

WEAVER STUDY GUIDES

Romans 8:28-39

Study Guide

New Testament Studies

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

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

LESSON 1

Romans 8:28-39 Series

Part One

September 05, 1999

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

Major Themes

Divine Limitation of Romans 8:28

The promise that all things work together for good is exclusively for those who love God and are called according to His purpose.

Lecture support: Weaver states, 'All things do not work together for good for everybody... Look at the limitation. He says, And we know that all things work together for good to them that love God, to them who are called according to his purpose.'

God's Sovereign Providence

God actively orchestrates all events for the good of believers and for the destruction of the wicked.

Lecture support: Weaver explains, 'God is working all things out for good to those who love Him. Our hope, our comfort, our assurance is in His sovereign, providential control.'

The Model of the Saints

The sufferings of this present time are insignificant compared to the eternal glory awaiting believers, as exemplified by Job.

Lecture support: Weaver says, 'Paul is showing the great disproportion between the sufferings which we endure in this life and the weight of glory that God has laid up for us in the next life.'

The Ministry of the Holy Spirit

The Spirit intercedes for believers in their weakness, providing comfort and assurance even when they cannot pray.

Lecture support: Weaver notes, 'We have the Holy Spirit who is our intercessor in the theater of the heart... even in our darkest hour, even our deepest ignorance, there's always the Holy Spirit who maketh intercession for us.'

The Wrath of God on Unbelievers

For those who do not love God, all things work together for their evil and ultimate destruction.

Lecture support: Weaver asserts, 'God is working things out in their lives for their bad... there's not a moment, there's not a second, there's not a minute that the wrath of God is not burning hot against them.'

Key Arguments

The promise of Romans 8:28 is conditional

The verse explicitly limits its application to those who love God and are called according to His purpose, not to all people.

Lecture support: Weaver says, 'All things do not work together for good for everybody. All things do not work together for good for unbelievers.'

The opposite is true for the wicked

If all things work for good for those who love God, then all things work for bad for those who hate Him.

Lecture support: Weaver states, 'We know that all things work for the bad to those who do not love God.'

Old Testament examples prove God works evil for the wicked

Ahab, Haman, Zedekiah, and others demonstrate that God actively orchestrates destruction for those who hate Him.

Lecture support: Weaver recounts Ahab's death: 'God was working out everything for the bad. He wanted Ahab at Ramoth Gilead to die.'

The comfort of Romans 8:28 is for believers only

There is no comfort in this verse for the wicked; it is reserved exclusively for those who love God.

Lecture support: Weaver says, 'The comfort from Romans 8:28 is only to those who are loving God. Only to those who are called according to His purpose.'

Believers can have assurance regardless of circumstances

Because God is sovereignly working all things for good, believers can trust Him even in economic collapse or societal breakdown.

Lecture support: Weaver concludes, 'It doesn't matter if the economy crashes. It doesn't matter if literally all hell breaks loose... God is working all things out for good to those who love Him.'

Scripture References

Romans 8:28

The central verse of the sermon, quoted and analyzed for its divine limitation.

Romans 8:29-30

Quoted as the proof of the assertion in verse 28.

Romans 1:16

Cited to show the gospel is the power of God unto salvation.

Romans 8:18-25

Read to show the first ground of comfort: the model of the saints and the disproportion between present sufferings and future glory.

Romans 8:26-27

Read to show the second ground of comfort: the ministry of the Spirit interceding for believers.

Job 19:25-27

Quoted to illustrate Job's hope in the resurrection despite his sufferings.

James 5:10-11

Cited to show Job and the prophets as examples of suffering and patience.

1 Kings 22:1-38

Read extensively to demonstrate God working evil for Ahab's destruction.

Psalms 7:11-16

Quoted to show God's anger and prepared instruments of death for the wicked.

Psalms 9:15-17

Cited to show the heathen are sunk in their own pit, illustrating God's judgment.

Psalms 10:2-15

Quoted to describe the wicked and the psalmist's plea for God to break their arm.

John 3:18-20, 36

Cited to show the condemnation and wrath of God on unbelievers.

Hebrews 10:28-31

Quoted to emphasize the fearful judgment awaiting those who reject Christ.

Study notes

Discussion Questions

1. Why does Paul use the phrase 'to them that love God' instead of 'to those who believe' in Romans 8:28?

Consider: Weaver raises this question but defers explanation, prompting reflection on the nature of saving faith.

2. How does the example of Job help believers endure present sufferings?

Consider: Weaver uses Job to illustrate the model of the saints, comparing present suffering to future glory.

3. In what ways does the Holy Spirit intercede for believers when they cannot pray?

Consider: Weaver discusses the ministry of the Spirit as a ground of comfort in Romans 8:26-27.

4. What does the story of Ahab in 1 Kings 22 teach about God's sovereignty over the wicked?

Consider: Weaver uses Ahab's death to show God actively works evil for those who hate Him.

5. How should the truth of Romans 8:28 affect a believer's response to economic or societal crises?

Consider: Weaver applies the promise to assure believers of God's control regardless of external circumstances.

6. Why is it dangerous to apply Romans 8:28 to unbelievers?

Consider: Weaver warns that misapplying this verse gives false comfort to those under God's wrath.

Applications

Examine whether you truly love God

The comfort of Romans 8:28 is only for those who love God; listeners should examine if they are among the called.

Lecture support: Weaver says, 'The comfort from Romans 8:28 is only to those who are loving God. Only to those who are called according to His purpose.'

Find assurance in God's sovereign control

Believers can rest in the knowledge that God is working all things for their good, regardless of circumstances.

Lecture support: Weaver states, 'It doesn't matter if the economy crashes... God is working all things out for good to those who love Him.'

Do not envy the wicked

Though sinners may have feast days, they have no safe days; God's wrath is continually upon them.

Lecture support: Weaver warns, 'sinners may have many feast days, but they never have any safe days.'

Trust the Spirit's intercession in weakness

When unable to pray, believers can rely on the Holy Spirit who intercedes with groanings too deep for words.

Lecture support: Weaver explains, 'even in our darkest hour, even our deepest ignorance, there's always the Holy Spirit who maketh intercession for us.'

Avoid alliances with the ungodly

Jehoshaphat's foolish alliance with Ahab serves as a warning against partnering with those who hate God.

Lecture support: Weaver notes, 'Jehoshaphat came down, but he went up... because he was associating with a wicked reprobate.'

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

Romans 8:28-39 Series

Part Two

September 05, 1999

Read Chapter 2 in the companion book, pages 21-39.

Major Themes

Certainty of God's Sovereign Goodness

Christians can be absolutely certain that God works all things for their good, even when they do not understand immediate circumstances.

Lecture support: Weaver states, 'we should never, ever let the immediate destroy what we know about the ultimate.'

The Paradox of Christian Knowledge

Believers are simultaneously ignorant of many immediate things ('we know not') and assured of the ultimate outcome ('we know').

Lecture support: Weaver explains, 'the paradox is resolved when one realizes that a Christian is one who can be absolutely certain about the ultimate when he is almost totally ignorant about the immediate.'

Scripture as the Foundation of Assurance

The Bible provides express statements and promises that ground the believer's confidence in God's providential care.

Lecture support: Weaver says, 'we have the express statements of Scripture... there are multitudes of promises.'

The Purpose of Trials and Suffering

Trials produce patience, experience, hope, and maturity, ultimately working for the believer's good and God's glory.

Lecture support: Weaver cites Romans 5:3-5 and James 1:2-4, noting that tribulations work patience and lead to maturity.

God's Use of Sin for Good

Even sin can be used by God for the believer's ultimate good, though it always results in suffering and chastisement.

Lecture support: Weaver uses the examples of the prodigal son, Rahab, and Samson to show how God controlled and used their sin for good.

Divine Chastisement and Withdrawal

God sometimes sends direct chastisement or withdraws His presence to teach believers holiness and dependence on Him.

Lecture support: Weaver references Hebrews 12:6-11 and Hosea 5:6, explaining that God scourges every son He receives.

Key Arguments

The limitation of Romans 8:28 is to believers only

The promise that all things work for good applies exclusively to those who love God and are called according to His purpose; for unbelievers, everything works for their bad.

Lecture support: Weaver states, 'not everything works together for good, for the unbeliever, and for the wicked... everything works together for their bad.'

Christian assurance is based on Scripture and experience

Believers can say 'we know' because of the express statements of Scripture and the recorded experiences of the saints.

Lecture support: Weaver says, 'How do we know? ... number one, there are expressed statements of Scripture. And number two, there is the experience of the saints.'

All things includes sufferings, trials, and even sin

The extent of 'all things' covers every imaginable circumstance, including tribulation, persecution, and sin, which God can use for good.

Lecture support: Weaver argues, 'sin is still going to work out for our good... God controls even sin.'

God works through permission, direct action, and withdrawal

God works all things for good by permitting events, sending direct chastisement, or withdrawing His presence to teach believers.

Lecture support: Weaver outlines three ways: 'God permits or allows things to happen... God sometimes does things directly to us... God withholds his blessings or withdraws himself from us.'

Sin always brings suffering, even when used for good

While God can use sin for good, the sinner will still suffer consequences; no one gets away with sin.

Lecture support: Weaver warns, 'God may use your sin, but I can assure you, you'll suffer for it. You'll never, ever get away with sin.'

Scripture References

Romans 8:28-30

The primary text of the sermon, promising that all things work together for good to those who love God and are called according to His purpose.

Romans 8:18-25

The model of the saints, where Paul reckons that present sufferings are not worthy to be compared with future glory.

Romans 8:26-27

The ministry of the Spirit, who helps our infirmities and intercedes for us.

Romans 6:16

An example of Paul's use of 'know ye not' to indicate fundamental truths.

Romans 7:14

Another 'we know' statement: 'we know that the law is spiritual.'

Romans 8:22

'We know that the whole creation groaneth' as a fundamental truth.

2 Corinthians 5:1

'We know that if our earthly house... were dissolved, we have a building of God' as an elementary truth.

Psalms 91:1-16

An express statement of God's protection and deliverance for His people.

Hebrews 1:14

Angels are ministering spirits sent to serve those who will inherit salvation.

Matthew 6:25-33

Jesus teaches not to worry about material needs, for the Father knows and provides.

Psalms 37:25

David's testimony that he has never seen the righteous forsaken or their children begging bread.

Romans 5:1-5

Tribulations produce patience, experience, and hope, and the love of God is shed abroad in our hearts.

James 1:2-4

Count it all joy when you fall into various trials, knowing that the testing of faith produces patience and maturity.

1 Peter 1:5-9

The trial of faith, more precious than gold, results in praise, honor, and glory at Christ's appearing.

James 5:10-11

The prophets and Job are examples of suffering and patience, showing the Lord's tender mercy.

Genesis 42:36

Jacob's lament that 'all these things are against me,' when in fact everything was working for his good.

Psalms 119:67, 71, 75

David acknowledges that affliction taught him obedience and that God's judgments are right.

Hebrews 11:32-38

The sufferings of the saints, including torture and martyrdom, were for their good.

Hebrews 12:6-11

God chastens every son He receives for our profit, that we may be partakers of His holiness.

Isaiah 50:10

Those who walk in darkness and have no light should trust in the name of the Lord and stay upon God.

Discussion Questions

1. How does the limitation of Romans 8:28 to 'them that love God' challenge or comfort you in your understanding of God's providence?

Consider: Weaver emphasized that the promise is only for believers, while everything works for the bad of the wicked.

2. In what ways have you experienced the tension between 'we know not' and 'we know' in your Christian life?

Consider: Weaver discussed the paradox of being ignorant of immediate circumstances but certain of the ultimate outcome.

3. Which express statement of Scripture most strengthens your assurance that God is working all things for your good?

Consider: Weaver cited numerous passages like Psalm 91, Matthew 6, and Romans 5 as grounds for knowledge.

4. How does the experience of biblical saints like Joseph or David help you trust God in your own trials?

Consider: Weaver used the examples of saints to show that suffering ultimately worked for their good.

5. Why is it difficult to believe that even our sins can be used by God for good? How does this truth affect your view of repentance?

Consider: Weaver argued that God controls even sin and uses it for good, though sin always brings suffering.

6. Have you ever experienced a time when God seemed to withdraw from you? What did you learn from that season?

Consider: Weaver described God's withdrawal as a means to teach dependence and value His fellowship.

7. How can we avoid the error of presuming on God's grace to sin, while still trusting that He works all things for good?

Consider: Weaver warned that sin always leads to suffering, even though God can use it.

8. What practical steps can you take to 'trust in the name of the Lord and stay upon your God' when you walk in darkness?

Consider: Weaver concluded with Isaiah 50:10, urging trust even when there is no light.

Applications

Trust God's ultimate plan despite immediate confusion

Believers should not let present trials destroy their confidence in God's ultimate good purpose.

Lecture support: Weaver says, 'we should never, ever let the immediate destroy what we know about the ultimate.'

Find assurance in Scripture's promises

Christians should ground their knowledge of God's working in the express statements of the Bible.

Lecture support: Weaver states, 'we have the express statements of Scripture... there are multitudes of promises.'

Learn from the examples of suffering saints

The experiences of Job, Joseph, and David demonstrate that God works through trials for good.

Lecture support: Weaver says, 'the experience of the saints show this.'

Accept divine chastisement as for your profit

When God sends direct discipline, believers should recognize it as an expression of His love and a means to holiness.

Lecture support: Weaver explains from Hebrews 12 that God chastens for our profit, that we might be partakers of His holiness.

Persevere in trust when God seems absent

In times of spiritual dryness or when God withdraws, believers should continue trusting and obeying.

Lecture support: Weaver cites Isaiah 50:10, urging trust in the Lord even in darkness.

Do not presume on grace to sin

While God can use sin for good, believers must not think they can sin without consequences.

Lecture support: Weaver warns, 'God may use your sin, but I can assure you, you'll suffer for it.'

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

Romans 8:28-39 Series

Part Three

September 05, 1999

Read Chapter 3 in the companion book, pages 41-55.

Major Themes

The Limitation of Romans 8:28

The promise that all things work together for good is not universal; it applies only to those who love God and are called according to His purpose.

Lecture support: Weaver states, 'not all things work together for the good for everybody. It only works together for good to them that love God and to them who are called according to His purpose.'

The Practical Nature of Love for God

Love for God is not theoretical or emotional but is demonstrated through obedience to His commandments.

Lecture support: Weaver says, 'there is no such thing as a theoretical love. Love is not only practical, it's always demonstrable.'

Obedience as the Test of Love

Jesus explicitly taught that keeping His commandments is the evidence of love for Him; disobedience indicates hatred.

Lecture support: Weaver quotes John 14:15, 'If ye love me, keep my commandments,' and explains that disobedience demonstrates hatred.

The Contrast Between Believers and Unbelievers

Believers love God, while unbelievers hate Him, even if they deny it. This hatred is shown by refusal to submit to Christ's rule.

Lecture support: Weaver cites Luke 19:14, 'But his citizens hated him... We will not have this man to reign over us,' and explains that refusal to submit demonstrates hatred.

The All-Inclusive Nature of Love

Love for God involves the whole person - heart, soul, and might - including one's possessions and resources.

Lecture support: Weaver references Deuteronomy 6:5 and 1 Chronicles 29 to show that 'might' includes money and possessions, and that love leads to generous giving.

The Failure to Apply Scripture

Many Christians know biblical truths but fail to apply them, leading to spiritual weakness and inability to face trials.

Lecture support: Weaver says, 'one of the greatest failures of modern day Christianity is a failure to apply the word of God... we never obey them. We never practice them.'

Key Arguments

Intellectual belief is not saving faith

Believing in God or Christ intellectually does not make one a Christian; even demons believe. True faith is demonstrated by love and obedience.

Lecture support: Weaver cites James 2:19, 'The devils also believe and tremble,' and explains that mental assent to historical facts is not saving faith.

Unbelievers hate God

Scripture teaches that the natural mind is enmity against God, and unbelievers hate Christ and the Father, even if they deny it.

Lecture support: Weaver references Romans 8:7, 'the carnal mind is enmity against God,' and John 15:18-25 to show that the world hates Christ.

Love is demonstrated by obedience

Jesus explicitly linked love for Him with keeping His commandments; claiming to love God while disobeying is self-deception.

Lecture support: Weaver quotes John 14:15, 21, 24 and 1 John 5:3 to establish that obedience is the proof of love.

Love fulfills the law

Loving one's neighbor means keeping God's commandments toward them; failure to do so demonstrates hatred.

Lecture support: Weaver explains Romans 13:8-10, 'Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.'

Trials do not prevent obedience

No circumstance can stop a believer from obeying God; love is not based on feelings but on obedience.

Lecture support: Weaver states, 'no matter what trial you're in... you can, by God's grace and God's power, still obey Him.'

Scripture References

Romans 8:28-30

The main text of the sermon, promising that all things work together for good to those who love God and are called according to His purpose.

James 2:19

Used to show that intellectual belief in God is not saving faith, as even demons believe.

1 Corinthians 2:9

Cited to show that God has prepared things for those who love Him.

1 Corinthians 8:3

Used to illustrate that those who love God are known by Him.

Ephesians 4:17-18

Describes the darkened understanding and alienation of unconverted individuals.

Romans 8:7

Shows that the carnal mind is enmity (hatred) against God.

Luke 19:14

Parable illustrating that unbelievers hate Christ and refuse His rule.

Luke 21:17

Jesus tells disciples they will be hated for His name's sake.

John 15:18-25

Jesus explains that the world hates believers because it hated Him first.

