting above the earth.

Psalm 23:4

Illustrates metaphorical language of God's rod and staff.

1 Chronicles 29:23

Shows that Solomon sat on the throne of the Lord, indicating the throne was God's.

1 Chronicles 28:5

Further evidence that the throne of Israel was called the throne of the kingdom of the Lord.

1 Kings 2:19

Demonstrates the right hand as a place of honor when Solomon seats his mother there.

Philippians 2:5-11

Contrasts Christ's humiliation and exaltation, showing the steps of each.

Acts 2:33

Shows Christ exalted at the right hand of God.

Romans 8:34

States Christ is at the right hand of God making intercession.

Acts 7:55-56

Stephen sees Jesus standing at the right hand of God, showing posture is not literal.

Exodus 15:3-6

God's right hand is described as glorious in power, dashing enemies in pieces.

Psalm 118:15-16

The right hand of the Lord does valiantly, symbolizing power.

Genesis 35:18

Benjamin means 'son of my right hand,' illustrating the honor of the right hand.

Psalm 80:17

Jesus is called the man of God's right hand, God's divine Benjamin.

Ephesians 2:5-7

Believers are raised up and seated with Christ in heavenly places.

Discussion Questions

1. How does understanding the ontological and economical Trinity help clarify the relationship between the Father and the Son?

Consider: Weaver explains the distinction to address apparent contradictions like John 14:28 and John 10:30.

2. Why is it important to recognize anthropomorphic language in Scripture when discussing God's attributes?

Consider: Weaver cautions that God is spirit and uses human terms to convey divine truths.

3. What does Christ's session at the right hand of God teach us about the finality of His redemptive work?

Consider: Weaver emphasizes that Christ's sitting indicates His work is finished, contrasting with ongoing works.

4. In what ways does the believer's union with Christ in His exaltation impact daily Christian living?

Consider: Weaver applies the truth that believers are seated with Christ, sharing in His victory and authority.

5. How should the permanence of Christ's exalted position affect our worship and confidence in Him?

Consider: Weaver concludes that Christ will never again be humiliated and is eternally King of kings.

Applications

Realize your position in Christ

Believers should understand that they are seated with Christ in heavenly places, sharing in His rule and power, which empowers effective service.

Lecture support: Weaver says: 'If you ever realize, folks, your position in Jesus Christ, it will change your life... it will empower us and embolden us to serve Him more effectively.'

Worship Christ as the exalted King

Because Christ is exalted to the highest honor, believers are to bow down and worship Him daily, not just weekly.

Lecture support: Weaver urges: 'Let us make sure that on a daily basis, not just weekly, but on a daily basis, we worship Him whom the Father has seated at His own right hand.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

Messiah's Divine Rights

Part Three

January 30, 2005

Read Chapter 3 in the companion book, pages 45-62 (October 9, 2026 opening-heading corrected edition).

Major Themes

Divine Sovereignty and Certainty of Victory

God the Father's declaration ensures the absolute certainty of Christ's victory over His enemies, as God's word cannot fail.

Lecture support: God said, 'Sit thou at my right hand until I make thine enemies thy footstool.' The very fact that God the Father said this to God the Son ensures its accomplishment. God is a God who cannot lie.

Predetermined Plan of God

The defeat of Christ's enemies was ordained before the foundation of the world, as part of God's eternal counsel.

Lecture support: The victory of Jesus Christ and the defeat of all of His enemies was preordained and predetermined before the world ever began.

Ease of Divine Judgment

God subdues Christ's enemies with effortless ease, likened to moving a footstool or breaking a neck.

Lecture support: It is as easy as moving a footstool. You know, I've taken my bare feet - in fact, I've just taken my big toe and hooked it under the footstool and pulled it to myself.

Justice and Recompense

God's justice ensures that those who trample Christ and His people will themselves be trampled underfoot.

Lecture support: As they trampled under their feet the name and the glory and the dignity and the servants of Jesus Christ, so they shall be trampled upon.

Ongoing Subjugation of Enemies

The process of making Christ's enemies His footstool is gradual, continuing until His second coming.

Lecture support: The subduing of Christ's enemies is an ongoing process. It was not done instantly and immediately... Little by little.

Believers' Victory in Christ

Christ's victory over His enemies implies victory for believers, giving them joy and optimism.

Lecture support: His victory is our victory... It ought to make us optimistic. We ought not to be defeated.

Key Arguments

God's declaration guarantees accomplishment

Because God is omniscient and omnipotent, His spoken word ensures the defeat of Christ's enemies.

Lecture support: God says, whatever I purpose, I do... He does not have a lack of foresight because He is omniscient. He does not have a lack of power because He is omnipotent.

The defeat was predetermined in eternity

Scripture shows that the sufferings and ultimate victory of Christ were determined by God's counsel before creation.

Lecture support: Him, being delivered by the determinate counsel and foreknowledge of God... For to do whatsoever thy hand and thy counsel determined before to be done.

The footstool imagery signifies total subjugation

The footstool represents extreme shame, burden-bearing, and perfect justice for Christ's enemies.

Lecture support: First of all, I want you to see the extreme shame and confusion which our Lord's enemies shall everlastingly suffer... the burden that wicked men must bear... the justice of God's recompense.

God uses enemy rebellion for His glory

God turns the wrath of man to praise Him, using even the wicked to accomplish His purposes.

Lecture support: Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain... You meant it for evil, but God meant it for good.

Christ's session continues until final victory

Christ remains seated at God's right hand until all enemies are subdued, which will culminate at His second coming.

Lecture support: He will sit there until His second coming when all of His enemies are ultimately, totally, completely destroyed.

Scripture References

Psalm 110:1

The central text of the sermon, focusing on 'until I make thine enemies thy footstool.'

Numbers 23:19

Cited to show that God does not lie, ensuring His promise will be fulfilled.

Isaiah 46:10-11

Demonstrates God's ability to declare and accomplish His purposes.

Psalm 62:11

Affirms that power belongs to God.

Proverbs 21:30

States there is no wisdom or counsel against the Lord.

James 4:6

Shows that God resists the proud, using the Greek word antitassō meaning to array in battle.

1 Peter 5:5

Repeats that God resists the proud, emphasizing the battle imagery.

Acts 2:23

Shows Christ was delivered by the determinate counsel and foreknowledge of God.

Acts 4:25-28

Indicates that Herod, Pilate, and others did what God's hand and counsel determined before.

Acts 15:18

Known unto God are all His works from the beginning.

Genesis 3:15

The Protevangelium, promising the seed of the woman will bruise the serpent's head.

Hebrews 2:14-15

Christ took on flesh to destroy the devil and deliver those in bondage.

Psalm 2:1-12

Depicts the nations raging against God's Anointed and God's response of derision and decree.

Psalm 22:27

All ends of the earth will turn to the Lord and worship.

Psalm 72:11

All kings shall fall down before Him, all nations shall serve Him.

Isaiah 11:1-12

Prophecy of the Branch from Jesse who will judge righteously and bring peace.

Daniel 2:31-44

Nebuchadnezzar's dream of the stone that destroys the image and becomes a mountain, representing Christ's kingdom.

Daniel 7:13-14

The Son of Man receives an everlasting dominion and kingdom.

Philippians 2:9-11

Every knee shall bow and every tongue confess Jesus Christ is Lord.