Deuteronomy 6:4-5

The Shema, commanding love for God with all heart, soul, and might.

1 Chronicles 29:1-5

David's preparation for the temple with all his might, illustrating that might includes possessions.

Matthew 22:35-40

Jesus quotes Deuteronomy 6:5 as the greatest commandment, on which all the law hangs.

1 John 3:16-18

Demonstrates that love is practical and must be shown in deeds, not just words.

John 14:15, 21, 24

Jesus teaches that keeping His commandments is the proof of love for Him.

John 15:10

Jesus abode in the Father's love by keeping His commandments.

Romans 13:8-10

Love fulfills the law; loving one's neighbor means keeping God's commandments toward them.

1 John 5:2-3

We know we love God's children when we love God and keep His commandments; this is the love of God.

1 John 2:3-4

Knowing God is evidenced by keeping His commandments; those who claim to know Him but disobey are liars.

Jude 21

Keep yourselves in the love of God, meaning keep obeying His commandments.

Discussion Questions

1. Why does Paul specify 'them that love God' rather than 'them that believe in God' in Romans 8:28?

Consider: Weaver explains that intellectual belief is insufficient and that love involves the whole person and is demonstrated by obedience.

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2. How can we know if we truly love God according to the biblical definition?

Consider: The sermon emphasizes that love is shown by keeping God's commandments, not by feelings or words.

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3. In what ways do we sometimes treat God like a spouse we claim to love but ignore?

Consider: Weaver uses the analogy of a husband who says he loves his wife but never demonstrates it, comparing it to how many treat God.

4. What does it mean to love God with all our 'might'?

Consider: Weaver explains from 1 Chronicles 29 that 'might' includes our possessions and resources, not just physical strength.

5. How should the truth that unbelievers hate God affect our evangelism and understanding of the world?

Consider: Weaver teaches that the natural mind is enmity against God and that the world hates Christ, which explains persecution.

6. Why is it dangerous to separate love for God from obedience to His commands?

Consider: The sermon warns that claiming to love God while disobeying makes one a liar, according to 1 John 2:4.

Applications

Examine your love for God

Evaluate whether your life demonstrates love for God through consistent obedience to His commandments, not just intellectual belief or emotional feelings.

Lecture support: Weaver says, 'How do I know that I love him? Because I obey him. I bring my life in conformity to his word.'

Apply Scripture practically

Move beyond merely knowing biblical truths to actively obeying and incorporating them into daily life, especially during trials.

Lecture support: Weaver states, 'one of the greatest failures of modern day Christianity is a failure to apply the word of God... we never obey them.'

Demonstrate love through obedience in all circumstances

Regardless of feelings or difficult situations, choose to obey God's Word as the practical demonstration of love for Him.

Lecture support: Weaver says, 'no matter what trial you're in... you can, by God's grace and God's power, still obey Him.'

Love God with all your resources

Recognize that loving God includes giving generously of your possessions and money to His work, as David did for the temple.

Lecture support: Weaver explains, 'You don't have to beg a man to give to the kingdom of God... if he loves God. Why? Because love is all-inclusive.'

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 4

Romans 8:28-39 Series

Part Four

September 05, 1999

Read Chapter 4 in the companion book, pages 57-74.

Major Themes

Effectual Calling vs. Common Call

A central theme is the distinction between the common call (external gospel proclamation) and the effectual call (inward, powerful work of the Spirit that actually saves).

Lecture support: Weaver defines both calls and provides multiple scriptures to show the difference, such as 1 Thessalonians 1:4-6 and 1 Corinthians 1:23-24.

Sovereignty of God in Salvation

Salvation is entirely God's work: He calls, justifies, and glorifies. Faith and repentance are gifts, and the calling is according to His purpose and grace given before the world began.

Lecture support: Weaver cites 2 Timothy 1:9, Philippians 1:29, and Acts 5:31 to show God gives repentance and faith, and the calling is not according to works.

Assurance for Believers

Those who are effectually called can have assurance that all things work together for their good because they are in God's purpose and He will complete His work.

Lecture support: Weaver states, 'if I'm in His purpose, God is going to finish what He started' and references Philippians 1:6.

Love for God as Evidence of Calling

Loving God and obeying His commandments is the evidence that one has been effectually called, because the natural mind is enmity against God.

Lecture support: Weaver explains that Romans 8:7-8 shows the carnal mind hates God, so love for God proves the effectual call.

The Church as the Called Ones

The word 'church' (ekklesia) means 'called out ones,' emphasizing that believers are a distinct people called out of darkness into light.

Lecture support: Weaver explains the Greek etymology and cites 1 Peter 2:9.

Key Arguments

The phrase 'the called' explains why believers love God

Because the natural man hates God (Romans 8:7-8), only those who have been effectually called can love God. Thus, 'the called' is added to show the source of love.

Lecture support: Weaver says, 'this phrase, "the called," explains why we love God. We cannot love God unless we have been called unto his salvation.'

Salvation is both objective and subjective

The objective basis is Christ's work; the subjective side is the Spirit's application through effectual calling. Feeling is not the basis of salvation.

Lecture support: Weaver states, 'Salvation is not by feeling. Salvation is by the person and work of Jesus Christ.'

The common call renders inexcusable but does not save

The external preaching of the gospel is a common call that goes to all, but it only brings a profession; the effectual call brings possession of Christ.

Lecture support: Weaver says, 'The common call may bring men to a profession of Christ. But the effectual call will bring men into a possession of Christ.'

The effectual call is particular, not universal

Scripture shows that the effectual call is only for God's sheep (John 10) and results in justification and glorification (Romans 8:30).

Lecture support: Weaver argues from John 10:26-27 and Romans 8:30 that the called are those who are predestined and justified.

Even the common call is not universal in practice

Historically, the gospel was not preached to all nations (Romans 3:2; Acts 16:6-7), so the objection that effectual call is unfair because it's not universal is weakened.

Lecture support: Weaver says, 'even the common call is not heard by everyone' and cites Acts 16:6-7.

The word 'called' in Scripture often denotes the effectual call

In many passages, 'called' is synonymous with saved, sanctified, or chosen, indicating a call that actually brings about salvation.

Lecture support: Weaver cites Jude 1, Revelation 17:14, 1 Corinthians 1:9, and 2 Timothy 1:9.

The calling in Romans 8:28-30 is effectual because it is linked to the golden chain of salvation

Since those called are also justified and glorified, the call must be effectual; a mere external call would not guarantee justification.

Lecture support: Weaver says, "This has to be the effectual call. Why? "For whom he called, then he also justified."

Assurance comes from recognizing the features of the called

If one loves God and obeys Him, it is evidence of being effectually called, and thus Romans 8:28 applies.

Lecture support: Weaver says, 'How do I know I'm one of the called? Because I love God and I obey Him.'

Scripture References

Romans 8:28-30

The main text of the sermon, emphasizing that all things work together for good to those who love God and are called according to His purpose.

1 Kings 22

Used in a previous sermon to illustrate that all things do not work for good for the wicked, like Ahab.

James 5:11

Referenced as an example of the experience of the saints, particularly Job's patience.

Romans 8:18

Cited to show that present sufferings are not worthy to be compared with future glory.

John 15:18

Quoted to show that the world hates Christ and His followers, contrasting with those who love God.

Matthew 22:37

Alluded to as the command to love God with all one's heart, showing love is all-inclusive.

John 14:15

Quoted to show that love for God is demonstrated by keeping His commandments.

Romans 8:7-8

Used to prove that the carnal mind is enmity against God and cannot please Him, thus the need for effectual calling.

Ephesians 2:1-3

Cited to show that by nature we were children of wrath, hating God.

1 John 4:19

Quoted to show that we love God because He first loved us, explaining the effectual call.

Acts 5:30-31

Used to show that Christ gives repentance and forgiveness, emphasizing salvation as a gift.

Acts 11:18

Cited to show that God grants repentance unto life.

2 Timothy 2:24-26

Used to show that God gives repentance to the acknowledging of the truth.

Philippians 1:29

Quoted to show that faith is a gift given on behalf of Christ.

Isaiah 55:1-7

Illustrates the common call: an invitation to all who thirst to come and receive mercy.

Psalms 19:1-4

Alluded to as the voice of nature, which is not the common call; it condemns but does not convert.

Romans 1:20

Referenced to show that creation reveals God's wrath but not the gospel call.

1 Thessalonians 1:4-6

Shows the effectual call: the gospel came not in word only but in power and the Holy Ghost, resulting in followers of the Lord.

John 10:1-5, 26-27

Used to show that Christ calls His own sheep by name and they follow Him; those who do not believe are not His sheep.

Romans 3:1-2

Cited to show that the oracles of God were committed to Israel, indicating the common call was not universal in the Old Testament.

Study notes

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

Discussion Questions

1. What is the difference between the common call and the effectual call, and why is this distinction important for understanding Romans 8:28?

Consider: Weaver spends much of the sermon defining and illustrating these two calls.

2. How does the effectual call explain why believers love God, in light of Romans 8:7-8?

Consider: Weaver argues that the natural man hates God, so love for God is evidence of the effectual call.

3. In what ways is salvation both objective and subjective, and why is it important to distinguish between the two?

Consider: Weaver explains that the objective basis is Christ's work, while the subjective side is the Spirit's application.

- 4.** How does the biblical use of the word 'called' as a title for believers (e.g., Romans 1:6-7; Jude 1) support the idea of an effectual call?

Consider: Weaver shows that 'called' is often synonymous with saved, sanctified, or chosen.

- 5.** What assurance does the effectual call provide for believers facing suffering, according to Romans 8:28-30?

Consider: Weaver concludes that because the called are predestined, justified, and glorified, they can trust God's purpose in all things.

- 6.** How can a person know if they have been effectually called?

Consider: Weaver briefly addresses this by pointing to love for God and obedience as evidence.

Applications

Examine your love for God and obedience

Believers should examine whether they truly love God and obey His commandments, as this is evidence of being effectually called and thus recipients of the promise in Romans 8:28.

Lecture support: Weaver says, 'How do I know I'm one of the called? Because I love God and I obey Him.'

Rest in the objective work of Christ, not feelings

Do not rely on feelings for assurance of salvation; instead, trust in the finished work of Christ, which is the unchanging objective basis of faith.

Lecture support: Weaver states, 'Salvation is not by feeling. Salvation is by the person and work of Jesus Christ.'

Trust God's sovereign purpose in all circumstances

Because believers are called according to God's purpose, they can have confidence that every detail of life is working for their good and God's glory.

Lecture support: Weaver says, 'if I'm in His purpose, God is going to finish what He started' and 'every single detail will work together for our good and for His glory.'

Praise God for His effectual call

Believers should show forth the praises of Him who called them out of darkness into His marvelous light, recognizing that salvation is entirely by grace.

Lecture support: Weaver cites 1 Peter 2:9 and emphasizes that the calling is not according to works but according to God's purpose and grace.

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

Romans 8:28-39 Series

Part Five

September 05, 1999

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

Major Themes

The Eternal Purpose of God

God's purpose in salvation was established in Christ before the foundation of the world and is not temporal.

Lecture support: Ephesians 3:11 speaks of 'the eternal purpose which he purposed in Christ Jesus our Lord.' 2 Timothy 1:9 says grace was given us in Christ 'before the world began.'

The Immutability of God's Purpose

God's purpose cannot be changed or thwarted by any creature or circumstance.

Lecture support: Isaiah 14:24: 'as I have purposed, so shall it stand.' Isaiah 46:10: 'My counsel shall stand, and I will do all my pleasure.'

The Unconditional and Absolute Nature of God's Purpose

God's purpose is not dependent on human works or merits but is rooted in His own will and good pleasure.

Lecture support: Romans 9:11-16 shows God's choice of Jacob over Esau before they had done good or evil, 'that the purpose of God according to election might stand.' Ephesians 1:5 says predestination is 'according to the good pleasure of his will.'

Assurance of Salvation Based on God's Purpose

Believers can have full assurance because their salvation is part of God's unchangeable purpose.

Lecture support: Romans 8:31: 'If God be for us, who can be against us?' Romans 8:35-39 lists things that cannot separate us from God's love because of His purpose.

God's Sovereignty Over All Things

God's providential control extends to every detail, including the casting of lots and the falling of a sparrow, demonstrating His meticulous sovereignty.

Lecture support: Proverbs 16:33: 'The lot is cast into the lap, but the whole disposing thereof is of the Lord.' Matthew 10:29: a sparrow does not fall without the Father.

Salvation is by God's Purpose, Not Human Effort

Salvation is not an afterthought or dependent on human will; it is according to God's eternal purpose and grace.

Lecture support: 2 Timothy 1:9: 'not according to our works, but according to his own purpose and grace.' Romans 9:16: 'it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.'

Key Arguments

The guarantee of Romans 8:28 rests on God's purpose

All things work together for good because it is according to God's purpose, not because of human love or calling alone.

Lecture support: Weaver states: 'the guarantee that all things will work together for our good is based upon God's purpose.'

God's purpose is singular and all-encompassing

God only needed one decree or purpose that includes everything, unlike human understanding which lists decrees in succession.

Lecture support: Ephesians 3:11 uses 'purpose' singular. Weaver explains: 'God only had to make one decree or one purpose, and that is that eternal purpose which he purposed in Jesus Christ.'

No one can thwart God's purpose

If God has purposed something, no power in heaven or earth can stop it.

Lecture support: Isaiah 14:27: 'For the Lord of hosts hath purposed, and who shall disannul it?' Romans 8:31: 'If God be for us, who can be against us?'

God's purpose is unconditional, not based on foreseen works

God's choice in salvation is not conditioned on human merit or actions but on His own will.

Lecture support: Romans 9:11: 'the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand.'

Believers are in God's purpose and therefore cannot ultimately fail

Since believers are part of God's eternal purpose, God will ensure their perseverance and final salvation.

Lecture support: Weaver says: 'God cannot fail, and God cannot allow you to fail since you are in His purpose.'

God is actively working out His purpose in salvation

The chain of salvation in Romans 8:29-30 shows God's direct involvement from foreknowledge to glorification.

Lecture support: Romans 8:29-30 lists foreknowledge, predestination, calling, justification, and glorification as God's actions.

Scripture References

Romans 8:28-30

The primary text of the sermon, introducing the phrase 'according to his purpose' and the chain of salvation.

Proverbs 16:33

Used to show God's sovereignty over seemingly random events like casting lots.

Acts 1:23-26

The apostles cast lots to choose Matthias, trusting God's control over the outcome.

Matthew 10:29

A sparrow does not fall to the ground without the Father, illustrating God's meticulous providence.

Ephesians 3:11

Speaks of 'the eternal purpose which he purposed in Christ Jesus our Lord,' emphasizing the singularity and eternity of God's purpose.

1 Peter 1:18-20

Christ was foreordained before the foundation of the world, showing the eternal nature of God's redemptive plan.

Revelation 13:8

The Lamb was slain from the foundation of the world, indicating the predetermined nature of Christ's sacrifice.

Hebrews 13:20

Mentions 'the blood of the everlasting covenant,' pointing to an eternal covenant within the Godhead.

2 Timothy 1:9

Salvation and calling are 'not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.'

Isaiah 14:24-27

God's purpose will stand and cannot be disannulled; His hand is stretched out and none can turn it back.

Daniel 4:35

God does according to His will in heaven and earth, and none can stay His hand.

Job 42:2

Job acknowledges that God can do everything and no thought can be withheld from Him.

Isaiah 46:9-11

God declares the end from the beginning, and His counsel shall stand; He will do all His pleasure.

Psalms 115:3

Our God is in the heavens; He does whatever He pleases.

Acts 2:22-23

Jesus was delivered by the determinate counsel and foreknowledge of God, showing God's predetermined plan.

Acts 4:26-28

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

Romans 9:10-16

God's purpose according to election stands, not of works but of Him who calls; Jacob loved, Esau hated before birth.

Ephesians 1:4-5, 9, 11

Chosen in Christ before the foundation of the world, predestinated according to the good pleasure of His will and the purpose of Him who works all things after the counsel of His own will.

Romans 8:31-39

If God is for us, who can be against us? Nothing can separate us from the love of God in Christ Jesus.

Ephesians 1:9-10

God's purpose is to gather together in one all things in Christ in the dispensation of the fullness of times.

Study notes

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

Discussion Questions

- 1.** How does understanding that God's purpose is eternal change the way you view your salvation?

Consider: Weaver emphasizes that salvation was planned before the foundation of the world.

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- 2.** In what ways does the immutability of God's purpose provide comfort during trials?

Consider: The sermon argues that no one can thwart God's purpose, giving assurance in suffering.

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- 3.** Why is it important that God's purpose is unconditional and not based on our works?

Consider: Weaver explains that salvation is according to God's purpose and grace, not human merit.

4. How does the truth that 'God saves people on purpose' affect your sense of identity and security?

Consider: Weaver states that God deliberately saved believers and makes no mistakes.

5. What does Romans 8:31-39 teach us about the relationship between God's purpose and our assurance?

Consider: The passage is used to show that nothing can separate us from God's love because of His purpose.

6. How should the doctrine of God's meticulous sovereignty (over dice, sparrows, hairs) influence our daily trust in Him?

Consider: Weaver uses Proverbs 16:33 and Matthew 10:29 to illustrate God's control over details.

7. What is the significance of God's purpose being 'in Christ' according to Ephesians 1:9-10?

Consider: The sermon points to the ultimate gathering of all things in Christ as the goal of God's purpose.

Applications

Rest in the assurance of God's unchangeable purpose

Believers can have confidence that their salvation is secure because it is grounded in God's eternal and immutable purpose.

Lecture support: Weaver says: 'God cannot fail, and God cannot allow you to fail since you are in His purpose.'

Trust God's sovereignty in all circumstances

Since God controls even the smallest details, believers should trust Him in every situation, knowing that all things work together for good according to His purpose.

Lecture support: The illustration of dice, sparrows, and hairs shows God's meticulous providence.

Reject any notion of chance or luck

In a world ruled by God, there is no room for fate or fortune; everything is under His sovereign control.

Lecture support: Weaver states: 'There is no such thing as chance, fate, fortune, or luck in a world that is ruled by God.'

Find comfort in the fact that God's purpose cannot be thwarted

No power in heaven or earth can disannul God's purpose, so believers can face opposition with confidence.

Lecture support: Isaiah 14:27 and Romans 8:31 are cited to show that none can stop God's plan.

Recognize that salvation is entirely of God's grace and purpose

Salvation is not based on human works or merit but on God's eternal purpose and grace, leading to humility and gratitude.

Lecture support: 2 Timothy 1:9 and Romans 9:11-16 emphasize that it is not of works but of God's purpose.

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

Romans 8:28-39 Series

Part Six

September 05, 1999

Read Chapter 6 in the companion book, pages 91-108.

Major Themes

The Golden Chain of Salvation

Romans 8:29-30 presents an unbreakable chain from foreknowledge to glorification, ensuring all who are foreknown will be glorified.

Lecture support: Weaver states, 'If you are in that first link of that chain, you're going to be in the last link of that chain.'

Refutation of Universalism

The Bible clearly teaches that not everyone will be saved, contrary to universalist claims based on a distorted view of God's love.

Lecture support: Weaver cites John 3:16, 18, 36; John 10; John 17; Revelation 20:10-15; 22:13-15 to show that some perish.

Conformity to Christ's Image as God's Purpose

God's ultimate purpose for believers is not merely forgiveness or justification but to be conformed to the image of His Son.

Lecture support: Weaver says, 'Forgiveness is only the first step toward God's ultimate purpose for us... that you and I might be conformed to the image of Jesus Christ.'

Derived Likeness vs. Accidental Likeness

The image of Christ in believers is a derived likeness, intentionally stamped by God, not an accidental resemblance.

Lecture support: Weaver explains, 'That image was purposely and deliberately stamped on that coin... It is a derived likeness.'

Christ as the Second Adam and Head of a New Race

Christ is the second Adam, the federal head of a new humanity, and believers derive their new nature from His perfected human nature.

Lecture support: Weaver says, 'Jesus Christ came into this world to start and to found a new humanity. He is the firstborn among many brethren.'

Union with Christ and Shared Glory

Believers are joint-heirs with Christ, sharing in His inheritance, glory, and honor because they are in Him.

Lecture support: Weaver states, 'Whatever Jesus Christ gets, we get. Why? Because we are in him. We are made conformable unto him.'

Key Arguments

Universalism is unbiblical

A casual reading of Scripture shows that not all will be saved; universalism is based on a perverted view of God's love.

Lecture support: Weaver says, 'Even a casual reading of the Scripture should very clearly dispel this unbiblical theory.'

Forgiveness and justification are steps, not the end

Forgiveness, justification, and imputation are important but are only steps toward the ultimate purpose of conformity to Christ.

Lecture support: Weaver argues, 'No matter how many of these truths that you can enunciate, they are not ends in and of themselves.'

The image of Christ is a derived likeness

The Greek word *eikon* means a derived representation, not an accidental likeness, indicating an intentional stamping of Christ's nature on believers.

Lecture support: Weaver explains, 'It is a derived likeness because that image was purposely and deliberately stamped on that coin.'

Conformity involves essence, not just outward form

Being conformed to Christ's image means a likeness of essence, an outward expression of an inward nature, not superficial similarity.

Lecture support: Weaver says, 'It is a likeness of essence. It is an outward expression of an inward essence or of an inward nature.'

Christ is the second Adam, not second chronologically

Christ is called the second man because He is the second to sustain a federal headship, not because He appeared second in time.

Lecture support: Weaver states, 'He is the second man in time and in history to sustain a federal representation, a federal headship with a people.'

Believers derive their new nature from Christ's humanity, not His deity

We do not become gods; we derive our new nature from the perfected human nature of Christ, the second Adam.

Lecture support: Weaver clarifies, 'We derive our new nature as Christians, as children of God, from the second Adam. We don't derive our nature from the Son of God.'

Believers are joint-heirs with Christ

Because believers are in Christ and conformed to His image, they share in all that Christ inherits, including glory and honor.

Lecture support: Weaver says, 'The Bible tells us that we're not only heirs of God, but we're joint heirs with Jesus Christ. Whatever Jesus Christ gets, we get.'

Scripture References

Romans 8:28-30

The main text of the series, introducing the golden chain of salvation.

John 3:16, 18, 36

Used to refute universalism by showing that those who do not believe perish.

John 10:3-5, 11, 14, 26-28

Shows that Jesus has a specific flock, and not all are His sheep.

John 17:2, 9

Jesus gives eternal life only to those given to Him by the Father, not the world.

Ephesians 5:25

Christ loved the church and gave Himself for it, indicating a specific group.

2 Timothy 2:19

The Lord knows those who are His, implying not all are His.

Revelation 20:10-15

The devil, beast, false prophet, and those not in the book of life are cast into the lake of fire.

Revelation 22:13-15

Outside the city are various sinners, showing not all enter.

2 Corinthians 3:18

Believers are changed into the same image (eikon) from glory to glory.

2 Corinthians 4:4

Christ is the image (eikon) of God.

Colossians 1:15

Christ is the image (eikon) of the invisible God.

Philippians 3:10

Paul desires to be made conformable (summorphos) to Christ's death.

Romans 5:12-17

Contrast between Adam and Christ as federal heads; in Adam all die, in Christ all are made alive.

Hebrews 2:9-11

Jesus crowned with glory and honor, bringing many sons to glory, not ashamed to call them brethren.

Romans 8:18-23

The creation waits for the manifestation of the sons of God and the redemption of our bodies.

Philippians 3:20-21

Christ will change our vile body to be fashioned like His glorious body.

1 Corinthians 15:45-47

Christ is the last Adam and the second man, the Lord from heaven.

Hebrews 2:14-17

Christ took on human nature to be made like His brethren and become a merciful high priest.

2 Peter 1:4

Believers are partakers of the divine nature, having escaped corruption.

Ephesians 5:30-32

Believers are members of Christ's body, and the marriage union illustrates Christ and the church.

Study notes

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

Discussion Questions

1. How does the 'golden chain' of Romans 8:29-30 provide assurance of salvation?

Consider: Weaver emphasizes that all who are foreknown will be glorified, showing the certainty of God's purpose.

2. Why is universalism inconsistent with the biblical teaching on salvation?

Consider: Weaver refutes universalism using multiple Scripture passages that show not all are saved.

3. In what ways is conformity to Christ's image more than just forgiveness or justification?

Consider: Weaver argues that forgiveness and justification are steps toward the ultimate purpose of being like Christ.

4. What does it mean that our likeness to Christ is 'derived' rather than 'accidental'?

Consider: Weaver explains the Greek concept of eikon as a deliberate stamping of Christ's nature on believers.

5. How does understanding Christ as the second Adam change our view of salvation and sanctification?

Consider: Weaver teaches that Christ is the federal head of a new humanity, and believers derive their new nature from Him.

6. What are the practical implications of being joint-heirs with Christ?

Consider: Weaver states that believers share in all that Christ has, including glory and honor.

7. How should the promise of future glorification affect our present attitudes and actions?

Consider: Weaver prays that believers would demonstrate Christ's likeness now as they await the redemption of their bodies.

Applications

Reject false teachings like universalism

Believers must hold to the biblical truth that not all will be saved, contrary to comforting but false doctrines.

Lecture support: Weaver says, 'Even a casual reading of the Scripture should very clearly dispel this unbiblical theory.'

Pursue conformity to Christ as the goal of salvation

Rather than resting in forgiveness alone, believers should actively seek to be transformed into Christ's likeness.

Lecture support: Weaver states, 'Forgiveness is only the first step toward God's ultimate purpose for us... that you and I might be conformed to the image of Jesus Christ.'

Understand your identity in Christ as the second Adam

Recognize that you are part of a new humanity with a derived nature from Christ, not from Adam.

Lecture support: Weaver explains, 'We derive our new nature as Christians, as children of God, from the second Adam.'

Live in the reality of your union with Christ

Because believers are one with Christ, they should think, act, and speak like Him, reflecting His character.

Lecture support: Weaver says, 'If you have the derived nature of Christ, you live with Christ. You begin to think like him, and talk like him, and act like him.'

Rest in the certainty of glorification

The golden chain assures believers that their future glorification is as certain as their calling, providing hope amid suffering.

Lecture support: Weaver notes, 'If you are in that first link of that chain, you're going to be in the last link of that chain.'

Demonstrate Christ's likeness now

While awaiting the redemption of the body, believers should show the derived likeness of Christ in their spirit, attitudes, and dispositions.

Lecture support: Weaver prays, 'Even in our spirit, in our attitudes, in our dispositions, demonstrate and show that we have the derived likeness of Jesus Christ in us.'

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

Romans 8:28-39 Series

Part Seven

September 05, 1999

Read Chapter 7 in the companion book, pages 109-126.

Major Themes

The Preeminence of Christ in Salvation

God's primary purpose in saving sinners is to glorify His Son, Jesus Christ, making Him the firstborn among many brethren. Our salvation is secondary and serves to honor Christ.

Lecture support: Weaver states: 'God's primary purpose in saving us, God's primary purpose in doing anything and everything is to glorify His Son.' (322.1-359.1s) and 'the term "firstborn" is a term of preeminence... God is telling us that His purpose in creating us and in saving us is that He might bring glory to His Son.' (301.4-321.4s)

Absolute Assurance of Salvation

Because Christ's glory and headship are the ultimate objects of salvation, and Christ cannot fail, the believer's salvation is absolutely certain. The success of the second Adam guarantees the salvation of His brethren.

Lecture support: Weaver says: 'Jesus Christ did not fail. Jesus Christ is going to be the firstborn among many brethren. And since He is the firstborn among many brethren, it means we shall be there. So here is an ultimate guarantee of our salvation.' (420.2-481.1s)

Foreknowledge as Sovereign, Loving Choice

The biblical term 'foreknowledge' (prognosko) means foreordination, foreloving, and forechoosing. It refers to God's sovereign, intimate, personal choice of individuals, not His mere foresight of their faith or actions.

Lecture support: Weaver argues: 'the word foreknowledge not only has the force of foreordination, but also foreloving and forechoosing.' (3127.9-3161.7s) and 'every time the word foreknowledge is used, it has reference to people and not events.' (1915.7-1977.9s)

The Golden Chain of Salvation

Romans 8:29-30 presents five unbreakable links in God's purpose: foreknowledge, predestination, calling, justification, and glorification. Calling is the central link that connects God's eternal decree with its temporal application.

Lecture support: Weaver explains: 'calling is at the center with two steps or two truths on either side of it... calling then is that which connects foreknowledge and predestination with justification and glorification.' (1212.2-1336.6s)

Conformity to Christ as the Goal of Predestination

God's purpose for believers is that they be conformed to the image of His Son. This conformity is both a future certainty and a present pursuit, leading to holiness rather than license.

Lecture support: Weaver states: 'God has purposed and ordained that you be conformed to His Son, Jesus Christ... if our ultimate and final goal is to be like Him in every aspect, how much more should we endeavor to be like Him now?' (3257.1-3331.7s)

Key Arguments

Christ's glory requires the salvation of His people

If Jesus Christ had no brethren, He would be a failure, not a firstborn. Therefore, the certainty of Christ's glorification guarantees the salvation of all whom the Father has given Him.

Lecture support: Weaver argues: 'What if he had no brethren? What if no one was saved? In other words, instead of being a place of preeminence, there would be a place of failure.' (359.5-420.0s)

Foreknowledge is not foresight of faith

The common view that God foreknew who would believe and then elected them is unscriptural because it denies election, total depravity, and salvation by grace alone.

Lecture support: Weaver states: 'that is unscriptural on three counts. First of all, it would deny the biblical doctrine of election... Secondly, that is a denial of total depravity and human inability... Thirdly, it would make then salvation, listen, based upon man's work, instead of God's grace and God's purpose.' (1832.2-1914.4s)

Foreknowledge means foreordination

In every New Testament occurrence, 'foreknowledge' refers to God's sovereign determination, not passive foresight. This is especially clear in Acts 2:23 and 1 Peter 1:20, where it is linked with God's determinate counsel and translated 'foreordained.'

Lecture support: Weaver says: 'the word foreknowledge is equal to and synonymous with foreordination... Everything that happened to Jesus Christ happened by the predetermined counsel of God. It was foreordained from the foundation of the world.' (2165.3-2240.6s)

The biblical use of 'know' implies intimate, loving relationship

In Scripture, 'know' often denotes a personal, intimate relationship (e.g., Adam knew Eve, Amos 3:2). Thus, God's foreknowledge is His foreloving, personal choice of His people.

Lecture support: Weaver explains: 'the word "know" is used in a deeper, more intimate way in the scripture than just an intellectual acumen... "You only have I known of all the families of the earth"... What he is saying is "you only have I chosen, you only have I loved."' (2599.8-2701.6s)

Calling is the application of God's eternal purpose

Calling is the point at which God's eternal decree (foreknowledge and predestination) is applied to the individual, leading to justification and glorification. It is illustrated by Paul's 'apprehending' by Christ in Philippians 3:12.

Lecture support: Weaver states: 'calling then is that which connects foreknowledge and predestination with justification and glorification... this grabbing or this calling is the point at which God actually begins to apply his purpose in our life.' (1383.5-1507.9s)

Scripture References

Romans 8:28-30

The primary text of the sermon, introducing the promise that all things work for good and the golden chain of salvation.

Isaiah 53:10-11

Cited to show that Christ shall see His seed and be satisfied, proving His work will not fail.

John 17:23-24

Jesus' high priestly prayer, where He wills that those given to Him be with Him and behold His glory, demonstrating the certainty of salvation.

Ephesians 1:10

Shows that God will gather together in one all things in Christ, paralleling Romans 8:29.

Ephesians 1:20-22

Christ is seated far above all principality and power, with all things under His feet, ensuring His headship over the church.

Philippians 2:5-11

Christ's humiliation and exaltation, with every knee bowing, demonstrating His ultimate glory and success.

Colossians 1:18

Christ is the head of the body, the firstborn from the dead, that in all things He might have the preeminence.

Philippians 3:12

Paul speaks of being apprehended by Christ, illustrating the effectual call.

Acts 2:23

First occurrence of 'foreknowledge' (prognosko), referring to Christ delivered by God's determinate counsel and foreknowledge.

Acts 4:27-28

Though 'foreknowledge' is not used, the passage shows that everything done to Christ was determined by God's counsel.

Romans 11:2

Third occurrence of 'foreknowledge,' referring to God's people whom He foreknew and has not cast away.

1 Peter 1:2

Fourth occurrence, 'elect according to the foreknowledge of God the Father,' emphasizing election based on God's foreordination.

1 Peter 1:20

Fifth occurrence, where 'prognosko' is translated 'foreordained,' referring to Christ as the Lamb foreordained before the foundation of the world.

Amos 3:2

God says to Israel, 'You only have I known,' meaning chosen and loved, illustrating the intimate sense of 'know.'

Genesis 4:1, 25

Adam 'knew' Eve, indicating intimate relationship, used to illustrate the depth of 'know.'

Luke 1:34

Mary says, 'I know not a man,' meaning she had no intimate relationship, illustrating the personal sense of 'know.'

Matthew 7:23

Jesus says, 'I never knew you,' meaning He never had a personal, loving relationship with them, not a lack of intellectual knowledge.

Deuteronomy 7:7-8

God chose Israel not because of their greatness but because He loved them, illustrating sovereign, loving choice.

Jeremiah 31:3

God loved Israel with an everlasting love, therefore He drew them, illustrating foreknowledge as foreloving.

1 John 2:19

Quoted to show that true believers will persevere and not live in antinomianism.

Study notes

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Discussion Questions

1. How does understanding that God's primary purpose is to glorify Christ change the way you view your own salvation and trials?

Consider: Weaver emphasizes that our salvation is secondary to Christ's glory, which should bring comfort and assurance.

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2. In what ways does the success of the 'second Adam' provide greater assurance than looking at your own performance?

Consider: Weaver contrasts the first Adam's failure with Christ's success, arguing that our assurance rests on Christ's finished work.

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3. Why is it important to distinguish between God's foreknowledge as foreordination versus mere foresight of human faith?

Consider: Weaver argues that the common view undermines election, total depravity, and grace.

- 4.** How does the biblical use of 'know' as intimate relationship deepen your understanding of being 'foreknown' by God?

Consider: Weaver uses Genesis 4:1, Amos 3:2, and Matthew 7:23 to show that 'know' implies personal, loving choice.

- 5.** What role does 'calling' play in your own experience of salvation, and how does it connect God's eternal purpose to your daily life?

Consider: Weaver describes calling as the point where God's decree is applied, using the crane illustration and Philippians 3:12.

- 6.** How can the truth of predestination to be conformed to Christ's image motivate you to pursue holiness rather than license?

Consider: Weaver addresses the antinomian objection and argues that the doctrine leads to greater holiness.

Applications

Rest in the assurance of salvation

Because Christ's glory is at stake and He cannot fail, believers can have absolute confidence in their final salvation, regardless of present trials.