Psalm 76:10

Surely the wrath of man shall praise God; the remainder He restrains.

Discussion Questions

1. How does the certainty of God's promise to make Christ's enemies His footstool affect your daily outlook and optimism?

Consider: Weaver emphasizes that believers should be optimistic because Christ's victory is assured.

2. In what ways do you see the ongoing subjugation of Christ's enemies 'little by little' in the world today?

Consider: The sermon notes that the process is gradual, similar to the conquest of Canaan.

3. How should the truth that God turns the wrath of man to His praise (Psalm 76:10) change our response to evil and persecution?

Consider: Weaver uses Joseph's story to illustrate God's sovereign use of evil for good.

4. What does the footstool imagery teach us about the nature of God's justice and the final state of Christ's enemies?

Consider: The sermon explains the shame, burden, and recompense implied by the footstool.

5. How can we practically live as 'victors' rather than being defeated or discouraged, given that Christ's victory is our victory?

Consider: Weaver urges believers to have an attitude of victory and dominion.

Applications

Live with biblical optimism

Believers should be optimistic and not discouraged because Christ's ultimate victory is certain.

Lecture support: We ought not to be defeated. We ought not to be dismayed. We ought not to be discouraged. We ought not to be depressed. We are the victors.

Trust in God's sovereign plan

Recognize that even the wrath of man serves God's purposes, so we can trust Him in all circumstances.

Lecture support: Surely the wrath of man shall praise thee... You meant it for evil, but God meant it for good.

Warn the enemies of Christ

Those who oppose Christ should be warned that God will make them His footstool, executing perfect justice.

Lecture support: If you're an enemy of Jesus Christ, look out. Because God the Father will make you His footstool.

Find joy in Christ's victory

Christ's victory over His enemies should bring joy to believers, as it implies our own victory.

Lecture support: His victory is our victory... It ought to give us joy.

Serve Christ with reverence

In light of Christ's lordship and coming judgment, we should serve Him acceptably with reverence and godly fear.

Lecture support: Give us grace to serve Thee acceptably with reverence and godly fear.

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

Messiah's Divine Rights

Part Four

February 06, 2005

Read Chapter 4 in the companion book, pages 63-80 (October 9, 2026 opening-heading corrected edition).

Major Themes

Christ's Sovereign Rule

Christ possesses all power and authority, ruling from the heavenly Zion over all, including His enemies.

Lecture support: Weaver states: 'Christ has all power and all authority and that is symbolically shown to us in the phrase "the rod of thy strength."'

Faith vs. Sight

Believers must trust Scripture over appearances; God's work is often unseen, like leaven, but real.

Lecture support: Weaver says: 'Our theology is not based upon appearances, circumstances, and opinions... Our theology is based upon the Word of God.'

God's Sovereignty Over Natural Disasters

God uses natural phenomena (storms, famine, disease) as instruments of His rule and judgment.

Lecture support: Weaver asks: 'Who sent the tsunami to Southeast Asia? God did. Who brought the hurricanes to Florida? God did.'

The Certainty of Christ's Victory

Despite appearances, Christ will conquer all enemies; His kingdom is unshakeable.

Lecture support: Weaver declares: 'He shall bring all things under His feet. Not in our time, but in his time.'

Key Arguments

The Rod as Scepter

The Hebrew word 'matteh' for rod implies a scepter, denoting royal authority and dominion, as seen in Ezekiel 19:14.

Lecture support: Weaver cites Ezekiel 19:14: 'so that she hath no strong rod to be a scepter to rule' and notes it's the same Hebrew word.

Zion as Heavenly Jerusalem

In Psalm 110:2, Zion refers to the heavenly abode of God, not physical Jerusalem, because Christ is seated at God's right hand.

Lecture support: Weaver argues: 'If Zion is the abode of God Himself, and if Christ is seated at the right hand of the Father, it should be obvious then that Christ is now ruling from the heavenly Zion.'

God's Rule Over the Heathen is Scriptural

Psalm 47:8 and 96:10 explicitly state that God reigns over the heathen, regardless of human perception.

Lecture support: Weaver reads Psalm 47:8: 'God reigneth over the heathen. God sits upon the throne of his holiness.'

God's Use of Natural Means

God does not need supernatural acts to judge; He controls natural forces like wind, hail, and famine as seen in Amos 4.

Lecture support: Weaver lists from Amos 4: famine, drought, blasting, mildew, pestilence, war, and supernatural overthrow.

Scripture References

Psalm 110:1-7

Weaver reads the entire psalm at the start, focusing on verse 2 for the sermon.

Psalm 2:7-8

Cited to show the Father's decree to give the Son the heathen as inheritance, paralleling Psalm 110.

Psalm 46:10

Used to illustrate God being exalted among the heathen.

Psalm 45:6

Shows the scepter of Christ's kingdom is a right scepter, linking rod to scepter.

Ezekiel 19:14

Demonstrates that 'rod' (matteh) can mean scepter to rule.

2 Samuel 5:7

Shows Zion as the city of David, one of the four uses of Zion.

1 Kings 8:1

Further identifies Zion as the city of David.

Psalm 48:1-2, 11

Shows Zion referring to the entire mount or hill surrounding Jerusalem.

Psalm 125:1-2

Illustrates Zion as the mountain around Jerusalem.

Psalm 149:2

Shows Zion referring to true believers, the children of Zion.

Isaiah 35:10

The ransomed of the Lord return to Zion, indicating believers.

Isaiah 51:11

The redeemed come to Zion with singing.

Isaiah 60:14

Believers are called the Zion of the Holy One of Israel.

Psalm 2:6

God sets His king on the holy hill of Zion, referring to heavenly Zion.

Isaiah 2:3

Out of Zion shall go forth the law, referring to God's dwelling place.

Hebrews 12:22

Believers have come to Mount Zion, the heavenly Jerusalem.

Matthew 28:18

Christ declares all power is given to Him in heaven and earth.

Matthew 13:33

The kingdom of heaven is like leaven, working unseen.

Psalm 47:8

God reigns over the heathen, sitting on His throne.

Psalm 96:10

Say among the heathen that the Lord reigns.

Study notes

Discussion Questions

1. How does understanding 'Zion' as the heavenly Jerusalem change our perspective on Christ's current reign?

Consider: Weaver explains that Christ rules from the heavenly Zion, not the physical city.

2. In what ways are we tempted to judge God's work by appearances rather than by Scripture?

Consider: Weaver addresses the objection that Christ's rule is not visible.

3. How should the truth that God uses natural disasters as instruments of His rule affect our response to such events?

Consider: Weaver discusses God's use of famine, drought, and storms in Amos 4 and Job 38.

4. What does it mean for Christ to 'rule in the midst of thine enemies' in our present cultural context?

Consider: Weaver explains that Christ's kingdom is set up among His enemies.

Applications

Walk by Faith, Not by Sight

Believers must trust God's Word over circumstances, knowing that God is working even when unseen.

Lecture support: Weaver says: 'We walk by faith and not by sight. We don't look at appearances... We look at the Word of God.'

Recognize God's Sovereignty in All Events

Acknowledge that natural disasters and calamities are under God's control, not random chance.

Lecture support: Weaver states: 'It's not Mother Nature. It's Father God... It's the sovereign God of heaven and earth who rules among the heathen.'