Lecture support: Weaver says: 'What absolute assurance we can have? For God will not fail. He never has, and He never will.' (3162.7-3205.4s)

Pursue conformity to Christ

Since God has predestined believers to be conformed to Christ's image, they should actively strive to be like Him now in holiness and obedience.

Lecture support: Weaver states: 'if our ultimate and final goal is to be like Him in every aspect, how much more should we endeavor to be like Him now?' (3284.2-3331.7s)

Cultivate humility and gratitude

Recognizing that God chose and loved us in spite of our sin should bring us to our knees in humble gratitude, not pride.

Lecture support: Weaver says: 'when you realize that in spite of your sins, your wickedness, your rebellion, your hatred, God set his heart upon you and loved you and chose you and ordained you... all you can say is, "Oh God, I am not worthy."' (3334.0-3423.8s)

Reject antinomianism

The assurance of salvation does not give license to sin; true believers will desire to obey God and will be grieved by sin because they are being conformed to Christ.

Lecture support: Weaver argues: 'if you're genuinely saved, you're going to be pleased to live in obedience to God... sin will grieve you. You don't want to sin.' (3257.1-3331.7s)

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

Romans 8:28-39 Series

Part Eight

September 05, 1999

Read Chapter 8 in the companion book, pages 127-144.

Major Themes

Sovereignty of God in Salvation

God alone predestines believers to be conformed to Christ's image, based on His eternal purpose and good pleasure.

Lecture support: Weaver states, 'Predestination is an act of God... God did predestinate' and cites Romans 8:29-30, Ephesians 1:5,11.

Biblical Authority (Sola Scriptura)

On these subjects, we are shut up to the Word of God alone, not human philosophy or tradition.

Lecture support: Weaver says, 'We are tied only to the Word of God... we are shut up to the Word of God' and references the Reformation principle Sola Scriptura.

Predestination as Marking Boundaries

The Greek *prohorizo* means to set limits beforehand; God has marked out the destiny and path for His people.

Lecture support: Weaver explains, 'The word predestinate then literally means to mark out the boundaries beforehand, to designate beforehand.'

Assurance of Salvation

Understanding predestination provides absolute assurance that believers will be conformed to Christ's image and cannot be separated from God's love.

Lecture support: Weaver says, 'Our assurance of salvation rests upon the wisdom and the Word of God... We shall be conformed to the image of his Son.'

Holiness and Humility as Fruits of Right Understanding

True understanding of election and predestination drives one to obedience and holiness, not antinomianism.

Lecture support: Weaver states, 'These doctrines drive one to holiness and humility. They do not drive one to rebellion and wickedness.'

God's Predestination of All Things

God has set boundaries for creation, nations, animals, and human life, demonstrating His comprehensive sovereignty.

Lecture support: Weaver cites Job 38:8-11 (sea), Acts 17:26 (nations), Matthew 10:29 (sparrows), Job 14:5 (man's days).

Key Arguments

Predestination is a biblical doctrine that cannot be evaded.

The word predestinate occurs in Scripture (Romans 8:29, Ephesians 1:5,11) and the concept appears under other terms, so we must believe something about it.

Lecture support: Weaver says, 'The doctrine of predestination cannot be evaded... It is very clearly set forth in Scripture, both in letter and in spirit.'

Predestination is an act of God alone, not dependent on human merit.

In every biblical instance, God is the subject who predestines; it is based on His good pleasure, not human works.

Lecture support: Weaver points to Romans 8:29-30 and Ephesians 1:5,11, emphasizing 'he' (God) as the actor.

Predestination includes both the end and the means of salvation.

God ordains not only the final conformity to Christ but also the calling, justification, and glorification that lead to it.

Lecture support: Weaver explains Romans 8:29-30: 'God who has ordained the end has ordained the means to the end.'

These truths are for believers, not for arguing with unbelievers.

Unbelievers cannot understand spiritual things; they should focus on repentance and faith, not election.

Lecture support: Weaver quotes Octavius Winslow and John Bradford, and cites 1 Corinthians 2:14.

Understanding predestination is not essential for salvation but is essential for assurance.

One can be saved without understanding these doctrines, but full assurance of salvation comes from knowing God's sovereign purpose.

Lecture support: Weaver states, 'These truths are not essential to salvation, but they are essential to the assurance of salvation.'

Scripture References

Romans 8:28-30

The primary text of the sermon, read at the beginning, focusing on foreknowledge and predestination.

Hebrews 12:28

Cited to emphasize reverence and godly fear when approaching holy ground like predestination.

Exodus 3:1-5

Illustration of Moses and the burning bush to show we must not approach God's truth with mere curiosity.

1 Corinthians 2:14

Used to argue that the natural man cannot receive spiritual truths, so predestination is for believers.

1 Corinthians 2:13

Principle of comparing spiritual things with spiritual to understand doctrine.

Ephesians 1:5

Shows predestination is unto adoption and according to God's good pleasure.

Ephesians 1:11

Shows predestination is according to God's purpose and counsel of His will.

Ephesians 1:3-5

Demonstrates that predestination is an act of God the Father.

Romans 9:23

Uses 'aforeprepared' (proetoimazo) to show the concept of predestination under a different word.

1 Thessalonians 5:9

Uses 'appointed' (tithami) to show God has not appointed believers to wrath but to salvation.

Acts 13:48

Uses 'ordained' (tasso) to show that as many as were appointed to eternal life believed.

Romans 13:1

Shows the same Greek word tasso used for ordained powers, illustrating the meaning of appointment.

Ephesians 1:4

Shows predestination is eternal, before the foundation of the world.

Ephesians 1:9

Shows predestination is according to God's purpose and good pleasure.

Job 38:8-11

God set boundaries for the sea, illustrating predestination of creation.

Acts 17:26

God determined the times and boundaries of nations, illustrating predestination of human habitation.

Matthew 10:29

Sparrows do not fall without the Father, showing God's predestination extends to small creatures.

Job 7:1

There is an appointed time for man on earth, showing predestination of human lifespan.

Job 14:1-5

Man's days are determined and his bounds appointed by God.

Romans 11:33-36

Doxology praising the depth of God's wisdom and knowledge, used to conclude with worship.

Discussion Questions

1. Why does Weaver emphasize that we must approach predestination with worship and not mere intellectual curiosity?

Consider: Weaver states that these truths are holy ground and should lead to adoration, not mental gymnastics.

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2. What does it mean to be 'shut up to the Word of God' on the subject of predestination?

Consider: Weaver argues that we must not rely on philosophy, tradition, or subjective feelings but only on Scripture.

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3. How does the Greek word *prohorizo* (horizon) help us understand predestination?

Consider: Weaver explains that it means to mark out boundaries beforehand, like a horizon limits what we see.

4. Why does Weaver say that predestination is not essential for salvation but is essential for assurance?

Consider: He distinguishes between being saved and having full confidence in salvation based on God's sovereign plan.

5. How does the truth that God has predestinated all things (sea, nations, sparrows, man's days) affect your view of daily life?

Consider: Weaver uses Job, Acts, and Matthew to show God's comprehensive sovereignty over creation and human existence.

6. What does it mean that God ordains both the ends and the means in predestination?

Consider: Weaver explains that God not only decrees the final conformity to Christ but also the calling, justification, and glorification process.

7. How should the doctrine of predestination lead to holiness rather than license to sin?

Consider: Weaver argues that true understanding drives one to obedience and humility, not antinomianism.

Applications

Approach God's truth with reverence and worship

We should not treat predestination as an intellectual puzzle but as holy ground that leads to adoration of God.

Lecture support: Weaver says, 'We must not approach these subjects... in a merely intellectual manner... but in an attitude and a spirit of adoration and praise and worship.'

Submit to Scripture alone as authority

Believers must lay aside preconceived ideas and bow to what the Word of God teaches about predestination.

Lecture support: Weaver states, 'We are shut up to the Word of God... we must bow to that word.'

Avoid arguing about predestination with an angry spirit

These truths should not be defended with bitterness; only God can give understanding.

Lecture support: Weaver says, 'These are not truths that are to be argued about... with a controversial, argumentative, rebellious, bitter, or angry spirit.'

Focus on repentance and faith if unsaved

Unbelievers should not concern themselves with election but with turning to Christ in faith.

Lecture support: Weaver quotes Winslow: 'Your first business is with Christ and with Christ exclusively.'

Let predestination drive you to holiness

Right understanding of these doctrines should produce obedience and humility, not license to sin.

Lecture support: Weaver says, 'These doctrines drive one to holiness and humility.'

Find assurance in God's sovereign purpose

Believers can have absolute confidence that they will be conformed to Christ's image because God has predestined it.

Lecture support: Weaver says, 'Our assurance of salvation rests upon the wisdom and the Word of God... We shall be conformed to the image of his Son.'

Worship God for His comprehensive sovereignty

Recognizing that God has predestined all things - from the sea's boundaries to our salvation - should lead to praise.

Lecture support: Weaver concludes with Romans 11:33-36, emphasizing 'For of him, and through him, and to him, are all things: to whom be glory for ever.'

Study notes

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

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 9

Romans 8:28-39 Series

Part Nine

September 05, 1999

Read Chapter 9 in the companion book, pages 145-158.

Major Themes

Justification as a Legal Declaration

Justification is a forensic, judicial act where God declares a sinner righteous based on Christ's work, not an infusion of righteousness.

Lecture support: Weaver states, 'Justification is a judicial term. It is a legal term. It is a forensic term.' and cites Deuteronomy 25:1 and Proverbs 17:15.

God as the Sole Author of Justification

Justification is exclusively God's work, attributed to the Father, Son, and Holy Spirit, and cannot be altered by any human authority.

Lecture support: Weaver says, 'The author of justification is God alone.' and references Romans 8:33, Acts 13:39, and 1 Corinthians 6:11.

The Centrality of Justification to the Gospel

Justification by faith is the core doctrine that distinguishes a standing church from a falling one, essential for assurance and evangelism.

Lecture support: Weaver quotes Luther: 'The doctrine of justification by faith is the article of the standing or the falling church.' and links it to revivals.

Distinction from Regeneration and Sanctification

Justification is legal and external, while regeneration is internal and sanctification is progressive; they are distinct but inseparable.

Lecture support: Weaver explains, 'Regeneration is internal... Justification is external... Sanctification is gradual and progressive.'

Justification Based on Grace Alone

Justification is an act of God's free grace, not based on human works, but solely on Christ's obedience and satisfaction.

Lecture support: Weaver says, 'Everything is based solely upon the grace of God.' and cites Ephesians 2:8-9.

Key Arguments

Justification is forensic, not transformative

Justification does not change a person internally but changes their legal standing before God's law.

Lecture support: Weaver argues, 'Justification does not refer to any subjective change... It is solely an objective change that relates to our standing in the law of God.'

Justification and condemnation are opposites

As legal terms, justification and condemnation are mutually exclusive; God's justification precludes any condemnation.

Lecture support: Weaver states, 'Justification is the antithesis or the opposite of condemnation.' and cites Romans 8:1, 33-34.

God's justification is unalterable

Since God is the supreme judge, His declaration of justification cannot be appealed or reversed by any higher authority.

Lecture support: Weaver says, 'When God justifies us... there is no man, there is no demon... that can cancel or change or alter God's declaration.'

Justification is grounded in Christ's righteousness

God can justly justify sinners because Christ's perfect obedience and satisfaction are imputed to them.

Lecture support: Weaver explains, 'God has taken His Son... Christ died as our substitute... His righteousness now is imputed to you.'

Justification is received by faith alone

The means of receiving justification is faith alone, apart from works or human merit.

Lecture support: Weaver includes in his definition, 'received by faith alone' and later prays, 'We're justified by grace through faith alone.'

Scripture References

Romans 8:28-30

Weaver reads the passage as the foundation for the series, focusing on 'whom he called, them he also justified.'

Job 25:4

Used to pose the age-old question, 'How then can a man be justified with God?'

Romans 1:16-17

Shows the gospel answers the question of justification, revealing God's righteousness from faith to faith.

Ephesians 1:6, 12, 14

Demonstrates that justification is for the praise of God's glory.

Deuteronomy 25:1

Illustrates justification as a legal pronouncement by judges who 'justify the righteous and condemn the wicked.'

Proverbs 17:15

Shows that justifying the wicked is an abomination, proving justification is a declaration, not an infusion.

Luke 7:29

The people 'justified God' by declaring His justice, not by infusing righteousness into Him.

Luke 16:15

Pharisees justified themselves before men, meaning they declared themselves righteous falsely.

Romans 8:33-34

God justifies; no one can condemn, showing justification and condemnation as opposites.

Romans 8:1

There is no condemnation for those in Christ, reinforcing the finality of justification.

Romans 4:6-8

David describes blessedness of imputed righteousness without works, equivalent to justification.

James 1:18

Regeneration is the act of the Father, distinct from justification.

Acts 13:38-39

Justification is attributed to God the Son; believers are justified by Christ from all things.

1 Corinthians 6:11

Justification is attributed to the Spirit; believers are justified in the name of Jesus and by the Spirit.

Deuteronomy 32:39

God alone kills and makes alive, illustrating His sole authority to justify or condemn.

Romans 3:23-26

God is just and the justifier of those who believe in Jesus, through Christ's propitiation.

Romans 3:30

One God justifies both circumcision and uncircumcision through faith.

1 Corinthians 1:30

Christ is made unto us righteousness, synonymous with justification.

Hebrews 12:23

The spirits of just men made perfect, referring to justified believers.

Ephesians 2:8-9

Salvation by grace through faith, not of works, underscoring justification by grace alone.

Discussion Questions

1. Why does Martin Luther call justification by faith 'the article of the standing or falling church'? How does this apply to churches today?

Consider: Weaver introduces Luther's quote to emphasize the doctrine's centrality.

2. How does the question in Job 25:4, 'How then can a man be justified with God?' relate to the gospel message in Romans 1:16-17?

Consider: Weaver connects the Old Testament question with the New Testament answer.

3. What is the difference between justification as a legal declaration and the Roman Catholic view of infused righteousness? Why does it matter?

Consider: Weaver contrasts the biblical forensic view with the Catholic transformative view.

4. How does understanding justification as the opposite of condemnation affect a believer's assurance of salvation?

Consider: Weaver explains the antithesis using Romans 8:1 and 33-34.

5. In what ways are justification, regeneration, and sanctification distinct yet inseparable? Why is it important not to confuse them?

Consider: Weaver distinguishes these aspects of salvation while affirming their unity.

6. What does it mean that God is the author of justification, and how does this truth provide comfort and security?

Consider: Weaver discusses God as the sole author and the implications of His unalterable declaration.

7. How can God be just and yet justify sinners? What role does Christ's righteousness play?

Consider: Weaver explains the ground of justification in Christ's obedience and satisfaction.

8. Why is it essential that justification is received by faith alone, apart from works? How does this guard against self-righteousness?

Consider: Weaver emphasizes 'faith alone' in his definition and concluding prayer.

Applications

Rest in the unalterable verdict of God

Since God is the author of justification, believers can have full assurance that no one can cancel or change their righteous standing.

Lecture support: Weaver says, 'When God justifies us... there is nothing that can cancel or change or alter God's declaration.'

Reject self-justification and trust in Christ alone

Justification is not by works or self-excusing, but solely by faith in Christ's righteousness; believers should cease trying to justify themselves.

Lecture support: Weaver notes, 'man cannot justify himself' and 'We're justified by grace through faith alone.'

Glorify God for His grace in justification

Understanding justification leads to praising God's glory, as it displays His grace and justice perfectly in Christ.

Lecture support: Weaver states, 'never is the glory of God more fully displayed than in the method which God justifies sinners.'

Distinguish justification from progressive sanctification

Believers should not confuse their standing (perfect justification) with their state (imperfect sanctification), avoiding despair or pride.

Lecture support: Weaver explains, 'Sanctification admits of degrees... justification is complete.'

Proclaim the gospel of justification to the lost

Since justification is the hope of sinners, believers should share the message that God justifies the ungodly through faith in Christ.

Lecture support: Weaver says, 'The hope of sinners is the mercy and the grace of God who justifies and saves.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 10

Romans 8:28-39 Series

Part Ten

September 05, 1999

Read Chapter 10 in the companion book, pages 159-173.

Major Themes

God as the Sole Author of Justification

Justification is exclusively an act of God, not dependent on human opinion or effort.

Lecture support: Weaver states, 'justification is an act of God... it matters not then what other people say, think, or feel. The only thing that counts is the declaration that God gives.'

Free and Sovereign Grace

Grace is unmerited, uninfluenced, and sovereign; it comes solely from God's pleasure, not from any human cause.

Lecture support: Weaver explains, 'free grace then means that grace comes unmoved, uncaused, solely from the pleasure of the God of all grace.'

Justification of the Ungodly

God justifies sinners, not the righteous; the subjects are the ungodly, enemies, and rebels.

Lecture support: Weaver says, 'it is not the godly that is justified, it is the ungodly... God classifies us as sinners and as enemies.'

Christ's Work as the Sole Ground of Justification

Justification is based entirely on Christ's perfect obedience and satisfaction, not on human works or internal graces.

Lecture support: Weaver asserts, 'the ground of our justification is the person and work of Christ and only Christ. It is not Christ plus our faith. It is not Christ plus our repentance.'

The Twofold Nature of Justification

Justification includes both pardon of sins (negative) and imputation of righteousness (positive), giving a complete standing before God.

Lecture support: Weaver explains, 'justification actually has two parts... the negative would be he gets rid of our sins... the positive is he accepts us righteous in Jesus Christ.'

Key Arguments

Justification is a legal declaration by God alone

Since justification is God's act, human opinions or self-declarations are irrelevant; only God's pronouncement determines one's justified state.

Lecture support: Weaver says, 'if God has justified that individual, that individual is saved regardless of what you think... declaration must come from God.'

Grace is 'without a cause' in man

The Greek word for 'freely' in Romans 3:24 means 'without a cause,' indicating that nothing in man merits God's grace.

Lecture support: Weaver states, 'we could literally read Romans 3 and verse 24, "therefore being justified without a cause."'

God justifies for His own sake

God's motivation for justification is His own glory and name's sake, not any obligation to man.

Lecture support: Weaver cites Isaiah 43:25: 'I, even I am he that blotteth out thy transgressions for mine own sake.'

The subjects of justification are sinners in themselves

Though elect from God's decree and believers by the Spirit's work, in themselves the justified are ungodly, disobedient, and rebels.

Lecture support: Weaver says, 'it's not the obedient, but the disobedient. It's not the reconciled, but the unreconciled... God justifies the ungodly.'

Justification is not by works or internal graces

Neither external works nor internal graces like faith or repentance are the ground of justification; Christ's work alone is the basis.

Lecture support: Weaver argues, 'we're not justified based upon any of those things that have been wrought in us. We're justified only by the person of worker price.'

Scripture References

Romans 8:28-30

The primary text of the series, read at the opening, outlining the chain of salvation from foreknowledge to glorification.

Romans 3:24

Used to show that justification is 'freely by His grace,' meaning without cause in man.

John 15:25

Cited to explain that 'freely' means 'without a cause,' as in the world's hatred of Christ.

Romans 5:21

Used to illustrate that grace reigns sovereignly, like a king on a throne.

Isaiah 43:25

Shows that God blots out transgressions for His own sake, not because of human merit.

Psalms 106:8

Demonstrates that God saves for His name's sake, to make His power known.

Romans 8:33

Indicates that the subjects of justification from God's decree are His elect.

Acts 13:39

Shows that from the standpoint of the Spirit's work, all who believe are justified.

Romans 4:5

Key verse stating that God justifies the ungodly, not the worker.

Romans 5:8, 10

Emphasizes that Christ died for us while we were still sinners and enemies.

Romans 4:1-3

Illustrates that Abraham was justified by faith, not works, when he was an idolater.

Romans 4:6-8

David, an adulterer and murderer, is blessed because God imputes righteousness without works.

1 Timothy 1:15

Paul calls himself the chief of sinners, illustrating that the worst sinners can be justified.

Acts 26:18

Shows the twofold blessing: forgiveness of sins and inheritance among the sanctified.

Romans 4:11

Speaks of righteousness being imputed, the positive aspect of justification.

Titus 3:5-7

Justification is by grace, making us heirs according to the hope of eternal life, not by works.

Romans 3:28

Concludes that a man is justified by faith without the deeds of the law.

Galatians 2:16

Clearly states that no flesh is justified by the works of the law, but by faith in Christ.

John 17:19

Christ sanctified Himself for our sakes, indicating His work is the ground of our justification.

Hebrews 13:10-12

Jesus suffered outside the gate to sanctify the people with His own blood, the basis of justification.

Study notes

Discussion Questions

1. How does understanding that justification is an act of God alone affect the way we view our own salvation and the salvation of others?

Consider: Weaver emphasizes that only God's declaration matters, not human opinion.

2. What does it mean that grace is 'without a cause' in us, and how does this challenge common notions of fairness or merit?

Consider: Weaver explains the Greek word for 'freely' and its implications.

3. Why is it important that God justifies sinners for His own sake rather than because of anything in us?

Consider: Weaver cites Isaiah 43:25 and Psalm 106:8 to show God's motivation.

4. How do the examples of Abraham and David illustrate that justification is not based on personal righteousness?

Consider: Weaver points out Abraham's idolatry and David's adultery and murder.

5. What is the difference between the negative and positive aspects of justification, and why are both necessary?

Consider: Weaver explains pardon of sins and imputation of righteousness.

6. Why is it crucial to distinguish between the ground of justification (Christ's work) and the means (faith)?

Consider: Weaver argues that faith is not the ground but the instrument.

7. How does the truth that we are justified solely by Christ's work affect our assurance and daily Christian living?

Consider: Weaver concludes that God sees the believer as holy in Christ.

Applications

Rest in God's Declaration, Not Human Opinion

Since justification is God's act, believers should find assurance in His pronouncement rather than in the opinions of others or their own feelings.

Lecture support: Weaver says, 'it matters not then what other people say, think, or feel. The only thing that counts is the declaration that God gives.'

Humility in Salvation

Recognizing that grace is 'without a cause' in us should produce deep humility, as we contributed nothing to our justification.

Lecture support: Weaver explains, 'there is absolutely nothing in man that attracts, that woos, that draws, that merits the grace of God.'

Hope for the Worst Sinners

Since God justifies the ungodly, no sinner is beyond the reach of His grace; this should encourage evangelism and personal hope.

Lecture support: Weaver states, 'the greatest sin and the greatest sinner can be saved by the grace of God in Jesus Christ.'

Reject Works-Righteousness

Believers must not trust in their own obedience, repentance, or faith as the basis of their standing before God, but in Christ alone.

Lecture support: Weaver warns, 'we're not justified by what we do... we're not saved by anything that is wrought by us.'

Praise God for His Sovereign Grace

Understanding that God justifies for His own sake should lead to worship and gratitude, not pride.

Lecture support: Weaver prays, 'Enable us, Father, to praise Thee' after explaining God's motivation.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 11

Romans 8:28-39 Series

Part 11

September 05, 1999

Read Chapter 11 in the companion book, pages 175-188.

Major Themes

Imputation as the Method of Justification

God justifies sinners by imputing their sins to Christ and Christ's righteousness to them, a legal transaction based on union with Christ.

Lecture support: Weaver explains imputation using Romans 4, 2 Corinthians 5, and Philemon, and illustrates with Adam's federal headship in Romans 5.

Faith Alone as the Instrument of Justification

Faith is the only receptive grace that lays hold of Christ; we are justified by faith, through faith, in faith, but never on account of faith.

Lecture support: Weaver cites Acts 10:43, Romans 3:22, 28, Galatians 2:16, 3:24, and uses illustrations of hands and a spoon to show faith is merely instrumental.

Christ Alone as the Ground of Justification

The sole ground of justification is the perfect obedience and full satisfaction of Christ, not human works or faith itself.

Lecture support: Weaver states, 'Jesus Christ, and Jesus Christ alone, is the full and solid and total and complete ground of our justification.'

The Nature of Saving Faith

Saving faith is always accompanied by works and obedience; it is never alone, though justification is by faith alone.

Lecture support: Weaver says, 'Real saving faith is never alone because it always brings with it obedience and good works.'

The Sufficiency of Weak Faith

The strength of faith does not affect justification; even weak faith that receives Christ saves.

Lecture support: Weaver uses the Ebola machine illustration and the examples of Zacchaeus and the woman with the issue of blood.

Key Arguments

Imputation is the only method of justification

God legally credits Christ's righteousness to believers and charges their sins to Christ, as seen in the imputation of Adam's sin and the example of Onesimus.

Lecture support: Weaver says, 'The method that God uses in justification is the method of imputation,' and cites Romans 4, 2 Corinthians 5:19-21, and Philemon 1:18.

Faith is not the ground but the instrument of justification

Faith justifies only as the instrument that receives Christ; it is never the basis or cause of justification.

Lecture support: Weaver states, 'A man is justified in faith, by faith, and through faith, but never on account of faith,' and quotes the Westminster Confession.

Christ's righteousness is the sole ground of justification

Nothing wrought in us or done by us contributes to justification; it rests entirely on Christ's obedience and satisfaction.

Lecture support: Weaver says, 'It is not for anything wrought in us, nor is it for anything done by us... but only for the perfect obedience and full satisfaction of Jesus Christ.'

Justification by faith alone does not lead to easy-believism

True faith always produces works; the gospel should not be perverted to combat easy-believism, but sanctification should be taught as the evidence of justification.

Lecture support: Weaver says, 'The way to destroy easy-believism is to show that everyone that God justifies, He sanctifies.'

Weak faith is sufficient for justification

The degree of faith does not matter; even a weak faith that lays hold of Christ saves, as illustrated by biblical examples.

Lecture support: Weaver says, 'We're justified by faith, and faith alone. Whether that faith is great or small.'

Scripture References

Romans 8:28-30

Weaver reads the passage as the basis for the series on justification.

Romans 3:25

Used to show that 'free' grace means 'without a cause,' paralleling John 15:25.

John 15:25

Cited to explain that 'without a cause' is the same Greek word as 'freely' in Romans 3:25.

Romans 4:5

Shows that God justifies the ungodly.

Titus 3:5

Demonstrates that salvation is not by works of righteousness we have done.

Romans 4:11, 22, 24

Shows the word 'imputed' used in reference to righteousness being credited to believers.

2 Corinthians 5:19, 21

Teaches that God does not impute trespasses to believers and that Christ was made sin for us so we might become the righteousness of God.

Philemon 1:17-18

Illustrates imputation: Paul tells Philemon to charge Onesimus's debt to his account.

Romans 5:12, 14, 19

Explains the imputation of Adam's sin and the parallel imputation of Christ's righteousness.

1 Corinthians 15:45-47

Compares Adam and Christ as federal heads.

Galatians 4:4

Shows Christ was made under the law to fulfill it.

John 8:29

Christ always did what pleased the Father, demonstrating His perfect obedience.

Isaiah 42

Prophecy that Christ would magnify the law.

Romans 1:17

The righteousness of God is revealed in the gospel.

Romans 3:22

The righteousness of God is by faith of Jesus Christ unto all who believe.

Romans 5:18

The righteousness of one (Christ) brings justification.

Romans 8:4

The righteousness of the law is fulfilled in us.

Romans 4:13

The righteousness of faith is mentioned.

Romans 5:15-17

The gift of righteousness is emphasized.

Revelation 1:13

Christ is clothed with a garment, symbolizing the robe of righteousness.

Study notes

Discussion Questions

1. How does the doctrine of imputation help you understand the legal basis of your justification?

Consider: Weaver explains imputation as God crediting Christ's righteousness to us and our sins to Christ.

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2. Why is it important to distinguish between being justified 'by faith' and being justified 'on account of faith'?

Consider: Weaver stresses that faith is the instrument, not the ground, of justification.

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3. How does the illustration of the hand and the bread help clarify the role of faith in justification?

Consider: Weaver uses the hand/bread and spoon/cereal illustrations to show faith as merely instrumental.

4. What is the relationship between justification by faith alone and the necessity of good works?

Consider: Weaver argues that true saving faith always produces works, but works are not the ground of justification.

5. How does the truth that weak faith justifies as much as strong faith encourage you in your Christian walk?

Consider: Weaver uses the Ebola machine and biblical examples to show that the object of faith (Christ) matters, not the strength of faith.

6. Why is it significant that the imputed righteousness is called 'the righteousness of God' and 'the righteousness of one'?

Consider: Weaver lists various biblical names for imputed righteousness to emphasize its divine origin and exclusivity.

Applications

Rest in Christ's righteousness alone

Believers should rest their souls entirely on the righteousness of Christ, not on their own works or faith.

Lecture support: Weaver quotes the couplet: 'Upon a life I did not live, upon a death I did not die; another's death, another's life, I'll rest my soul eternally.'

Boldness in prayer based on Christ's work

Because justification is by faith in Christ's righteousness, believers can approach God boldly in prayer, not based on the strength of their faith but on Christ.

Lecture support: Weaver says, 'Lord, I come to Thee in faith. And my faith may be weak... but it has laid hold on Jesus Christ. And I want you to hear my prayer, not based upon the amount of faith I have, but based upon the person and work of Jesus Christ.'

Live in light of imputed righteousness

Since Christ's righteousness is ours, we should live to please God, doing always those things that please Him.

Lecture support: Weaver says, 'His work is our work. His righteousness is our righteousness. Let's live the way He would have us to live.'

Do not pervert the gospel to combat easy-believism

Instead of adding works to the gospel, teach that true faith always produces sanctification and good works.

Lecture support: Weaver says, 'You don't pervert the gospel to destroy easy-believism... The way to destroy easy-believism is to show that everyone that God justifies, He sanctifies.'

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 12

Romans 8:28-39 Series

Part 12

September 05, 1999

Read Chapter 12 in the companion book, pages 189-201.

Major Themes

God's Sovereignty and Invincibility

God is the omnipotent, sovereign ruler of the universe who cannot be thwarted, and His power guarantees the security of His people.

Lecture support: Weaver states, 'He's talking about the eternal, infinite, immutable, omnipotent, omniscient, omnipresent, sovereign, supreme being of the universe who rules and reigns according to his own counsel and his own will.' He also says, 'God cannot be stalemated, checkmated, outwitted, overpowered, or alone.'

The Certainty of God's Favor

The 'if' in Romans 8:31 expresses certainty, not doubt; believers can be assured that God is for them because of His saving acts.

Lecture support: Weaver explains, 'whenever you see the word "if," you've got to understand there are certain rules in language that do not make an "if" a question of doubt... when that little word "ei" is in the indicative mode, which it is here, it has the absolute certainty of force behind it.'

The Believer's Security in God

Because God is for us, no enemy can ultimately succeed against us; God protects His people as a shield and refuge.

Lecture support: Weaver says, 'If God be for us, what good is it going to do for anybody to be against us? ... Because ultimately, God is going to overthrow all of our enemies.' He also cites Psalm 27:1, 'The Lord is my light and my salvation, whom shall I fear?'

Proper Response to Revealed Truth

Believers must study, consider, and apply God's truth, recognizing the interrelationship of doctrines, and avoid speaking against Scripture.

Lecture support: Weaver states, 'When God sets forth his truth in his word, we ought to study it, consider it, think of it, and make application of it.' He also warns, 'if we don't study them and understand them, we will not be saying anything to them, we'll be saying everything against them.'

Catechetical Instruction as a Teaching Method

Paul uses a question-and-answer format to teach doctrine, which helps to establish truth firmly in the mind.

Lecture support: Weaver explains, 'When you catechize someone, what you do is you ask a question, and then you wait for the student to give the answer back... you keep asking the same question, and the student keeps giving the same answer until, slowly but surely, it's something into his mind and he can recite it verbatim.'

The Necessity of Attacking Error

It is not enough to assert truth; believers must also address and refute error to strengthen understanding.

Lecture support: Weaver says, 'you and I must not only assert the truth, but we must also attack the error and the evil... the only way you and I can attack the error and the evil is by means of a negative.'

Key Arguments

Paul's question in Romans 8:31 is an introductory question that leads to five others.

Weaver argues that verse 31 sets up a series of questions and answers that defend the security of the believer against various challenges.

Lecture support: He says, 'this first question that he asks in verse 31 is basically an introductory question. And this one question leads to five others that are revealed for us in the rest of this chapter.'

The 'if' in Romans 8:31 indicates certainty, not doubt.

Based on Greek grammar, the conditional clause expresses a fact ('since God is for us'), not a hypothetical situation.

Lecture support: Weaver explains, 'in the Greek language, you have a little word "ei"... and when that little word "ei" is in the indicative mode, which it is here, it has the absolute certainty of force behind it.'

God's being 'for us' is proven by His saving acts.

The context of predestination, calling, justification, and glorification demonstrates that God is on the side of believers.

Lecture support: Weaver states, 'We know that God is for us because it is God who predestinated us. It is God who chose us. It is God who called us. It is God who justified us. It is God who glorified us.'

No enemy can succeed against God's people because God is invincible.

Since God is all-powerful and sovereign, any opposition to His people is ultimately futile.

Lecture support: Weaver says, 'If God be for us, what good is it going to do for anybody to be against us? ... Because ultimately, God is going to overthrow all of our enemies.'

Believers should not fear because God is their shield and protector.

Numerous Old Testament passages portray God as a shield, refuge, and protector, giving believers confidence in the face of danger.

Lecture support: Weaver cites Genesis 15:1 ('I am thy shield'), Psalm 27:1 ('The Lord is my light and my salvation, whom shall I fear?'), and Psalm 46:1 ('God is our refuge and strength').

The same power that raised Christ from the dead is at work for believers.

Ephesians 1:19-20 shows that the exceeding greatness of God's power toward believers is the same power that raised Christ and seated Him above all rule and authority.

Lecture support: Weaver reads Ephesians 1:19-22 and comments, 'The same almighty power that raised Jesus Christ from the dead was the same almighty power that saved you.'

Scripture References

Romans 8:28-30

Weaver reads these verses at the beginning and refers to them as the immediate context of the question in verse 31.

Romans 8:31

The main text of the sermon; Weaver exegetes the question 'What shall we say then to these things? If God be for us, who can be against us?'

Romans 8:32-39

Weaver previews the subsequent questions and answers in the chapter, summarizing each.

Romans 1:16

Weaver identifies this as the beginning of Paul's argument that extends through chapter 8, forming the remotest context.

Acts 13:43-46

Used to illustrate that speaking against God's word reveals an unworthy attitude; those who contradicted and blasphemed judged themselves unworthy of eternal life.

Matthew 4:6

Weaver cites Satan's temptation of Christ to show that 'if' (ei) with the indicative expresses certainty ('since thou art the Son of God').

Colossians 1:12-13

Evidence that God is for us: He has made us meet to be partakers of the inheritance, delivered us from darkness, and translated us into Christ's kingdom.