Rest in Christ's Certain Victory

Despite appearances, believers are victors because Christ is on the throne and will conquer all enemies.

Lecture support: Weaver concludes: 'We are not the losers. We're the victors.'

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 5

Messiah's Divine Rights

Part Five

February 13, 2005

Read Chapter 5 in the companion book, pages 81-101 (October 9, 2026 opening-heading corrected edition).

Major Themes

Sovereign Grace in Salvation

Salvation is entirely a work of God's grace, not human will or effort. Believers are made willing by God's power, not by their own free choice.

Lecture support: Weaver states, 'The only reason we serve him willingly is because of his grace.' He cites Psalm 110:3 and John 1:13 to show salvation is 'of God.'

Monergism vs. Synergism

The Bible teaches monergism - God works alone in salvation - contrary to synergism, which teaches cooperation between God and man.

Lecture support: Weaver defines the terms and says, 'The Bible does not teach synergism. The Bible teaches monergism, plain and simple. God works alone in salvation.'

Bondage of the Will

Fallen man's will is not free but in bondage to sin, unable to choose God or please Him apart from divine intervention.

Lecture support: Weaver argues, 'Free will does not exist. The Bible does not teach free will. What it does teach is freedom of will.' He cites Romans 8:7-8 and John 6:44.

Divine Revelation Necessary for Salvation

No one can know God or come to Christ unless the Father and Son reveal themselves; salvation is a revelation as well as a work of God.

Lecture support: Weaver expounds Matthew 11:27 and Matthew 16:17, showing Peter's knowledge of Christ came from the Father's revelation, not human insight.

The Nature of True Conversion

True conversion involves a supernatural change of nature, where God transforms a sinner's desires and thinking, making them willing to come to Christ.

Lecture support: Weaver illustrates with the changed drunkard and the teenage son: 'God changes our wants... He makes us want Him more than anything in the world.'

The Fourfold State of Man

Man's condition differs in innocence, nature, grace, and glory; fallen man cannot please God, unlike Adam before the Fall.

Lecture support: Weaver summarizes Thomas Boston's work: 'In nature, man cannot please God. In grace, now, man can please God, but he can still displease Him as well.'

Key Arguments

The will is not free but bound by sin

Fallen man's will is enslaved to his sinful nature and cannot choose God or spiritual good without divine grace.

Lecture support: Weaver states, 'The will of man is in bondage. It is in captivity to his sins, to his lusts, to his desires, and to his thoughts.' He cites Romans 8:7-8.

Free will is logically impossible for fallen man

For free will to exist, one must have awareness of alternatives, a reliable criterion, the will to choose the best, and power to achieve it - all lacking in the unregenerate.

Lecture support: Weaver lists the four requirements and shows from 1 Corinthians 2:14, Ephesians 4:17-18, and John 6:44 that sinners fail each one.

Salvation is monergistic, not synergistic

Scripture teaches that God alone saves; man does not cooperate or contribute to his salvation in any way.

Lecture support: Weaver says, 'God's salvation is indeed a work of God and not a work of man... Man does not save himself. Man does not help save himself.' He references Mark 10:27.

John 1:12-13 explicitly denies human will in regeneration

The new birth is 'not of blood, nor of the will of the flesh, nor of the will of man, but of God,' excluding human ancestry, works, and will.

Lecture support: Weaver reads John 1:12-13 and concludes, 'The positive is, we were born of God.'

God makes His people willing by changing their nature

Divine power transforms the sinner's mind and desires, enabling a willing response to Christ, as promised in Psalm 110:3.

Lecture support: Weaver explains, 'God makes us willing to come to Christ by changing our thinking, by changing our desires, by changing our wants, and by releasing our wills from the bondage of sin.'

John 5:40 demonstrates bondage, not free will

In context, Jesus' statement 'ye will not come to me' highlights willful rebellion despite abundant testimony, not an innate ability to come.

Lecture support: Weaver argues, 'This is not a verse for free will, this is a verse against free will.' He points to the witnesses of John, works, Father, and Scriptures.

Scripture References

Psalm 110:1-7

Weaver reads the entire psalm at the beginning and focuses on verse 3 throughout the sermon.

Romans 5:10

Cited to show believers were once enemies of Christ.

Colossians 1:21

Used to demonstrate that believers were enemies in their minds by wicked works.

Ephesians 2:1-3

Referenced to show believers were dead in sins and children of wrath by nature.

1 Corinthians 4:7

Key verse asking 'who maketh thee to differ?' to emphasize that all spiritual good comes from God.

Mark 10:17-27

The rich young ruler and Jesus' teaching that salvation is impossible with men but possible with God.

Matthew 11:27

No one knows the Father except the Son and those to whom the Son reveals Him, showing salvation requires divine revelation.

Matthew 16:13-17

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

Jonah 2:9

Quoted to affirm 'Salvation is of the LORD.'

John 1:11-13

Central passage showing believers are born of God, not of human will.

Isaiah 1:6

Alluded to ('From the sole of the foot even unto the head there is no soundness in it') to support total depravity.

Romans 3:10-12

Paraphrased to show none are righteous or do good.

1 Corinthians 2:14

The natural man cannot receive spiritual things, showing lack of discernment.

2 Corinthians 4:4

Referenced to show the god of this world blinds minds.

John 3:6

Except a man be born again, he cannot see the kingdom of God.

Ephesians 4:17-18

Gentiles walk in vanity of mind, having understanding darkened, alienated from God.

Colossians 1:21

Reiterated to show alienation and enmity in the mind.

Titus 1:15

To the defiled and unbelieving, nothing is pure; their mind and conscience are defiled.

John 6:44

No man can come to Christ unless the Father draws him, showing inability.

Romans 8:7-8

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

Study notes

Discussion Questions

1. How does Psalm 110:3 challenge the common idea that coming to Christ is solely a matter of human decision?

Consider: Weaver emphasizes that willingness comes 'in the day of thy power,' indicating divine enablement.

2. In what ways does 1 Corinthians 4:7 confront pride or self-reliance in our salvation?

Consider: The question 'who maketh thee to differ?' forces recognition that all spiritual good is received from God.

3. Why is it important to distinguish between 'free will' and 'freedom of will'? How does this affect our understanding of human nature?

Consider: Weaver argues free will implies autonomy, while freedom of will means acting according to one's nature, which for sinners is bondage.

4. How does the fourfold state of man (innocence, nature, grace, glory) help explain why fallen man cannot choose God?

Consider: Weaver uses Thomas Boston's framework to show man's ability changes with his state; in nature, he cannot please God.

5. What does John 5:40 actually teach about the human will when read in its full context?

Consider: Weaver argues the verse demonstrates willful rebellion despite clear testimony, not an innate ability to come to Christ.

6. How does God make sinners willing to come to Christ, according to this sermon?

Consider: Weaver explains God changes thinking, desires, and wants, releasing the will from sin's bondage.

7. Why is monergism essential to a biblical understanding of salvation, and what errors does synergism introduce?

Consider: Weaver contrasts the two, asserting that synergism gives man a role in salvation, contrary to Scripture.

8. How should the truth that 'salvation is of the LORD' impact our evangelism and prayer?

Consider: Weaver cites Jonah 2:9 and emphasizes divine sovereignty, implying dependence on God in outreach.