Psalms 115:3

Quoted to emphasize God's sovereignty: 'But our God is in the heavens, He hath done whatsoever He hath pleased.'

Daniel 4:35

Cited to show God does according to His will in heaven and earth, and none can stay His hand.

Job 42:2

Quoted: 'Thou canst do everything, and no thought can be withholden from thee,' affirming God's omnipotence.

Genesis 15:1

God tells Abram, 'Fear not, Abram: I am thy shield, and thy exceeding great reward,' illustrating God as protector.

Psalms 27:1-6, 13

Weaver reads extensively from Psalm 27 to show that the Lord is light, salvation, and strength, so believers need not fear enemies.

Psalms 34:1-11

Read to demonstrate that the angel of the Lord encamps around those who fear Him and delivers them; the Lord is a shield.

Psalms 46:1-11

Weaver reads this psalm to show God is our refuge and strength, a very present help in trouble, so we will not fear though the earth be removed.

Psalms 84:11

Quoted: 'For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.'

Matthew 28:18

Weaver paraphrases Jesus' statement that all power is given to Him in heaven and earth, emphasizing Christ's absolute authority.

Ephesians 1:19-23

Read to show that the power that raised Christ and set Him above all rule and authority is the same power at work for believers.

Psalm 2:1-4

Weaver quotes this psalm to illustrate that God laughs at the vain plotting of rulers against Him and His Anointed.

Study notes

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

Discussion Questions

1. What does it mean that Paul uses catechetical instruction in Romans 8, and how can this method help us learn and teach biblical truth?

Consider: Weaver explains that Paul asks questions and provides answers to establish truth firmly in the mind.

2. Why is it important not only to assert truth but also to attack error, and how can we do this in a loving and effective way?

Consider: Weaver states that Paul asserts truth in verses 28-30 and attacks error in verses 31-39 by raising and answering objections.

3. How does understanding the Greek indicative 'if' change the way we read Romans 8:31, and what assurance does it give?

Consider: Weaver explains that 'if' means 'since,' indicating certainty that God is for us.

4. In what ways do our attitudes, actions, and words reveal our true stance toward the Word of God?

Consider: Weaver uses Acts 13 to show that speaking against God's Word reveals an unworthy heart.

5. How can the truth that God is our shield and protector help us face personal fears and global crises?

Consider: Weaver cites Psalms 27, 34, 46, and 84 to illustrate God's protection, and asks whether we could say 'I will not fear' in the face of disaster.

6. What does it mean that the same power that raised Christ from the dead is at work in believers, and how should this affect our daily lives?

Consider: Weaver reads Ephesians 1:19-23 and emphasizes that God's resurrection power is directed toward us.

Applications

Study and apply God's Word diligently

Believers should not merely hear Scripture but study, consider, and apply it, lest they speak against it ignorantly.

Lecture support: Weaver says, 'When God sets forth his truth in his word, we ought to study it, consider it, think of it, and make application of it.'

Do not fear, for God is your shield

Because God is invincible and for us, we can face any danger or enemy without fear, trusting in His protection.

Lecture support: Weaver asks, 'If a tornado came roaring through this town... could you say, "I will not fear"?' and answers that we can because God is for us.

Recognize the certainty of God's favor

Understand that 'if God be for us' is a statement of fact, not a condition; rest in the assurance that God is on your side.

Lecture support: Weaver explains the Greek indicative and says, 'Since God is for us, or because God is for us, who can be against us?'

Trust in God's sovereign power over all opposition

No enemy, human or spiritual, can ultimately succeed against God's people because Christ has all authority and will overthrow all foes.

Lecture support: Weaver says, 'If God be for us, what good is it going to do for anybody to be against us? ... Because ultimately, God is going to overthrow all of our enemies.'

Respond to truth with reverence, not blasphemy

When encountering difficult doctrines, inquire and study rather than ridicule or speak against God's Word.

Lecture support: Weaver warns, 'you can inquire and you can ask questions, and you may study, and you may disagree, but you don't blaspheme, and you don't speak against the Word of God.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 13

Romans 8:28-39 Series

Part 13

September 05, 1999

Read Chapter 13 in the companion book, pages 203-216.

Major Themes

The Crucifixion as God's Sovereign Act

The death of Christ was not an accident or merely human wickedness, but the predetermined plan of God, giving believers assurance.

Lecture support: Weaver cites Acts 2:23, Acts 5:30, John 19:11, Isaiah 53, 2 Corinthians 5:21, Colossians 2:13-15, and 1 Peter 1:18-20 to show God's active role.

A Fortiori Reasoning for Assurance

If God did the greater work of giving His Son, He will certainly do the lesser work of providing all things for believers, guaranteeing final perseverance.

Lecture support: Weaver explains the logic from Romans 8:32 and parallels it with Romans 5:8-10, using the illustration of gold coins.

The Severity of God's Justice

God's not sparing His Son demonstrates the full extent of His wrath against sin; He will not be lenient with unrepentant sinners.

Lecture support: Weaver uses the word 'spared not' in Romans 11:21, 2 Peter 2:4-5, and Acts 20:29 to show God's judgment, and applies it to Christ.

The Uniqueness of Christ as the Son of God

Jesus is the only begotten Son, not a son by adoption like believers; His deity is essential for salvation.

Lecture support: Weaver refutes liberal theories (martyr theory, universal sonship) and cites John 3:16, 1 Timothy 3:16, and Genesis 22:8 (Septuagint).

Salvation as Entirely God's Work

Salvation is initiated by the Father, purchased by the Son, and applied by the Spirit; man cannot contribute.

Lecture support: Weaver states, 'Salvation is of the LORD' (Jonah 2:9) and explains the Trinitarian nature of redemption.

Key Arguments

The crucifixion was primarily God's act, not man's or Satan's

Though men and the devil were involved, they only fulfilled God's decree; God delivered Christ, laid sin on Him, and bruised Him.

Lecture support: Weaver cites Acts 2:23, John 19:11, Isaiah 53:4,6,10, 2 Corinthians 5:21, Colossians 2:14-15, and 1 Peter 1:20.

God's not sparing His Son guarantees He will freely give us all things

Using a fortiori logic, the greater gift of Christ ensures the lesser gifts of grace; this is an undeniable argument for assurance.

Lecture support: Weaver explains Romans 8:32 and compares it to Romans 5:8-10, emphasizing 'much more' reasoning.

The word 'spared not' means God held back nothing in judgment

The Greek *phidomai* with negative indicates no leniency; God poured out full wrath on Christ, as seen in other biblical judgments.

Lecture support: Weaver examines Romans 11:21, 2 Peter 2:4-5, Acts 20:29, and Genesis 22:16 (Septuagint) to define the term.

Christ's unique sonship is essential to the gospel

Jesus is the monogenes, the only begotten Son, not merely a good man or a son like us; denying His deity destroys salvation.

Lecture support: Weaver refutes liberal theories and cites John 3:16, 1 Timothy 3:16, and Genesis 22:8.

If God spared not His Son, He will not spare unrepentant sinners

The severity shown at the cross warns that God will not be lenient with those who reject Christ; there is no hope outside of Him.

Lecture support: Weaver applies the logic of Romans 8:32 to warn sinners, stating God would have been charitable to His Son if ever, but He spared Him not.

Scripture References

Romans 8:28-32

The primary text read at the beginning, setting the stage for the sermon on verse 32.

Romans 8:31

Reviewed from the previous message, dealing with God's invincibility and the question 'If God be for us, who can be against us?'

Romans 5:8-10

Used to illustrate a fortiori reasoning: if God did the greater while we were enemies, much more will He do now that we are reconciled.

Acts 2:23

Cited to show that Christ was delivered by God's determinate counsel, though crucified by wicked hands.

Acts 5:30

Peter states that men slew and hanged Christ on a tree, but it was according to God's plan.

John 19:10-11

Jesus tells Pilate he would have no power unless given from above, indicating God's sovereignty in the crucifixion.

Isaiah 53:4,6,10-11

Shows that it was God who smote Christ, laid iniquity on Him, and bruised Him; the crucifixion was God's act.

2 Corinthians 5:21

God made Christ to be sin for us, demonstrating the imputation of our sins to Christ by the Father.

Colossians 2:13-15

God nailed the handwriting of ordinances to the cross and triumphed over principalities, showing His active role.

1 Peter 2:4-7

Christ was chosen of God and precious, the chief cornerstone laid by God.

1 Peter 1:18-20

Christ was foreordained before the foundation of the world to be the redeeming lamb.

Romans 11:21

Used to illustrate the meaning of 'spared not' - God did not spare the natural branches but judged them.

2 Peter 2:4-5

God spared not the angels that sinned nor the old world, showing the severity of 'spared not.'

Acts 20:29

Wolves not sparing the flock illustrates the meaning of 'spared not' - showing no mercy.

Genesis 22:16

Abraham did not withhold his son; the Septuagint uses the same word for 'spared not,' prefiguring God's act.

Hebrews 11:17-19

Abraham's offering of Isaac was a figure of Christ's sacrifice and resurrection.

John 3:16

God gave His only begotten Son, emphasizing the uniqueness of Christ as monogenes.

1 Timothy 3:16

God was manifest in the flesh, affirming the deity of Christ.

Genesis 22:7-8

Abraham's statement 'God will provide himself a lamb' is interpreted as God providing Himself as the Lamb.

Jonah 2:9

Salvation is of the LORD, underscoring that salvation is entirely God's work.

Discussion Questions

1. How does understanding the crucifixion as primarily an act of God, rather than just an act of men or the devil, affect your assurance of salvation?

Consider: Weaver argues that only if the cross is God's work can we have comfort and guarantee.

2. What does the a fortiori argument in Romans 8:32 teach us about God's willingness to provide for our needs?

Consider: The logic from the greater to the lesser is meant to give believers confidence in God's ongoing grace.

3. In what ways does the word 'spared not' deepen your understanding of Christ's suffering on the cross?

Consider: Weaver explains that God held nothing back, pouring out full justice and wrath on Jesus.

- 4.** Why is it essential to affirm that Jesus is the 'only begotten Son' and not merely a son of God like believers?

Consider: Weaver refutes liberal theories and emphasizes Christ's unique deity as necessary for salvation.

- 5.** How should the truth that God did not spare His own Son impact the way we view sin and God's justice?

Consider: The sermon applies this to warn that God will not be lenient with unrepentant sinners.

- 6.** What comfort can believers draw from the fact that salvation is entirely a work of the Triune God?

Consider: Weaver concludes that the Father sent, the Son purchased, and the Spirit applies salvation.

Applications

Rest in the assurance that God will complete His work in you

Because God did the greater work of giving His Son, believers can be confident He will freely give all things needed for salvation and life.

Lecture support: Weaver states, 'If God has done the greater for us, He's certainly going to do the lesser' and applies this to final perseverance.

Recognize that salvation is entirely God's work, not human effort

Salvation is of the Lord; man cannot save himself or contribute to it. This humbles us and directs all glory to God.

Lecture support: Weaver cites Jonah 2:9 and explains the Trinitarian work of salvation.

Flee to Christ for mercy, because God will not spare those outside of Him

If God did not spare His own Son when sin was imputed to Him, He will certainly not spare unrepentant sinners on judgment day.

Lecture support: Weaver warns, 'If there was ever a time that God would be lenient... it would have been when sin was imputed to His own dear Son. But Scripture says, God spared not His Son.'

Trust in the unique deity of Christ for salvation

Only because Jesus is the eternal, only begotten Son of God can His sacrifice save; reject any teaching that diminishes His deity.

Lecture support: Weaver refutes liberal theories and emphasizes Christ as monogenes, God manifest in the flesh.

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 14

Romans 8:28-39 Series

Part 14

September 05, 1999

Read Chapter 14 in the companion book, pages 217-229.

Major Themes

Substitutionary Atonement

Christ was delivered up in our place, bearing our sin and the curse of the law, satisfying God's justice on our behalf.

Lecture support: Weaver explains that 'for' means 'on behalf of' and that Christ was made sin and a curse for us, citing 2 Corinthians 5:21 and Galatians 3:13.

The Inexhaustible Grace of God

God's grace is shown in not sparing His Son, delivering Him up, and freely giving all things; it is unmerited and abundant.

Lecture support: Weaver structures the sermon around the inexhaustibility of God's grace in mystery, miracle, and magnitude, emphasizing 'freely' (without cause in us).

Assurance of Salvation and Provision

Because God has done the greatest work in Christ, believers can be assured He will provide all lesser needs and never forsake them.

Lecture support: Weaver uses the a fortiori argument: if God gave His Son when we were enemies, He will certainly give us all things now that we are children.

The Personal Nature of Redemption

Christ's sacrifice is not just for the church collectively but for each individual believer, as Paul says, 'He loved me and gave Himself for me.'

Lecture support: Weaver highlights Galatians 2:20 and stresses the personal application, asking if it has dawned on us that Christ's suffering was for 'me.'

Union with Christ

All spiritual blessings and everything God gives come through and with Christ; we receive nothing apart from Him.

Lecture support: Weaver cites Ephesians 1:3 and argues that God gives 'with Him' - all blessings are in Christ.

Key Arguments

The a fortiori argument from the greater to the lesser

If God did the greatest thing - giving His Son for us while we were sinners - He will certainly do the lesser things, like providing for our needs now that we are His children.

Lecture support: Weaver explicitly states this argument multiple times, e.g., 'If God has done the greatest, He's not going to hesitate to do the lesser.'

Christ's delivery was to suffering for sin, not just to men or Satan

God delivered Christ up not merely to the power of darkness or wicked men, but to be made sin and a curse, enduring the full penalty of the law.

Lecture support: Weaver explains that Christ was delivered to be made sin (2 Cor. 5:21) and a curse (Gal. 3:13), and that this was the cause of His agony.

The 'us all' refers to the elect, not every individual

The context of Romans 8:28-30 defines 'us all' as those predestinated, called, justified, and glorified - the body of Christ.

Lecture support: Weaver traces 'us' back through verses 31, 30, 29, and 28 to show it refers to the called according to His purpose.

God's grace is given freely, without cause in us

The word 'freely' (dōrean) means without a cause; we receive blessings not based on our merit but solely through Christ.

Lecture support: Weaver defines dōrean and argues that we cannot earn blessings; everything is wrapped up in Christ.

Scripture References

Romans 8:28-32

The primary text of the sermon, read at the beginning and expounded throughout.

Matthew 27:2

Used to illustrate the meaning of 'delivered' (paradidōmi) as surrendering or yielding up.

Matthew 27:18

Another example of 'delivered' in the context of Christ being handed over.

Matthew 27:26

Shows Christ delivered to be crucified.

Acts 12:4

Illustrates 'delivered' in the context of Peter being handed over to soldiers.

Romans 4:25

Shows Paul's earlier use of 'delivered' regarding Christ's death for our offenses.

Luke 22:53

Indicates Christ was delivered to the power of darkness.

Colossians 2:14-15

Shows Christ triumphed over principalities and powers through the cross.

Luke 23:25

Shows Christ delivered to the will of wicked men.

Luke 22:41-44

Describes Christ's agony in the garden, sweating as it were great drops of blood.

Matthew 27:46

Christ's cry of forsakenness, highlighting His spiritual agony.

2 Corinthians 5:21

Christ was made sin for us, though He knew no sin.

Galatians 3:13

Christ was made a curse for us to redeem us from the curse of the law.

Hebrews 12:2

Christ endured the cross, despising the shame.

Isaiah 53:5-10

Prophecy of Christ's suffering for our transgressions and iniquities, and His soul made an offering for sin.

Galatians 2:20

Paul's personal confession that Christ loved him and gave Himself for him.

Ephesians 1:3

All spiritual blessings are in Christ.

Galatians 3:1-3

Paul's argument that having begun in the Spirit, believers are not made perfect by the flesh.

Philippians 4:19

God shall supply all your needs through Christ Jesus.

1 Corinthians 3:21-23

All things are yours, whether the world, life, death, things present or to come; all are yours in Christ.

Study notes

Discussion Questions

1. What does it mean that God 'delivered up' Christ, and to what was He delivered?

Consider: Weaver explains that Christ was delivered to the power of darkness, to wicked men, and ultimately to be made sin and a curse.

2. How does the a fortiori argument in Romans 8:32 provide assurance for believers?

Consider: Weaver argues that if God gave His Son, He will certainly give all lesser things.

3. Who are the 'us all' for whom Christ was delivered, according to the context of Romans 8?

Consider: Weaver traces the 'us' through the golden chain of redemption in verses 28-30.

4. In what sense is God's grace 'inexhaustible in its miracle'?

Consider: Weaver focuses on the miracle of substitutionary atonement - Christ in our place.

5. How can we personally apply the truth that Christ 'loved me and gave Himself for me'?

Consider: Weaver emphasizes the personal nature of the atonement from Galatians 2:20.

6. What does it mean that God gives 'freely' (dōrean), and how does this affect our prayer life?

Consider: Weaver explains that 'freely' means without cause in us, so we rely solely on Christ.

7. How does the truth that 'all things are yours' in Christ (1 Corinthians 3:21-23) change our perspective on needs and fears?

Consider: Weaver cites this passage to show the comprehensive nature of our inheritance in Christ.

Applications

Trust in God's Provision

Believers should trust that God will supply all their needs because He has already given the greatest gift - His Son.

Lecture support: Weaver applies the a fortiori argument to practical needs like the Y2K problem, urging faith in God's provision.

Personalize the Atonement

Believers should embrace the personal nature of Christ's sacrifice, saying with Paul, 'He loved me and gave Himself for me.'

Lecture support: Weaver stresses the shift from corporate to individual application, making the gospel deeply personal.

Reject Self-Reliance in Prayer

Believers should not approach God based on their own merit but solely through Christ, recognizing that all blessings are by grace.

Lecture support: Weaver warns against praying based on our goodness and emphasizes that everything is 'freely' given.

Rest in Assurance

Believers have no cause to fear because God's grace is inexhaustible and His commitment to them is secured in Christ.

Lecture support: Weaver concludes that those in Christ have no need to tremble, based on the argument of Romans 8:32.

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 15

Romans 8:28-39 Series

Part 15

September 05, 1999

Read Chapter 15 in the companion book, pages 231-246.

Major Themes

The Incontrovertible Verdict of God

God's verdict of justification cannot be overturned, altered, or challenged because it is a legal act performed by God Himself as judge.

Lecture support: Weaver states, 'God's verdict is incontrovertible. That is, it cannot be overturned. It cannot be altered. It cannot be controverted. It cannot be changed.' (196.8-205.3s)

Salvation as God's Sovereign Work

Salvation is entirely of the Lord, not based on human effort, decision, or goodness. Assurance must rest on God's election and justification.

Lecture support: Weaver says, 'Salvation is not a work of man, it's a work of God. Assurance is not a work of man, it's a work of God.' (1037.5-1045.0s) and quotes Jonah 2:9, 'Salvation is of the Lord.'

The Legal Nature of Justification

Justification is a judicial declaration of righteousness, not merely forgiveness. It involves imputation of Christ's righteousness and removal of sin's condemnation.

Lecture support: Weaver explains, 'Justification is a legal act. It is a judicial act. It is a verdict from the judge... Justification is a declaration of a right standing in relationship to the law.' (2195.1-2229.0s)

The Accuser's Lack of Standing

No one can bring a charge against God's elect because they lack legal standing in God's court; God is the judge, lawgiver, and justifier.

Lecture support: Weaver argues, 'They have no standing. They have no right to be there... It is God that justifies.' (2057.8-2115.3s, 2195.1-2198.0s)

The Danger of Humanizing Salvation

Relying on human decisions, feelings, or goodness for assurance leads to instability; true assurance is grounded in God's unchanging work.

Lecture support: Weaver illustrates with the jail inmate who trusted a decision but lived in sin, and the pastor who relied on feelings and soon left. (889.4-1012.8s, 2896.8-2983.3s)

The Completeness of Justification

Justification covers all sins - past, present, and future - because Christ died for sins not yet committed, and God's verdict is final.

Lecture support: Weaver asks, 'How many sins had you committed personally before Christ was crucified? None... Christ died not just for past sins, but for future sins as well.' (3141.2-3201.9s)

Key Arguments

Paul's use of 'God's elect' is intentional to ground assurance in God's choice, not human action.

Weaver argues that Paul deliberately uses 'God's elect' instead of 'believers' or 'Christians' to emphasize that salvation depends on God's sovereign election, not human decision or goodness.

Lecture support: Weaver asks, 'Why did he not write, Who shall lay anything to the charge of him that believeth on Jesus?... Why did he say, Who shall lay anything to the charge of God's elect?' and explains it is to counter humanized salvation. (662.4-717.4s)

The legal context of 'charge' shows that no accusation can stand in God's court.

Weaver demonstrates that the word 'charge' (ekkaleo) is a legal term used in Acts for formal accusations, and since God is the judge and justifier, no accuser has standing.

Lecture support: Weaver cites Acts 19:40, 23:28-29, and 26:2,7 to show the legal usage, and concludes, 'They have no standing. They have no right to be there.' (1206.3-1556.5s, 2057.8-2060.0s)

Justification is a forensic declaration that includes imputed righteousness.

Weaver argues that justification is more than pardon; it is a positive imputation of Christ's righteousness, making believers legally righteous before God.

Lecture support: Weaver says, 'God not only forgives our sins and pardons us, but God imputes to us a positive righteousness which is in Jesus Christ alone.' (2372.3-2380.0s) and references 2 Corinthians 5:21.

Believers are dead to the law's condemnation through union with Christ.

Using Romans 7:1-4 and an illustration of a dead criminal, Weaver argues that the law cannot condemn those who are in Christ because they have died to its penalty.

Lecture support: Weaver illustrates, 'What can the law do to him now? Nothing. He's dead.' and applies it to believers' freedom from condemnation. (2693.9-2856.4s)

Assurance based on feelings or experiences is unstable; doctrine provides unshakable assurance.

Weaver contrasts the pastor who relied on feelings and soon left with the stability that comes from knowing the doctrine of justification.

Lecture support: Weaver recounts the pastor saying 'I feel, I feel, I feel' and predicts his departure, then states, 'If you know the truth from God's Word... you can't be moved.' (2896.8-3040.9s)

Justification covers all sins, including future sins, because Christ's death was for all time.

Weaver argues that since Christ died before any believer committed personal sins, His atonement covers future sins, and justification is complete.

Lecture support: Weaver says, 'Christ died not just for past sins, but for future sins as well. And when God justifies us, He justifies us from all sins.' (3141.2-3201.9s)

Scripture References

Romans 8:28-33

The primary text of the sermon, read at the beginning and expounded throughout.

Matthew 24:24, 31

Cited to show that believers are called 'the elect' by Jesus.

Luke 18:7

Cited to show God avenges His own elect.

Colossians 3:12

Cited to show believers are called 'the elect of God.'

Titus 1:1

Cited to show Paul's apostleship is according to the faith of God's elect.

1 Peter 1:2

Cited to show believers are elect according to God's foreknowledge.

1 Peter 5:13

Cited to show a church is called 'elected together.'

2 John 1:1, 13

Cited to show individuals and churches called 'elect.'

1 Thessalonians 1:4

Cited to show Paul knew their election of God.

2 Thessalonians 2:13

Cited to show God chose believers from the beginning.

Jonah 2:9

Quoted to emphasize that salvation is of the Lord.

Mark 10:18

Referenced to show that only God is good, countering humanized salvation.

Romans 3:10

Alluded to in stating 'there is none good, no, not one.'

Acts 19:35-40

Cited to show the legal use of 'called into question' (ekkaleo).

Acts 23:28-29

Cited to show the legal use of 'accused' (ekkaleo).

Acts 26:2, 7

Cited to show Paul was legally accused (ekkaleo).

Revelation 12:10

Referenced to identify Satan as the accuser of the brethren.

Isaiah 33:22

Cited to show God is judge, lawgiver, and king.

Genesis 18:25

Quoted to affirm God as the Judge of all the earth.

Romans 3:24-26

Cited to explain justification through redemption in Christ.

Study notes

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

Discussion Questions

1. Why does Paul use the term 'God's elect' in Romans 8:33 instead of 'believers' or 'Christians'?

Consider: Weaver argues that this term grounds assurance in God's sovereign choice rather than human action.

2. How does understanding justification as a legal, judicial act affect our assurance of salvation?

Consider: Weaver explains that justification is a verdict from God the judge, making it unchangeable.

3. In what ways do we 'humanize' salvation, and why is that dangerous?

Consider: Weaver gives examples like relying on decisions, goodness, or feelings, which can change.

4. What does it mean that Satan is the 'accuser of the brethren,' and how does he accuse us today?

Consider: Weaver mentions Satan accuses through our conscience and through other people.

5. How does the illustration from Zechariah 3 help us understand justification?

Consider: Weaver uses the vision of Joshua the high priest to show God removing sin and clothing with righteousness.

6. Why can the law no longer condemn a believer, according to Romans 7:1-4?

Consider: Weaver explains that believers have died to the law's condemnation through union with Christ.

7. How should we respond when our own conscience or others accuse us of sin?

Consider: Weaver says to point to God's justification and the accuser's lack of standing.

8. Does the doctrine of justification give license to sin? Why or why not?

Consider: Weaver clarifies that true conversion produces a desire to please God, not to sin.

Applications

Ground your assurance in God's work, not your feelings or experiences.

Weaver urges believers to rely on the objective truth of justification rather than subjective feelings, which are unstable.

Lecture support: Weaver says, 'If you trust in your feelings, if you trust in your experiences, you can be shaken. But if you know the truth from God's Word... you can't be moved.' (3013.8-3040.9s)

Answer accusations by pointing to God's justifying verdict.

When accused by Satan, others, or your own conscience, respond that God has justified you and no charge can stand.

Lecture support: Weaver says, 'The only way you can answer them is this. You have no standing to accuse me before God. It is God who justifies.' (3041.0-3089.7s)

Understand and embrace the doctrine of justification for spiritual stability.

Weaver emphasizes that knowing the doctrine of justification is essential for handling doubts and accusations.

Lecture support: Weaver states, 'You better understand the doctrine of justification.' (3041.0-3045.0s)

Rest in the completeness of Christ's atonement for all sins.

Believers should not fear that future sins can undo their justification, because Christ died for all sins.

Lecture support: Weaver explains, 'Christ died not just for past sins, but for future sins as well. And when God justifies us, He justifies us from all sins.' (3141.2-3201.9s)

Reject human-centered views of salvation.

Weaver warns against basing salvation on human decisions, goodness, or church membership, as these can fail.

Lecture support: Weaver illustrates with the jail inmate who trusted a decision but lived in sin, and says, 'We've humanized salvation.' (889.4-1012.8s)

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 16

Romans 8:28-39 Series

Part 16

September 05, 1999

Read Chapter 16 in the companion book, pages 247-261.

Major Themes

Security of the Believer

The sermon emphasizes that believers are eternally secure and cannot be condemned, even by Christ, because of His finished work.

Lecture support: Weaver states, 'it is unthinkable to believe or even suggest that somehow, after God the Father has justified us, that God the Son would ever condemn us.'

Christ's Mediatorial Work

Christ's death, resurrection, ascension, and intercession are all part of His work as mediator, done for our salvation.

Lecture support: Weaver says, 'all of these statements refer to our Lord's mediatorial work... it is for us that Christ died. It is for us that Christ arose from the dead.'

Substitutionary Atonement

Christ died as a substitute, bearing the condemnation and guilt that believers deserved.

Lecture support: Weaver explains, 'in dying for us, He received our condemnation, that condemnation that was due our sins.'

Justice of God in Forgiveness

Because Christ paid for sins, God's justice demands forgiveness, not condemnation; double payment would be unjust.

Lecture support: Weaver argues from 1 John 1:9, 'the very justice of God is on our side and God must faithfully discharge us and pardon us for our sins.'

Resurrection as Proof of Justification

The bodily resurrection of Christ is God's receipt that the payment for sin is accepted and believers are justified.

Lecture support: Weaver states, 'the resurrection of Jesus Christ from the dead is God's receipt to the world: Paid in full.'

Union with Christ

Believers are united with Christ in His death and resurrection, so they share in His eternal life and cannot be condemned.

Lecture support: Weaver cites Romans 6:8-10 and Ephesians 2:5-7, saying 'we who died in Christ were raised from the dead in Christ, and we forever live with God eternally.'

Key Arguments

Christ has standing to condemn but will not

All judgment is given to the Son, so He could condemn, but it is unthinkable because He died for us.

Lecture support: Weaver cites John 5:22,27; Acts 17:31; 2 Cor 5:10; Rev 6:16-17 to show Christ's authority, then argues it would be defiance to the Father, defeat of the Spirit, and destruction of His own work.

Christ's death proves He took our condemnation

Since Christ was sinless, His death was not for His own sins but as a substitute, bearing the condemnation due to us.

Lecture support: Weaver says, 'He cannot be the source of our condemnation because His very death proves that He took our condemnation upon Him.'

God's justice requires forgiveness, not double payment

If Christ paid for sins, God cannot demand payment again; that would be unjust. Therefore, God is faithful and just to forgive.

Lecture support: Weaver uses the illustration of a debt paid twice and cites 1 John 1:9, 'he is faithful and just to forgive us our sins.'

The resurrection is essential for assurance

Without the resurrection, Christ's death would be useless and we would still be in our sins. The resurrection proves justification.

Lecture support: Weaver cites 1 Corinthians 15:14,17 and Romans 4:25, 'He was delivered for our offenses and was raised again for our justification.'

Believers are eternally secure in Christ

Because believers are in Christ, who died unto sin once and lives unto God forever, they cannot come into condemnation.

Lecture support: Weaver quotes Romans 6:8-10 and Ephesians 2:5-7, concluding 'we forever live with God eternally.'

Scripture References

Romans 8:28-34

The primary passage being expounded; read at the beginning of the sermon.

Romans 8:31

Cited to show Paul's question about God being for us.

Romans 8:32

Cited to show God's inexhaustible grace.

Romans 8:33

Discussed as dealing with the impossibility of a charge against God's elect.

Romans 8:1

Quoted to support no condemnation for those in Christ.

John 5:26-27

Used to show that the Father gave the Son authority to execute judgment.

John 5:22

Cited to show all judgment is committed to the Son.

Acts 17:30-31

Used to show God will judge the world through Christ.

2 Corinthians 5:10-11

Cited to show we must all appear before the judgment seat of Christ.

Revelation 6:15-17

Used to show the wrath of the Lamb and His judgment.

John 8:29

Quoted to show Christ always does what pleases the Father.

Isaiah 53:11

Cited to show Christ will see the travail of His soul and be satisfied.

John 3:17-18

Used to show God sent not His Son to condemn but to save.

Mark 14:56,59

Cited to show false witnesses against Christ could not agree.

John 14:30

Quoted to show the prince of this world had nothing in Christ.

Ezekiel 18

Referenced for 'the soul that sinneth, it shall surely die.'

Romans 6:23

Quoted for 'the wages of sin is death.'

Matthew 26:51-54

Used to show Christ could have called angels but died to fulfill Scripture.

John 17:4

Quoted to show Christ finished the work given Him.

John 19:30

Quoted for Christ's words 'It is finished.'

Study notes

Discussion Questions

1. Why is it unthinkable for Christ to condemn those whom the Father has justified?

Consider: Weaver argues it would be defiance to the Father, defeat of the Spirit, and destruction of Christ's own work.

2. How does Christ's death prove that He took our condemnation?

Consider: Weaver explains that since Christ was sinless, His death was substitutionary, bearing the condemnation due to us.

3. In what way does God's justice demand our forgiveness rather than condemnation?

Consider: Weaver uses 1 John 1:9 and the illustration of double payment to show that God cannot demand payment twice.

4. Why is the resurrection essential for our assurance of justification?

Consider: Weaver cites 1 Corinthians 15 and Romans 4:25 to show that without the resurrection, faith is vain and we are still in sins.

5. What does it mean that believers are united with Christ in His death and resurrection?

Consider: Weaver explains from Romans 6 and Ephesians 2 that we died and rose with Christ, securing eternal life.

Applications

Rest in the finished work of Christ

Believers should have assurance that they will never be condemned because Christ has fully paid for their sins.

Lecture support: Weaver states, 'He who has paid the price will never turn around and demand the price be paid again by us.'

Confess sins with confidence in God's justice

When believers sin, they can confess knowing that God's justice demands forgiveness because of Christ's payment.

Lecture support: Weaver says, 'the very justice of God is on our side and God must faithfully discharge us and pardon us for our sins.'

Reject the idea of losing salvation

The sermon strongly implies that believers cannot lose their salvation because of the security provided by Christ's work.

Lecture support: Weaver concludes with the illustration of being in the hands of the Father and the Son, unable to be plucked out.

Study notes

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Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 17

Romans 8:28-39 Series

Part 17

September 05, 1999

Read Chapter 17 in the companion book, pages 263-278.

Major Themes

Final Perseverance of the Saints

The heavenly session of Christ guarantees that believers will never come into condemnation and will be preserved to the end.

Lecture support: Weaver states, 'we can never come into condemnation because Christ took our condemnation and His resurrection proves beyond a shadow of a doubt that God was satisfied.'

Christ as the Fulfillment of Old Testament Priesthood

The Old Testament high priest's work was a type and shadow of Christ's perfect, once-for-all sacrifice and heavenly ministry.

Lecture support: Weaver explains, 'everything that the Old Testament priest did, the high priest, was figurative of Jesus Christ.'

The Finished Work of Christ

Christ's seating at God's right hand signifies that His redemptive work is complete and nothing further needs to be done.

Lecture support: Weaver says, 'sitting down is a sign of finality. It means that nothing further needs to be done.'

Christ's Deity and Exaltation

Sitting at the right hand of God demonstrates Christ's equality with God and His divine nature.

Lecture support: Weaver argues, 'Jesus Christ is seated at the right hand of God. He must be God.'

Union with Christ

Believers are positionally seated with Christ in heavenly places, securing their salvation and immunity from condemnation.

Lecture support: Weaver states, 'if Christ is seated at the right hand of God the Father, and we are in Christ, where are we seated? At the right hand of God.'

Christ's Intercessory Work

Christ's ongoing intercession ensures that believers are saved completely and kept from falling into final condemnation.

Lecture support: Weaver says, 'He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.'

Bold Access to God's Throne

Because Christ is our sympathetic high priest, we are invited to come boldly to the throne of grace for mercy and help.

Lecture support: Weaver exhorts, 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.'

Key Arguments

Christ's Death and Resurrection Prove No Condemnation

Christ's death took our condemnation, and His resurrection proves God accepted His sacrifice, so He can never condemn us.

Lecture support: Weaver says, 'the very death of Christ proves that He took our condemnation upon Himself... He who took our condemnation upon Himself can never then be the source of condemnation for us.'

The Heavenly Session as Overkill Argument

Paul introduces the heavenly session to demolish all objections, not just answer them, showing the absolute security of believers.

Lecture support: Weaver states, 'What the Apostle Paul is doing is he's not just arguing... he's demolishing the objections of the objectors.'