Applications

Give God all glory for salvation

Recognize that every aspect of salvation, including your willingness to come to Christ, is a result of God's grace and power, not your own merit.

Lecture support: Weaver says, 'If you ascribe any of your salvation to yourself - your intellect, your will, your works, your merit, your deeds - you do not understand the salvation that Scripture declares.'

Reject the concept of free will in spiritual matters

Abandon the unbiblical idea that you can choose God apart from His enabling grace; embrace the biblical teaching that your will is bound by sin until God frees it.

Lecture support: Weaver states, 'Free will does not exist. The Bible does not teach free will.'

Depend on God's power for conversion

In evangelism and personal witness, rely on God's sovereign power to make sinners willing, rather than on persuasive techniques or appeals to human decision.

Lecture support: Weaver explains, 'It takes the power of God to make us willing.'

Examine the source of your willingness

If you have come to Christ, acknowledge that your willingness was produced by God's power, leading to humility and gratitude.

Lecture support: Weaver asks, 'Who made you willing to come to Christ? What made you willing to come to Christ?'

Understand your nature apart from grace

Realize that as a fallen human, you cannot please God or choose spiritual good; this should drive you to depend wholly on Christ.

Lecture support: Weaver cites Romans 8:7-8: 'they that are in the flesh cannot please God.'

Praise God for changing your desires

Thank God for transforming your wants so that you now desire Christ and holiness, a change only He could accomplish.

Lecture support: Weaver illustrates, 'God changes our wants... He makes us want Him more than anything in the world.'

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

Messiah's Divine Rights

Part Six

March 06, 2005

Read Chapter 6 in the companion book, pages 103-120 (October 9, 2026 opening-heading corrected edition).

Major Themes

Warrior Priesthood

Believers are called to be warrior priests, combining priestly duties of worship and sacrifice with the courage and combativeness of soldiers in a spiritual war.

Lecture support: Weaver states, 'God has called us to be warrior-priests. The kingship of Christ and the priesthood of Christ produces a people who are kings and priests unto our God, but they are a certain kind of priest. They are a warrior priest.'

Sovereign Grace in Producing Soldier Saints

The latter part of Psalm 110:3 depicts God sovereignly producing a multitude of courageous, vigorous followers of Christ, likened to dew from the morning.

Lecture support: Weaver explains, 'from the womb of the morning, thou hast the dew of thy youth... here God is sovereignly in His grace, producing these heroic, strong, courageous soldier saints.'

Loss of Biblical Militancy in Modern Christianity

Modern Christians have abandoned the concept of warrior priesthood, opting for passivity, compromise, and comfort rather than standing and fighting for truth.

Lecture support: Weaver laments, 'one of the reasons that we're in such dire straits in our country is that Christians have lost the concept of warrior priesthood. Instead of standing, fighting, and holding the standard high, we've back-pedaled, compromised, negotiated, and surrendered.'

Spiritual Warfare and the Armor of God

Christians are in a spiritual battle against evil forces and must put on the whole armor of God described in Ephesians 6 to stand firm.

Lecture support: Weaver reads Ephesians 6:10-18 and asks, 'why in the world would you need armor if you're not in a battle? Why would you need armor if you're not in a war? And the fact is, we are in a war.'

The Believer as a Good Soldier

Using 2 Timothy 2:3-4, Weaver emphasizes that Christians must endure hardship and avoid entanglement with worldly affairs to please their Commander.

Lecture support: Weaver quotes, 'No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.'

Biblical Legitimacy of Physical Weapons in Righteous Causes

Weapons are not inherently evil; Old Testament priests bore arms, and there may be times when physical fighting for righteousness is justified.

Lecture support: Weaver asks, 'Is a rifle sinful in and of itself? No. How about a sword?' and cites 2 Chronicles 23 where Levites guarded the king with weapons.

Key Arguments

Psalm 110:3b describes the generation of warrior saints

The phrase 'from the womb of the morning thou hast the dew of thy youth' refers not only to the multitude of converts but to their character as courageous, vigorous soldiers.

Lecture support: Weaver says, 'the word "youth"... could be also translated there as "young men" or "soldiers." It refers then to persons who are courageous, heroic, strong, active, and vigorous.'

Old Testament priests had military duties

The Levites were charged with guarding the tabernacle and temple, bearing weapons, and executing intruders, demonstrating a warrior aspect to the priesthood.

Lecture support: Weaver explains, 'there were Levitical priests who were armed guards around the tabernacle and later on around the temple as well' and cites Numbers 3:32 and 1 Chronicles 23:32.

The Hebrew terminology implies warfare

The words 'keep' (shamar) and 'charge' (mishmereth) in priestly contexts mean to guard and protect, and the phrase 'to do the work' can be translated 'to war the warfare.'

Lecture support: Weaver states, 'the word shamar means to guard, to protect, to keep... the word "charge"... refers then to a watch, or a sentry duty, or an act of protection.'

Weapons were stored in the house of God

2 Chronicles 23 and 2 Kings 11 record that spears, bucklers, and shields were kept in the temple, showing that weaponry was not considered unholy in a sacred context.

Lecture support: Weaver reads, 'Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God.'

David, a man after God's heart, was a warrior

David's confession in Psalm 144:1 that God taught his hands to war demonstrates that fighting for righteousness is compatible with godliness.

Lecture support: Weaver quotes, 'Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight.'

Christians are commanded to be soldiers

2 Timothy 2:3-4 explicitly calls believers to endure hardness as good soldiers and to avoid civilian entanglements, confirming the warrior identity.

Lecture support: Weaver reads, 'Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life.'

The armor of God implies active combat

The detailed armor in Ephesians 6 is unnecessary unless believers are engaged in real spiritual warfare against demonic forces.

Lecture support: Weaver argues, 'why in the world would you need armor if you're not in a battle? Why would you need armor if you're not in a war?'

Modern Christianity has embraced passivity

Instead of fighting for truth, many Christians have adopted a false humility that allows evil to prevail, viewing any form of militancy as unspiritual.

Lecture support: Weaver observes, 'we have turned completely and totally in the opposite direction... think today that the real Christian just lets everybody run all over him.'

Scripture References

Psalm 110:1-5

Weaver reads the opening verses of Psalm 110 to set the stage for the message on Christ's kingship and priesthood.

Psalm 110:3

The latter part of verse 3 is the focus of the message, interpreted as describing the generation of warrior saints.

Philippians 2:13

Cited to support that God works in believers both to will and to do His good pleasure, reinforcing sovereign grace in making people willing.

Hebrews 12:2

Mentioned as evidence that Jesus is the author and finisher of faith, underscoring God's initiative in salvation.

Philippians 1:6

Quoted to show that God begins and completes the good work in believers.

Revelation 15:4

Referenced to affirm God's unique holiness: 'Thou only art holy.'

Ephesians 4:24

Cited to show that believers are to put on the new man created in righteousness and true holiness, connecting to 'beauties of holiness.'

Revelation 19:14

Mentioned to illustrate that saints are adorned in fine linen representing righteousness.

Revelation 1:5-6

Read to show that Christ has made believers kings and priests unto God.

1 Peter 2:5, 9

Quoted to establish the believer's identity as a holy and royal priesthood offering spiritual sacrifices.

Hebrews 13:15

Referenced as a command to offer the sacrifice of praise continually, part of priestly duty.

Romans 12:1-2

Quoted to show that presenting our bodies as living sacrifices is priestly service.

1 Chronicles 23:27-32

Read extensively to demonstrate the Levites' duties, including guarding the tabernacle and holy place, interpreted as military sentry duty.

Numbers 1:53

Cited to show Levites were to pitch around the tabernacle and keep the charge of it, implying armed guard duty.

Numbers 3:32

Referenced to show Eleazar oversaw those who kept the charge of the sanctuary.

Numbers 3:5-10

Read to show the Levites' charge to keep the tabernacle and that strangers coming near were to be put to death.

2 Kings 12:9

Cited to show priests kept the doors of the temple, implying guard duty.

2 Chronicles 34:9

Referenced alongside 2 Kings 12:9 to reinforce that Levites kept the doors.

Psalm 84:10

Quoted to show David's desire to be a doorkeeper (guard) in God's house, interpreted as a military role.

Numbers 4:3, 23, 30

Read to show the phrase 'to do the work' can be translated 'to war the warfare,' indicating priestly military service.

Discussion Questions

1. What does it mean to be a 'warrior priest' according to the biblical evidence presented in this sermon?

Consider: Weaver argues that believers are both priests and soldiers, citing Old Testament Levites and New Testament commands.

2. How does the distinction between free will and freedom of the will affect our understanding of God's work in making us willing?

Consider: Weaver briefly reviews his previous message, emphasizing that God is the one who makes His people willing.

3. In what ways have modern Christians lost the concept of being soldiers for Christ, and what are the consequences?

Consider: Weaver laments the loss of militancy and the embrace of comfort and passivity.

4. How should we understand the presence of weapons in the temple and the Levites' role as armed guards?

Consider: Weaver cites 2 Chronicles 23 and other passages to show that physical weapons were kept in the house of God for righteous defense.

5. What does it practically mean to 'endure hardness as a good soldier of Jesus Christ' in our daily lives?

Consider: Weaver applies 2 Timothy 2:3-4, urging believers to avoid entanglement with worldly affairs and embrace hardship for the sake of the mission.

6. How can we balance the call to be warriors with the call to love our enemies and turn the other cheek?

Consider: Weaver emphasizes fighting for truth and righteousness but does not directly address this tension; the question arises from his strong militant language.

7. What role do hymns like 'Onward, Christian Soldiers' and 'Am I a Soldier of the Cross' play in shaping our identity as believers?

Consider: Weaver quotes these hymns to recover a vision of the church as a fighting force.

8. How does the imagery of dew from the womb of the morning shape our understanding of how God grows His church?

Consider: Weaver explains that the dew represents the imperceptible, sovereign, and widespread generation of Christ's followers.

Applications

Recover the warrior priest identity

Believers must embrace their calling as both priests and soldiers, actively engaging in spiritual warfare rather than retreating into passivity.

Lecture support: Weaver states, 'God has called us to be warrior-priests... We will never regain biblical actions until we regain a biblical attitude.'

Avoid entanglement with worldly affairs

As soldiers of Christ, Christians should prioritize their commander's pleasure over comfort and prosperity, refusing to be distracted by civilian pursuits.

Lecture support: Weaver applies 2 Timothy 2:4: 'No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.'

Endure hardship for the sake of the fight

Hardness and difficulty are part of the Christian soldier's training and should be embraced as keeping us fit for battle.

Lecture support: Weaver says, 'Why should we endure hardness? Because hardness keeps us going, keeps us fit, keeps us fighting.'

Stand and fight for truth and righteousness

Christians must be willing to contend for biblical truth and moral righteousness, even when it involves controversy or conflict.

Lecture support: Weaver declares, 'I want to fight for that which is true and right and holy and just. There's nothing to be ashamed of.'

Put on the whole armor of God

Recognizing the reality of spiritual warfare, believers must daily appropriate the armor described in Ephesians 6 to stand against the devil's schemes.

Lecture support: Weaver reads Ephesians 6:10-18 and emphasizes the necessity of armor for battle.

Think biblically rather than humanistically

A wrong mindset leads to wrong actions; Christians must align their thinking with Scripture to act as warrior priests.

Lecture support: Weaver states, 'We cannot act right until we think right. One of the things that's wrong with modern day Christendom is we do not think biblically.'

Be willing to use physical means in righteous causes if necessary

While the primary battle is spiritual, there may be times when physical defense of righteousness is justified, as modeled by Old Testament priests and American patriots.

Lecture support: Weaver cites the example of Lexington and the Levites bearing weapons, saying, 'it is certainly no disgrace to be involved in a righteous fight with physical weapons if it comes to that.'

Occupy and hold the fort until Christ returns

Believers are to actively do business for the kingdom and guard the truth, not retreat or surrender, until the Lord comes.

Lecture support: Weaver closes with, 'our Lord has commanded us to occupy, do business, hold the fort, till He comes.'

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

Messiah's Divine Rights

Part Seven

March 13, 2005

Read Chapter 7 in the companion book, pages 121-137 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Perpetual Priesthood of Christ

Jesus Christ is a priest forever after the order of Melchizedek, established by God's unchangeable oath.

Lecture support: Psalm 110:4 is the central text, with extensive exposition from Hebrews 7 showing Christ's priesthood is eternal and unchangeable.

The Superiority of Christ's Priesthood over the Levitical Order

Christ's priesthood is not after the order of Levi but after Melchizedek, making it superior, permanent, and effective for salvation.

Lecture support: Hebrews 7:11-25 and 8:4-7 are cited to show the change in priesthood and the better covenant.

The Immutability of God's Oath

God's swearing and refusal to repent guarantee the truth, righteousness, and accomplishment of Christ's priesthood.

Lecture support: Weaver explains the implications of God's oath: veracity, determination, righteousness, and power, citing Isaiah 14:24, Amos 4:2, and others.

Christ as the True Mediator

Jesus Christ is the God-man who alone can represent both God and man, fulfilling Job's cry for a daysman.

Lecture support: Job 9:32-33 and 1 Timothy 2:5 are referenced to show Christ as the one mediator.

Assurance and Security in Christ's Intercession

Because Christ lives forever and intercedes, believers can have full assurance of salvation.

Lecture support: Hebrews 7:25 and Romans 8:33-34 are used to show Christ's ability to save to the uttermost and answer all charges.

The Constancy of Christ's Love

Christ's ongoing intercession demonstrates that His love for His people did not end at the cross but continues forever.

Lecture support: John 13:1 and the imagery of the high priest's breastplate are used to illustrate Christ's enduring love.

Key Arguments

Christ's priesthood is founded on a divine oath, making it irrevocable.

Unlike the Levitical priesthood, Christ's priesthood was established with an oath from God, ensuring its permanence and reliability.

Lecture support: Psalm 110:4 and Hebrews 7:20-22 are cited to contrast the oath-bound priesthood of Christ with the oath-less Levitical priesthood.

The Levitical priesthood was a temporary shadow pointing to Christ.

The Old Testament priesthood could not perfect the conscience or provide eternal redemption; it was a figure until Christ came.

Lecture support: Hebrews 8:5, 9:9-12 are used to show the limitations of the Levitical system and the superiority of Christ's ministry.

Christ's intercession is based on His finished work of satisfaction.

Christ's priestly work includes both His active and passive obedience (satisfaction) and His ongoing intercession, which applies the merits of His blood.