Old Testament Priesthood Typology

The high priest's annual sacrifice and lack of a chair prefigured Christ's once-for-all sacrifice and completed work, evidenced by His sitting down.

Lecture support: Weaver notes, 'there was no chair. There was no place for the high priest to sit down... But what does the Scripture say about Christ? Christ, when He offered Himself once and for all, sat down.'

Christ's Exaltation as Divine Reward

God rewarded Christ for His perfect obedience by exalting Him, making it inconceivable that anything could go wrong in our salvation.

Lecture support: Weaver argues, 'If God has already rewarded Christ for saving us in a perfect manner, is it conceivable that anything could go wrong in our salvation? And the answer is no.'

Believers' Positional Union with Christ

Since believers are in Christ and seated with Him, they cannot be condemned without condemning Christ again, which is impossible.

Lecture support: Weaver says, 'in order to remove one of God's people and place him back into condemnation, he would have to remove Christ and place Christ back in condemnation.'

Christ's Intercession Answers the Problem of Sin

Paul adds 'who also maketh intercession for us' to address the fear that believers might fall into grievous sin; Christ's prayers secure us.

Lecture support: Weaver explains, 'What if some of us fall into some grievous sins? That's why Paul says, "who also maketh intercession for us."'

Christ's Unchangeable Priesthood Guarantees Salvation

Because Christ lives forever, His priesthood is unchangeable, and He is able to save completely those who come to God through Him.

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

Scripture References

Romans 8:28-32

Weaver reads the passage and reviews the objections and answers in verses 31-32.

Romans 8:33-34

Weaver introduces the objections of indictment and condemnation, answered by God's verdict and Christ's work.

Hebrews 7:26

Weaver cites this to show Christ is made higher than the heavens in His exaltation.

John 17:5

Weaver references Christ's prayer for glorification as answered in His exaltation.

Acts 7:56

Weaver mentions Stephen seeing Christ standing at God's right hand as a description of the heavenly session.

Hebrews 1:3

Weaver cites this to show Christ sat down after purging sins, indicating finished work.

Revelation 1:13

Weaver mentions Christ walking among the candlesticks as another picture of His exaltation.

Hebrews 9:7-12

Weaver reads this passage to show the Old Testament priesthood was a figure of Christ's work.

Exodus 28:29-30, 34-35

Weaver explains the high priest bearing names and the bells signifying acceptance of the sacrifice.

Hebrews 9:22-28

Weaver reads to show Christ entered heaven itself once for all, not the earthly copy.

Hebrews 10:1-9

Weaver reads to contrast the repeated Old Testament sacrifices with Christ's once-for-all offering.

Hebrews 10:11-14

Weaver reads to emphasize Christ sat down after one sacrifice, perfecting the sanctified forever.

John 5:23

Weaver cites to show all should honor the Son equally as the Father, proving Christ's deity.

Isaiah 42:8

Weaver quotes to argue God does not share His glory, so Christ must be God to sit at His right hand.

Psalms 110:1

Weaver reads to show the Father's invitation to sit at His right hand signifies satisfaction and reward.

Matthew 28:18

Weaver references Christ's declaration of all authority given to Him as part of His exaltation reward.

Ephesians 1:19-23

Weaver reads to show God's power in exalting Christ and giving Him headship over all things.

Philippians 2:8-11

Weaver reads to show God highly exalted Christ as a reward for His obedience unto death.

Acts 5:30-31

Weaver reads to show God exalted Christ to be a Prince and Savior, giving repentance and forgiveness.

Romans 14:9

Weaver cites to show Christ died and rose to be Lord of both dead and living.

Discussion Questions

1. How does the Old Testament high priest's annual sacrifice and the absence of a chair in the Holy of Holies help us understand the finality of Christ's work?

Consider: Weaver contrasts the repeated sacrifices with Christ's once-for-all offering and sitting down.

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2. In what ways does Christ's seating at God's right hand demonstrate His deity, and why is that important for our assurance?

Consider: Weaver argues that sitting at God's right hand proves Christ is God, since God shares His glory with no one.

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3. How does the concept of Christ's exaltation as a reward for His obedience strengthen our confidence in salvation?

Consider: Weaver explains that God rewarding Christ makes it inconceivable that our salvation could fail.

- 4.** What does it mean to be positionally seated with Christ in heavenly places, and how does that affect our daily struggle with sin?

Consider: Weaver teaches that believers are already seated with Christ, securing their status beyond condemnation.

- 5.** Why does Paul add 'who also maketh intercession for us' after mentioning Christ's death, resurrection, and session?

Consider: Weaver explains this addresses the fear of falling into grievous sin, showing Christ's prayers keep us.

- 6.** How should the truth of Christ's sympathetic high priesthood change the way we approach God in prayer?

Consider: Weaver applies Hebrews 4:14-16, urging believers to come boldly to the throne of grace.

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Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 18

Romans 8:28-39 Series

Part 18

September 05, 1999

Read Chapter 18 in the companion book, pages 279-293.

Major Themes

The Inseparability of Christ's Love

The central theme is that nothing can separate believers from the love of Christ, which is His love for us, not our love for Him. This bond is unbreakable because it is grounded in God's sovereign, electing love demonstrated at the cross.

Lecture support: Weaver states: 'Paul is not asking, "Can our love stand up to these things?" He's asking, "Can the love of Christ stand up to these things?"' (20:53.9-21:20.9) and 'the love of Christ does not refer to the love that we have for Christ, but rather it refers to the love that He has for us' (19:48.4-20:53.4).

Perseverance of the Saints Through Trials

Believers are 'more than conquerors' over tribulation, distress, persecution, and even death, not by their own strength but through Christ who loved them. Trials drive true Christians closer to God rather than separating them.

Lecture support: Weaver says: 'in all of these things, we not only face them and defeat them, we demolish them. We are more than conquerors' (25:32.2-26:19.9) and 'all persecution has ever done to Christians is drive them closer to Christ and make them greater Christians' (27:57.8-28:58.1).

The Sovereignty and Faithfulness of God

God's power, oath, and unchanging character guarantee the believer's final salvation. Because God is immutable and sovereign, His purposes in election and glorification cannot fail.

Lecture support: Weaver summarizes: 'the love of God, the power of God, the oath of God, the character of God... God is immutable. God is unchangeable' (44:52.2-46:06.0) and 'How certain am I that the saints will be finally, totally, completely glorified? Just as certain as God is' (47:32.6-49:12.3).

The Exclusive Love of God in Christ

God's love is only found in Jesus Christ. To reject Christ is to reject God's love. The love of God is manifested in sending His Son as the propitiation for sins.

Lecture support: Weaver states: 'The only love that God the Father has is that love which is in Jesus Christ... To reject Jesus Christ is to reject the love of God' (38:05.4-38:45.6) and cites 1 John 4:9-10.

The Certainty of Glorification for the Elect

Those whom God predestined, called, and justified are already spoken of as glorified in the past tense, indicating the absolute certainty of their future glorification.

Lecture support: Weaver notes: 'note "glorified" is what? Past tense... there is an absolute certainty that you will be glorified, and it is so certain that God has already spoken of it in past tense' (18:51.0-19:47.1).

The Role of Suffering in the Christian Life

Suffering for Christ produces greater consolation, drives believers to trust God, and works an eternal weight of glory. Paul considered his severe afflictions 'light' and momentary.

Lecture support: Weaver quotes 2 Corinthians 4:17: 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory' and comments on Paul's perspective (29:54.5-31:05.6).

Key Arguments

The question in verse 35 is about Christ's love for us, not our love for Him

Weaver argues that 'the love of Christ' refers to Christ's love for believers, proven by verse 37 ('through Him that loved us'). This shifts the focus from human frailty to divine faithfulness.

Lecture support: Weaver says: 'Paul is not asking, "Can our love stand up to these things?" He's asking, "Can the love of Christ stand up to these things?"' and points to verse 37: 'through Him that loved us' (20:53.9-21:31.3).

The past tense 'loved us' points to the cross as the definitive act of love

Weaver explains that 'loved us' in verse 37 is past tense because it refers to Christ's once-for-all sacrificial death, as described in Romans 5:6-10 and Ephesians 5:25. This act secures believers forever.

Lecture support: Weaver states: 'he is referring to the great act of His love wherein He gave Himself' and cites Romans 5:8 and Ephesians 5:25 (22:12.1-24:28.9).

Believers are 'more than conquerors' because they not only endure but triumph over all opposition

Weaver argues that 'more than conquerors' means believers demolish every foe through Christ's love and God's sovereign power, which works all things for good.

Lecture support: Weaver says: 'it is not just that we win... we demolish them. We are more than conquerors' and links this to Romans 8:28 (25:32.2-26:44.3).

Persecution strengthens rather than destroys true faith

Weaver contends that persecution drives genuine Christians to God, as seen in Paul's writings and historical examples like Thomas Browning. The world's attacks are not the greatest enemy; enticements are.

Lecture support: Weaver says: 'all persecution has ever done to Christians is drive them closer to Christ' and quotes Thomas Browning: 'The cup of afflictions for the gospel is the sweeter the deeper' (27:57.8-28:58.1; 32:53.0-33:37.6).

Paul's persuasion is based on objective truth, not subjective feeling

Weaver notes that 'I am persuaded' is passive, meaning Paul was persuaded by external truth - the doctrines of predestination, calling, justification, and glorification in Romans 8:28-30.

Lecture support: Weaver says: 'the Greek word is in the passive tense, which means Paul has been persuaded... by the very truth that he is setting before us' (34:26.9-36:44.9).

God's love is exclusively in Christ; rejecting Christ is rejecting God's love

Weaver argues that the phrase 'the love of God which is in Christ Jesus our Lord' means there is no access to God's love apart from Christ. Those who claim to love God but reject Christ are deceived.

Lecture support: Weaver states: 'The only love that God the Father has is that love which is in Jesus Christ... To reject Jesus Christ is to reject the love of God' (38:05.4-38:45.6).

Four divine attributes guarantee the believer's security

Weaver summarizes that the love, power, oath, and unchanging character of God provide an unshakeable foundation for assurance. God's immutability means His verdict and pardon will not change.

Lecture support: Weaver says: 'if you will consider these four truths - the love of God, the power of God, the oath of God, the character of God - you too can come to this settled conclusion' (44:52.2-46:06.0).

Scripture References

Romans 8:28-39

The entire passage is read at the beginning and forms the basis of the sermon. Weaver focuses on verses 35-39 as the climax of Paul's argument for the perseverance of the saints.

Psalms 44:22

Quoted in Romans 8:36 to show that the trials believers face are because of their identification with God. Weaver emphasizes 'For thy sake we are killed all the day long.'

John 15:18-20

Alluded to when Weaver says, 'If they have hated me, they're going to hate you. If they persecuted me, they're going to persecute you.' Used to explain why Christians suffer persecution.

2 Timothy 3:12

Weaver quotes: 'This know that all that will live godly in Christ Jesus shall suffer persecution' to assert that persecution is certain for godly believers.

Hebrews 11:37-38

Referenced when Weaver describes the hardships of Old Testament saints: 'wandering in deserts and in dens and in caves of the earth, wearing sheepskin and goatskin.'

Psalms 103:14

Weaver quotes: 'He knoweth our frame; He remembereth that we are but dust' to emphasize God's understanding of human weakness.

Romans 5:6-10

Read to show that Christ's love is demonstrated in His death for the ungodly. Weaver uses this to explain the past tense 'loved us' in Romans 8:37.

Ephesians 5:25-27

Read to illustrate Christ's love for the church in giving Himself for it, paralleling the once-for-all act of love.

Romans 8:18

Quoted to show Paul's perspective that present sufferings are not worthy to be compared with future glory, encouraging endurance.

2 Corinthians 1:5, 9

Read to demonstrate that as sufferings abound, so does consolation in Christ, and that trials teach believers to trust in God who raises the dead.

2 Corinthians 4:17-18

Quoted to show Paul calling his severe afflictions 'light' and momentary, working an eternal weight of glory.

Philippians 1:21-24

Referenced to illustrate Paul's attitude toward life and death: 'For me to live is Christ, and to die is gain.'

1 John 3:16

Read to show that we perceive God's love because Christ laid down His life for us.

1 John 4:8-10

Read to emphasize that God's love was manifested in sending His Son as the propitiation for our sins.

1 Peter 1:5

Referenced when Weaver says believers are 'kept by the power of God unto salvation,' supporting the theme of God's preserving power.

Hebrews 6:18

Alluded to when Weaver mentions 'two immutable things' - God's promise and oath - as grounds for assurance.

Hebrews 13:5

Quoted: 'I will never leave thee nor forsake thee' as an example of God's oath guaranteeing His presence.

Malachi 3:6

Quoted: 'I, the Lord, change not' to support God's immutability and the unchangeable nature of His verdict and pardon.

Jeremiah 31:3

Quoted: 'Yea, with an everlasting love have I loved thee; therefore with lovingkindness have I drawn thee' to illustrate God's eternal, drawing love.

Isaiah 40:26-31

Read as a closing encouragement to look to the Lord for strength, promising that those who wait on Him will renew their strength.

Study notes

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

Discussion Questions

1. How does understanding that 'the love of Christ' in Romans 8:35 refers to His love for us, not our love for Him, change the way you face trials?

Consider: Weaver emphasizes this interpretive point to shift focus from human weakness to divine faithfulness.

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2. In what ways have you experienced persecution or distress driving you closer to God rather than away from Him?

Consider: Weaver argues that true Christians are strengthened by trials, citing Paul and historical examples.

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3. Why is it significant that Paul uses the past tense 'glorified' in Romans 8:30? How does this affect your assurance of salvation?

Consider: Weaver points out the past tense as evidence of the certainty of future glorification for the elect.

- 4.** What does it mean to be 'more than conquerors' in the midst of suffering? How can we live out this reality?

Consider: Weaver explains that it means not just enduring but demolishing opposition through Christ's love and power.

- 5.** How do the love, power, oath, and character of God provide a foundation for your personal assurance? Which of these do you most need to meditate on?

Consider: Weaver summarizes these four pillars as the basis for Paul's persuasion and our own settled confidence.

- 6.** Why is it impossible to love God while rejecting Jesus Christ, according to Weaver's exposition of 1 John 4?

Consider: Weaver argues that God's love is exclusively in Christ, so rejecting Christ is rejecting God's love.

7. How can the example of Christians like Latimer, Ridley, or Thomas Browning encourage you in your own faith when facing pressure to compromise?

Consider: Weaver uses historical martyrs to illustrate the grace given in extreme trials.

Applications

Rest in Christ's love, not your own

Believers should find security not in the strength of their love for Christ but in the unbreakable love Christ has for them, demonstrated at the cross.

Lecture support: Weaver says: 'Is your salvation dependent upon your love for Christ or His love for you? Very clearly, it's dependent upon His love for you' (42:24.3-42:58.1).

View trials as opportunities for greater grace

Instead of fearing persecution or hardship, believers can expect God to provide added grace and consolation, drawing them closer to Himself.

Lecture support: Weaver quotes Thomas Browning: 'The deeper the affliction, the sweeter it is' and explains that God gives added grace in suffering (33:37.6-34:26.5).

Do all for God's glory, even in meaningless circumstances

Weaver applies 1 Corinthians 10:31 to the example of forced meaningless labor, teaching that doing everything for God's glory gives purpose and prevents breakdown.

Lecture support: Weaver says: 'if I move that rock to this side of the road one day, why am I doing it? For the glory of God... There is a meaning then even to what the world would call meaningless labor' (13:05.1-13:40.5).

Look to God's character, not circumstances

When discouraged or doubtful, believers should meditate on God's love, power, oath, and unchanging nature rather than focusing on their own weakness or external pressures.

Lecture support: Weaver says: 'if you're discouraged, if you're defeated... you're looking at the wrong person. You're looking at yourself and other people and circumstances. But if you look to the Lord, you'll find His love, His power, His oath, and His character' (47:32.6-49:12.3).

Embrace the exclusivity of Christ for salvation

Weaver warns that claiming to love God while rejecting Christ, His atonement, or His Word is self-deception. True love for God is only possible through faith in Jesus.

Lecture support: Weaver states: 'To reject Jesus Christ is to reject the love of God... The only love that God has and the only love that God sheds abroad is that love which He has for us in Christ Jesus our Lord' (38:05.4-38:45.6).

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: Romans 8:28-39 Series - Part One

Lecture JW01127

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Lesson 2: Romans 8:28-39 Series - Part Two

Lecture JW01128

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Lesson 3: Romans 8:28-39 Series - Part Three

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Lesson 4: Romans 8:28-39 Series - Part Four

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Lesson 5: Romans 8:28-39 Series - Part Five

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Lesson 6: Romans 8:28-39 Series - Part Six

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Lesson 7: Romans 8:28-39 Series - Part Seven

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Lesson 8: Romans 8:28-39 Series - Part Eight

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Lesson 9: Romans 8:28-39 Series - Part Nine

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Lesson 10: Romans 8:28-39 Series - Part Ten

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Lesson 11: Romans 8:28-39 Series - Part 11

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Lesson 12: Romans 8:28-39 Series - Part 12

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Lesson 13: Romans 8:28-39 Series - Part 13

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Lesson 14: Romans 8:28-39 Series - Part 14

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Lesson 15: Romans 8:28-39 Series - Part 15

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Lesson 16: Romans 8:28-39 Series - Part 16

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Lesson 17: Romans 8:28-39 Series - Part 17

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Lesson 18: Romans 8:28-39 Series - Part 18

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Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.