Lecture support: Weaver explains the two parts of Christ's priestly work, referencing Hebrews 9:12 and Romans 8:34.

God's oath implies His veracity, determination, righteousness, and power.

When God swears, it guarantees the truth, accomplishment, justice, and divine enablement of what is sworn.

Lecture support: Scriptures such as Psalm 89:35, Isaiah 14:24, Amos 4:2, and Jeremiah 44:26 are cited to support each implication.

Christ's perpetual intercession answers all accusations against believers.

As advocate, Christ pleads His blood and satisfies divine justice, so no charge can stand against God's elect.

Lecture support: Romans 8:33-34 and 1 John 2:1 are used to show Christ's role in answering indictments.

Scripture References

Psalm 110:1-7

The opening reading of the entire Psalm, setting the context for the sermon on verse 4.

Hebrews 7:11-17

Shown to prove that Christ's priesthood is not after the order of Levi but after Melchizedek, necessitating a change in the law.

Hebrews 8:4-7

Used to demonstrate that Christ's ministry is more excellent and based on a better covenant than the Levitical priesthood.

Job 9:32-33

Job's cry for a daysman or mediator who can lay his hand on both God and man, fulfilled in Christ.

Hebrews 5:1-4

Explains the purpose of the high priest taken from among men to offer gifts and sacrifices for sins.

Hebrews 8:5-8

Shows the Levitical priesthood as a shadow of heavenly things and introduces the new covenant.

Hebrews 9:9-12

Contrasts the temporary, carnal ordinances with Christ's eternal redemption by His own blood.

1 Timothy 2:5

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

Deuteronomy 6:13

Commands swearing by God's name, linking swearing and worship.

Deuteronomy 10:20

Reinforces the command to fear, serve, cleave to, and swear by God's name.

Isaiah 45:23

God swears by Himself that every knee shall bow and every tongue swear.

Hebrews 6:13-17

Explains that God swore by Himself because He could swear by no greater, and an oath confirms an end of all strife.

Psalm 89:35

God swears by His holiness that He will not lie to David, illustrating His veracity.

Psalm 132:11

The Lord has sworn in truth to David and will not turn from it.

Isaiah 14:24

God's sworn purpose will surely come to pass, demonstrating determination and accomplishment.

Amos 4:2

The Lord has sworn by His holiness to bring judgment, showing the righteousness of His oath.

Jeremiah 44:26-27

God swears by His great name to consume the disobedient, demonstrating His power to accomplish His oath.

Isaiah 62:8

The Lord swears by His right hand and arm of strength to protect His people, showing His power.

Hebrews 7:21-25

Christ's priesthood is with an oath, making Him the surety of a better testament and able to save to the uttermost.

Romans 8:33-34

Christ intercedes for the elect, answering all charges against them.

Discussion Questions

1. Why is it significant that Christ's priesthood was established with an oath, unlike the Levitical priesthood?

Consider: Weaver contrasts the oath-bound priesthood of Christ with the temporary, oath-less Levitical priesthood.

2. How does understanding Christ as our mediator and intercessor affect our prayer life and assurance?

Consider: The sermon explains Christ's role in answering accusations and presenting His blood before the Father.

3. In what ways does the priesthood of Christ provide greater security than the Old Testament system?

Consider: Hebrews 7-9 is used to show the superiority of Christ's priesthood and its eternal effectiveness.

4. What does it mean that Christ 'ever liveth to make intercession' for us, and how should that impact our daily lives?

Consider: The sermon emphasizes Christ's ongoing intercessory work as the basis for salvation to the uttermost.

5. How does the immutability of God's oath ('and will not repent') strengthen our faith in Christ's finished work?

Consider: Weaver explains that God's refusal to repent means His purpose in Christ's priesthood is unchangeable.

Applications

Find Assurance in Christ's Priesthood

Understanding Christ's perpetual priesthood provides the greatest assurance and security for believers, as it is founded on God's unchangeable oath.

Lecture support: Spurgeon's quote and the exposition of Hebrews 7:25 show that Christ's priesthood is the heart of our faith and the basis of our security.

Trust in Christ's Intercession for Salvation

Because Christ lives forever to intercede, He is able to save completely those who come to God through Him; believers should rest in this finished work.

Lecture support: Hebrews 7:25 and Romans 8:33-34 are used to demonstrate that Christ's intercession answers all accusations and secures salvation.

Reject Any Other Mediator or Priesthood

Since Christ is the sole and eternal high priest, believers should not look to any other priesthood, such as a reestablished Levitical priesthood or prayers to saints.

Lecture support: Weaver explicitly warns against excitement over a reestablished priesthood in Israel, emphasizing Christ's unique and final priesthood.

Rest in the Constancy of Christ's Love

Christ's ongoing intercession demonstrates that His love for His people did not end at the cross; believers can have confidence in His enduring care.

Lecture support: John 13:1 and the imagery of the high priest bearing the names of the tribes on his breastplate illustrate Christ's constant love.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 8

Messiah's Divine Rights

Part Eight

March 20, 2005

Read Chapter 8 in the companion book, pages 139-157 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Identity of Melchizedek

Melchizedek was a real man, a king-priest of Salem, who served as a type of Christ. He was not a pre-incarnate Christ, angel, or the Holy Spirit.

Lecture support: Weaver states, 'Melchizedek was a man... because he was a priest. And every priest taken from among men is ordained for men' (Hebrews 5:1). He also says, 'Melchizedek, in his person, was a representative type of Jesus Christ.'

The Superiority of Christ's Priesthood

Christ's priesthood after the order of Melchizedek is superior to the Levitical priesthood because it is eternal, not based on genealogy, and unites kingship and priesthood.

Lecture support: Hebrews 7:11 argues that if perfection were through the Levitical priesthood, there would be no need for another priest. Weaver says, 'Christ would never ever be made a priest after the order of an inferior priesthood.'

Typology and Fulfillment

Melchizedek is a shadow or type of Christ, who is the substance. The mysterious phrases about Melchizedek point to the eternal nature of Christ's priesthood.

Lecture support: Weaver explains, 'Melchizedek was a facsimile... He was a picture. He was a type. He was a shadow... Christ would be the substance.'

Christ as the Believer's Only High Priest

Jesus Christ is the only high priest believers need because He is both God and man, able to sympathize with weaknesses and intercede effectively.

Lecture support: Weaver says, 'Jesus Christ is not only the great high priest, but he is the only high priest that we will ever need.' He cites Hebrews 4:15-16.

Assurance Through Christ's Forerunnership

Christ has entered the heavenly sanctuary as our forerunner, securing our place and guaranteeing our future with Him, as seen in His high priestly prayer.

Lecture support: Weaver states, 'Our Lord has preceded us... He's occupying and holding our place in the very presence of God for us.' He references Hebrews 6:19-20 and John 17:24.

Key Arguments

Melchizedek was a man, not a divine being

Hebrews 5:1 states every high priest is taken from among men, so Melchizedek must be human. Hebrews 7:15 uses 'heteros' (another of a different kind) to distinguish Christ from Melchizedek.

Lecture support: Weaver says, 'How do we know that Melchizedek was a man? Because he was a priest. And every priest taken from among men is ordained for men.' He also notes the Greek word 'heteros' indicates a different kind of priest.

The mysterious phrases in Hebrews 7:3 refer to priesthood, not person

'Without father, without mother' means no genealogical record of his priestly lineage exists, not that he lacked human parents. This typifies Christ's eternal priesthood.

Lecture support: Weaver explains, 'These phrases do not refer to his person, but rather they refer to his priesthood... There is no genealogical account of his father and his mother.'

Christ's priesthood is eternal and unchangeable

Unlike Levitical priests who died, Christ lives forever and has an unchangeable priesthood, able to save completely those who come to God through Him.

Lecture support: Weaver cites Hebrews 7:24-25: 'But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost.'

Christ's priesthood guarantees bold access to God

Because Christ sympathizes with our weaknesses and has passed into the heavens, believers can hold fast their confession and approach the throne of grace with confidence.

Lecture support: Weaver says, 'If we understand the priesthood of Christ, it ought to enable us to hold fast powerfully to our confession.' He references Hebrews 4:14-16.

Christ as forerunner secures our heavenly hope

Christ has entered the Holy of Holies ahead of us, clearing the way and holding our place, making our hope an anchor of the soul, sure and steadfast.

Lecture support: Weaver states, 'Our Lord has preceded us, He has scouted the way, He has cleared the enemies, and He's occupying and holding our place in the very presence of God for us.'

Scripture References

Psalm 110:1-7

Read at the beginning of the sermon as the primary text, focusing on verse 4 about the priesthood of Melchizedek.

John 8:29

Cited to show Christ's active obedience: 'I do always those things which please the Father.'

John 8:56

Mentioned in discussing the view that Melchizedek was a pre-incarnate Christ; Weaver interprets it as Abraham seeing Christ by faith.

Hebrews 8:6

Used to show Christ's priesthood marks a new beginning with a better covenant.

Hebrews 9:15

Christ is mediator of the new covenant, providing redemption from transgressions under the first covenant.

Genesis 14:17-24

The historical account of Melchizedek meeting Abram, bringing bread and wine, blessing him, and receiving tithes.

Hebrews 5:1,4

Every high priest is taken from among men, proving Melchizedek was a man.

Hebrews 7:1-11

Extensive discussion of Melchizedek's greatness, Abraham's tithes, and the superiority of his priesthood over Levi's.

Psalm 76:1-2

Identifies Salem as Jerusalem, where God's tabernacle is, linking Melchizedek as King of Salem.

Isaiah 9:6

Briefly mentioned as a passage calling Christ the Prince of Peace, connecting to Melchizedek as King of Peace.

Hebrews 7:15-16

Christ arises as another priest (heteros) after the similitude of Melchizedek, not by carnal commandment but by endless life.

Hebrews 8:9-10

The new covenant written in hearts and minds, contrasting with the old covenant.

Hebrews 10:1-3

The law is a shadow; sacrifices could not make perfect, requiring annual repetition.

Hebrews 7:24-27

Christ's unchangeable priesthood, ability to save utterly, and once-for-all sacrifice.

Colossians 1:18

Christ has preeminence in all things, supporting that He is the original, not Melchizedek.

Ezra 2:62

Those without genealogical proof were put from the priesthood, illustrating the importance of lineage under the law.

Hebrews 7:13-14

Christ sprang from Judah, a tribe with no priestly service, emphasizing His unique priesthood.

1 Corinthians 15:25-28

Christ will reign until all enemies are subdued, then deliver the kingdom to the Father, showing a sense in which His priestly work concludes.

Hebrews 13:20

Christ is the great shepherd through the blood of the everlasting covenant, highlighting His eternal priesthood.

John 17:24

Christ's high priestly prayer that believers be with Him and behold His glory, guaranteeing their future.

Study notes

Discussion Questions

1. Why is it important to understand that Melchizedek was a real man and not a pre-incarnate appearance of Christ?

Consider: Weaver spends significant time arguing that Melchizedek was a man, a type of Christ, not Christ Himself.

2. How does the use of the Greek word 'heteros' in Hebrews 7:15 help us distinguish between Christ and Melchizedek?

Consider: Weaver explains that 'heteros' means another of a different kind, showing Christ is distinct from Melchizedek.

3. What does it mean that the phrases 'without father, without mother' refer to Melchizedek's priesthood rather than his person?

Consider: Weaver argues these phrases indicate no genealogical record for his priesthood, not a lack of human parents.

4. In what ways does Christ's priesthood after the order of Melchizedek give believers boldness in approaching God?

Consider: Weaver applies Hebrews 4:14-16, emphasizing Christ's sympathy and our confident access to the throne of grace.

5. How does the concept of Christ as our 'forerunner' (Hebrews 6:19-20) provide assurance of salvation?

Consider: Weaver explains that Christ has entered the heavenly sanctuary ahead of us, securing our place.

6. Why is it significant that Christ's high priestly prayer in John 17:24 is always answered by the Father?

Consider: Weaver uses this to show the certainty of believers being with Christ in glory.

Applications

Christ is the only high priest we need

Believers should rest in Christ alone as their mediator, recognizing He is perfectly suited to represent them before God and sympathize with their weaknesses.

Lecture support: Weaver says, 'Jesus Christ is not only the great high priest, but he is the only high priest that we will ever need.' He cites Hebrews 2:17-18 and 4:15-16.

Hold fast your confession with boldness

Understanding Christ's eternal priesthood should empower believers to hold firmly to their faith in Him, not turning away despite trials.

Lecture support: Weaver states, 'If we understand the priesthood of Christ, it ought to enable us to hold fast powerfully to our confession.' He references Hebrews 4:14.

Find assurance in Christ's forerunnership

Because Christ has entered the heavenly sanctuary as our forerunner, believers can have a sure and steadfast hope, anchored in His finished work and intercession.

Lecture support: Weaver says, 'Our Lord has preceded us... He's occupying and holding our place in the very presence of God for us. And if He's there, we're going to be there as well.'

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

Messiah's Divine Rights

Part Nine

March 27, 2005

Read Chapter 9 in the companion book, pages 159-177 (October 9, 2026 opening-heading corrected edition).

Major Themes

Divine Retribution

Christ will actively execute wrath upon His enemies, striking through kings and judging the nations with complete destruction.

Lecture support: Verse 5: 'The Lord at thy right hand shall strike through kings in the day of his wrath.' Verse 6: 'He shall judge among the heathen, he shall fill the places with the dead bodies.'

Temporary Success of the Wicked

The wicked may prosper for a season, but their victory is always temporary; God will ultimately cut them off.

Lecture support: Psalm 37: 'For yet a little while, and the wicked shall not be... I have seen the wicked in great power... yet he passed away, and, lo, he was not.'

The Appointed Day of Wrath

There is a set time when God's patience and longsuffering will end, and He will pour out His vengeance.

Lecture support: Deuteronomy 32:35: 'To me belongeth vengeance, and recompence... their foot shall slide in due time.' Isaiah 34:8: 'For it is the day of the LORD's vengeance.'

Comfort for the Righteous

The destruction of the wicked brings consolation and vindication to God's people, who will rejoice in His righteous judgments.

Lecture support: Psalm 58:10: 'The righteous shall rejoice when he seeth the vengeance.' Revelation 19:1-6 shows saints praising God for His judgments.

Christ's Active Conquest

Christ will not remain seated forever; He will arise to fight and end the war, pursuing His enemies until total victory.

Lecture support: Verse 7: 'He shall drink of the brook in the way: therefore shall he lift up the head.' Psalm 68:1: 'Let God arise, let his enemies be scattered.'

Judgment on Rulers

Earthly kings and rulers who rebel against Christ will be specifically targeted and destroyed, as they are often the great enemies of God.

Lecture support: Psalm 2:2,9: 'The kings of the earth set themselves... Thou shalt break them with a rod of iron.' Psalm 110:5: 'shall strike through kings.'

Key Arguments

Christ's active role in judgment

Christ will not remain passive but will personally engage and destroy His enemies with omnipotent power.

Lecture support: Verse 5: 'The Lord at thy right hand shall strike through kings.' The Father is at the Son's right hand, showing equality and shared power in judgment.

The certainty of divine vengeance

God has appointed a day of wrath that cannot be delayed or thwarted; the wicked will not escape.

Lecture support: Deuteronomy 32:35, Psalm 7:11-13, Isaiah 34:8, Jeremiah 46:10 all speak of a set day of vengeance.

The temporary nature of wicked prosperity

Any success the wicked enjoy is fleeting; God will cut them off, and their place will be no more.

Lecture support: Psalm 37:10,35-36: 'For yet a little while, and the wicked shall not be... I have seen the wicked in great power... yet he passed away.'

The righteous rejoice in judgment

Believers are not to fret over the wicked but to wait patiently, knowing they will rejoice when God executes vengeance.

Lecture support: Psalm 58:10-11: 'The righteous shall rejoice when he seeth the vengeance... Verily there is a reward for the righteous.'

No escape for any wicked, especially rulers

Christ will wound the heads over many countries, meaning even the powerful and rich who escape earthly justice will face His wrath.

Lecture support: Verse 6: 'he shall wound the heads over many countries.' Psalm 2:9: 'Thou shalt break them with a rod of iron.'

Christ's relentless pursuit

Like a warrior who pauses only to drink from a brook, Christ will not be deterred until every enemy is destroyed.

Lecture support: Verse 7: 'He shall drink of the brook in the way: therefore shall he lift up the head.'

Scripture References

Psalm 110:1-7

The entire psalm is read and expounded, with focus on verses 5-7 as the application of the Messiah's divine rights.

1 Corinthians 15:25

Cited to show that Christ must reign until all enemies are under His feet, supporting the ultimate victory described in Psalm 110.

Psalm 68:1-3

Used as an imprecatory war prayer, asking God to arise and scatter His enemies like smoke and melting wax.

Psalm 58:6-11

An imprecatory psalm where the psalmist prays for the destruction of enemies and rejoices in vengeance; quoted to show the righteous response to judgment.

Revelation 19:1-6

Describes the saints in heaven praising God for His righteous judgments on the great whore, paralleling the rejoicing in Psalm 58.

Psalm 83:9-18

Another imprecatory prayer asking God to destroy enemies like Midianites and Sisera, so that men may know Jehovah is Most High.

Genesis 14:1-16

The account of Abraham defeating the four kings who captured Lot, used as a type of Christ striking through kings and recovering His people.

Psalm 37:7-11, 34-40

Teaches that the wicked will be cut off and the meek shall inherit the earth; used to show the temporary prosperity of evildoers.

Psalm 2:2-3, 9-12

Kings and rulers rebel against the Lord and His Anointed; Christ will break them with a rod of iron; kings are warned to kiss the Son.

Acts 4:26-27

Quotes Psalm 2 and applies it to Herod and Pontius Pilate gathering against Christ.

Acts 12:1-2, 21-23

Herod's rebellion and his death by being eaten of worms, illustrating the end of those who set themselves against God.

Psalm 10:1-13

Describes the pride and arrogance of the wicked who think God will not see or judge their sin.

Deuteronomy 32:35

God declares that vengeance belongs to Him and the foot of the wicked shall slide in due time.

Psalm 7:11-13

God is angry with the wicked every day and has prepared instruments of death for them.

Isaiah 34:1-11

Describes the day of the Lord's vengeance with graphic imagery of slaughter and blood, emphasizing the year of recompenses for Zion.

Isaiah 63:1-7

Christ treads the winepress alone, staining His garments with the blood of His enemies in the day of vengeance.

Jeremiah 46:10

Declares a day of vengeance for the Lord God of hosts to avenge Himself of His adversaries.

Romans 2:4-6

Warns that despising God's goodness and longsuffering stores up wrath for the day of righteous judgment.

Psalm 21:8

Quoted to affirm that God's right hand will find out all His enemies, none shall escape.

Hebrews 2:8

We do not yet see all things put under Christ, but they will be; used to encourage patience.

Study notes

Discussion Questions

1. How does the truth that Christ will actively arise to destroy His enemies comfort you in times of persecution or injustice?

Consider: Based on the transition from Christ seated to Christ striking through kings (verses 1 and 5).

2. In what ways does the temporary success of the wicked challenge your faith, and how does Psalm 37 help you respond?

Consider: Discussion of Psalm 37 and the command not to fret over evildoers who prosper.

3. Why do you think the Bible includes imprecatory prayers like Psalm 58 and Psalm 83, and how should believers use them today?

Consider: Examination of imprecatory psalms as prayers for God's vengeance.

4. How does the concept of an appointed 'day of wrath' affect your understanding of God's patience and longsuffering?

Consider: Teaching from Deuteronomy 32, Isaiah 34, and Romans 2 on the set time for judgment.

5. What does it mean for believers to 'rejoice when they see the vengeance' (Psalm 58:10), and how can we cultivate a heart that aligns with God's justice?

Consider: The righteous rejoicing at the destruction of the wicked, as seen in Psalm 58 and Revelation 19.

6. How should the warning to 'kiss the Son' (Psalm 2:12) influence our prayers for and witness to political leaders and those in authority?

Consider: Application of Psalm 2 to kings and rulers who rebel against Christ.

7. In what ways does the image of Christ drinking from the brook and lifting up His head encourage you to persevere in spiritual battles?

Consider: Verse 7 as a picture of Christ's relentless pursuit of victory.

Applications

Trust in God's Defense

Believers have God the Father ready at all times to defend and protect them, with all omnipotent power at Christ's disposal.

Lecture support: Verse 5: 'The Lord at thy right hand' shows the Father's power supporting the Son for the defense of His people.

Recognize the End of God's Patience

God's patience and longsuffering will come to an end; those who despise His goodness store up wrath for the day of judgment.

Lecture support: Romans 2:4-6 warns that hardness of heart treasures up wrath against the day of wrath.

Do Not Be Deceived by Hypocritical Rulers

Politicians who profess faith but live contrary to God's Word will be struck through; God knows those who are His.

Lecture support: Psalm 110:5 promises Christ will strike through kings; 2 Timothy 2:19 assures the Lord knows His own.

Wait Patiently for Vindication

Like Christ seated at the Father's right hand, believers must wait patiently for the day when God will answer imprecatory prayers and destroy His enemies.

Lecture support: Hebrews 2:8: 'We see not yet all things put under him,' but they will be; Psalm 58:11 promises a reward for the righteous.

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

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

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Lesson 2: Messiah's Divine Rights - Part Two

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Lesson 9: Messiah's Divine Rights - Part Nine

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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.